

*Read carefully this and the seven following pages*

## **A**RE the various Departments of your School well equipped for their Winter's Work ?

---

**FOR THE SUPERINTENDENT**—Superintendent's Record, Register Boards, Blackboards, Call Bells, Banners, etc.

**FOR THE TEACHER**—Lesson Helps, Teachers Bibles, Teacher Training Hand Books, etc.

**FOR THE SCHOLAR**—Lesson Helps and Illustrated Papers to suit all ages ; Golden Text Booklets, Buttons, Memory Verses, Catechisms, etc.

**FOR THE SECRETARY**—Secretary's Books, Class Registers, Attendance Cards, Collection Envelopes, Card Punch, Minute Books, etc.

**FOR THE LIBRARIAN**—Library Cards, Numbers for Library Books, Gummed Labels, Librarian's Cards, etc.

**FOR THE ADULT BIBLE CLASS**—Membership Cards, Invitation Cards, Class Registers, Blackboards, Class Buttons, etc.

**FOR THE HOME DEPARTMENT**—Lesson Helps, Membership Cards, Collection Envelopes, Visitors' Records, Department Buttons, etc.

**FOR THE CRADLE ROLL**—Cradle Rolls, Certificates, Birthday Cards, Birthday Record Books, Birthday Post Cards, Invitations, Pins, etc.

SEND FOR ILLUSTRATED CATALOGUE GIVING FULL  
DESCRIPTIONS AND PRICES.

---

R. DOUGLAS FRASER

## **Presbyterian Publications**

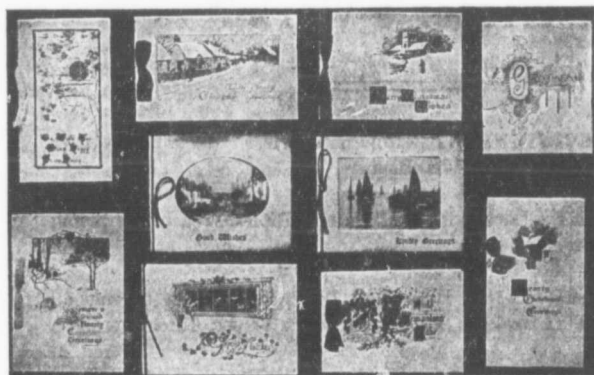
Church and Gerrard Streets, Toronto

# CHRISTMAS BOOKLETS

## Our New Series of Christmas Booklets

Carefully selected from choicest stock.

Prices right




---

Miniature reproduction of SERIES NO. 1, very handsome.

Price 50c. per packet of 10

---

Each Booklet consists of 8 pages, printed on finest stock, each with individual embossed cover designs, in handsome colors with seasonable greetings, space for name of sender, quotations from favorite authors, etc. Each Booklet is enclosed in a white envelope.

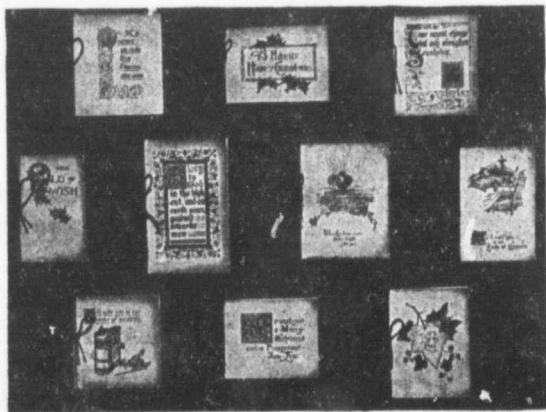
***Each Packet contains 10 Booklets of 10 Different Designs***

---

Miniature reproduction of SERIES NO. 2. Excellent value.

Price 25c. per packet of 10

---




---

## PRESBYTERIAN PUBLICATIONS

# AND NOVELTIES



Series No. 3—Each Booklet consists of 4 pages in unique designs, with embossed front page in pretty colors, with Christmas message. Each package contains 6 Booklets of 6 different designs.

Price 10c per Package, postpaid

## BOOK MARKS



**Celluloid Book Marks**—Beautifully decorated in new and original designs of flowers in variety of colors. Five designs to choose from. No. 1—Twenty-Third Psalm. Lily. No. 2—Lord's Prayer. Rose. No. 3—Ten Commandments. Iris. No. 4—Books of the Bible. Carnation. No. 5—Beatitudes. Violets. Each, 6 cents; per dozen, 60 cents, postpaid.

**Heart-Shaped Celluloid Book-Mark**—Lithographed on one side with a beautiful reproduction of the Canadian and Conquest Flags in colors, with a border of forget-me-nots around the outside. On the reverse side is an appropriate verse, entitled "ONE DAY AT A TIME". Each Book Mark has a double silk cord and tassel. Makes pretty and useful souvenir from teacher to scholar. 5c. each; 50c. per doz., postpaid.

**Silk Woven Book-Mark**—Size 5½x1½ inches, woven in real silk, in exquisite designs and colorings; finished with a handsome silk tassel at bottom. A very choice series in assorted texts. 35c. each, postpaid.

## CHURCH & GERRARD STS., TORONTO

# CHRISTMAS CANDY BOXES

Just the thing for Sunday School Entertainments, Christmas Trees, and for private use.

Each Box made to Contain one-half pound only!



No. 1. Floral Folder

One of the best novelties on our list, beautifully printed in three colors, with new and attractive designs on sides, top, bottom and ends. The design shows cluster of holly with ribbon completely tied around the box, with tape for hanging. **\$1.50 per 100**; postage 25c. per 100 extra.



No. 2. Dutch Box

Attractively printed in red or blue. The figures of the children in various attitudes on the sides, top, bottom, and ends, make it particularly interesting to the children. They will be delighted with it. Each box has tape for hanging. **\$1.25 per 100**; postage 25c. per 100 extra.



No. 3. Holly Folder

Artistically printed in three colors, with bright decoration of red flowers and holly on all sides of the box. On one side is printed "Merry Christmas," and on the other side "Happy New Year." A very attractive design. **\$1.50 per 100**; postage 25c. per 100 extra.



No. 4. Little Folks

Beautifully lithographed in three colors, on all sides. The design shows various designs of children in a snowstorm, children skating, Santa with his reindeer, children tobogganing, etc. Each box has tape ready for hanging. **\$1.50 per 100**; postage 25c. per 100 extra.

No. 5. Candy Book

Artistically printed in red or blue, and made to look exactly like a closed book and marked on the back Christmas Fables. On the front and back are jolly pictures of Santa Claus. **\$1.25 per 100**; postage 25c. per 100 extra.

## PRESBYTERIAN PUBLICATIONS

A  
L  
—  
6  
co  
te  
tal  
au  
sol  
in  
20

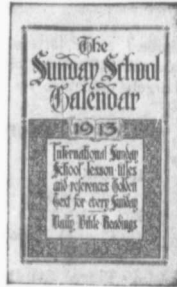
# CALENDARS, ETC.

### A Message for the New Year

WHEATHER NEAR OR FAR COME,  
BRINGING NEW YEAR,  
NEW DAYS, NEW JOYS,  
NEW AND NEW SUCCESS,  
IT WILL BE A HAPPY  
YEAR TO THOSE WHO DO, FIRST  
FEEL OF HEAVEN, EVERY MILE OF  
JOURNALS, EVERY MILE OF  
ROAD, CLOSE FELLOWSHIP WITH HEAVEN  
AND KNOWING THAT THEY WILL HAVE  
NEW EVERY DAY. THE PRESENCE  
WILL GIVE AN ABUNDANT HARVEST,  
GIVING US THEM ALL, AND MORE  
AS IT GROWETH. IT MAY BE  
THE LAST YEAR, BEAR THAT WE  
SHALL SEE... BUT WE MUST BE  
WISE AS NEW WISDOMERS, AND A  
NEW WAY TO BE OUR BEST FOR  
GOD AND HUMANITY.

### A MESSAGE FOR THE NEW YEAR.

The illustration is a miniature reproduction of an attractive New Year's message, specially published for the use of ministers to send to their friends and church members. It is handsomely printed on the front page on fine wedding stationery in three colors, black, red and gold. The inside leaf is blank and may be used for any personal message. Each Message is enclosed in a white envelope to match, ready for sending out. A very attractive New Year's Greeting. Price, 5c. each, postpaid.



**Sunday School Calendar** — Contains Sunday School Lesson, Titles, Golden Texts in full for each Sunday, International Daily Readings for every day in the year, and Devotional Selections. Printed in red and black ink, and in convenient form. Size 8 1/4 x 5 1/4 inches. 10c. each, postpaid.

Every Teacher, Adult Student, and Sunday School Scholar should have one.

## Artistic Designs in Calendars



**Good Gifts**  
**Bible Gems**  
**Cheering Words**  
**Loving Words**  
Size 4 x 5 1/4 inches. 4 pages each. 10c. each



### THE GOLDEN RULE MY GUIDE

Are in handsome embossed designs of fruit and flowers, in turn-over style of 4 pages each, and each page contains a text from Scripture; measuring 5 x 6 1/4 inches, with colored cord ready for hanging. 15c. each, postpaid.

### As Thy Days In His Footsteps

Turn-over style of 6 pages each; each page contains a scripture text, in addition to quotations from favorite authors. Very handsome embossed designs in attractive colorings. 20c. each, postpaid.



**CHURCH & GERRARD STS., TORONTO**

# SCRIPTURE TEXTS AND

The texts are stamped in embossed silver letters on red, green, or white enamel boards with silk cord for hanging. The designs and texts are attractive, with a large assortment to choose from, and are appropriate for Sunday School Awards. Largely used also for decorating Class Rooms, Hospitals, etc. **Assorted Texts.**



5 CENTS EACH

- No. 563—  
My Help
- No. 527—  
Gospel Bells
- No. 561—  
Floral Studies
- No. 562—  
Heavenly  
Helps



10 CENTS EACH

- No. 522—Rosebuds
- No. 404—Floral Friends
- No. 559—Wise Counsel



15c. EACH

- No. 532—  
Glad  
Messages
- No. 557—  
Biblical  
Pictures
- No. 556—  
His Pre-  
cious  
Word
- No. 543—  
Gospel  
Seals.



20c. EACH

- No. 439—  
Thy Paths
- No. 504—  
Floral  
Porcelain
- No. 519—  
Floral  
Scrolls
- No. 503—  
Fancies



25 CENTS EACH

- No. 516—The Seeking Saviour
- No. 518—Rambler
- No. 515—Green Pastures
- No. 464—Rose Studies

SEND FOR CATALOGUE WITH COMPLETE ILLUSTRATED LIST OF WALL MOTTOES AND SCRIPTURE TEXTS.

## PRESBYTERIAN PUBLICATIONS

# HAND PAINTED WALL CARDS

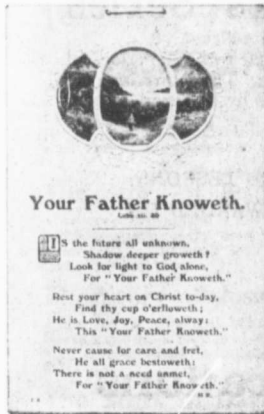
A beautiful series of Verse Cards, gilt bevelled edges and embossed with choice designs to harmonise with wordings. Silk ribbon ready for hanging.



Two designs. Size 10¼x7¾ inches.  
**No. 41 — Proven.**  
**No. 43—Abide with Me. 20c. each.**



Two designs. Size 10¼x7¾ inches.  
**No. 52—Love.**  
**No. 54—Thoughts. 25c. each.**



**No. 43—Your Father Knoweth. 10c. each.** Size 7¼x5¼ inches.

**No. 52 — My Prayer. 15c. each.** Size 8¼x5½ inches.



**CHURCH & GERRARD STS., TORONTO**

## THE GRADED LESSONS

**A**S an alternative to the International Uniform Lessons, many Sabbath Schools now use the Graded Lessons. When completed the Graded series will contain seventeen different series of Lessons, each series adapted to a year of the pupil's life.

Many large Sabbath Schools now use them ; and some smaller schools.

### Syndicate Series

**THE BEGINNERS' GRADE** ; under 6 years of age. Course complete in two years.

**THE PRIMARY GRADE**—6 to 8 years of age. Course complete in three years.

**THE JUNIOR GRADE**—9 to 12 years of age. Course complete in four years

**THE INTERMEDIATE GRADE**—13 to 16 years of age. Course complete in four years (only three years' lessons published as yet).

**THE SENIOR GRADE**—Course complete in four years. (Only the first year's lessons published as yet.)

### An Alternative Beginners' Series

The same Lessons are issued in a continuous two-year rotative periodical form, as suggested by the International Lesson Committee. The engraving and color work on Leaflets and Rolls of this series is done by the well known Providence Lithograph Company.

SEND US YOUR ORDER FOR THE GRADED LESSONS.  
PROSPECTUSES AND ORDER SHEETS FORWARDED ON  
APPLICATION.

R. DOUGLAS FRASEK

**Presbyterian Publications**

Church and Gerrard Streets, TORONTO,



## Oxford University Press

### Between Two Thieves

By Richard Dehan  
AUTHOR OF "THE DOP DOCTOR."

Net - - - \$1.25

"I have no hesitation in affirming that 'Between Two Thieves' is one of the few really great prose epics of war of any age or of any country. In its more personal aspect, tracing the life struggle of a single human soul under the stress of peculiar temptation, it is one of the strongest books that I have been privileged to read during the past decade."—Frederic Taber Cooper, former editor of *The Forum*.

### The Scout Master of Toop 5

By Mrs. I. T. Thurston  
AUTHOR OF "THE BISHOP'S SHADOW."

Illustrated, 12mo., cloth, net - - - \$1.00

Mrs. Thurston demonstrated to the delight of thousands in "The Bishop's Shadow" that she knew the heart of a boy as few other writers to-day do. She has again proved her right to be considered a master interpreter of the boy mind in this Boy Scout story. It has action aplenty, is fresh, breezy and the style is straight-away and clear cut.

ALSO THE BIG BROTHER OF SABIN STREET, NET \$1.00 THE BISHOP'S SHADOW, 75c.

### Once Upon-a-Time Tales

By Mary Stewart

WITH "THE WAY TO ONCE-UPON-A-TIME," BY HENRY VAN DYKE.  
12 mo., cloth, net \$1.25

These real fairy tales by the author of "Tell Me a True Story" are fresh as mountain breezes and clear as the water of running brooks. They have that simplicity and dramatic quality which irresistibly reminds the reader of Andersen and Grimm, Carroll and Lang.

### The Oxford Dickens

THE FIRESIDE EDITION. 22 vols., Paste Grain, \$1.25 per vol.  
THE EIGHTEEN PENNY EDITION. 20 vols., Paste Grain, 75c. per vol.  
INDIA PAPER EDITION. 17 vols., Lambskin, \$1.25 per vol.

### The Oxford Thackeray

THE FIRESIDE EDITION. 17 vols., Paste Grain, \$1.25 per vol.  
INDIA PAPER EDITION. 17 vols., Lambskin, \$1.25 per vol.

### The Oxford Scott JUST ISSUED

In 24 volumes, with over 900 illustrations. Each volume contains a list of characters and a complete new Glossary. Now ready.  
THE EIGHTEEN PENNY EDITION. 24 vols., Paste Grain, 75c. per vol.  
INDIA PAPER EDITION. 24 vols., Lambskin. \$1.25 per vol.

### The Master of "The Oaks"

By Caroline Abbot Stanley  
Illustrated, 12mo., cloth, net \$1.25

Of Mrs. Stanley's literary work *The San Francisco Chronicle* said: "If it be high art to move the reader deeply, to grip the heart strings by a story that is without stage mannerisms, and which deals with only real people and legitimate situations, then Caroline Abbot Stanley should reach a high place among story-tellers of to-day.

PELL'S BIBLE STORIES.

### The Story of Jesus FOR LITTLE PEOPLE.

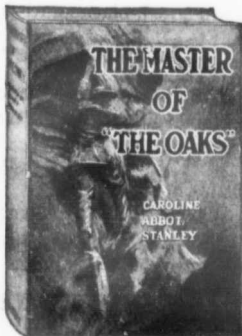
A very direct appeal is made to the child soul. The purpose is to gently, winningly draw the child toward the divine lover of his kind. The book is a distinct addition to the lives of Christ for children.

### The Story of Joseph THE DREAMER

Cloth, net 35c.  
The Jewish shepherd lad who became the prime minister of Egypt lives in a very real way in this little story of his life. Told in a supposedly autobiographical form it presents an entirely new method of treating a Bible story.

### The Story of David THE IDOL OF THE PEOPLE.

Cloth, net, 35c.  
Like the "Story of Joseph," this life of the Psalmist is cast in an autobiographical form and written in language that young people will appreciate and adults will enjoy.



Henry Frowde 25-27 Richmond St. W., Toronto

## SUNDAY SCHOOL HELPS FOR 1913

---



---

**Tarbell's**


---



---

**TEACHER'S GUIDE**

By MARTHA TARBELL, PH. D.

\$1.00 Net. - - (Postpaid \$1.15)

**A**LL OVER THE WORLD successful Sunday-school teachers now give first place to this modern teachers' assistant, which tells not only what to teach but how to teach it effectively.

**EIGHTH ANNUAL "TARBELL'S"**

The 1913 issue embodies all the noted Tarbell characteristics, its wealth of notes, suggestions to teachers, illustrations, helps, sidelights, maps, etc., with many additional interesting new features which the teacher will find informing, quickening, stimulating.

***Primary Teachers***

Will find a special section showing how to begin and develop the lesson; the aim to accomplish; stories to illustrate the lesson truths; lesson pictures are noted, blackboard sketches in the review lessons, etc.

***Junior, Intermediate, Senior Class Teachers***

Will find their needs more than met. Senior students, Members of the Home Department, Workers in Young People's Societies find the book invaluable.

***Bible Class Teachers***

Will note that problems connected with the lesson texts are given with references to discussions, not in inaccessible books, but in current periodicals obtainable in any public library.

**ILLUSTRATED: NEARLY 500 PAGES: MAPS, CHARTS, ETC.**

Price \$1.00 Net, By Mail \$1.15. At all Booksellers, or from  
**WILLIAM BRIGGS,** 29-37 RICHMOND ST. WEST  
 TORONTO

# The Teachers Monthly

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

Vol. XVIII.

Toronto, December, 1912

No. 12

The present issue of the *TEACHERS MONTHLY* consists of *sixty-four* pages. The additional eight pages contain an attractive list of things Sunday School teachers, officers and scholars want, especially at Christmas and the New Year. Will you read them, and let us send you what you wish to have? Our selections, which include many novelties, have been made with our own Sunday Schools and people specially in view.

## Two Trees

There was a tree in Eden,  
The richest ever seen,  
With snowy-blossomed branches  
And leaves of living green ;  
But Oh, the crimson harvest !  
Still down the countless years  
We eat its bitter fruitage  
With pain and toil and tears.

There was a tree at Golgotha  
Upon a hill-top high—  
Two barren, straight-stretched branches  
Against a sunless sky.  
But Oh, the radiant blossom  
Uplifted there to see !  
The healing of the nations  
Is in that leafless tree.

—Clara Winifred Newcomb

## God's Greatness

By Rev. Henry Dickie, D.D.

One has recently said, "The great weakness of our religious life is that we so inadequately apprehend the greatness of God ; and the consequence is that we are feeble in our religious life all round. We are feeble in our prayers, feeble in our expectations, feeble in our faith, and therefore feeble in our

efforts." What is greatly needed is a fresh realization of the greatness of God, His immeasurable strength, His moral greatness, His spiritual power.

The best way, perhaps, to bring home to ourselves the physical greatness of God is to stand on a clear night in the presence of the four thousand millions of heavenly bodies, many of them vaster than our sun, and ask, how are they kept perpetually moving in glorious silence year in and year out, never failing to discharge their mysterious functions. If every law of nature, as scientists tell us, demands a continuous exercise of force, what must be the physical power of the God who holds all these worlds in the hollow of His hand ?

But, physical greatness does not constitute the highest greatness. If we are to realize the greatness of the God with whom we have to do, we must picture to ourselves the moral greatness of His character. And where else but in the Bible can we find that truly portrayed? When one thinks of the way the Bible sets God before us as the Eternal Giver—the one Person who has given and given, and has never kept anything back for Himself—His moral greatness overwhelms us far more than His tremendous strength.

But not yet have we reached the full greatness of God. If one wants to see the great characteristic of the power of God, think of Pentecost, when timid peasants and fishermen were filled with the spiritual power of God, and went out to transform the world, thus fulfilling the words of the Christ to His disciples : "The works that I do, shall ye do also ; and greater works than these shall ye do, because I go unto my Father."

Is not this the supreme need of the hour, that we be filled with the spiritual power of God, the transforming, changing, moulding,

foreful power of God? Life would thus lose its bitterness for us. Walking constantly with such a great God, nothing would be little. Doing that bit of housework, or that daily grind in office or factory, or doing those social duties, in communion with Him, would give a new dignity and importance to life. And, full of His spiritual power, we might expect to work miracles in others. It is not presumption surely to rise to what God expects us to be and to do.

Is there some one reading these words with friend or relative or Sunday School scholar concerning whom you have been almost despairing whether you can change them? Try again. Associate others with you, as was done in bringing the paralytic to Jesus. Faith can be socialistic, like song, like hope, like love. It is literally true that five men of faith can fill Sodom with the saving energies of grace.

Chatham, Ont.

### The Cable of Christianity

By Rev. E. H. Ramsay, B.D.

"Thou hast loved my soul from the pit." Thus wrote King Hezekiah after his sickness (Isa. 38 : 17, Marginal reading).

The same principle rules in the New Testament. Jesus' sheep hear His voice, and follow because they have recognized in Him that spirit which prompted Him to lay down His life for them. "And I if I be lifted up, will draw all men unto Me." His dying love would do it. This is the cable of Christianity.

Christians are to represent and interpret this love to others. "God so loved the world." How is that love to reach it? Thus—"As the Father hath loved Me, so have I loved you", and so are we to love the world. The main channel for the river of God's love, after Christ, is the love of Christians for those to whom they would interpret Christianity. "Go ye into all the world, and preach the gospel." The only language in which it can be preached so as to be grasped, is love, the loving word, the self-sacrificing life, which springs from love.

The prime object of Sunday School teaching is to win the scholars to Christ. How can it be done? Not by many words, not by

much knowledge, not by personal piety, not by negative self-denial, but "by a more excellent way"—by love, without which all effort is nothing. We must encircle each pupil with the cords of our hearts and draw them, not with a pull once a week, but by a constant tension. We must hold them up daily until they too grip the line from the Infinite. There is need of more learning in the Sunday School. Let not that be minimized. But what is needed supremely is more love.

How can our cold, work-a-day natures become full of such love? By contact with Christ. His love will inspire ours. If we drink of the water that He gives us, there will well up within us a life giving stream for others. They can soon tell whether the fountain is flowing, or not. They will not stoop to drink unless it is. That fountain should flow most readily for children. Harold Begbie says in his moving book, *Broken Earthenware*, "It is really not so wonderful that religion should transform character and give new birth to personality, as that it should inspire pure, holy people with a love for the degraded, the base and the lost." And if for these, how much more readily for sweet, innocent children.

"Feed my lambs", was our Lord's injunction. The only way to feed them is to love them.

Amherst, N.S.

### The Children as Singers

Why should not every pastor go to his Sunday School and say: "The church is yours. I want you all to be the choir and help me conduct the service of the church?" As I was going out of a childless church one day after a service where the music had been excruciating, I followed the swarms of children into the Sunday School, their singing was glorious, buoyant, spontaneous. It was worship. Why should not they have been in the front of the church, singing like that? And they love to do it. I have tried it, as have others. It transforms the whole service. The singing is infinitely better than that of the average choir. It is beautiful to see all the children there.

In one church they swarm all over the pulpit platform and steps, so that the preacher can place his hand on a golden head when he preaches. The average preacher would have much more humanity in his sermons were he surrounded by these shining eyes and bubbling hearts. Put some gowns on them, if you want to. It makes them feel more important and there really is no more popery in a little black or white gown than there is in a jacket. Let them sing the anthems as well as the hymns. The congregational singing will be transformed into something rich and strange. Their people will all come too—and why should they not ?

If any of my readers are ever in New York, drop in at the service of the Madison Avenue Presbyterian Church, where Dr.

Henry Sloane Coffin is pastor. The church swarms with children. As the organ begins the processional a great choir of young people, garbed in black robes, begins pouring in until the whole front of the church is packed with them. At the same time little children are filling the front galleries. All are singing, all are smiling. Mr. Coffin has almost to pick his way through them. It is easy to see how the children love him. I have seen them in his former smaller church, sitting on the floor, right on his feet. And what singing—what sunshine—in everybody's heart. There is also a little sermon for the children—but it is not that that draws. It is simply that it is their church and their service. When will we ministers ever learn ?—Frederick Lynch in, *The Congregationalist*

## IS THE CURRENT ON, OR OFF ?

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

It happens sometimes that the current goes off ; and then every wheel stops, the street cars with their hurrying passengers are stalled, and the busiest factory becomes silent as a graveyard. It avails nothing that the machinery is all in place and in order and every "hand" at his post ; there is "nothing doing", because the current is off. An absolutely essential point is that the electric current be on, and on continuously ; otherwise the life and work of a great city comes pretty much to a standstill.

This matter of "current" is something to be concerned about now at the turn of the year, when old plans are being revised and new plans made. Is the current on or off ? Is there a steady, sufficient supply of the vital power to run the machinery of church or Sunday School or Young People's Society ? Are officers, teachers, members, charged with the love for souls and the zeal for God's house and God's cause, which alone can make their work effectual ? That is the great question. With abundant power great things may be accomplished with very little machinery, or with none. Without this power the best devised organizations and methods are useless—indeed a mockery.

Whence comes that overmastering love and zeal ? A threefold answer may be given :

First—From living union with the crucified, risen, glorified Christ. All power has been given to Him.—the very fulness of God. And to be in living contact with Him by faith and surrender, is to partake of that power and grace. The weakest, least trained worker who leans hard on Jesus, is strong. The touch of the divine is upon him. He has the love and the zeal which win.

Secondly—Through the asking. Love for souls, zeal for God's cause and work, are gifts from God. They are engendered within us by His Holy Spirit. The Holy Spirit comes to the man who asks for Him. That is the promise, and it is the experience, too, of all the ages. No man is God-filled who is not a man of prayer. Prayer is the switch that turns on the current. The question for the New Year is not alone a question of plans. It is even more a question of prayer. The best possible thing that can come to any Sunday School—to any Christian organization, is the spirit of prayer and the practice of prayer. Plans and prayer should always go hand in hand.

And thirdly—Through work. Heat comes from exercise. The coldest, most sluggish soul kindles into some love and some zeal if it gets to work. A vigorous setting about the doing of the task that is to be done,—the carrying out of the plans that have been made,—is itself the generator of the enkindling love and zeal which will carry the plans through to success.

### Puzzles of a Primary Teacher

#### III. THE IRREPRESSIBLE AND THE UNRESPONSIVE CHILD

By Miss B. B. Maxwell

In the Primary Class, irrepensible usually spells *spoiled*. In the higher grades, this species of child may be a self-made production—the result of the discovery of native powers of mimicry, teasing, or so-called smart speech. But the Primary irrepensible is so, generally, because of an inculcated sense of personal importance, a carefully cultivated and excessively exaggerated estimate of the attention due to an over-developed ego.

For this condition no cure is so effective as the negative treatment—a studied and steady, though gentle and apparently natural, refusal to become amused, excited, or annoyed by irrelevant remarks, teasing tricks, or unnecessary noise. Rebuke, if absolutely unavoidable, must be administered in such a way that the offence is not magnified to the proportions of a notable achievement, for to excel in mischief appears, to the distorted vision of this particular type, quite as desirable as to excel in knowledge or righteousness, and failure to attract attention is failure indeed. Therefore the child must, for his own sake as for that of others, be relegated, literally and figuratively, to the background of the class instead of to the coveted forefront.

This line of action calls not only for

strenuous self-control, with much drawing on divine resource, on the part of the teacher, combined with a splendid ability to win out in the competition for the attention of the class, but, likewise, a fine sense of discrimination, for the wise teacher always remembers that underneath these little undesirable exuberances beats the tender heart of a little child which, even in these bolder natures, may be permanently chilled and sealed by a too persistent exhibition of what, to the child-mind, seems lack of love. The enjoined wisdom of the serpent must be exercised lest we "offend one of these little ones."

But, as opposed to the irrepensible, whom we *may* have, stands the unresponsive child, whom we *must* have, for every Primary class has one or more—usually more—of these shy and sensitive, or, it may be, stolid and stupid—little souls, whose heart-strings refuse to vibrate audibly under the most loving touch of the most skilful teacher.

It is a serious mistake, and one all too often made, to be satisfied with the quiet and "good order" of an unresponsive class or individual,—as well be pleased with the tranquility of a corpse. Instead, these little ones must be stalked as warily as any timid forest creature. We must veritably lie in wait for the gleam of interest or intelligence which, sooner or later, betrays the bent of the childish mind. Then it becomes a case of "following the gleam", for this revelation is the key which unlocks the barriers of childish reserve, admitting the teacher to the inner precincts of the little heart, and ushering the child into a larger realm of knowledge and fellowship.

Henceforward, by careful planning of story and illustration gradual advance may be made, until the shy bird's piping notes habitually round out the hitherto incomplete harmony.

Westville, N.S.

## AN EXPERIMENT OF "RALLY WEEK"

Now that the General Assembly's Committees on Sabbath Schools and Young People's Societies have been amalgamated,

the week following the last Sunday in September has been set apart as Rally Week, an arrangement to come into force with 1913.

September 1913 is a long way ahead; but what one congregation did in September 1912, will help to show what Rally Week may be made.

The congregation was that of Rev. W. R. McIntosh, one of the joint-conveners of the Assembly's Committee; and the week observed was Sept. 29 to Oct. 4.

The Sunday morning service was a family service—every household was urged to be represented: "Do not send the children, but bring them and worship together." A special address was given by the minister to parents, teachers, and the congregation generally on The World of Youth and its Challenge to the Church.

In the afternoon a mass meeting of the Sunday School, Bible Class, parents and friends was held. It began with a flower procession of the children, and took up the Children's Day Service, "The Joy of the Harvest." An effort was made to have every available child present.

At the evening service the minister preached a special sermon to young men and women on the subject of Efficiency—the New Demand. At the close of the service a meeting of young men was held to reorganize the board of ushers for the season.

This for the Sunday. On Monday the annual Opening Social given by the young people was held, and a cordial invitation given to the young people of the East End and their friends to attend.

Wednesday night, there was a rally of the prayer meeting forces of the congregation, leaders, Sabbath School teachers, parents and others, and plans were laid for prayer and study for the coming season.

On Friday night, under the auspices of the Boys' Club, No. 19, a meeting of boys of the intermediate grade, 13 to 15, and senior grade, 16 to 18, was held. Lively addresses were given and a start made in drawing up the programme for the year.

This is a sample of what Rally Week may be made in any congregation.

---

## FROM A FIELD-WORKER'S NOTE BOOK

*By J. M. G. Mutch, B.A.*

Synod Sunday School Field Worker

### MEMORIZING IN A SAW-MILL TOWN

Sprague is a saw-mill town in Algoma. For years it has had a student missionary sent each summer from Knox College. In April, 1911, Mr. A. S. Orton, of Knox College, began to conduct the work for that year. He found some twenty-four boys and girls who were Protestants, of whom the majority were Anglicans and Methodists. Besides these there were quite a number of Roman Catholic children who kept by themselves, so far as church matters were concerned. In this small community was a union Sunday School for the Protestant children. Mr. Orton, convinced of the value of the General Assembly's Memory System, sent away for sample Certificates, which he showed to the scholars, explaining the work and giving each of them a slip of the verse. Four months later, in the month of August, there came a day of awards. One little girl of twelve years,

an Anglican by the way, secured the diploma with the two seals; two other girls of about the same age secured the large diplomas without seals; some four scholars, boys and girls, received the second certificate; six scholars, boys and girls, were given the first certificate. Owing to the composite character of the School, the Shorter Catechism was not attempted. Along with all this the regular teaching of the Lesson did not lose its place of pre-eminence, nor did the School suffer any branch of its work to lag. This year the saw-mill has been closed. The families are scattered to different parts of Canada. However, we may rest assured that not only will these boys and girls be greatly blessed through this memory work, but that also they all from their different quarters will look back to Sprague and remember, with satisfaction, the School at which they did something.

## A GOLD SOVEREIGN FOR MEMORY WORK

Though there are some places where the General Assembly's Memory Work is unknown, and other places where it is not seriously considered, yet there are many places where it is regarded with enthusiasm. In Esson, an appointment of Rev. A. McVicar, Sabbath School Convener for Barrie Presbytery, they have a small rural School. One of the elders, Mr. Horne, who teaches a class in the School, thinks the memory work of such importance that he awards a gold sovereign to every scholar who earns the General Assembly's large Diploma with the two seals.

## MEMORIZING ALL SUMMER

Last summer I was at a summer resort in Muskoka, where there were a number of "tourists." Amongst them were some families who were members of the Presbyterian Church in Weston, Ont. I learned that the children in these families were continuing their Sunday School work through the summer holidays. Records of the work accomplished and of the offerings set aside each Sabbath were kept by means of an envelope similar to that of the Home Department. These boys and girls were not losing any rest or happiness by this effort, while their example impressed people with the seriousness of the Sabbath School work.

## WHERE THE CRADLE ROLL LEADS

One of our ministers in a Northern Ontario town reports the following: After an evening meeting in the church a woman remained to see him. She had come to the town about a week before from a little village not far from Toronto. Her desire was to become a member of the church and that on profession of faith. In reply to the minister's question as to her reason for such a step, the lady replied: "Just before leaving ———, near Toronto, they commenced a Cradle Roll, and among its six or seven members were my two little girls of three and five. We received the certificates of membership, and I never had so thrust upon me the duty that I owe before God to my two little girls; and with His help I desire to take this step and lead a Christian life."

## AND THE HOME DEPARTMENT

There is a very interesting feature in connection with the Sunday School work of Rev. J. R. Laverie, of Kilsyth, in the Owen Sound Presbytery.

Kilsyth is about eight miles from Owen Sound. From distances of some miles people drive to church in the town, but their children are unable to attend the town Sunday School and often live too far from a country School. Mr. Laverie found such a condition of things to exist in one end of his field. He attempted to start a Home Department under the guidance of a young woman of that district. So many desired to join it and were willing to meet at some house, that a meeting of the people was called. It was decided to start a School. Five persons volunteered to teach. The consent of the public school trustees was secured to use the school building. This Sunday School has been going since last May, with an average of 40 persons, 7 or 8 being in the Bible Class. Knox College, Toronto

## The Christmas Spirit

*By A Primary Teacher*

All through the month of December plan to have the exercises in the Primary department take on a Christmas tone. The special Christmas hymns that are taught should be well taught,—spoken distinctly line by line by the teacher, and repeated in the same way by the class, until she is sure they have every word correctly.

If these hymns are printed on large sheets of white cotton, they can be preserved and perhaps exchanged next year with another Sunday School. A bright hued flower, or a picture suggested by the words of the hymn, can be easily drawn in the margin of the song-sheet and will help to fix the attention.

Then, when the Sabbath comes that the Christmas Lesson is to be given, be ready for it. Let it be the best Lesson the teacher knows how to give. Remember that the story, though familiar to adults, is new to many of the little folk. Tell the story in the most interesting way possible, and picture it so that they can almost see Mary and Joseph starting out from their home in



Nazareth on their way to Bethlehem. Tell why they had to go there: and it will interest them to know how they traveled. Tell of the difficulty they had to get a room in Bethlehem, and in what building they at last found shelter. And while they rested, how the shepherds on the hillside heard heavenly music, received a message from the angels, and went at once to the little town where "they found the babe wrapped in swaddling clothes, lying in a manger." This was the Saviour, Jesus Christ.

Tell of the three wise men coming from far away, on their long journey, following the star till it rested over where the young child was. Then entering, how they fell down before Him offering their gifts of gold, frankincense and myrrh.

The Lesson will not be complete unless we can impress the thought of helping to make others happy. Gifts for children lying sick in hospitals, or gifts for poor missions, will emphasize the thought that it is more blessed to give than to receive." In this way children, even the smallest, can share in the joy felt all over Christendom at this time, for the gift of the Christ-child.

As a souvenir of the Lesson, pictures of the three wise men on their camels, following a star which sheds rays of light, might be given to each scholar. These pictures can be prepared ahead of time by the teacher. If cut out of dark paper and mounted on cardboard, they do not take long to make. Wilde or Perry pictures showing scenes in the life of

the boy Jesus, may be purchased at little cost, and as a reminder of the Lesson are valuable.

### A New Step in the Home Department

A step in advance has been made by the International Sunday School Association in providing two grades in the Home Department—Grade B enlisting members, as heretofore, to promise to study the Sunday School Lesson for at least half an hour each week, and Grade A embracing the same requirement, but in addition, the engagement to undertake family worship in the home, including at least the reading of God's Word and prayer. It is suggested that, in case any one should not feel competent to engage in extemporaneous prayer, a written prayer might be used, for a time at least. There are several books of written prayers readily available—our own church has for some time past had a committee at work in the preparation of such a book.

The proposal of the International Association in this matter is an excellent and timely one. It originated mainly with Mr. Wm. Hamilton, of Toronto, who is the Chairman of the Home and Visitation Committee of the International Association.

Following the lead of this new plan, we shall shortly issue Home Department Membership Certificates designating whether the member belongs to Grade A or Grade B.

We wish the new departure wide and large success.

---

## HOW THE WORK GOES ON

Every officer, teacher and scholar a total abstainer and a worker for the destruction of the liquor traffic; in every School a temperance superintendent, who shall plan and direct specific temperance work in cooperation with pastor, superintendent, officers, department superintendents, teachers and parents,—is the announced programme of the International Sunday School Association's Temperance Committee.

Already every Province of the Dominion and almost every State in the American

Union, is represented in the list of over 400 who have made their deposits for membership in the Zurich World's Sunday School Convention Tours for next July.

Great Britain will send 450 delegates and the continent of Europe, 500 more. The Convention, which is the seventh World's Sunday School Convention, bids fair to be a very large and influential gathering of Sunday School workers.

The Sunday School Banner gives an account of an impressive Installation Service

held recently in connection with Mount Pleasant Sunday School, Vancouver, B.C., the occasion being the installation of the officers and teachers for the next year. The whole of the Sabbath morning service was devoted to this interesting service. The officers and teachers were publicly pledged at the Communion rail to their various duties.

Rev. J. C. Robertson, our General Secretary for Sabbath Schools and Young People's Societies, writes: "It may be of interest to the smaller Schools, and it certainly ought to be to the larger ones, that the little Presbyterian Sabbath School at Doaktown, N.B., has fulfilled all the requirements of the Standard of Excellence. The explanation is found mainly in the very enthusiastic way in which the student missionary in charge during the past summer, Mr. Chester A. M. Earle, went about this work. Most of the conditions had been fulfilled when he took up the work in the spring. Then a Teacher Training Class was started, and one by one the other requirements, until before the middle of the summer the complete standard had been reached. It is all the more commendable in view of the fact that this was one of six preaching places to be supplied during the summer months, and it is a very good illustration of "where there is a will there is a way."

The Synod of Toronto and Kingston at its meeting in October adopted recommendations emphasizing the urgent importance of religious education in the home, the formation of a Sunday School and Young People's Society in connection with every preaching place, and that all Sunday Schools and Young People's Societies should aim to reach the standards of excellence approved by the General Assembly Committee. The Synod also instructed its committees on Sunday Schools and Young People's Societies to visit all the Presbyteries within its bounds, with a view to urge upon them the carrying out of these resolutions by addresses to the congregations from the pastors upon religious education in the home, by visitation of congregations or groups of congregations, by cooperation in summer schools, or as may be otherwise arranged.

The figures given below show the substantial increase in membership of the Pocket Testament League in Canada. The figures are up to August 1, 1912.

Presbyterian Branch.....	7,688
Methodist Branch.....	4,735
Anglican Branch.....	3,840
Baptist Branch.....	1,675
Evangelical Association.....	2,108
Congregational Association.....	876
Other Denominations, Colleges, Y.M. C.A.'s, etc.....	4,078
Estimated total.....	25,000
Total No. of Branches.....	444

We find that:

- (1) Generally speaking, 60% of our members are between the ages of eight and twenty.
- (2) Fully 56% of our members are girls and women.
- (3) Out of our 444 Local Secretaries, 223 are boys and men, and 221 girls and women.
- (4) Organization work is now proceeding in about two hundred places apart from those mentioned above.
- (5) Situation of Branches: Ontario 358; Alberta 18; Manitoba 17; Saskatchewan 15; Quebec 10; Nova Scotia 9; British Columbia 5; New Brunswick 2; Prince Edward Island 1; Newfoundland 9; total 444.

An American correspondent gives the *British Weekly* the following description of a "Combination Service" of church and Sunday School, which is wrought out well in his congregation. It is practically what is done in many of our rural churches; but some such combination ought to be much more common than it is in town and city, as well.

"Church and Sunday School meet together at 10.30 a.m., the regular hour of morning worship. The service is somewhat abbreviated, giving thirty minutes for opening exercises, hymn, prayer, anthem, scripture reading and offering, and thirty minutes for the sermon. After the sermon we sing a

hymn, and then go into classes for thirty minutes of Bible Study, and have ten minutes for closing exercises in departments.

"Our people are delighted with the plan. It brings the children to the morning worship, and they enjoy it, and it brings parents to the

Sunday School, and they wonder why they didn't come before.

"To recognize the Sunday School in the opening service, I have the superintendent of the School lead in the responsive scripture reading."

## OUR SUNDAY SCHOOL PERIODICALS, 1913

### TEACHERS MONTHLY

Single copies, per year, each.....\$0.70  
Two or more copies to one address, per year,  
each.....0.60

### THE PATHFINDER (Monthly)

A Bible Class and Young People's Societies  
Magazine (Continuing the Bible Class Mag-  
azine)  
Single copies, per year, each.....0.50  
Two or more copies to one address, per year,  
each.....0.40

### HOME STUDY QUARTERLY

Single copies, per year, each.....0.20  
Five or more copies to one address, per year,  
each.....0.14

### INTERMEDIATE QUARTERLY

Single copies, per year, each.....0.20  
Five or more copies to one address, per year,  
each.....0.14

### PRIMARY QUARTERLY

Single copies, per year, each.....0.20  
Five or more copies to one address, per year  
each.....0.14

### HOME STUDY LEAFLET

(For each week, mailed monthly)  
Five or more copies to one address, per year  
each.....7 cents; 2c. per Quarter

### INTERMEDIATE LEAFLET

(For each week, mailed monthly)  
Five or more copies to one address, per year,  
each.....7 cents; 2c. per Quarter

### PRIMARY LEAFLET

(For each week, mailed monthly)  
Five or more copies to one address, per year,  
each.....7 cents; 2c. per Quarter

### EAST AND WEST (Weekly)

Single copies, per year, each.....0.75  
Two or more copies to one address, per year  
each.....0.50  
(May begin with any date)

### THE KING'S OWN (Weekly)

Single copies, per year, each.....0.40  
Five or more copies to one address, per year,  
each.....0.30  
(May begin with any month)

### JEWELS

Single copies, per year, each.....0.30  
Five or more copies to one address, per year,  
each.....0.25  
(May begin with any month)

### COLORED LESSON PICTURE ROLL

(Providence Roll)  
Per year, each.....3.25  
Per quarter, each.....0.82  
(Includes American postage)

### COLORED LESSON PICTURE CARDS

(Corresponding to Roll)  
Per year, each.....0.12  
Per quarter, each.....0.03  
(Includes American postage)

### Lesson Calendar : Fourth Quarter

1. October 6.....Jesus Walking on the Sea. Mark 6 : 45-56.
2. October 13.....Clean and Unclean. Mark 7 : 1-13.
3. October 20.....Mission to the Gentiles. Mark 7 : 24-30; Matt. 8 : 5-13.
4. October 27.....Wanderings in Decapolis. Mark 7 : 31 to 8 : 10.
5. November 3.....The Sign and the Leaven. Mark 8 : 11-26.
6. November 10.....World's Temperance Sunday. Hosea, ch. 7.
7. November 17.....The Great Question. Mark 8 : 27 to 9 : 1.
8. November 24.....The Transfiguration. Mark 9 : 2-13.
9. December 1.....The Lunatic Boy. Mark 9 : 14-29.
10. December 8.....The Child in the Midst. Matthew 18 : 1-14.
11. December 15.....Forgiveness. Matthew 18 : 21-35.
12. December 22.....For and Against Him. Luke 9 : 49-62.
13. December 29.....REVIEW.

### 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 QUARTER ENDING SEPTEMBER, 1912

##### I. FIRST STANDARD COURSE.

*Glenholme, N. S.*—Rev. G. A. Logan, Minister. New Testament : Lillian M. Putnan. Pupil : Rena B. Johnson.

*De Bert Station, N. S.*—Rev. G. A. Logan, Minister. Teacher : Mrs. Alex. Cottam, Annie Stevens.

*Grand River, N. S.*—Rev. D. MacDonald, Minister. Pupil, Teacher : Mary H. Kemp, Rev. D. MacDonald.

*Reyton, N. B.*—Rev. A. D. Archibald, Minister. New Testament : Robt. H. Scott.

*Milford Station, N. S.*—Pupil, School : Irene Logan. **Diploma—Irene Logan.**

*Pembroke, Ont.*—Rev. W. J. Knox, Minister. Teacher : Helen J. Sparling, Gladys Willison, Margaret McLaughy, Nora Christenann, Jennie Stewart.

*Don, Ont.*—Rev. H. Matheson, Minister. School : Zella Bell, Mabel Anderson, L. Pearl Muirhead, Ella Anderson, Mary E. Duncan.

*U-bridge, Ont.*—Rev. J. R. Fraser, Minister. New Testament : Ethel M. Wren, R. F. Willis, Jean Walker, Hughina J. A. Gould, Annie K. Smith, Mrs. R. F. Willis, Mabel E. Clark, Mrs. R. A. Hutchison.

*Caledon East, Ont.*—School : Pearl Perdue.

*Roslin, Ont.*—Rev. H. G. Steers, Minister. Pupil, School : Mrs. Steers.

*Bulwood, Ont.*—Rev. D. D. McDonald, Minister. New Testament : Agnes Cheyne, Violet Black, Bella Townsend, Alida M. Bayne, Mrs. Martha McClanahan, Elizabeth Simpson, Miss J. E. Bayne.

*Maxwell, Ont.*—Rev. A. Sifton, Minister. New Testament : Mrs. H. T. Roberts, Andrew Sinclair, Tessie Sinclair.

*Ellesmere, Ont.*—Mrs. B. Carnaghan, Instructor. New Testament : Marie E. Forfar, Margaret M. Forfar, Mary A. Galbraith. Teacher : Mary A. Galbraith.

*Vankleek Hill, Ont.*—Rev. C. A. Ferguson, Minister. Teacher : Mara C. McGillivray, Jessie MacIntosh, Mrs. A. Clark McPhee, Norman C. McPhee, C. A. Ferguson, Wm. Morley Shurtleff.

*Kenora, Ont.*—Rev. F. T. Dodds, Minister. New Testament : Mrs. C. C. Kay, Ethel M. Wright, Ethel O'Bannon.

*Sonya, Ont.*—Rev. H. N. Konkle, Minister. New Testament : Jas. Watson, Bessie M. McPhaden. Teacher : Bessie M. McPhaden.

*Avenue Rd., Toronto.*—Miss G. Gardner, Instructor. New Testament : Jean E. Walker.

*Burnbrae, Ont.*—Rev. J. E. Smith, Minister. New Testament : Pearl Donald, J. A. Murray.

*Metz, Ont.*—Rev. Jas. McCrea, Minister. Teacher : Mrs. Wm. Short, Mrs. J. McCrea, Jean M. Spence, Ella Howes, Cora Howes.

*Brighton, Ont.*—Rev. A. K. McLeod, Minister. Teacher : B. C. H. Becker.

*Winnipeg, Man.*—Rev. W. A. Maclean, Minister. Pupil : Mary Patterson, Margaret Mitchell, Isabel J. Cross, Hilma Anderson, Violet Anderson.

*Regina, Sask.*—Rev. W. A. Guy, Minister. New Testament, Teacher : W. H. Lockerbie, Grace T. Guy.

*Oyen, Alta.*—Rev. Mr. Steele, Minister. Old Testament : Grace C. Bray, Jean M. Bray. New Testament : Grace C. Bray.

##### II. ADVANCED STANDARD COURSE.

*Melrose, Ont.*—Rev. A. E. Cameron, Minister. One to Twenty-One : Mrs. A. E. Cameron, Mrs. Harry Hill.

*North Pelham, Ont.*—Rev. P. Reith, Minister. Missions : Jennie Balfour. **Diploma—Jennie Balfour.**

*Martintown, Ont.*—Rev. J. B. MacLeod, Minister. One to Twenty-One : Florence Blackwood, Edna M. Townie.

*Caledon East, Ont.*—Books of Old Testament : Mary C. MacKinnon. Teacher and School : Christina I. Cranstown.

*Fernlee, Ont.*—Rev. J. New, Minister. Life and Times of Christ, Missions : Margaret Edmonds.

*Kippen, Ont.*—Rev. J. Richardson, Minister. Life and Times of Christ : Amarantha McGregor, Myrtle McLean, Marjorie Melver.

*Maffat, Sask.*—Life and Times of Christ : Emma A. Coles.

**N.B.—The next regular examination will be held the last week in December. Information may be had from Rev. J. C. Robertson, 830 Confederation Life Building, Toronto.**

## Lesson IX.

## THE LUNATIC BOY

December 1, 1912

Mark 9 : 14-29. Read Matthew 17 : 14-21; Luke 9 : 37-42. \*Commit to memory vs. 28, 29.

GOLDEN TEXT—And <sup>1</sup>Jesus said unto him, If thou canst <sup>1</sup>! All things are possible to him that believeth.—  
Mark 9 : 23 (Rev. Ver.).14 And when <sup>1</sup> he came to <sup>2</sup> his disciples, <sup>1</sup> he saw a great multitude about them, and <sup>2</sup> the scribes questioning with them.15 And straightway all the <sup>4</sup> people, when they <sup>8</sup> beheld him, were greatly amazed, and running to <sup>him</sup> saluted him.16 And he asked <sup>6</sup> the scribes, What question ye with them ?17 And one of the multitude answered <sup>7</sup> and said, Master, I <sup>8</sup> have brought unto thee my son, which hath a dumb spirit ;18 And whosoever <sup>9</sup> he taketh him, <sup>10</sup> he feareth him : and he foameth, and <sup>11</sup> gnasheth with his teeth, and pineth away ; and I spake to thy disciples that they should cast <sup>9</sup> him out ; and they <sup>12</sup> could not.19 <sup>13</sup> He answereth him, and saith, O faithless generation, how long shall I be with you ? how long shall I <sup>14</sup> suffer you ! bring him unto me.20 And they brought him unto them : and when he saw him, straightway the spirit tare him <sup>15</sup> ; and he fell on the ground, and wallowed foaming.21 And he asked his father, How long <sup>16</sup> is it ago since this came unto him ? And he said, <sup>17</sup> Of a child.

Revised Version—They ; <sup>2</sup> the ; <sup>3</sup> Omī the ; <sup>4</sup> multitude ; <sup>5</sup> saw ; <sup>6</sup> them ; <sup>7</sup> him, Master ; <sup>8</sup> Omī have ; <sup>9</sup> it ; <sup>10</sup> it dasheth him down ; <sup>11</sup> grindeth his ; <sup>12</sup> were not able ; <sup>13</sup> And he answereth them and ; <sup>14</sup> bear with ; <sup>15</sup> grievously ; <sup>16</sup> time is it since this hath come unto ; <sup>17</sup> From ; <sup>18</sup> both into ; <sup>19</sup> And Jesus ; <sup>20</sup> Omī believe ; <sup>21</sup> Omī And ; <sup>22</sup> Omī three words ; <sup>23</sup> And when ; <sup>24</sup> a multitude ; <sup>25</sup> unclean ; <sup>26</sup> command ; <sup>27</sup> having cried out, and torn him much he came out ; and the child became as one ; <sup>28</sup> the more part said ; <sup>29</sup> raised him ; <sup>30</sup> saying, We could not cast it out ; <sup>31</sup> out by nothing, save by prayer (Omī and fa<sup>31</sup>ing).

## LESSON PLAN

I. The Lunatic Boy, 14-19.

II. His Healing, 20-27.

III. The Reason Why, 28, 29.

## DAILY READINGS

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

M—The lunatic boy, Mark 9 : 14-29. T.—A dumb devil cast out, Luke 11 : 14-23. W.—“Who maketh the dumb ?” Ex. 4 : 10-16. Th.—“According to your faith,” Matt. 9 : 27-35. F.—“Stammerers shall speak plainly,” Isa. 32 : 1-8. S.—Effectual faith, Acts 14 : 8-18. S.—“If Thou wilt,” Mark 1 : 35-45.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification ? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—9. What do the boys do ? The little boys sweep, dust and make beds, carry fuel and ashes, keep lawns tidy, weed gardens and gather roots and vegetables. The older boys in turn, for half days, tend fires, draw, chop and saw fuel, care for stock, work the farm.

22 And ofttimes it <sup>18</sup> bath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us.23 <sup>19</sup> Je'sus said unto him, If thou canst <sup>20</sup> believe, all things are possible to him that believeth.24 <sup>21</sup> And straightway the father of the child cried out, and said <sup>22</sup> with tears, Lord, I believe ; help thou mine unbelief.25 <sup>23</sup> When Je'sus saw that <sup>24</sup> the people came running together, he rebuked the <sup>25</sup> foul spirit, saying unto him, Thou dumb and deaf spirit, I <sup>26</sup> charge thee, come out of him, and enter no more into him.26 And <sup>27</sup> the spirit cried, and rent him sore, and came out of him : and he was as one dead ; inasmuch that <sup>28</sup> many said, He is dead.27 But Je'sus took him by the hand, and <sup>29</sup> lifted him up ; and he arose.28 And when he was come into the house, his disciples asked him privately, <sup>30</sup> Why could not we cast him out ?29 And he said unto them, This kind can come <sup>31</sup> forth by nothing, but by prayer and fasting.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson) ; 560 ; 237 ; 76 (Ps. Sel.) ; 162 (from PRIMARY QUARTERLY) ; 71.

Special Scripture Reading—Heb. 11 : 23-34. (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. 1414, The Demoniac Boy. For Question on Missions, H. M. 734, Steam Ploughing Outfit Operated by the Boys of the School ; H. M. 735, Boys and Girls of the Boarding School Have Charge of the Gardens. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Work and Play Beside Leafy Booths at Caesarea Philippi, Foot of Mt. Hermon, (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. (Owners of 1911 material need order only 9 new stereographs for this Quarter ; owners of both 1910 and 1911 material need order only 8 new stereographs) ; four for December, 67c ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

By Rev. Professor Daniel J. Fraser, D.D., LL.D., Montreal

Time and Place—A.D. 26 ; near the foot of Mt. Hermon.

Connecting Links—This Lesson immediately follows the last.

## I. The Lunatic Boy, 14-19.

Vs. 14, 15. *The scribes.* They were now following Jesus everywhere in active hostility. *Questioning with them,* probably taunting

them with their failure to heal the boy (see ch. 6 : 7) and suggesting as its cause the waning power of their Master. *Greatly amazed ;* at what ? (a) The radiance left by the Transfiguration on the face of Jesus. (Compare Ex. 34 : 29, 30.) No evidence of this. (b) At the suddenness and timeliness of His appearance. Their feeling is one of

\*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.

confusion and gladness, ashamed that His name had been used in vain for the exorcism, and delighted to see Him when His name needed to be defended. *Running. saluted*; with joyous welcome, forgetting all about the scribes and their questionings, the disciples and their discomfiture.

Vs. 16-18. *He asked them* (Rev. Ver.); not the scribes or the disciples, but the crowd, who evidently had a share in the dispute. *With them*; the disciples. *One of the multitude*. The father of the sick boy speaks for the crowd. *Master*; teacher. *Have brought*. Omit "have" (Rev. Ver.). *Unto thee*; not aware of His absence. *Son. dumb spirit*; a deaf and dumb boy, v. 25. The explanation of his affliction was possession by a demon. *Wheresoever he taketh him*; wherever the spirit happens to seize him: intermittent attacks of epilepsy. *Teareth*; Rev. Ver., "dashed him down." Spasms, fits. *Foameth*; at the mouth. *Pineth away*; literally, "withered", same word as in ch. 3:1; 4:6: the final stage of motionless stupor. *I spake to thy disciples*; in the absence of Jesus, thinking they had the power to heal. Perhaps he had seen them effect such cures, ch. 6:13.

V. 19. *O faithless generation*; including the crowd, the disciples and the scribes. *Be with you*; have to do with you. "The utterance of a fine strung nature, weary of the dullness, stupidity, spiritual unsusceptibility, not to speak of the moral perversity, all around Him. But we must be careful not to read into it peevishness or ungraciousness." (Bruce.)

#### ii. His Healing, 20-27.

Vs. 20-22. *When he saw him*; when the spirit saw Jesus. Introduction of the boy into the presence of Jesus brought on one of the sudden and terrible paroxysms. *Of a child*; from the time that he was quite a little boy. *Oftimes*. The seizures were frequent. *Fire. waters. destroy*. The disease took the form of a suicidal frenzy. *If thou canst do any thing*; better, "If anyhow Thou canst help." Compare with ch. 1:40. The leper said, "If Thou wilt (which is uncertain), Thou canst." He had no doubt of Jesus' power, only of His will. The father said, "If Thou canst" (which is doubtful, for the

case is such a difficult one, and the disciples had been so powerless).

Vs. 23, 24. *If thou canst believe*. Rev. Ver. omits "believe": "If thou canst!" Jesus takes the father's words and repeats them with a touch of compassionate rebuke. *All things*; in contrast to the "any thing" of the father's appeal. *Him that believeth*. The question of His ability turns upon the question of the father's faith. *Cried out*; eager for the cure, but fearful of his faith. *I believe*. He makes the most of his little faith to ensure the benefit. *Help thou mine unbelief*; a prayer for increase of faith, with the idea that it would make the cure complete.

Vs. 25-27. *When Jesus saw. he rebuked*; no further reason for delay, because the father's faith was sufficient: a reason for speedy action, because the crowd was becoming restless and excited. *The people*; Rev. Ver., "a multitude." The crowd was constantly increasing, so becoming "a (new) multitude." *I charge thee*; with emphasis on the "I." *Enter no more*; the essential point in the cure of an intermittent possession. The evil spirit left him after each attack, but returned again. *Cried. rent. as one dead*; a final fit, producing utter exhaustion. *By the hand*. Compare chs. 1:31; 5:41. *He arose*; a complete cure. See Matt. 17:18; Luke 9:42.

#### III. The Reason Why, 28, 29.

Vs. 28, 29. *Into the house*; He was now alone with the disciples. *Why could not*; Rev. Ver., "we could not", implying the question "why?" *This kind*; this sort of possession—of demons. *But by prayer*. In such aggravated cases nothing avails but prayer, that is, a believing appeal to the almighty power of God. Of course, prayer that involves faith (Matt. 17:20) is necessary in all cases, both in healer and healed; but certain aggravated cases require a special sense of dependence and trust. In this case, it was lacking in both the father and the disciples. *And fasting*. The Rev. Ver. omits. It is a later ascetic addition to the text.

#### Light from the East

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

WALLOWED—The cry, convulsion, falling any place, foaming, grinding the teeth, in-

dicating that this was a case of epilepsy, although not of that alone; but the disease appears to have been the ground on which the greater evil was superinduced. Twenty-five per cent. of epileptics have their first attack before their tenth year and twelve per cent. during the first three years of life. The wasting away is also an occasional feature of the disease where the seizures are very frequent. The opinion that there was nothing but epilepsy in this case is contradicted by the words of Jesus not only to the patient, but to His disciples when they were alone.

The possession was owing to the weakening of the personality by disease, and the dumbness was the result of the possession, for Jesus had already cured one case of dumbness which was not attributed to possession. None of our Lord's miracles excited so much admiration as those wrought upon the deaf and dumb, because of old this affliction cut men off from intercourse with others more than blindness did, and the moment speech and hearing were restored the results were most manifest to everyone.

### APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

*Scribes questioning*, v. 14. These nine disciples were having a bad time of it. The scribes were round them like a pack of wolves. The bold Peter was away. The Sons of Thunder were away. Worst of all, Jesus was away. Yet it was a good day for the nine. They were being tortured into strength by the taunts of the scribes. Each of these men was destined to go out alone to the ends of the world, preaching the gospel. He was learning now how it feels when one has to speak up for himself. Let us learn that lesson. A prince of God's household should be afraid of nothing. An old legend relates that the mother eagle, as soon as her eaglets open their eyes, drags them into the sunlight, and if one of them blinks or turns away from the blazing rays, she relentlessly pushes him over the cliff. Well, God is not such a mother, but we ought to be such nurslings. Nobody ever frightened Jesus. Nobody should ever frighten us.

*They were not able* (Rev. Ver.), v. 13. Ah, the shame of it! And their discomfiture so public, too! And, saddest of all, their Master seemed involved in the disgrace, for they had used His name to exorcise the evil spirit. Lord Beaconsfield spoke of the "hell of failure." Many an intrepid warrior for truth has sunk his head on his hands and bitterly groaned when he has seen his strongest efforts defeated. There is a worse hell than failure, however. It is the hell of not trying. It may not have so sharp a pain,

but it has a deeper degradation. These bewildered and discomfited disciples are a nobler band than the jeering scribes, or even the curious multitude. It is better to have tried and failed than never to have tried at all. The worst disaster is not defeat. And, after all, you will not be defeated. In Christ's war there may be delay, distress, disappointment, but never defeat.

*If thou canst!* (Rev. Ver.), v. 23. It is not an uncommon thing for men to blame their blunders on God. One does it by ascribing his bad habits to heredity. He says that they were born in him. Whereas a habit is not a thing that can be born in a person. Bad habits come by repetition of bad acts. Another puts the load of his misdeeds on temptation. He implies that God exposed him to such a storm of enticement and captivation that it was impossible for his virtue to survive. God tempts nobody. Another puts it on religion. His parents made him go to church too much when he was a child. Or he knows some hypocrite in the congregation. Or the sermons are too long. Or the music is poor. What captious and thankless creatures we are. We need to hear Christ's emphasis on the "thou." The fault is in ourselves.

*I believe; help thou mine unbelief*, v. 24. This man felt as if his faith were one lone swimmer in the ocean of unbelief. What chance for it? Yet it is there, the living miracle in the midst of wide death. It is a great thing to have any faith at all. It is wonder-

Tortured into Strength

The Hell of Failure

Blaming God

A Morsel of Faith

ful what a mere speck of faith can accomplish. Such a morsel of faith as this man had saved his son. Jesus told His disciples that if they had faith as big as a tiny mustard seed they could remove mountains. (How many machines and navvies does it take to move a mountain?) It is much easier to have desire in God than faith in God. To actually put trust in God, that is rare and hard and splendid. The sun sets, and we believe that he will rise, and so we go to bed full of plans for the morning. Do we ever count on God like that? Do we believe that the best road out of difficulty is to tell the truth? That is the way of faith. Do we believe that we are happier in giving than in receiving? That is another way of faith. Most of us might be proud to be able to pray this prayer.

*Save by prayer* (Rev. Ver.), v. 29. There is far more evidence of the efficacy of prayer

than there is of the efficacy of gunpowder.

#### Prayer and Gunpowder

For gunpowder has been in use for only a few centuries, while prayer is as old as the human race. And, if you can find witnesses to testify that gunpowder does things, you can find many more witnesses to testify that prayer does things. The General Confession of the Church of England Prayer Book (of Presbyterian origin, by the way) has played a larger part in the life of the English people than any weapon or mechanical invention in England. The Twenty-third Psalm has had an enormous influence on the world. So has "Jesus Lover of My Soul." People who pray do wonderful things which prayerless people cannot do. And the last unanswerable argument for prayer is this: Jesus prayed. He knew the power of prayer and used it.

### 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.

Take some time in getting the situation before the class, calling attention to the presence of the demon possessed boy, the failure of the disciples of Jesus to heal him (compare Mark 6 : 7, 13); the effort of the scribes to discredit them in the eyes of the public, and the evident confusion of the disciples. Get the class to discuss :

1. *The arrival of the Master.* Bring out : (a) The astonishment of the people. Dwell on the word "utterly amazed", in Greek,—used only three times in the New Testament. (See Mark 14 : 33 and 16 : 5.) Discuss the two explanations, the radiance of the Transfiguration (see Ex. 34 : 29, 30) and the joy of the people at His timely appearance. (b) His searching question to the people. Take up the father's story as the reply, especially impressing the fact that he came expecting to see Jesus, and in His absence had appealed to the disciples, and they had failed. It was a case of the real value of the disciples' mission to the needy.

2. *The Master's treatment of the case.* As

this involves several elements, call for each separately : (a) The main difficulty was unbelief, in which the scribes, the multitude and the disciples were all involved. Bring out Jesus' disappointment that, after all His words and healing, they still remained faithless. The absence of faith was seen in the unspiritual atmosphere. The discussion had been about the ability of the disciples instead of an appeal to Jesus' power. Turn to this age, and consider its characteristic emphasis. Is it faith in God, or confidence in man's ability? (b) Jesus' special treatment of the father's faith. Note the questions He asked, the sympathy elicited, the growing hope of the father in Jesus, and the final appeal of Jesus to the father's faith. Bring out the father's difficulty, which was the ability of Jesus. Also bring out Jesus' difficulty, which was the father's faith. (c) The victory of faith and the healing of the boy. See Matthew and Luke for other details. It is well to pause, and have the class grasp the full meaning of the place faith had in Jesus' healing ministry. Discuss the same possibilities for the life of the present.

3. *The heart of failure and success, vs. 28, 29.* Now turn to the main question as to the failure of the disciples. Take up



Mark's report of Jesus' answer, prayer. Turn to Matthew who reports it as faith. Unite these for Jesus' full teaching. They failed in that faith which by prayer continues in fellowship with the Master. As they had cast out demons before and failed now, seek the reason for it. The lesson to enforce is that the faith which leads to prayer and fellowship, alone can be the medium through which divine power can work. The question of success in spiritual work is the question of faith in Jesus' Person and plan.

### For Teachers of the Senior Scholars

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

It will be well to introduce this Lesson by a short review of last week's Lesson. How many of the disciples went with Jesus to the Mount? Why were these three taken? Is there anything to indicate that the others may have felt slightly aggrieved at being left behind? In some way they were weakened and were not capable of doing what they had been able to do in the past. The slightest touch of jealousy takes the spiritual strength out of any one. Our Lesson to-day reveals the condition of things on the plain when Jesus and the three disciples came down from the Mount after the Transfiguration.

1. *A Perplexing Failure*, vs. 14-18. Ask one of the scholars to describe the scene which Jesus witnessed when He came down from the Mount. What effect did the presence of Jesus have upon the multitude? (V. 15.) Why were they amazed? (See Exposition.) What question did Jesus ask? (V. 16.) What answer did He get to this question? (Vs. 17, 18.) Jesus was not long in finding out that the cause of the excitement was the failure of the disciples to effect a cure. Remind the class that there are some perplexing failures in every life. We cannot always understand why we cannot do what we want to do. We want to help some one to do better, and we work and pray with all our might, but we do not succeed. What does it all mean? Some day we shall know.

2. *A Complete Cure*, vs. 19-27. Note the tone of disappointment in the voice of Jesus, v. 19. Is there anything here to indicate that the nine who had been left on the plain

had allowed some evil thing to weaken their faith? What was the condition of the lunatic boy when brought to Jesus? (V. 20.) He had one of his worst spells. Question out the particulars of Christ's interview with the father of the boy,—about how long had the boy been afflicted in this way, and what forms the trouble had taken, the father's little faith, and Christ's method of strengthening it. Remind the class how often this father's tearful cry has voiced the experiences of troubled souls. This was a bad case, but no case is too bad for Jesus to cure.

3. *A Satisfactory Explanation*, vs. 28, 29. Does this imply that the nine might have succeeded if they had spent the night in prayer. Impress upon the class that a good many of our failures to do good are the result of too little prayer.

### For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A., Toronto

Begin by reminding the class of the contrast between the scene on the Mount of Transfiguration, and the scene upon the plain as given in the Lesson. Have we any reason suggested to us here why it would have been a mistake if Peter's request in last day's Lesson (Mark 9 : 5, 6) had been granted? Impress the thought that after every great spiritual experience, there is some practical duty waiting to be done. Now take up the Lesson under three heads :

1. *A case of need*, vs. 14-19. Imagine the triumph of the scribes at the failure of the disciples. Do we ever welcome the failure of some good cause because we do not happen to like some person connected with it? Notice the difference which Jesus' arrival makes. He immediately becomes the centre of attraction. Take up in some detail the awful case of the lunatic boy, as it is described by his father in vs. 17, 18. For other instances of dumbness accompanying demon-possession, ask the scholars to read Matthew 9 : 32 ; 12 : 22. What is Christ's feeling when He hears of the failure of His nine disciples? His words of disappointment are not addressed to the father (see Revised Version), but to the disciples.

2. *A complete cure*, vs. 20-27. Why does Jesus question the father about this boy?

Probably His question is just that of a person sympathetically interested. It has probably no bearing upon the case. Bring out the earnest nature of the father's request in v. 22. That is real prayer! The man's faith, which may have been quite strong when he brought the boy to be cured, had no doubt received a set-back through the failure of the disciples. Are we ever responsible for weakening the faith of others? Notice that

the cure is to be a complete one, the evil spirit is to "enter no more into him."

3 *The secret of failure*, vs. 28, 29. The disciples feel keenly the sense of failure. Is it a good thing to do so? It is, if we thus learn the secret of our failure. In the disciples' case it was lack of prayer, implying a lack of faith. Ask the scholars to think of their own failures. Can we ascribe any of them to the lack of prayer?

### THE GEOGRAPHY LESSON

It seems quite likely that the place where, as Mark says, "He came to His disciples" and found the crowd of people, was at the town of Caesarea Philippi. Refer to the map, and notice where the encircled number 45 is attached to an arrow pointing to the village. It means that to-day we shall visit a spot inside the village. You find yourself standing on a flat house-roof where two women neighbors are talking, while one of them is doing a bit of her housework. Syrian people often use their roofs as if they were porches.

Notice the children especially. They are just common village children, not particularly attractive except



to their own parents. The cheap cotton clothes that they wear are of much the same sort as the clothes worn by the unfortunate boy whose father brought him to the disciples.

The housekeepers here have nothing like our Canadian ranges, or cook-stoves. When they have vegetables or meat to boil, they build a fire inside a low fence of small stones and set the kettle over it. It would be only too easy for the sick boy to fall into or against such an open fire and get burned.

To see the village people for yourself, use a stereograph entitled, *Work and Play Beside Leafy Booths at Caesarea Philippi, Foot of Mt. Hermon.*

### ADDED HINTS AND HELPS

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

#### Lesson Points

By Rev. M. E. Davidson, M.A.

When we get even a glimpse of Jesus' glory, wonder will fill our souls. v. 15.

The world looks to Christians to represent their Master. v. 18.

Some men doubt the willingness, others doubt the power, of God. v. 22.

It is our lack of faith which hinders the beneficent action of God. v. 23.

"O help us, through the prayer of faith More firmly to believe." v. 24.

Christ's cures are permanent. v. 25.

"More things are wrought by prayer than this world dreams of." v. 29.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. The Israelites could not enter into the Promised Land because of unbelief. Where does Paul say this?

2. John writes in one of his Epistles that faith is the victory that overcomes the world. Where are the words found?

ANSWERS, Lesson VIII.—(1) Ex. 34 : 29, 30. (2) Isaiah ; Isa. 53 : 3.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Faith in Christ, and service of Christ—their relation the one to the other.

2. How much should faith leave for God to do?

### Prove from Scripture

That Jesus can save to the uttermost.

### The Catechism

Ques. 36. *Gospel riches.* In this question we have a list of the blessings provided for the believer in the gospel. Three of them have already been described—justification, adoption, and sanctification. Those who have these, will surely at some time and in some measure, have the others. And how precious they are! To be sure that God loves because He has given His own Son to redeem us;

to be able to answer to the accusations of conscience that Christ's righteousness is ours; to have joy in the strength and guidance of the Holy Ghost; and to be confident that God will complete the good work begun in us—this is indeed a rich inheritance.

### The Question on Missions

By Rev. W. W. McLaren, M.A., Birble, Man.

Ques. 9. What work do the boys do? The younger boys go to school the full day and perform the lighter tasks about the school, barns and farm. They sweep floors, dust and make beds, carry ashes and fuel, pile wood, carry water, keep the lawns tidy, and weed the gardens, and gather up the roots and vegetables in the fall. The older boys do all the heavier work under a farm instructor and gardener. They attend to the fires, make repairs in fences, buildings and other equipment, chop, saw and split the wood, team all fuel and other things required about the school, hoe the gardens and root crops, store or market all farm products, care for stock and do all the work incidental to sowing, maturing, harvesting and threshing upon a farm. At least five hours a day are thus spent by the older boys during most of the year. They thus give a full return for the free instruction given them.

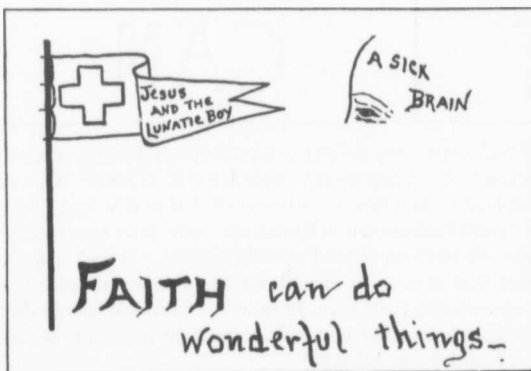
### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—The Worker, Jesus, and the lunatic boy.

*Introduction*—We have had a Lesson telling of Jesus' kindness to a deaf and dumb man,

and to a blind man. Let us all touch our eyes and repeat, "Two little eyes to look to God." Touch your ears and repeat, "Two little ears to hear His word." Now can you tell me where is the thinking part of the body? All clasp hands across forehead (outline a face). Inside our head is our brain (with our brain we can think about God). If the brain becomes sick or diseased, that is very sad, for then people cannot think and talk as they should and they become crazy, silly, insane or lunatic.



*Lesson*—Our Lesson story is about a young boy who had a disease which caused his brain to become sick and he became a lunatic. His disease was very troublesome and made him act in a very wild way. His father and mother and friends were sad, we may be sure, and had tried in every way to cure their boy. When they heard of this wonderful Jesus who could cure all sorts of diseases, they hastened to bring the boy to Him (vs. 20-22).

*Golden Text*—Let us repeat Jesus' words to the father of the boy (our Golden Text), and we'll also repeat the father's reply to Jesus. Jesus cast out the evil spirit and the boy's brain was able to think and his body got strong and well. He was cured.

*Faith in God*—Can little ones have faith in God? Faith can do wonderful things.

*Faith Killed a Giant*—Do you remember the story of the young shepherd lad, David? He had faith in God, and with his sling and little stone, by God's help, went out and killed the giant Goliath. Tell the story (1 Sam. 17: 8-10). David believed that God would make his sling able to kill his big enemy (1 Sam. 17: 45). God always helps those who have faith in Him.

*Faith Built a Church*—A story is told of a little lad who heard the older people talking

about building a church, but they were afraid to go at it. They thought they would not be able to get money enough to buy bricks, etc. Little Joe knew where there were some bricks left over from building their house, a nice little pile of them. One day the minister was surprised to see Joe with his little wheelbarrow full of bricks, standing at his door. "Here, minister, come quick, here's the first load of brick for the new church", called Joe. "I'm sure God'll send the men along with some more." And sure enough He did. When the men heard about little Joe's load of bricks they all went to work with a will and soon the new church was built. You see what Joe's faith in God did.

*Two Verses on Faith*—

"If I come to Jesus,  
He will hear my prayer,  
For He loves me dearly,  
And my sins did bear.

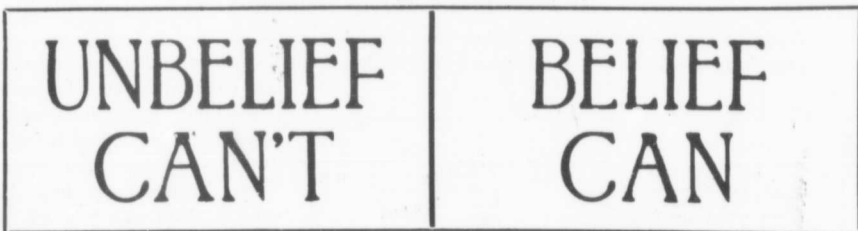
"If I come to Jesus,  
He will take my hand,  
He will kindly lead me  
To a better land."

*Flag*—JESUS AND THE LUNATIC BOY.

*Something to Think About*—Faith can do wonderful things.

### FROM THE PLATFORM

By Rev. M. B. Davidson, M.A.



Draw a line down the centre of the board. On the left hand side print UNBELIEF CAN'T. Picture the scene at the foot of the mountain. What was the trouble? (Vs. 17, 18.) What was the cause of the trouble? Lack of faith. Emphasize the lesson that it is this lack of faith which is always printing the word "can't" across our religious life. We *can't* have peace of mind, we *can't* overcome temptation, we *can't* serve God and our fellows. Why? Because of unbelief. Now bring out the fact that it was not enough for the disciples to have faith. It was also necessary for the man who wanted his son cured to have faith. When he shows his faith, even a little faith, Jesus is able to cure the boy. Print on right-hand side of board BELIEF CAN. To which side of the board do we belong?

## Lesson X.

## THE CHILD IN THE MIDST

December 8, 1912

Matthew 18 : 1-14.

Read Mark 9 : 33-37 ; Luke 9 : 46-48.

Commit to memory vs. 2, 3.

GOLDEN TEXT—In heaven their angels do always behold the face of my father which is in heaven.—Matthew 18 : 10.

1<sup>1</sup> At the same time came the disciples unto Je'sus, saying, Who <sup>2</sup> is the greatest in the kingdom of heaven ?

2 And <sup>3</sup> Je'sus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye <sup>4</sup> be converted, and become as little children, ye shall <sup>5</sup> not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is <sup>6</sup> greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall <sup>7</sup> offend one of these little ones which believe <sup>8</sup> in me, it were better for him that a millstone were hanged about his neck, and that he <sup>9</sup> were drowned in the depth of the sea.

7 Woe unto the world because of <sup>10</sup> offences ! for it must needs be that <sup>11</sup> offences come ; but woe to that man <sup>12</sup> by whom the <sup>13</sup> offence cometh !

8 <sup>14</sup> Wherefore if thy hand or thy foot <sup>15</sup> offend thee, cut <sup>16</sup> them off, and cast <sup>17</sup> them from thee :

**Revised Version**—<sup>1</sup> In that hour came ; <sup>2</sup> then is greatest ; <sup>3</sup> he called to him a little child, and ; <sup>4</sup> turn, and ; <sup>5</sup> in no wise enter ; <sup>6</sup> the ; <sup>7</sup> cause one ; <sup>8</sup> on me to stumble, it is profitable for him that a great millstone should be hanged ; <sup>9</sup> should be sunk in ; <sup>10</sup> occasions of stumbling ; <sup>11</sup> the occasions ; <sup>12</sup> through ; <sup>13</sup> occasion ; <sup>14</sup> And if ; <sup>15</sup> causeth thee to stumble ; <sup>16</sup> it ; <sup>17</sup> good for ; <sup>18</sup> the eternal ; <sup>19</sup> the hell of fire ; <sup>20</sup> See that ; <sup>21</sup> Omit whole of verse ; <sup>22</sup> any man ; <sup>23</sup> a ; <sup>24</sup> go unto ; <sup>25</sup> seek ; <sup>26</sup> goeth ; <sup>27</sup> over it more than over the ; <sup>28</sup> have not gone.

## LESSON PLAN

I. A Lesson from a Little Child, 1-10.

II. A Lesson from a Good Shepherd, 11-14.

## DAILY READINGS

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

M.—The child in the midst, Matt. 18 : 1-14. T.—“Forbid them not”, Mark 10 : 13-16. W.—Who is greatest ? Luke 22 : 24-30. Th.—“Be clothed with humility”, 1 Pet. 5 : 1-7. F.—A song of praise, Ps. 8. S.—An echo of the song, Matt. 21 : 6-16. S.—“He humbled Himself”, Phil. 2 : 1-11.

**Shorter Catechism**—*Ques. 37. What benefits do believers receive from Christ at death ?* A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

it is <sup>17</sup> better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into <sup>18</sup> everlasting fire.

9 And if thine eye <sup>16</sup> offend thee, pluck it out, and cast <sup>17</sup> it from thee : it is <sup>17</sup> better for thee to enter into life with one eye, rather than having two eyes to be cast into <sup>19</sup> hell fire.

10 <sup>20</sup> Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 <sup>21</sup> For the Son of man is come to save that which was lost.

12 How think ye ? if <sup>22</sup> a man have <sup>23</sup> an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and <sup>24</sup> goeth into the mountains, and <sup>25</sup> seeketh that which <sup>26</sup> is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth <sup>27</sup> more of that *sheep*, than of the ninety and nine which <sup>28</sup> went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

**The Question on Missions**—10. What games do they play ? All pupils have their chores, and all the work of the school is done free by them. After work the boys play football, baseball or hockey. The girls are fond of basketball, tennis and skating. Sleight-riding, trapping, swimming and all our Canadian indoor and outdoor games, are enjoyed.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 134 ; 561 ; 14 (Ps. Sel.) ; 161 (from PRIMARY QUARTERLY) ; 560.

**Special Scripture Reading**—1 Samuel 3: 1-15. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 352. Who is the Greatest, Rebuked ? For Question on Missions, H. M. 399. Young Indian Braves. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Little Folks Studying in the Village School at Samuel's Home-Town, Ramah (Underwood & Underwood, see page 573).

## EXPOSITION

Time and Place—A.D. 26 ; Capernaum.

**Connecting Links**—Between the last Lesson and this, Matthew inserts Jesus' second prophecy of His death (ch. 17 : 22, 23) and Peter's finding the temple tax in the mouth of a fish (ch. 17 : 24-27).

## I. A Lesson from a Little Child, 1-10.

Vs. 1-5. *At the same time* ; Rev. Ver., “In that hour.” What follows is closely associated with the tax incident. (See Connecting Links.) *Who is the greatest ?* Did each disciple have hopes of being the greatest ? More likely Peter, James and John each had his partisans in the little group. *A little child* ; to rebuke their ambition. Mark, taking “him in His arms” ; Luke, “set him by Him.”

*Except ye be converted* ; Rev. Ver., “turn” ; unless you turn round so as to go in an opposite direction. *As little children* ; in unpretentiousness. “A king's child has no more thought of greatness than a beggar's” (Bruce). *Ye shall not enter* ; no chance of getting in, much less of being great there. *Shall humble himself* ; in spirit, so becoming truly childlike. *Whoso shall receive*. Compare Mark 9 : 37. *One such little child* ; the typical childlike qualities which ambitious persons ignore. *In my name* ; recognizing him, in spite of his insignificance, as a fellow-disciple.

V. 6. *Offend* ; Rev. Ver., “cause to stumble”—the opposite of “receive” : treat

harshly and contemptuously so as to tempt to unbelief or apostasy. *One of these*; a large number of believers, of whom the child is the emblem. *Which believe in me*; the one text in the Synoptics when Jesus speaks of Himself as the object of faith. Quite common in John's Gospel. *It were better*; Rev. Ver., "it is profitable." *A great millstone* (Rev. Ver.); literally, "a millstone turned by an ass"; that is, the large upper millstone, as distinct from the smaller ones that were worked by hand.

V. 7. *Woe*; exclamation of pity, not of condemnation. *Unto the world*; not the ungodly world which causes offences, but humanity which suffers them, whatever their origin. The connection suggests that their chief cause is ambitious passion. *Because of*; the ultimate source of the world's misery. *Offences*; literally, "scandals", that is, traps or stumbling-blocks, 1 Cor. 1:23. *It must needs be*. They cannot be prevented, only deplored. *But woe*; better, "nevertheless, woe." The first "woe" was that of the world which is afflicted, this "woe" is upon those who cause the misery.

V. 8. See also Matt. 5:29, 30. *Hand . . . foot*; instruments of violence. *Offend thee*; Rev. Ver., "causeth thee to stumble", in rough usage of the little ones. *Halt*; mutilated in reference to the feet. *Maimed*; wanting one or both hands. *Everlasting fire*; in ch. 5:29, "gehenna" or "hell": the punishment that awaits threatens the sinner at the Messianic judgment. (See next verse.)

V. 9. *Eye*; the means of expressing contempt. *Hell* (literally, "gehenna") of fire (Rev. Ver.). Gehenna, a valley southeast of Jerusalem, where human sacrifices had once been offered to Moloch, was later made a crematory for refuse and the dead bodies of criminals, and so became a Jewish symbol of the place in Hades where the wicked after death suffered punishment.

V. 10. *Despise*; treat with the contempt that leads to causing them to stumble. *In heaven their angels*. Jesus' teaching is that God, the heavenly Father, takes an interest in every one, however insignificant. He expresses it in the language of current Jewish belief, which He does not necessarily endorse. The

belief in guardian angels grew after the exile, Ps. 91:11; Acts 12:15; Rev. 1:20. *Behold the face*; are in the immediate presence—the privilege in Eastern courts of only the confidential servants of the king, to see his face.

## II. A Lesson from a Good Shepherd, 11-14.

Vs. 11-14. Verse 11 is omitted in Rev. Ver. For its correct setting see Luke 19:10. *How think ye?* The following parable teaches that God cares not only for the lowly, but for the low, the morally erring. (Compare Luke 15:4-7.) *One of them*; only one out of so many. *Leave the ninety and nine*. However valuable the flock, the true pastor will not neglect the outcast and the straying. *If so be*; if it happen. In Luke he searches till he finds it. *The will*; better, "a thing willed" (Rev. Ver. Margin). *Of your Father*; it is not absolutely determined that any shall perish.

## Light from the East

THEIR ANGELS—The Jews believed in the mediation of angels because they had pushed God away from contact with the actual world. Angels were supposed to carry men's prayers up to God and write down their deeds before Him. Every element of nature had an angel over it and every nation of men. Each individual man had his angel of destiny who brought about all the good and evil that he experienced, and besides, every man had one or more guardian angels. A pious Jew, compelled to go into an unclean place, would ask the accompanying angels to wait until he came out again. Besides the angels that constantly waited on him, others were sometimes appointed to assist or preserve him in certain definite work. Now to hold that this statement of Christ is merely an accommodation to the beliefs of His contemporaries would be to empty His teaching of all meaning and bring his authority into contempt. We, from whose belief the ministry and even the existence of angels has largely disappeared, need to be brought back to the reality of the spiritual universe by accepting the statements of Christ about the spirits sent forth to minister to those who shall be heirs of salvation.

## APPLICATION

*Who is the greatest?* v. 1. It is said that Julius Cæsar would rather have been first in an Italian village than second at Rome.

**Asks Leave to Serve**

The lust of power is one of the strongest and fiercest passions in the human race.

Many of the money-kings of our day care little for money. Their interest is in the game and battle of money-getting. They do not covet wealth, but power. Even in the school playground there is the constant contest for leadership; nearly every pupil wants his own way. In each sphere of human life it is the same. In state, church, lodge, polite society, public meeting, business, sport, the strongest are pressing to the front, seeking to impress their wills upon others, eagerly desiring to be the greatest. It is one of the most universal of temptations. The contrast between the spirit of the world and the spirit of Christ is in nothing more plainly shown. The world covets mastery. Christ asked leave to serve.

*A little child*, v. 2. This is turning things upside down with a vengeance. The greatest man is not Cæsar, the ruler of a world-empire. Well, an apostle then,

**Upside Down** of flaming zeal, and terrific energy, and consuming self-denial—some one like Paul—surely *he* is the greatest. Not a bit of it. Unless, beneath all the fire and force of his character, dwells that simplicity of heart which distinguishes a child. Why do people say, "It is a shame to cheat a child?" Because a child is incapable of cheating any one else. He has none of the cold caution and worldly-wise suspicion which grown-ups are so apt to be proud of. He has not learned pretence, and he believes what people tell him. Think a moment. If everybody stopped pretending and ceased to be suspicious of others, how much like heaven this earth would be.

*Except ye turn* (Rev. Ver.), v. 3. Conversion is turning. A bicycle rider starts out of a town in the direction opposite to his home.

**What Conversion Is**

He finds out after a hard ride of ten miles that he has been getting farther away from his supper and his bed all the time. How will he act at the moment when he discovers his

error? One man will volubly accuse himself of being a fool. Another will blame the man who misdirected him. Another will kick his bicycle into the ditch in a rage. But none of these actions matter. The thing that does matter is that he starts to retrace his journey. So we will not waste time on the question as to how we ought to turn from wrong to right. Let us turn. "Abhor that which is evil, cleave to that which is good." That is conversion.

*If thine eye*, v. 9. An eye is a good thing to have. But it is not as good as a life. Money is a good thing to have, but sometimes it costs too much. A

**Worth the Candle**

Scotch mother had three sons. The eldest went to South Africa and made a fortune in the diamond mines. The second son went to Winnipeg and made a fortune buying and selling land. Then the third son, the brightest of them all, finished his schooling. His mother said, "David, are you going away to get rich too?" He replied, "No, Mother, not while you want me at home." Every young man who enters the ministry does the same thing. He cuts off his chance for wealth and for power of many kinds. But he believes the game is worth the candle. For him it is better to preach the everlasting gospel, even in poverty and obscurity, than to become rich and great doing anything else.

*If any man* (Rev. Ver.), v. 12. This is repartee. In Luke it reads, "What man of you?" Any shepherd will seek a lost sheep.

**Fishing for Customers**

Why? Because a sheep is of value to him. And if lost men were of value to him he would seek them too. In slavery days the master set his bloodhounds on the track of a runaway slave. The reason we do not pursue those who are running away from God is that we do not care enough about them. There was a merchant in a village and he was very fond of fishing. During the spring and summer he spent half his time angling for trout. Then in the autumn he failed in business. One of his creditors grumbled, "If he had angled for customers instead of trout he could have paid a hundred cents on the dollar." If you neglect God's work the reason is that you are not interested in it.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Dwell briefly upon the question which had occupied the minds of the disciples,—who is greatest in the kingdom of heaven? Call for incidents which seemed to justify the opinion that there were different degrees of importance, as Jesus' words to Peter, and the choice of the three on special occasions. It was an important question because it appealed to the disciples' ambition, and it also implied certain things concerning the kingdom. Let the class discussion centre in two principles:

1. *Jesus' teaching concerning discipleship*, vs. 1-6. Bring out: (a) Jesus' method, the placing of a child in the midst. The failure of the disciples was very serious, and He does not trust words alone, but gives an object lesson. (b) Teaching from child life. Discuss the type of life the child represents, the unaggressive and unimportant in the thought of society, whilst trustful, submissive and imperfect, in its own nature. Dwell upon Jesus' words that the disciple must "turn" and become as the little child. Get at the moral and spiritual fact. See John 3:3 for the spiritual reality implied. (c) The law of greatness in humility. David Smith says, "The error of the Twelve lay, not in their desire to be great in the kingdom of heaven, but in their ideal of greatness." Bring out this fact. The wrong way is self-assertion. The right way is such an absence of the self seeking spirit as will esteem every fellow disciple as Jesus' representative. In such a spirit the Master can perfect his will and use for highest ends.

2. *Jesus' teaching concerning the child and the childlike disciple*, vs. 7-14. Summarize this as: (a) One of direct relationship to Himself. Question how is a child the representative of Jesus to us? (b) To cause a child to stumble in its faith in Jesus is a crime to be visited with severe penalty. See how He presses it to show the value of purity and godliness. Call for some ways of offending. (c) The dignity of a child in relation to the spiritual world, admitted into the presence of the king. (d) The deep concern of God for the erring ones.

Enforce two lessons. First, the value of child life, to be kept pure. Point out the work of the church in securing this. Second, the necessity of the childlike spirit in relation to God and others.

#### For Teachers of the Senior Scholars

Question the class about the dispute which the disciples had amongst themselves as they followed Jesus on the way to Capernaum, Mark 9:33, 34. What is there to indicate that they were a bit ashamed of themselves? (Mark 9:34.) After a dispute is over some one is almost sure to be ashamed of himself. Note that the disciples were not so much ashamed of themselves as to get the evil thought out of their hearts. The time comes when they muster up courage to ask Jesus to settle the dispute for them. He settled the matter in a most effective way.

1. *A Great Lesson*, vs. 2-5. What was Christ's method of teaching this lesson? (V. 2.) We can see the look of wonder on the faces of the disputatious disciples as Jesus calls a little child to His side. What in the world has the little child to do with the question of greatness! They were not long in finding out. What is the way to be great? What is there in the child-life which must be preserved in the life of the grown-up? What childish things must we outgrow? (See 1 Cor. 13:11.) Impress upon the class the eternal beauty of the childlike spirit of humility and love and trustfulness. No life can be great without these. These are the things for us to cultivate and cherish.

2. *An Awful Warning*, vs. 6-10. What is meant by offending one of these little ones? (See Exposition.) Discuss with the class different ways of causing children to stumble,—by our lack of interest in them and lack of care about them, by setting them an evil example, by teaching them by our words to be profane and careless about what is good.

What is the woe pronounced against those who rob the young of the beautiful qualities essential to a good life? Verses 8 and 9 help us to realize how awful this woe is. Remind the class that heaven is interested in every young life, v. 10. We ought to be guardian angels of every child whose life comes under our influence.



3. *A Beautiful Illustration*, vs. 12-14. Impress upon the class God's great love for the lost ones as illustrated by the care of the shepherd for his sheep. Close with the hymn, *The Ninety and Nine*, and tell how effective it was when Mr. Sankey sang it in winning wanderers back to God.

### For Teachers of the Boys and Girls

Take up the Lesson under three divisions :

1. *A lesson in humility*, vs. 1-4. We call the apostles saints now, St. Peter, and St. John, etc. Why? But it took the apostles a long time to become saints. What in today's Lesson shows that the apostles had a good deal of human nature in them? Of course, in one sense it was quite right to desire to be great in Christ's kingdom. The desire to excel in the work God gives us to do is a praiseworthy desire. Why, then, did Christ find fault with His disciples? Because they had a wrong idea of what it is to be great. Notice how Christ acted a parable for them. They were to learn from this child. What is the lesson they are to learn? (V. 4.) Contrast Christ's idea of greatness with the world's. Ask one of the scholars to recite the first Beatitude from the Sermon on the Mount.

2. *A lesson in our treatment of others*, vs. 5-10. The presence of the child reminds Christ of another lesson which it is necessary for the disciples to learn. What is that lesson? (V. 6.) Were the disciples in danger of thinking lightly of children? Some person read Matt. 19 : 13. Dwell upon the importance of children in the kingdom, and apply this to the boys or girls of your own class. Christ has a large place for them in His kingdom. Now remind the class that by "little ones" Jesus may mean any person who is just beginning the Christian life, and who needs help. Do we ever put stumbling-blocks in the way of younger Christians, instead of doing everything we can to help them follow Jesus?

3. *The seeker of the lost*, vs. 11-14. Perhaps this story is suggested by Jesus' teaching concerning the value of the humblest member of His kingdom (vs. 6, 10). As a matter of fact, the souls of men are so valuable that when they go astray, what does God do? Like a shepherd, He seeks them. How has God been seeking men down through the years? By the voice of conscience, by the Law and the Prophets, above all by Jesus Christ.

## THE GEOGRAPHY LESSON

On our map let us find the numbers 32 and 46 close by the old town of Ramah. We are to visit a village school, in the courtyard of one of the Ramah houses where they go for their lessons. It is of dirt, very hard and dry; some pieces of straw matting are spread on the dirt floor, and Syrian boys, in loose, baggy clothes, are sitting in a circle on the matting, studying their lesson. The lesson is written in big, black Arabic letters, on the surface of clumsy wooden tablets which they hold in their laps. Three older boys sit with their legs doubled



MAP PATENT NO. 656,560 BY UNDERWOOD & UNDERWOOD.  
PAT'D IN GREAT BRITAIN

under them, on a stone bench a little above the level where the younger ones are at work. A couple of grown up men, better dressed than the children, are sitting with the pupils on the floor and looking at their lesson tablets. Those men are the regular teacher (in a fez cap) and a friend who has come to visit the school.

You can see for yourself the real boys in this real Syrian school if you use a stereograph entitled, *Little Folks Studying in the Village School at Samuel's Home-town, Ramah.*

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "All we like sheep have gone astray." What prophet writes these words, and where?

2. Jesus said, "I am the Good Shepherd." Find the words.

ANSWERS, Lesson IX.—(1) Heb. 3 : 17.  
(2) 1 John 5 : 4.

#### For Discussion

1. The place of ambition in life.
2. Guardian angels.

#### Prove from Scripture

That it is greatest to serve.

#### The Catechism

Ques. 37. *The death of believers.* Note first, there is a part of us which does not die. The soul lives forever. The resurrection of Christ has made this certain. Two things are said of the souls of believers at death. They are "made perfect in holiness." They are not as holy as they can be, but holiness ceases to be a struggle. Unholiness is no longer possible. The second thing is that

they "do immediately pass into glory." These words are directed against the doctrine of purgatory, which teaches that the souls of almost all believers are unfit to enter heaven at death, but must be further purified by suffering. The bodies of believers are under the care of Christ. They "rest in their graves" until He comes, as He will, to call them forth.

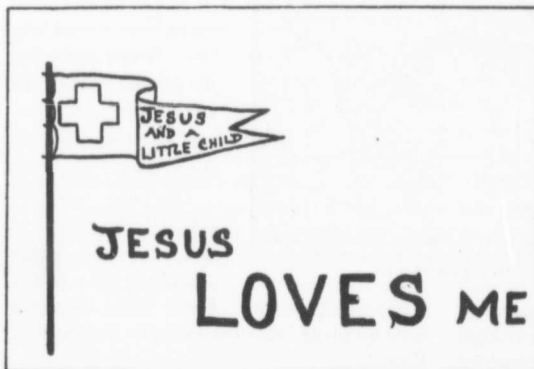
#### The Question on Missions

Ques. 10. What games do they play? Most of the games indoor and outside played by our white children in Canada are practised; but football, baseball and hockey are the favorites with the boys, and basketball and tennis with the girls. Games with movement take best. Skating, coasting, bathing, trapping and fishing are also indulged in in season. Music of all kinds, and singing, they take to with avidity. Checkers and dominoes wile away hours for the boys in winter, while the games we all played as children fill up the open hours for the girls. Morning and afternoon recess, part of the noon hour, the long summer evenings from seven to nine-thirty and Saturday afternoons are given to outdoor amusements. Fresh air exercise is rigidly enforced. All play is supervised, particularly indoors. Outside, boys and girls have separate grounds.

### FOR TEACHERS OF THE LITTLE ONES

*The Lesson Subject*—The Worker and a little child.

*Introduction*—Winnie had laid aside her largest, sweetest apple for a sick little girl.



"Do you suppose Jesus cares about such little things as we do?" "He is too busy taking care of the big folk to notice us much", said Jim. Winnie shook her head and pointed to Mother who had just lifted baby from his crib. "Do you think", said Winnie, "that Mother is so busy with the big ones, that she forgets the little ones? She thinks of the baby first, just 'cause he's the littlest, and surely Jesus knows how to love the little ones."

*The Prayer of the Little Ones*—

Have the children repeat the prayer together line by line, until they are able to say it all. It is a beautiful prayer to be kept in memory, and used often in the class,

"Dear Father in heaven  
On this Thine own day,  
We little ones meet here  
To praise and to pray.  
Oh, help us to please thee  
In all that we do,  
And worship Thee rightly  
With hearts pure and true."

*Lesson*—To-day we see a beautiful picture of Jesus. He is standing in the midst of His disciples, with crowds around as usual. Jesus has picked up a little child from amongst them and is standing holding the little one in His arms. Do you remember another time when Jesus "took the little ones in His arms and blessed them?" (Can you tell me what Jesus said to the disciples when they wanted to send the mothers away with their children?) And here stands Jesus holding the little ones in His arms (Mark 9 : 36). Jesus wants children to follow Him. He wants them to begin when they are very, very little.

*The Greatest in the Kingdom of Heaven*—The disciples have been asking Jesus who is the greatest in His kingdom. Jesus is telling them if they want to be great in His kingdom they must be humble, trusting,

true and gentle as a little child, ready to be led, not wanting to be leaders, willing to follow as a little child is willing.

*Jesus Values Little Children*—The Lesson teaches us how Jesus values little children. Read vs. 1-6. So little children can be witnesses for Jesus. What is a "witness?" Are we all good witnesses for Him? Some boys were going to play soldiers. "I want to be the captain", said Charlie, "and I won't play with the rest of you unless you make me the captain." Was Charlie being a good witness for Jesus? Is that the spirit which Jesus wants boys and girls to show?

*Golden Text*—Read also v. 10. All repeat Golden Text. It is nice to think that God keeps angel messengers close to Him ready to send to guard and bless little children. Sing v. 1, Hymn 548, Book of Praise :

"I am so glad that our Father in heaven  
Tells of His love in the book He has given :  
Wonderful things in the Bible I see ;  
This is the dearest, that Jesus loves me."  
Chorus.

*For the Children Far Away*—All repeat :

"Once again, dear Lord, we pray  
For the children, far away,  
Who have never even heard,  
Jesus' name, our sweetest word."

*Flag*—JESUS AND A LITTLE CHILD.

*Something to Think About*—Jesus loves me.

#### FROM THE PLATFORM

# THE GATE TO TRUE GREATNESS

Ask the scholars how many of them want to be great when they grow up. It is right to have an ambition to be great? It all depends upon the kind of greatness we are seeking. It is right to be ambitious for TRUE GREATNESS (Print with large T and G, as above). Now ask the scholars to name some kinds of false greatness,—military power for its own sake, wealth for its own sake, titles for their own sake, But what is true greatness, according to Jesus, who is our best authority? It consists in being ready to *serve* others. Now what is THE GATE TO (fill in as above) such greatness? We must attain to it by the childlike spirit. And the childlike spirit is the spirit of humility. Bring out the fact that humility is a necessity for learning any lesson in life. Are we really humble?

## Lesson XI.

## FORGIVENESS

December 15, 1912

Matthew 18 : 21-35. Read Matthew 18 : 15-35. Commit to memory vs. 21, 22.

GOLDEN TEXT—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4 : 32 (Rev. Ver.).

21 Then came Pe'ter <sup>1</sup> to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? <sup>2</sup> till seven times ?

22 Je'sus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would <sup>3</sup> take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not <sup>4</sup> to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 <sup>5</sup> Then the lord of that servant <sup>6</sup> was moved with compassion, <sup>7</sup> and loosed him, and forgave him the debt.

28 But <sup>8</sup> the same servant went out, and found one of his fellow-servants, which owed him <sup>9</sup> an hundred

**Revised Version**—<sup>1</sup> and said to him, Lord ; <sup>2</sup> until ; <sup>3</sup> make a reckoning with ; <sup>4</sup> wherewith ; <sup>5</sup> And the ; <sup>6</sup> being moved ; <sup>7</sup> released ; <sup>8</sup> that servant ; <sup>9</sup> a ; <sup>10</sup> hold on ; <sup>11</sup> what ; <sup>12</sup> So his ; <sup>13</sup> Omit at his feet ; <sup>14</sup> Omit all ; <sup>15</sup> that which was due ; <sup>16</sup> exceeding sorry ; <sup>17</sup> lord called unto him, and saith to him, Thou wicked ; <sup>18</sup> besoughtest ; <sup>19</sup> mercy ; <sup>20</sup> Omit unto him ; <sup>21</sup> Omit likewise ; <sup>22</sup> also ; <sup>23</sup> Omit also ; <sup>24</sup> Omit three words ; <sup>25</sup> from your hearts.

## LESSON PLAN

- I. Forgiveness Enjoined, 21, 22.  
II. Forgiveness Illustrated, 23-35.

## DAILY READINGS

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

M.—Forgiveness, Matt. 18 : 15-20. T.—Forgiveness, Mat<sup>t</sup>. 18 : 21-35. W.—The perfect law, Matt. 5 : 38-48. Th.—“When ye pray, forgive”, Mark 11 : 20-26. F.—Golden rules, Rom. 12 : 14-21. S.—Forbearance, Col. 3 : 8-13. S.—Brotherly love, Gen. 50 : 15-21.

**Shorter Catechism**—Ques. 38. *What benefits do believers receive from Christ at the resurrection ?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

**The Question on Missions**—11. How are they

taught to honor Jesus ? They are taught, as we are in our homes, by the example of their teachers, by grace at meals, by morning and evening prayers, by daily study of the Bible and memorizing thereof, by going to Sabbath School and to church services, and by giving themselves to Jesus.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 151 ; 136 ; 108 (Ps. Sel.) ; 524 (from PRIMARY QUARTERLY) ; 145.

**Lantern Slides**—For Lesson, B. 330, The Unmerciful Servant Rebuked. For Question on Missions, H. M. 736, Some of the Larger Boys of Birtle Indian School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Christian Street ; Motely Life in the Holy City's Bazaar District (Underwood & Underwood, see page 573).

**Special Scripture Reading**—Psalm 130. (To be read responsively or in concert by the whole School.)

**Special Scripture Reading**—Psalm 130. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 330, The Unmerciful Servant Rebuked. For Question on Missions, H. M. 736, Some of the Larger Boys of Birtle Indian School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Christian Street ; Motely Life in the Holy City's Bazaar District (Underwood & Underwood, see page 573).

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 151 ; 136 ; 108 (Ps. Sel.) ; 524 (from PRIMARY QUARTERLY) ; 145.

**Lantern Slides**—For Lesson, B. 330, The Unmerciful Servant Rebuked. For Question on Missions, H. M. 736, Some of the Larger Boys of Birtle Indian School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Christian Street ; Motely Life in the Holy City's Bazaar District (Underwood & Underwood, see page 573).

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 151 ; 136 ; 108 (Ps. Sel.) ; 524 (from PRIMARY QUARTERLY) ; 145.

**Lantern Slides**—For Lesson, B. 330, The Unmerciful Servant Rebuked. For Question on Missions, H. M. 736, Some of the Larger Boys of Birtle Indian School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Christian Street ; Motely Life in the Holy City's Bazaar District (Underwood & Underwood, see page 573).

## EXPOSITION

**Time and Place**—A.D. 26 ; Capernaum.

**Connecting Links**—This Lesson immediately follows the last, which warned against giving offences, and counsels how to receive offences. It is peculiar to Matthew.

If your brother commit against you a private personal offence, go to him frankly and remind him of it. If he listens to your admonition, you have gained him as a friend and saved him from moral ruin. If he will not listen, take two or three witnesses (Deut. 19 : 15) to join with you in the appeal. If he still refuses to meet your advances, speak to the brotherhood of Christian believers ; and if he repels their advances, he thereby places himself outside the communion of disciples, and you must refuse to have fellowship with him in sin, and must seek his

good as one without. Great moral power lies in the consent of even two Christian minds, for God is the lover of peace ; and whenever a few of you are gathered as believers in Me, even after My death, you will have My real presence. Vs. 15-20.

## I. Forgiveness Enjoined, 21, 22.

Vs. 21, 22. *How oft.* The question was asked in a legal spirit. *Seven times ?* The rabbis said, three times, basing their judgment on Amos 1 : 6. Peter was more generous. *I say not ;* emphatic : “No, I tell you.” *Seventy times seven ;* times without number. Jesus raises the question out of the legal realm and teaches the inexhaustible spirit of forgiveness, the love which never faileth, I. Cor. 13 : 8.

## II. Forgiveness Illustrated, 23-35.

Vs. 23, 24. *Therefore.* The aim of the parable is to justify the seemingly unreasonable demand of unlimited forgiveness of injuries. *A certain king*; literally, "a man, a king." The latter is an afterthought, for no one but a king could have so great a debtor or such an opportunity to forgive a debt. *Take account*; hold a reckoning. *Servants*; subjects, for all subjects of an Eastern monarch were "slaves." *One was brought*; evidently an officer, perhaps a provincial governor, who had peculiar chances to practise corruption. *Ten thousand talents*; at least ten million dollars,—a hopeless debt. How could it so accumulate? Eastern monarchs were indolent, and lacked financial genius.

Vs. 25-27. *To be sold*; into slavery; allowed by the Jewish law, Ex. 22 : 3. *Wife, and children*; regarded as property by ancient law. *Payment to be made*; the proceeds of the sale to be devoted to payment of the debt. *Have patience.* Give me time. *Pay thee all*; the plea of a shrewd Jew. Better wait and get all, than take hasty measures and get part only. *Moved with compassion*; touched with pity, likely mixed with contempt. *Released him* (Rev. Ver.); from imprisonment. *Forgave . . . debt*; not merely gave him time, but cancelled the debt absolutely. The sequel implies that the man was continued in office, likely in the hope that a generous policy would ensure future good conduct, Ps 130 : 4.

V. 28. *One . . . fellowservants.* He should have remembered that this humble debtor was, like himself, dependent on grace. *An hundred pence*; less than twenty dollars, a quite insignificant debt. After his own generous acquittal he should not have remembered this paltry debt, much less sought to exact it. *Laid hands . . . throat*; literally, "seizing, he choked him", merciless behavior.

Vs. 29-31. *Have patience*; the echo of his own words, v. 26. It should have moved him to similar generous conduct. *He would not*; "every way a bad man: greedy, grasping in acquisition of wealth, prodigal in spending it, unscrupulous in using what was not his own" (Bruce). *Very sorry*; not at the fate of the poor debtor, for they could easily have paid the debt, but annoyed at the inhuman

conduct of the merciless who had obtained mercy.

Vs. 32, 33. *Thou wicked servant.* The master could overlook his dishonesty, but not his inhumanity. *Because thou desiredst me*; literally, "when thou didst entreat me." In fact he only asked him for payment. Absolutely selfish, he was incapable of conceiving such generosity as the king exercised. *Shouldest not thou.* Was it not your duty? An appeal to the sense of decency and gratitude. *As I had pity*; the essence of the parable. The recipient of mercy is bound to show mercy.

Vs. 34, 35. *Wroth*; justly and extremely angry. *Tormentors*; not only to keep him safe in prison, but to make his life there as miserable as possible. *So likewise*; merciless to the merciless, a law of nature. *My.* Jesus is in full sympathy with the Father in this law of retribution. *Heavenly Father*; who abhors mercilessness above all things. *Unto you*; My chosen disciples. *From your hearts*; not with the lips merely, but really and unreservedly, and times without number. *Every one*; emphatic, "every man of you."

### Light from the East

TALENTS—PENGE—A shekel of silver at the maximum price was worth sixty-seven cents, and, as a talent was three thousand shekels, its value would be about two thousand dollars, and ten thousand talents would be twenty millions of dollars. He who owed such an immense sum must have been a tributary prince or some capitalist who had rented the taxes of a province or of a whole country. A hundred pence was but twenty dollars so there was not only a great difference between the spirit of the creditors, but also in the amount of the debts.

TORMENTORS—The prisons of the East are still places of torture for debtors. Creditors think if they are well treated they will not want to pay, but if their friends know they are suffering they will make some effort to raise the money and get them out. Sometimes the prisoners are tortured by the rack, or by the scourge which ploughs the back into purple welts, or by the bastinado, where the soles of the feet are beaten with long rods.

They are sometimes chained to the wall and bucketfuls of water poured over them until

they relent or until some friend pays the debt.

### APPLICATION

*And I forgive him?* v. 21. Forgiveness is a duty easy to comprehend, but hard to practise. Therefore several ingenious devices have been invented to **Three Devices** make forgiveness easy. They are plausible substitutes, but they do not forgive. One such device is to refrain from reprisals. This is the method of the indolent and prudent. They never seek revenge, and they never cease to hate. The fever of anger, as it were, is driven in. And if they injure their enemies less, they injure themselves more. Another is, "Forgive, but never forget." That is like saying, "Swim, but don't enter the water." It is so cheap and palpable a play upon words that the wonder is that any person can so delude himself. It shows how delightful hatred is to our wounded spirits, that we can be so readily convinced that it is justifiable to cherish our "dearest, deadliest foe." No doubt the poet was thinking of such things when he said: Swagger it out as we may, we are a little breed."

*Seventy times seven*, v. 22. Four hundred and ninety. And if Peter had made the multiplication, Jesus might have answered, **Slower and Quicker** "Yes, and unto four hundred and ninety times four hundred and ninety." Human forgiveness must be limitless, like the divine. The gospel orders us to be strict with ourselves and charitable with others. The way of the world is just the reverse. The disposition of our hearts is to be easy with ourselves and hard upon others. If we win the game, we pride ourselves on our skill. If the other team wins, luck was against us. If we do a wrong to anybody, we think of a hundred extenuating circumstances. If anybody does a wrong to us, we think of as many aggravating circumstances. We often say, "I didn't mean to." We seldom say, "He didn't mean to." We should be slower to forgive ourselves and quicker to forgive others.

*To be sold*, v. 25. Here is a glimpse through the lattice of the centuries upon

social conditions in pre-Christian days.

**Through the Lattice** Slavery for debt, with the debtor's family involved in his fate, was as common in Jesus' time as "ten dollars and costs, or thirty days" for drunkenness is in ours. This is a sample of the difference Christ has made. As the power of the gospel is successively turned on to social abuses, they shrivel and disappear one by one. A century ago the debtors' prisons of England were crowded with hapless victims, mostly owing lawyers' fees, and some of them spending a lifetime in wretched confinement for lack of means to pay a few shillings. Then the conscience of England was aroused, and these prisons were abolished. Slavery is gone from Christian lands. Liberty, enfranchisement, and improved status for woman, care of children, and numerous philanthropies have come. And the end is far off yet. Not till all poverty, vice and crime have been removed, and the fullest resources within our knowledge have been brought to fight disease, can we feel that the Christianity of Christ has been given a fair trial in the world.

*Thou wicked servant*, v. 32. The king was not angered by this man's dishonesty, but by his inhumanity. That is the great wrong to man and insult to **Robbery** God. It is worse, as Shakespeare says, to steal a reputation than to steal a purse. And what of those who steal childhood from a child, by sending him to work in a greasy, overheated factory? What of those who steal the wages of underpaid girls in stores? What of those who steal the lives of thousands of men every year, who are slain in preventable accidents? What of those who build and rent houses unfit for human habitation? Jesus was terrible in His denunciation of inhumanity, and especially of those whose victims were children. It was of such that He said it were better that a millstone had been hanged about their necks and they drowned in the depths of the sea.

*Thou also*, v. 33. It is by our own exper-

iences that we learn of God. By forgiving others we learn what the divine forgiveness is. We learn His fatherhood by fathering somebody. A man in Philadelphia was troubled by his son running to fires. Knowing the danger in the streets at such times, he strictly forbade the boy to go. In vain. No sooner did the alarm sound than Jack was out of the door and off after the fire engine. So his father told him, "Jack, the

After the Fire  
Engine

next time you go I will punish you." Jack went that very evening. When he returned, his father called him into the library and said, "Jack, you know I must keep my promise." The boy replied, "Yes, father." The father raised the strap and brought it down upon the lad's shoulders, then flung it to the floor and threw his arms about the boy's neck, weeping. What a lesson to that man in regard to God's treatment of his own disobediences.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

1. *The method to be followed in seeking forgiveness*, vs. 15-20. Bring out two facts: (a) The procedure. Call for the different steps, as seeing him alone, and if this fails seeing him before witnesses, then before the church, and if this fails treat him as a Gentile and a publican, that is unworthy of fellowship but one to be loved, forgiven in spirit and, if possible, won. (b) The aim, to gain the erring one. Take time to bring out Jesus' teaching in contrast with much human purpose, such as redressing personal wrongs, demanding an apology, punishing the wrongdoer.

2. *The extent of forgiveness*, vs. 21, 22. Call for Peter's question and his own answer. Point out that Peter was in advance of his time and this was due to his training. Next, take up Jesus' answer, that forgiveness is not legal but springs from love, and therefore no limit can be placed to its exercise. For illustration, present Jesus' own spirit and work in forgiving even to the uttermost all sinners. Make this a practical lesson and urge its full emphasis in daily life.

3. *The duty to forgive illustrated*, vs. 23-35. It is necessary to bring out the spiritual principle involved. Put it in the form of a proposition. Jesus' forgiving spirit is inexhaustible and the disciple who follows Him must have the same spirit as only they who forgive can be forgiven. To give the setting of the main truth call for the story of the king's gracious forgiveness and the official's inhumanity. Now bring out the heart of the

parable,—that the king made his forgiveness to his debtor dependent upon the latter's forgiveness of his debtor. Discuss v. 33 in the light of v. 35, as representing the stern, moral demands of God. The main point in the story is not the time sequence of events but the supreme moral principle at stake. Seek to impress the truth that life must solve its social problems in the light of God's laws.

#### For Teachers of the Senior Scholars

Draw attention to the article in the Apostles' Creed which runs, "I believe in the forgiveness of sins." Is there any other creed outside of the influence of Christianity with an article like this? In the unprinted portion of the Lesson (vs. 15-17) we have some wonderfully helpful words about how to manifest this beautiful spirit of forgiveness when others sin against us,—what we ought to do to make up with them.

1. *Peter's Question*, vs. 21, 22. What suggested this question? Was it the words which Jesus had just spoken? Discuss with the class the spirit revealed in such a question as this. The mere asking of the question indicated that Peter had no large conception of the Christian spirit of forgiveness. What answer does Peter suggest to his own question? Bring out from the class that he, no doubt, felt that he was doing wonderfully well in the suggestion he was making. He felt that he was showing himself a far better man than the rabbis who said that it was enough to forgive three times. How completely taken aback Peter must have been when he heard the answer which Jesus gave, v. 22. What does this answer mean? It means that there must be no limit to for-

giveness. How far have we gone in learning the lesson of forgiveness? Have we caught up to the rabbis? Have we caught up to Peter? Have we caught up to Christ?

2. *Christ's Parable*, vs. 23-35. There are three scenes in this parable story. Question out the particulars of these scenes: (1) The first scene (vs. 23-27),—the debtor who owed so much and had nothing to pay, the judgment of his lord, the poor man's pathetic plea, the forgiving compassion of his lord who did more than the man asked him to do, which reminds us that God is always doing for us more than we ask Him to do. (2) The second scene (vs. 28-30). This forgiven debtor appears in a bad light. (3) The third scene (vs. 31-34). A man of an unforgiving spirit can never escape from the evil consequences of the life he lives, till the evil thing is taken out of him.

### For Teachers of the Boys and Girls

Begin by pointing out the difficulty of forgiveness. Nearly every one of us has had some injury done to us, or we have imagined that it has been done to us, which we have found it very hard to forgive. Perhaps up to this present hour we have not forgiven it. Is the fact that forgiveness is sometimes so difficult, a reason why we should refuse it? Remind the class that almost everything

which is worth while is difficult. Bring out the fact that it is really a proof of Jesus' divine mission, that He demanded hard things of men. Would we be satisfied with a Master who asked only easy things of us? The Lesson falls naturally into two parts:

1. *The limits of forgiveness*, vs. 21, 22. We need not be surprised at Peter's question,—unless we are surprised at his generosity. We are all prone to think that there is a limit to the number of times God expects us to do any good, unselfish thing. But Jesus was not thinking of forgiveness as something to be repeated a certain number of times, and then stopped. He was thinking of forgiveness as a *regular habit of life*. Ask the scholars what a habit is. Question until you get a satisfactory answer, or supply one yourself. Well, forgiveness is to be a *habit*.

2. *An illustration of forgiveness*, vs. 23-35. Ask one of the scholars to tell the story. Bring out the fact that the illustration depends for its force largely upon the great difference between the large debt owed to the king, and the small debt owed to the servant (see *Light from the East*). How does this apply to us? No offence done to us by one of our fellows can compare for a moment with the sins we have committed against God, and which He has forgiven us. Now apply the lesson contained in v. 33.

### THE GEOGRAPHY LESSON

One town which the disciples had all visited a great many times is still a crowded and busy place—that is Jerusalem. If we meet a crowd of everyday Jerusalem people in one of the Jerusalem streets, we shall know the very same kind of neighbors as those to whom and of whom Jesus was talking when He answered Peter's question about how long a person ought to stand being ill-treated.

Consult our map and notice where the number City's Bazaar District.



47 marks a certain place in a street in the western part of Jerusalem. If you stand on that spot and look northward as the little arrow points, you have directly before you just the same kind of street that Jesus and the disciples had known all their lives.

To see the Jerusalem street and people as they are now use a stereograph entitled, *Christian Street; Motley Life in the Holy*



### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. The apostle James says, "He shall have judgment without mercy, that hath showed no mercy." Give the chapter and verse.

2. One of Solomon's proverbs says that the man who has mercy on the poor is happy. Find this.

ANSWERS, Lesson X.—(1) Isa. 53 : 6.  
(2) John 10 : 14.

#### For Discussion

1. Are we to wait to forgive until we are asked for forgiveness ?

2. Why is our forgiveness from God dependent on our forgiveness of others ?

#### Prove from Scripture

That forgiveness should be constant.

#### The Catechism

Ques. 38. *The future of believers.* Three great and blessed truths are here taught regarding the future of those who believe in Christ : (1) Their bodies will rise. These will be their own bodies, and body and soul, separated by death, will be joined together again. But they will be changed. We are told (Phil. 3 : 21), that they will be like the glorious body of the risen Saviour. (2) God

will own them as His children. He accepts of them as righteous now the moment they believe in Jesus Christ. All their sins are pardoned now for His sake. But then this will be made known to the whole world. (3) They will be perfectly blessed for ever. God Himself will make them glad throughout eternity in His own presence.

#### The Question on Missions

Ques. 11. How are the pupils taught to honor Jesus ? The chief purpose for which our church maintains these schools is frustrated if by precept and example the saving grace of Jesus is not daily set forth in the life of the school. All the means used in a godly household are utilized. Grace is said at meals ; prayers are conducted morning and evening for the whole school and staff ; Bible teaching, memorization of scripture, catechism and gospel hymns form part of the curriculum of the classroom each day. Private reading of the Bible and private prayer are encouraged, and in the case of younger pupils are superintended by the staff. Regular attendance at all church services, Sabbath and midweek, is insisted upon, while personal work, with a view to getting every pupil to make a profession of faith in Jesus as Lord and Saviour is done by most of our instructors.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Worker's Lesson on forgiveness.

*Introduction*—"No, I'll never forgive her, she's too mean", a passerby heard Bessie

say to her schoolmate. She was speaking about a girl who had done her an injury (some simple illustration). If Bessie had heard the Lesson we are going to hear to-day, she would not have said such a thing.

*Review*—You remember last Sunday we heard about the disciples wishing to know who was to be the greatest in Jesus' kingdom. Do you remember what Jesus told them ? If we think of the picture of Jesus with a little child in His arms, we shall be able to remember His reply



to the disciples. Perhaps they had been a little jealous of one another and had some angry feelings in their hearts against any they thought might be likely to be greater than themselves. They were perhaps feeling that it was hard to forgive one another.

*Lesson*—Peter, who was nearly always the speaker for the disciples, came to Jesus asking an interesting question (v. 21). Peter thought it was quite enough to forgive a person seven times, for the rabbis said, only three times, and Peter thought he was very generous, but this did not satisfy Jesus, who said His disciples were to forgive "seventy times seven." That would mean as often as one does you harm—*forgive*, FORGIVE, FORGIVE—we'll print each of these bigger than the last and we'll repeat the word all together, and we'll print it on our flag.

*The Unforgiving Servant*—You know Jesus loved to teach by telling a story, and in reply to Peter Jesus tells about the unforgiving servant (vs. 23-34). (See Exposition.)

*The Unforgiving Punished*—Describe the anger of the king at the unforgiving servant. "Oh thou wicked servant", etc. (vs. 23-32). Tell of the punishment that was given him (v. 34).

When Jesus finished this story He turned to Peter and the others and said (v. 35).

*Our Need of Forgiveness*—Do we need God's forgiveness? Let us see. Are we ever angry? What does God say about anger? Are we selfish? Are we impatient? Are we envious? Are we ever untruthful? Are our hearts ever not quite so pure and good as they should be? Yes. We all need forgiveness. So we must all be forgiving. "Forgive us our debts as we forgive our debtors." Where does that come from? God will not forgive us so long as we have cross, hateful, unforgiving feelings towards anybody.

*Golden Text*—Repeat Golden Text. Print: BE YE KIND ONE TO ANOTHER, TENDERHEARTED, FORGIVING ONE ANOTHER.

*A Spite Fence*—A man got angry at his neighbor and built a very high fence between their homes. "How long are you going to leave it up?" asked a friend. "Till I get over my spite", was the reply. But he died before he got over his spite, and he went to God with the spite in his heart. Do you know what God thinks about spite? "Make up friends" quickly when you have any quarrel.

*Flag*—JESUS AND FORGIVENESS.

*Something to Think About*—I should be kind and forgiving.

### FROM THE PLATFORM

# BREAKING THE BRIDGE

Print on the board, BREAKING THE BRIDGE. Ask the scholars to think of the great importance of a bridge, perhaps of some bridge which many of these have to cross every day. What a calamity it would be if some day the bridge were to be broken, so that no person could pass over it! Remind the class of the loss resulting from the destruction of the great Quebec bridge. Now ask whether it would not be the height of folly for any man to destroy a bridge over which he had to pass every day in order to earn his livelihood. Well, some one has said truly that the man who refuses to forgive others is breaking the bridge over which he must pass himself, for every man has need to be forgiven. This can be easily illustrated by means of our Lesson to-day. Have someone read v. 35.

Luke 9 : 49-62. Commit to memory vs. 55, 56.

**GOLDEN TEXT**—He that is not against you is for you.—Luke 9 : 50 (Rev. Ver.).

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50<sup>1</sup> And Je'sus said unto him, Forbid him not; for he that is not against<sup>2</sup> us is for us.

51 And it came to pass, when the<sup>3</sup> time was come that he should be received up, he stedfastly set his face to go to Jeru'salem,

52 And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he<sup>4</sup> would go to Jeru'salem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we<sup>5</sup> command fire, to come down from heaven, and consume them, even as Eli'as did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56<sup>7</sup> For the Son of man is not come to destroy

**Revised Version**—<sup>1</sup> But Jesus; <sup>2</sup> you is for you; <sup>3</sup> *Omit rest of verse*; <sup>4</sup> *Omit first clause of verse*; <sup>5</sup> *Omit five words*; <sup>6</sup> *Omit Lord*; <sup>7</sup> *Omit Lord*; <sup>8</sup> *Omit Lord*; <sup>9</sup> *Omit Lord*; <sup>10</sup> *Omit Lord*; <sup>11</sup> *Omit Lord*; <sup>12</sup> *But he said*; <sup>13</sup> *Leave the*; <sup>14</sup> *to bury*; <sup>15</sup> *own dead*; <sup>16</sup> *publish abroad*; <sup>17</sup> *first suffer me to bid farewell to them that are at my house.*

#### LESSON PLAN

I. Two Rebukes of Intolerance, 49-56.

II. Three Kinds of Followers, 57-62.

#### DAILY READINGS

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

M.—For or against, Luke 9 : 49-62. T.—Confession or denial, Luke 12 : 4-12. W.—"Almost", Acts 26 : 19-28. Th.—A wise decision, Josh. 24 : 14-22. F.—Willingly offered, 1 Chron. 29 : 6-13. S.—All for Christ, Matt. 19 : 23-30. S.—Our Intercessor, John 17 : 4-13.

**Shorter Catechism**—Review Questions 36-38.

**The Question on Missions**—12. What do they do when they leave school? The boys usually farm, the Indian Department helping by gift or loan, if they have been good at school. The girls go out to service,

men's lives, but to save them. And they went to another village.

57 And<sup>8</sup> it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Je'sus said unto him, Foxes have holes, and<sup>10</sup> birds of the<sup>11</sup> air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60<sup>12</sup> Je'sus said unto him, Let the dead<sup>14</sup> bury their<sup>15</sup> dead; but go thou and<sup>16</sup> preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but<sup>17</sup> let me first go bid them farewell, which are at home at my house.

62<sup>1</sup> And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>2</sup> days were well-nigh come; <sup>4</sup> were going to; <sup>8</sup> bid; <sup>9</sup> *Omit five words*; <sup>10</sup> *Omit Lord*; <sup>11</sup> *Omit Lord*; <sup>12</sup> *Omit Lord*; <sup>13</sup> *Omit Lord*; <sup>14</sup> *Omit Lord*; <sup>15</sup> *Omit Lord*; <sup>16</sup> *Omit Lord*; <sup>17</sup> *Omit Lord*.

reside with their friends or marry. The Department also assists good girls to start housekeeping. A few graduates go into trades and professions.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson); 144; 447; 114 (Ps. Sel.); 252 (from PRIMARY QUARTERLY); 524.

**Special Scripture Reading**—Numbers 11 : 23-29. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, S. P. 38, For Unto Us a Child Is Born. For Question on Missions, H. M. 737, The Indian Boy a Farmer; H. M. 738, Wedding Supper of Two Pupils of Indian Boarding School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, From Mt. Ebal South Over Jacob's Well to Mt. Gerizim (Underwood & Underwood, see page 573).

## EXPOSITION

**Time and Place**—A. D. 26; on the way from Capernaum through Samaria toward Jerusalem.

**Connecting Links**—In Luke's narrative this Lesson immediately follows Lesson X.

### I. Two Rebukes of Intolerance, 49-56.

V. 49. *Answered*; not necessarily implying a previous question. John's saying was perhaps suggested by the "in My name" of v. 48. *Casting out devils*. Exorcism was a common practice among the Jews, Matt. 12 : 27. *In thy name*. Exorcists appealed to some higher authority in commanding the demons to depart; this unknown person found the name of Jesus more powerful than any other, Acts 19 : 13, 14. *Followeth not*; zealous loyalty, but narrow.

V. 50. *Not against . . . for us*; the complimentary truth found in Matt. 12 : 30. (Compare Phil. 1 : 18.)

Vs. 51, 52. *Time was come*; literally,

days were being completed"; Rev. Ver., "well-nigh come." *Received up*; to heaven, Acts 1 : 2. *Set his face*; resolute purpose, in spite of the knowledge of His fate and the remonstrances of His friends. *Messengers*; two or more of His disciples. *Before his face*; a Hebrew expression, "before his presence": before He came Himself. *Village of the Samaritans*; near the border. Galileans going to the feasts at Jerusalem often passed through Samaria. *Make ready*; to find lodgings for the night.

Vs. 53, 54. *Did not receive*. The Greek implies immediate rejection. *Because . . . to Jerusalem*; a protest against the Jewish custom of visiting the temple at Jerusalem, John 4 : 20. *James and John*; in an outburst of temper. Perhaps they were the messengers; well called "sons of thunder", Mark 3 : 17. *Command fire*; to avenge the Samaritan insult. *Even as Elias did*; 2 Kgs. 1 : 10;

omitted in Rev. Ver.; a copyist's comment that crept into the text.

Vs. 55, 56. *And said . . . to save them.* These words are omitted in Rev. Ver. because wanting in the best manuscripts. *Another village*; in Galilee, also near the border. Traveling in Samaria is now hopeless.

## II. Three Kinds of Followers, 57-62.

(a) IMPULSIVELY FOR CHRIST, BUT UNRELIABLE.

Vs. 57, 58. *In the way*; to Jerusalem. *A certain man*; Matt. 8:19, "a scribe", most unlikely man for a disciple; a tribute to the magnetic power of Jesus. *Follow thee.* More or less of a disciple already, he now proposes to become a personal attendant. *Jesus said*; evidently distrusting the class and the man. *Nests*; rather, resting places, roosts. Even these wild creatures have a home. *But the Son of man*; spoken not in complaint of His lot, but to repel an undesirable follower. *Lay his head*; no home. Literally true, owing partly to His wandering life, and partly to His rejection from Nazareth and elsewhere. Also spiritually true, that Jesus had nowhere to lay His head in the religion of His day.

(b) FOR CHRIST BUT HESITATING.

Vs. 59, 60. *Another*; Greek, a different type of man. The first enthusiastic, this one hesitating; Matt. 8:21, "another of His disciples", implying that the scribe was or became a disciple. *Follow me.* The first He discouraged, this one He encouraged. *Suffer . . . bury my father*; perhaps an illusion to a lost proverb. Burial took place on the day of death and would not seriously impede the journey toward Jerusalem. *Leave the dead to bury their own dead* (Rev. Ver.); another proverb, or if original, not to be taken literally. "Do not live in the past, do not be so absorbed in lamenting the dead as to forget the ends of the living" (Century Bible).

(c) FOR CHRIST BUT WITH DIVIDED MIND.

Vs. 61, 62. *Another*; a third type. *I will follow thee*; like the first, a volunteer. *But*; condition attached. *Let me first*; a type of the persons who always allow something in which they are personally interested to take precedence of the plain duty of the hour. *No man . . . plough*; a proverb borrowed from farm life to inculcate the necessity of self-concentration. *And looking back.* Making a straight furrow, the ambition of every good ploughman, requires steady intention and a forward-cast eye.

## Light from the East

SAMARITANS—Were a people of mixed Jewish and Assyrian blood occupying Central Palestine. They wished to unite with the Jews in building the second temple but they were repulsed and became bitter enemies of the Jews. They built a rival temple on Mount Gerizim, which was destroyed by John Hyrcanus. There are now only about one hundred and fifty of them living in Nablous, the ancient Shechem. Their Aaronic line became extinct in 1624, the present high priest is a descendant of Levi. Nearly all the children born to them are boys, and, fearing that their sect would become extinct, they sought permission to intermarry with the Jews, but this was refused. They possess a very old copy of the Pentateuch written in the ancient Hebrew letters, altogether different from the modern. They still worship on Gerizim at the passover, pentecost and the feast of tabernacles. It is the only spot on earth where the passover is still observed. Bigamy is permitted if the first wife be childless. "When a man dies his nearest relative, but not his brother, marries the widow. They expect the Messiah to appear six thousand years after the creation, but do not think that He will be greater than Moses.

## APPLICATION

*Stedfastly set his face*, v. 51. The word "must" is the common denominator of character. You can tell what "Must!" a man is if you know what he insists on. Everybody weak or strong, draws a line beyond which he

will not retreat. There is something or other for which every person will fight, And when you know what it is, you know the worth or the worthlessness of that person. Some young people simply must enjoy themselves. Every affection, every

duty, every noble ambition, every golden opportunity must get off the road when fun's gay procession advances. This is the creed of frivolity. Some must be admired. Praise is the breath of their nostrils. They will commit any folly or crime to escape ridicule. This is vanity. And some, like Jesus, must fulfil the will of God. Whether it leads to riches or poverty, health or sickness, life or death, that is the road they take. These are God's heroes.

*Consume them*, v. 54. Insults are hard to bear. A brickbat does not hurt so much. And, besides, a bruise on the flesh heals more quickly than a wound in the spirit. A blow from a fist stings most at first, but an insult rankles in the memory so that the pain and fever it causes continue and often increase. Beware of insults. They have a dreadful capacity for injury. They chill our love, and sour our faith, and slay our peace. A young beau once challenged Sir Walter Raleigh to combat, and spat in his face to provoke him. The knight calmly wiped his face with his pocket handkerchief and replied, "Young man, if I could wash your blood from my sword as easily as I can wash that stain from my face, I would kill you where you stand." The way to defeat an insult is to refuse to accept it. It is meant to enrage us. Do not let it succeed. Be good humored if you can, but be at least self-controlled. Think of the Lord, who, "when He was reviled, reviled not again."

*Not where to lay his head*, v. 58. It is the long dark night which sifts out the impulsive enthusiasts. In the early days a man once started out of Vancouver, land-hunting. With his pack of blankets and food on his back he traveled up the banks of a stream looking for a possible homestead. But when the darkness fell, and a vast silence settled on the woods, he began to be afraid. Then a wolf's howl floated down from the mountains and he climbed up into a tree and sat on a limb. Then he remembered that cougars climbed trees, and fancied he heard one stirring in the branches overhead. He slid down the tree and raced back to a cabin he had passed on the trail. The owner

**A Knightly  
Answer**

was away and the door locked, but he broke it in with his axe, piled all the furniture against the door, and sat shuddering till morning, when he returned to the city, resolved to go land-hunting no more. Count the cost before you start to follow Jesus. Perhaps you can march with the crowd through the city street at noon. Can you go on alone at night?

*Bury my father*, v. 59. There was once a housewife who refused to leave her home unless she could leave it spotlessly clean and neat behind her. She al-  
**Her Own Gaoler** ways found something to arrange or polish or wipe, and so she never got away from home. It is true that her home was spotless and orderly. But the woman made herself a prisoner, and her home her prison. She had sentenced herself to lifelong incarceration, and she had become her own gaoler. Now, do not be so tied to the thing that is that you cannot find the better thing that may be. One of the great world-forces which resists all improvement and progress is this attachment to things as they are. Even some church folks have feared "innovations." It is good indeed to make sure before taking up with new things. And, having made sure, it is good to take up with them.

*And looking backward*, v. 62. We have two eyes, but they look at the same object. The advantage of having two is not to enable

**A Roving Eye** us to see two things at once, but to see one thing better. We are not equipped with double vision but with superior single vision. In the game of golf the essential rule is, "Keep your eye on the ball." The player who forgets this wholesome instruction and succumbs to the temptation to look up before his club-head hits the ball is apt to spoil his stroke. It is the same in tennis, baseball, cricket, quoits, and all athletic sports. Blind, or partially blind people, can hardly be successful athletes. It is the same on the farm, whence Jesus draws this proverb. It is the same everywhere. A roving eye means a wandering attention, a slack will, a feeble purpose. Christ asks for concentration, simplicity of aim, downrightness, single-heartedness: "Be all Mine, or not at all."

**The Long,  
Dark Night**

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This Lesson is the exposition of the Golden Text, and shows how the lines were drawn by Jesus as He approached the close of His public ministry.

1. *Those on Christ's side*, v. 49, 50. Bring out three points: (a) The new wonder worker using Jesus' name. Consider the widespread influence of Jesus when His name was regarded as capable of casting out demons. Make clear that this man was engaged in helping others, although he did not become one of the band of followers. (b) The position of the disciples that because he did not follow them he could not be a true disciple, so they forbade him. (c) Jesus' teaching, which distinguishes the essential oneness of aim and spirit from the diversity of methods. The lesson to emphasize is the sin of narrow, sectarian prejudices.

2. *Those against Christ*, vs. 51-56. Bring out the fact that these rejected Him probably through ignorance on account of the traditional opposition of the Samaritans to Jewish customs. Take up the vindictive attitude of the disciples who wished to have them destroyed, and Jesus' rebuke of this spirit. In view of this incident dwell upon Jesus' mission as one of life giving. He would not destroy men's lives, but spared them for a future opportunity.

3. *The danger of doubtful attitudes*, vs. 57-62. Take up the three types: (a) The impulsive type. Follow out Jesus' answer as throwing light upon the shallowness of the man's faith. The lesson to teach is the necessity of carefully facing the problems involved in discipleship. (b) The hesitating type. The excuse is probably an allusion to a proverb implying some attachment supposed to be very tender and sensitive. Note Jesus' answer that the interests of the living must have precedence over sacred and tender memories. (c) The divided mind. Bring out that this man was a volunteer, feeling a great desire to be a disciple, but his interest shows a disposition to cling to old associations. Note that Jesus' reply

demands immediate action. To yield to the power of old associations is to unfit for the service demanded by the kingdom.

Sum up by showing that a doubtful attitude is a very dangerous attitude, and that it must either become supreme passion for the Master or will soon lapse into denial of the Saviour. This is a strong appeal for decision for Christ.

#### For Teachers of the Senior Scholars

The title of the Lesson will afford a good subject for an introductory talk with the class. We must be either for or against Christ. There is no middle ground. Where do we stand? We have five different classes of people in the Lesson whose attitude towards Jesus is indicated.

1. *A Miracle Worker*, vs. 49, 50. What was he doing? Why did the disciples forbid him? What kind of spirit did they manifest in this? If we feel that nothing is done quite right unless it is done by those who belong to our sect we show the narrow, bigoted spirit of the disciples. Dwell upon the broad, beautiful spirit of the Master when compared with that of the disciples.

2. *The Samaritans*, vs. 51-56. Ask some one to tell about the Samaritans. Who were they, and why did they not receive Jesus? What happy dealings did Jesus once have with the Samaritans? (See John 4:38-42.) They were at this time prejudiced against Him because He was a Jew. What national prejudices are we liable to manifest in Canada? Make it very clear that prejudice of any kind is a mean thing and a belittling thing. How did the disciples propose to deal with these people? Bring out the meaning of Christ's rebuke. Do not fail to lead the scholars to see that Christ lived in a larger, better world than His disciples.

3. *A Volunteer*, vs. 57, 58. This seems at first sight to be an out-and-outer. What answer will Jesus give to a man like this? It looks like a discouraging one. It is a testing one at least. Some volunteers need to think more about what they are doing, about the cost of discipleship. One never does a better thing than when he volunteers for Christ, but he must do this thoughtfully, earnestly, prayerfully.

4. *A Man Called*, vs. 59, 60. What excuse did this man make? Was not this a reasonable excuse? How did Jesus look upon it? There is something more important in life than a funeral. About the only religious thing that some people do is to attend a funeral.

5. *Another Volunteer*, vs. 61, 62. Note that this was not a volunteer for immediate service. What did he want to do first? Was there anything wrong in this? If there was nothing more important to be done this was all right. What answer did Jesus give to this question? Make very clear to the class that there must be no selfish reserves in surrendering ourselves to Christ.

#### For Teachers of the Boys and Girls

Have a little talk with your class about discipleship. Jesus is no longer on earth in the flesh, but He still looks to us to be His disciples, His followers. Ask them to think of the honor of being invited into the number of Jesus' followers, and of those who go through life paying no heed to that invitation. Then take up the Lesson as follows:

1. *An unknown disciple*, vs. 49, 50. At any rate, he did not belong to the official Twelve. But he was really doing Jesus' work. That was the important thing. Do you remember the test which Christ applies to men? Read Matt. 7:16-20. Is it fair to say that the principle which Jesus lays down here in v. 50 is something like

this:—When you find it impossible to agree with some other person in everything, try to lay your emphasis upon his good qualities rather than upon his questionable qualities.

2. *Revengeful disciples*, vs. 51-56. The point to bring out here is the failure of James and John to really grasp the spirit which animated Jesus, and which should animate His disciples. Ask someone to read Matt. 5:43-48. In loving our enemies we are actually being like God.

3. *Possible disciples*, vs. 57-62. Jesus looked upon all men as possible disciples. Not that all men become actual disciples. What are some of the things which prevent certain people from being true disciples? (a) Some people do not take the difficulties of the Christian life into account before they enter upon it (vs. 57, 58). Jesus wants to be honest with us, to hide none of the possible hardships from us. But remember that nothing is worth having that is not worth paying for. Dr. Samuel Howe used to say: "Obstacles are things to overcome." (b) Some people want to put off the decisive step (vs. 59, 60). They are like Felix (see Acts 24:25). Dwell upon the dangers of postponing our decisions, especially the decision to follow Jesus. (c) Some people do not take the Christian life seriously enough (vs. 61, 62). Dwell upon Christ's demand that we be thorough.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Consult our map of Samaria and Judea and notice where the point of a long V, resting on a slope of Mt. Ebal, has the number 48 attached to it. If you stand to-day at the point of that V and look southward over the space between its spreading arms, you find yourself in a hillside pasture. Beyond the nearest fields you can see the flat roofs and whitewashed walls of some houses, clustered closely together in a little village. Beyond the village are more fields, bordered by the long, white line of a dusty road. At the farther side of that road a high hill rises, quite bare and steep. Straight ahead, beyond the village and beyond the lower slopes of that bare hill, you can look off for miles and miles over gently rolling

ground at the south. Jerusalem is off in that direction, beyond the hills which you see in the farthest distance. The road which shows most plainly, passing the village, and skirting the foot of the bare hill, and then leading off toward Jerusalem, is a very, very old highway. Though we do not actually know Jesus was following it at that particular time, on His way to Jerusalem, it is at least probable. The village down in this near-by valley was in His day a Samaritan village.

To look for yourself over this old Samaritan village and the Jerusalem road, use a stereograph entitled, From Mt. Ebal South Over Jacob's Well to Mt. Gerizim.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. "The servant of the Lord must not strive; but be gentle unto all men", said Paul in writing to Timothy. Where are the words found?

2. In another letter Paul says that though Jesus was rich, yet for our sakes He became poor. Find these words.

ANSWERS, Lesson XI.—(1) James 2 : 13.  
(2) Prov. 14 : 21.

## Prove from Scripture

That Jesus hates lukewarmness.

## The Catechism

Ques. 36-38 (Review). These questions deal with the benefits belonging to the Christian life. Ques. 36 teaches that the Christian can be sure of God's love, can reply to the accusations of conscience that Christ's righteousness is his, can have joy in the guidance of God's Spirit, and can be confident that God will complete His good work in us. Ques. 37 teaches that the soul of the Christian at death is freed from unholy, and passes directly to glory, requiring no such experience as purgatory; while the body of the Christian is under the

care of Christ until He comes. Ques. 38 teaches that at the resurrection our bodies will rise, God will acknowledge us as His children, and we will be perfectly blessed forever.

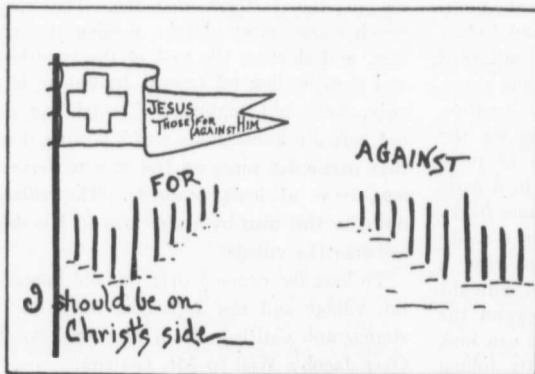
## The Question on Missions

Ques. 12. What do the pupils do when they leave school? The Indian Department is now endeavoring to follow up more closely the work done by the schools. To worthy pupils settling upon the reserves it offers a free gift of \$125 worth of equipment, and a loan without interest repayable in three years of as much more, to start boys upon a farm and girls in their own homes. It encourages the formation of settlements called colonies composed entirely of graduates. The boys usually become farmers, the girls servants or housewives. An occasional graduate follows a trade or goes into a profession, particularly teaching and nursing. A few are missionaries among their own people. The majority of our graduates are doing as well as the majority of those going out from our white public schools. The rapid progress made by the first generation of pupils gives us hope that another generation will see the Indian taking his place with the white in our public schools, our higher schools and in the civil and religious life of our country.

## FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Worker : those for Him : those against Him.

Introduction—A little boy may come to the board and make a number of strokes and one



taller stroke, and we'll call these strokes soldiers, and the tall stroke we'll call the captain. Now a little girl may come and at this side of the board make some more strokes and we'll call this another army. This army belongs to one king and that army to another king. The soldiers of each of these armies are ready to serve their king, ready to fight for him.

Lesson—Our Lesson tells us who are in King Jesus' army and who belong to the army against Him. Over the strokes we'll



print, FOR JESUS, AGAINST JESUS.

*Golden Text*—Repeat Golden Text. Jesus is ready to accept as friends any who are not quite against Him. He gives everybody every possible chance of being one of His soldiers.

*Those for Jesus*—Tell of the man who was doing things in Jesus' name showing he had some faith in Jesus' power. Jesus counted him as belonging to His army although the man had many faults (vs. 49, 50).

*Those Against Jesus*—Tell of the people of Samaria who would not receive Jesus.

*Those not to be Depended Upon*—One man made a great promise, "Lord, I will follow Thee", etc., but Jesus knew he was not quite to be trusted. Another wanted to go and attend the burial of his father. Still another

said he would follow Jesus but wanted first to go and say good-by to his friends. Jesus told him that good soldiers must be ready to follow their leader before everything else.

*Your King First*—Do you remember when the boy Scouts went over to England? How eager they were to see their king! How willing to serve Him! How glad to belong to his army! That is just the way we should feel toward King Jesus,—eager to see Him, ready to leave everything when a call comes to serve Him, eager to be in His army.

*Flag*—JESUS : THOSE FOR HIM : THOSE AGAINST HIM.

*Something to Think About*—I should be on Christ's side.

### FROM THE PLATFORM

FOLLOW ME
T
HOUGHTFULLY  
O-DAY  
HOROUGHLY

What was the invitation which Jesus gave to His first disciples? FOLLOW ME (Print as above). What is the invitation which Jesus gives to-day? He asks us to follow Him. How are we to follow Him? Well, to-day's Lesson makes three suggestions. It tells us of three possible disciples (vs. 57-62). What was the trouble with the first man? He was offering to follow Jesus without taking into account the difficulties. But Jesus never wants any person to follow Him under false impressions. We are to think of what we are doing. We are to follow THOUGHTFULLY (Print, with large T). What was the trouble with the second man? He wanted to put things off. But Jesus demands that we follow Him now, TO-DAY (Fill in). What was the trouble with the third man? He was not sufficiently in earnest. But Jesus wants us to follow Him THOROUGHLY (Fill in).

### CHRISTMAS LESSON—An Alternative Lesson

Isaiah 9 : 1-7. Commit to memory vs. 6, 7.

GOLDEN TEXT—Unto us a child is born, unto us a son is given.—Isaiah 9 : 6.

**Time and Place**—This prophecy probably belongs to the time of King Ahaz, in the 8th century before Christ. Isaiah was a prophet of the southern kingdom of Judah, and probably lived in Jerusalem.

**Connecting Links**—The Lesson forms part of a longer prophecy addressed to

Isaiah's disciples. (Isa. 8 : 19 to 9 : 7.)

#### I. The Darkness Ended, 1-5.

V. 1. *Nevertheless vexation*; a very difficult sentence. Best rendered by the Rev. Ver., "But there shall be no gloom to her that was in anguish." *Lightly afflicted*; literally, brought into contempt. It is

Jehovah who did this. *Zebulun. Naphtali*; lower and upper Galilee. *Beyond Jordan*; the land of Gilead (see 2 Kings 15 : 29). *In Galilee of the nations*; omit "in." Better "the circuit of the nations." This prophecy had a new significance when Jesus preached the gospel in Galilee.

Vs. 2, 3. Sudden change of style. The prophecy breaks into poetry. *Have seen*; the past tense, because the prophet sees all this as already accomplished. *Not increased the joy*; the Hebrew words for "not" and "to it" are pronounced alike, and so sometimes confused. But it is clear that this should read, "To it thou hast increased the joy." *Before thee*; as at the Jewish festivals (see Deut. 12 : 7).

Vs. 4, 5. In these two verses the destruction of the oppressor is pictured. *The staff of his shoulder*; the staff with which his back was scourged. The reference is to Israel. *The day of Midian*; "day" in Arabic often means "day of battle." The phrase here means the day when the dominion of the Midianites was broken (see Judges 7). *For every battle. fuel of fire*; "after Jehovah's great victory every vestige of war shall be burned up in preparation for the kingdom

of universal peace" (Skinner).

## II. The Light Come, 6, 7.

The greatest cause for Israel's joy is to be the birth of the Messiah, who is to rule so righteously. The perfect tense is used, since the prophet regards himself as standing already in vision in the Messianic age.

V. 6. *Unto us*; those who survive the judgment previously described. *His name shall be called*, the name of the Messiah is to consist of a series of titles of honor, such, for example, as were given to the kings of Egypt and Babylon. The names given to the Messiah in this passage express the characteristics of His government. *Wonderful, Counsellor*; it probably gives the sense better to compound these titles, thus: "Wonder-Counsellor." (See Isa. 28 : 29.) *The mighty God*; better, Hero-God. Wisdom and strength are two fundamental necessities for a successful King. The remaining two titles suggest that the Messiah's rule is to be fatherly and peaceful.

V. 7. Tells us of the spread and stability of the Messiah's Kingdom. *To order it*; the Messiah's throne does not depend so much upon force as upon judgment and righteousness.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Christmas Lesson.

*Introduction*—Around the board have a string of Christmas bells either of paper or outline. Speak of the coming Christmas day and its meaning to us. What do the Christmas bells say to us? Repeat with swaying motion of arms:

"Beautiful bells, joy-giving bells,  
Sweet is the story your glad ringing tells;  
Beautiful bells that seem to say  
'Christ the Redeemer is born to-day.'"

Tell the Christmas story (Luke, ch. 2). It was while the shepherds were doing their duty, and minding their sheep that the good news of Jesus' birth was told to them. Boys and girls who neglect duty need not expect blessing.

*Golden Text*—Repeat.

*The Prince of Peace*—Print, CHILD, SON, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, PRINCE OF PEACE.

At His birth the angels sang, "Peace on earth, good will toward men", and when He was leaving this world, He said to His disciples, "Peace I leave with you, My peace I give unto you." We are told to "follow after those things which make for peace."

*A Promise of Peace on Earth*—God gives a wonderful promise through Isaiah (v. 7), and we are seeing day by day the government and peace of Jesus spreading over the world.

*A Christmas Promise*—  
"And now we all will promise the heathen children, that we

Will send the knowledge of Jesus' love to lands beyond the sea,  
Till all the world shall Christmas keep, rejoicing for His birth,  
At which the shining angels sang, 'Good will and peace on earth.'"

*Flag*—CHRISTMAS.

*Something to Think About*—I should have peace and good will in my heart.

## Lesson XIII.

## REVIEW

December 29, 1912

**TO MAKE READY FOR THE REVIEW**—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 30 to 38), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7 : 17.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The mission to the Gentiles, Mark 7 : 24-30. T.—The great question, Mark 8 : 27 to 9 : 1. W.—The star of Bethlehem, Matt. 2 : 1-10. Th.—The Prince of Peace, Isa. 9 : 1-7. F.—The Transfiguration, Mark 9 : 2-13. S.—The Child in the midst, Matt. 18 : 1-14. S.—Forgiveness, Matt. 18 : 15-35.

**Prove from Scripture**—That to know Jesus we must follow Him.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson); 180 ; 185 ; 476 (from PRIMARY QUARTERLY); 213.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 573).

## REVIEW CHART—FOURTH QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 6 : 45-56.	Jesus Walking on the Sea.	Straightway Jesus spake unto them.—Matt. 14 : 27.	1. The mountain and prayer. 2. The sea and a rescue. 3. The land and healing.
II.—Mark 7 : 1-13.	Clean and Unclean.	For the kingdom of God is not meat.—Rom. 14 : 17.	1. Unwashed hands. 2. True hearts.
III.—Mark 7 : 24-30; Matt. 8 : 5-13.	Mission to the Gentiles.	Him that cometh to me.—John 6 : 37.	1. The faith of a Gentile woman. 2. The faith of a Gentile soldier.
IV.—Mark 7 : 31 to 8 : 10.	Wanderings in Decapolis.	He hath done all things well.—Mark 7 : 37.	1. The deaf and dumb man cured. 2. The multitude fed.
V.—Mark 8 : 11-26.	The Sign and the Leaven.	Jesus spake unto them.—John 8 : 12.	1. Seekers rebuked. 2. Seekers rewarded.
VI.—Hosea, ch. 7.	World's Temperance Sunday.	Woe unto them that rise up early.—Isa. 5 : 11.	1. Social corruption. 2. Moral decay.
VII.—Mark 8 : 27 to 9 : 1.	The Great Question.	Thou art the Christ.—Matt. 16 : 16.	1. A great confession. 2. A keen rebuke. 3. The true terms of discipleship.
VIII.—Mark 9 : 2-13.	The Transfiguration.	A voice came out of the cloud.—Luke 9 : 35.	1. The transfiguration. 2. The after-questioning.
IX.—Mark 9 : 14-29.	The Lunatic Boy.	And Jesus said unto him, If thou canst !—Mark 9 : 23.	1. The lunatic boy. 2. The healing. 3. The reason why.
X.—Matt. 18 : 1-14.	The Child in the Midst.	In heaven their angels do always behold the face.—Matt. 18 : 10.	1. A lesson from a little child. 2. A lesson from a Good Shepherd.
XI.—Matt. 18 : 21-35.	Forgiveness.	Be ye kind one to another.—Eph. 4 : 32.	1. Forgiveness enjoined. 2. Forgiveness illustrated.
XII.—Luke 9 : 49-62.	For and Against Him.	He that is not against you.—Luke 9 : 50.	1. Two rebukes of intolerance. 2. Three kinds of followers.

## THE QUARTERLY REVIEW

## FOR BIBLE CLASSES: Faith and Unbelief

The following plan for the Review is in keeping with the general development of faith and unbelief. Make it the basis of review.

Begin with the Golden Text. Obedience brings assurance of the validity of Jesus' claims and authority, while disobedience leads to disaster. Treat this principle of Jesus as a practical cure for doubt. The Lessons of the Quarter can be easily reviewed as illustrations of this principle. Take up each Lesson separately, elicit the main facts and then bring out the truth which is embodied in the Golden Text.

Lesson I. Bring out His command to pass over to the other side of the lake, and their obedience. Notice the divine attestation to His works in the supremacy of the Master over the forces of nature and the wonderful deliverance He brought to the disciples.

Lesson II. Dwell upon the two main conceptions of the kingdom of God as held by the Pharisees and Jesus, the one external and mechanical, the other personal and spiritual. These two views of religion have always been in conflict. The Old Testament prophets were continually protesting against the external mechanical view of religion. The divine authority of Jesus' conception is fully established by the experience of those who have tested it in daily life and by its acceptance in every valid principle of ethics.

Lesson III. The main line of thought to discuss is that two representatives of the Gentiles came to Jesus and asked for healing for others. It was an appeal which met a generous response to faith which interceded with the Master. As soon as they obeyed blessing came. Jesus made obedience the condition of blessing. Bring out the thought that such obedience is the surest proof of an inner faith.

Lesson IV. This Lesson has two incidents, one the exercise of divine power in restoring speech to the dumb, the other the feeding of the four thousand, where Jesus' word carried divine power to multiply the food. Remind the class of the place Jesus gave to the disciples in handing on to others the results of the miracle.

Lesson V. Bring out the divine insight which searched the superficial views of the Pharisees and warned against such deception as the Pharisees were practising. Note how generations of disciples have rejoiced in the warnings Jesus uttered against such hypocrisy.

Lesson VII. Show how this confession has always been accepted as true and how disbelief in the divinity of Jesus makes the attitude of men one of blind quest for authority in religion and satisfaction for the spirit in its longing for an ideal and fellowship.

Lesson VIII. The heart of this Lesson is the special attestation to His divine mission which strengthened the faith of the disciples.

Lesson IX. Deal with this as a case of weak faith clinging to divine energy and reaping its reward. Even weak faith does not go unrewarded.

Lesson X. Bring out the heart of this Lesson which is that the place of the disciple is to obey the Master's will even as a little child. Note the place of faith in the childlike character.

Lesson XI. This Lesson shows that divine authority demands a divine forgiving spirit in daily practice.

Lesson XII. Bring out the main thought that Jesus pressed His authority upon all who would follow, and urged all to count the cost and follow. The one Lesson to enforce and apply is that if we put Jesus to the test practically we shall realize the consciousness of His divine power as sufficient for our needs.

### THE QUARTERLY REVIEW

#### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Review, by Lesson Titles

The Lessons of the Quarter cover about six months in the life of Christ, and bring us down to the autumn before His death. The Lesson Titles may be made use of for Review purposes.

1. *Jesus Walking on the Sea*, Mark 6: 45-56. Why did He not go in a boat? What kind of a night was it? What effect did the storm have upon the fishermen-disciples? How were their fears removed? We have no reason to fear in any kind of weather when we have Jesus with us.

2. *Clean and Unclean*, Mark 7: 1-13. Some people in this Lesson have a good deal to say about clean and unclean hands. Who were they and what did they mean by these terms?

## **FREE to Teachers Monthly Readers**

A Magnificent, Self-Pronouncing Pictorial Edition  
of the

# **HOLY BIBLE**

Handsomely Bound, Imperial Seal Limp, Gold Titles, Round  
Corners and Carmine under Gold Edges

It is our good fortune to be able to offer one of the latest and most beautiful editions of the Bible in connection with the **CANADIAN MAGAZINE**.

This edition of the Holy Bible is especially adapted to the teacher, and is of convenient size, 5 x 7 inches. The plain, large print meets the great demand for a hand Bible printed from large clear type. It is neat, durable and artistic—and surpasses all other similar editions.

This edition contains every help and hint that the Bible student, young or old, could desire. Each Bible contains 1031 pages, fully indexed, the names of the different Books are in heavy type at the top of pages, enabling the reader to find book and chapter at a glance, and the chapters are numbered consecutively from Genesis to Revelation.

### **Some Special Features**

An interesting and instructive department, "Helps to the Study of the Bible," filling 68 pages written by the most eminent biblical scholars.

"Revised Questions and Answers" consists of 120 pages, containing 3982 questions on the Old and New Testaments, beginning with Adam's fall and cover every point of discussion in every book of the entire Bible.

Thirty full-page illustrations are made from famous paintings by renowned artists printed in a rich tint. In addition there are many valuable maps, printed in colors, giving important data of the lands and cities that were famous in Bible times.

### **The Canadian Magazine**

Is the leading literary and artistic publication in the Dominion. It is non-partisan and absolutely free from subservient influence. It aims to increase culture and education. To be one of its readers is

evidence of a cultivated taste in literature and art, and an acquaintance with the best thought of the best thinkers of the country. It serves no interests but the entertainment and instruction of its subscribers.

### **Take Advantage of this Great Offer**

The regular price of this Bible is \$2.70. We will present every new yearly subscriber to the **CANADIAN MAGAZINE** with a copy absolutely free and charges prepaid. **This offer does not apply to those who subscribe through Agents.**

Any person who is now a subscriber to the **CANADIAN MAGAZINE** can secure a copy of this handsome Bible by sending one new subscription in addition to his own.

The subscription price of the **CANADIAN MAGAZINE**, postpaid in Canada and Great Britain, is \$2.50 per year; to the United States, \$3.00, and foreign countries, \$3.25.

**DO NOT DELAY**—Use the coupon and send \$2.50 to-day, as we reserve the right to withdraw this offer without notice. Remit by registered letter, Post Office or Express Order, or cheque payable at par in Toronto.

THE ONTARIO PUBLISHING CO., LTD.,  
15 Wellington St. E., Toronto.

GENTLEMEN,—I enclose \$2.50 for one year's subscription to the **CANADIAN MAGAZINE** beginning..... and I am to receive absolutely free and prepaid a copy of the Holy Bible as advertised.

NAME.....

ADDRESS.....

T.M.

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

There is One who thinks more about a clean heart than clean hands. Who is He? How can we make and keep the heart clean? In what hymn do we find the words, "Make and keep me pure within?"

3. *Mission to the Gentiles*, Mark 7 : 24-30 ; Matt. 8 : 5-13. Who are the Gentiles referred to? Who was the missionary? In which case was it foreign mission work? In which home mission work? Is there any distinction in the Bible between home and foreign missions? Should we make any distinction between them?

4. *Wanderings in Decapolis*, Mark 7 : 31 to 8 : 10. What happened during these wanderings? How did Jesus cure the deaf man? Jesus was ready to make use of means in order to assist the faith of the deaf man. Why did Jesus feed the multitude in the desert? His compassion for all kinds of suffering and want is the same to-day. What is the literal meaning of "compassion?" It means "fellow-feeling." Jesus puts Himself in the place of those in need.

5. *The Sign and the Leaven*, Mark 8 : 11-26. Who asked for a sign? Why did they ask? What answer did they receive? How did Jesus warn His disciples against people like these? Let us guard against insincerity and impurity. This Lesson shows us how slow the disciples were in learning from Jesus. Do we learn from Him as quickly as we should?

7. *The Great Question*, Mark 8 : 27 to 9 : 1. What is the great question of this Lesson? Is there any greater question than this? What unanswerable question does the Lesson contain? Have you given this question some serious thought? Do we ever act as if the gaining of the world, and the prizes it offers, were of far more value to us than our souls?

8. *The Transfiguration*, Mark 9 : 2-13. How many people witnessed the Transfiguration? Of what help was the Transfiguration to Jesus in facing the events of the future? Of what help was it to the three disciples? In times of spiritual depression it will be a good thing for us to remember our times of spiritual exaltation. What mistake did one of the company make? Is it possible for our lives to be transfigured? Is there any place in the Bible where we are enjoined to have our lives transfigured? (See Rom. 12 : 2.)

9. *The Lunatic Boy*, Mark 9 : 14-29. Why could not the disciples cure him? Emphasize the deadening power of unbelief. Where was Jesus at the time? Tell something about the cure. Jesus is mighty to save. He is able to save to the uttermost.

10. *The Child in the Midst*, Matt. 18 : 1-14. For what purpose did Jesus make use of this child as an object Lesson? How does His love for children come out in this Lesson? His love embraces the whole world.

11. *Forgiveness*, Matt. 18 : 21-35. How many believe in forgiveness? How many practise it? Is there any one you cannot forgive? This is a beautiful grace which we must cultivate in our hearts if we wish to be like Jesus.

12. *For and Against Him*, Luke 9 : 49-62. Who in this Lesson are for Jesus and who against Him? It is doubtful about where some stand. Perhaps they do not know themselves. It is possible to be mistaken about this matter. (See Matt. 25 : 44.) What is it to be for Jesus? What is it to be against Him? Where do we stand? Where shall we all wish to stand some day? It is not safe to allow the year to end without making sure that we are right with God and man.

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES: The Mighty Worker

*Review Subject*—The Mighty Worker, the Son of God.

*Introduction*—We are going to think of the Worker, Jesus, as a Hero, triumphant, doing all He came to the world to do. Let us place our flag symbols on the board (either the outlines

AN ENTIRELY NEW SERIES OF  
VOLUMES BY LEADING EXPOSITORS

## THE SHORT COURSE SERIES

Edited by the  
REV. JOHN ADAMS, B.D.

The title of the present Series is a sufficient indication of its purpose. Few preachers, or congregations, will face the long courses of expository lectures which characterised the preaching of the past, but there is a growing conviction that an occasional short course, of six or eight connected studies on a definite theme, is a necessity of mental and ministerial life. It is at this point the projected Series would strike in. It would suggest to those who are mapping out a scheme of work for the future, a variety of subjects which might be utilised in this way.

The appeal, however, will not be restricted to ministers or preachers. The various Volumes will meet the needs of laymen and Sunday School teachers who are interested in a scholarly, but also practical, exposition of Bible history and doctrine. It will be the constant aim of the various contributors to make "The Short Course Series" one of the most convenient and valuable of Bible helps.

The first 3 volumes are ready. Price 60c. Postage paid.

**A CRY FOR JUSTICE. A Study in Amos**  
By Prof. JOHN E. MCFADYEN, D.D.,  
Glasgow.

**THE BEATITUDES**  
By Rev. ROBERT H. FISHER, D.D.,  
Edinburgh.

**THE LENTEN PSALMS**  
By the EDITOR.

The second three expected in December.

**THE PSALM OF PSALMS**  
By Prof. JAMES STALKER, D.D., Aberdeen.

**THE SONG AND THE SOIL**  
By Prof. W. G. JORDAN, D.D., Kingston,  
Ontario.

**THE HIGHER POWERS OF THE SOUL**  
By Rev. GEORGE M'HARDY, D.D., Kirk-  
caldy.

## NEW BOOKS JUST READY

**THE DOCTRINE OF THE PERSON OF  
JESUS CHRIST**

By Prof. H. R. MACKINTOSH, D.D., D.  
Phil., New College, Edinburgh. A new  
volume of The International Theologi-  
cal Library. \$2.50 net.

**New Volume of Talks to Young Men**  
**GOD'S RIGHT-OF-WAY THROUGH A  
YOUNG MAN'S LIFE**

By Rev. ALBERT G. MACKINNON, M.A.  
Cloth, 50c. net.

**New Volume of Sermons**  
**THE AFTERGLOW OF GOD**

Rev. G. H. MORRISON, M.A. Author of  
Floodtide. \$1.35 net.

**BIBLE TYPES OF WOMEN**  
Companion Vol.

By Rev. W. MACKINTOSH MACKAY, B.D.  
\$1.50 net.

**ABIDING HELP FOR CHANGING DAYS**  
Rev. G. H. KNIGHT. \$1.00 net.

**THE PREACHER, HIS LIFE AND WORK**  
Yale Lectures  
By Rev. J. H. JOWETT, M.A., D.D.  
\$1.25 net.

**THE ESSENTIALS OF CHRISTIAN  
BELIEF**  
Rev. DAVID FYFFE. \$1.25 net.

**MARRIAGE, Its Ethic and Religion**  
Rev. Prof. P. T. FORSYTH, D.D. 75c.  
net.

**THE SILENCES OF JESUS AND ST.  
PAUL'S HYMN TO LOVE**  
By PERCY C. AINSWORTH. Large crown  
8vo, cloth gilt, \$1.25 net.

## UPPER CANADA TRACT SOCIETY

(JAS. M. ROBERTSON, DEPOSITARY)

2 Richmond St. East :: Toronto

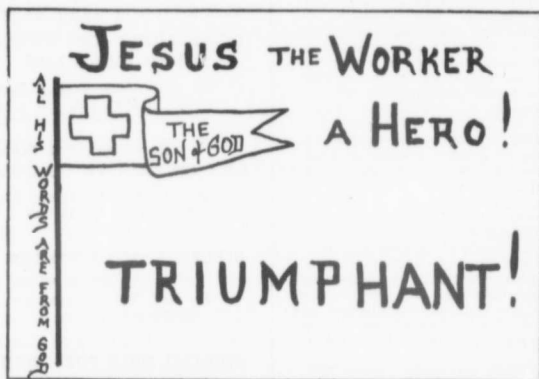
Please mention THE TEACHERS MONTHLY when writing to, advertisers

used, or little flags of red paper with white cross in the centre, on which is written the Lesson Subject and beside the flag the Lesson Thought.)

Lesson I. *Jesus walking on the sea.* Why did Jesus walk on the water? What did the disciples think when they saw Him? Does Jesus know all our troubles? Lesson Thought—*I should always trust Jesus.*

Lesson II. *Jesus and people's hearts.* Why did the Pharisees wash their hands so often? Which is easier,—to have clean hands or to have clean hearts? *I should pray with my heart.*

Lesson III. *Jesus and the strangers.* What did Jesus do for the heathen woman and man? Does Jesus want to save the heathen? *We should give the gospel to all people.*



Lesson IV. *Jesus and the deaf and hungry.* How did Jesus cure the deaf man? How did He feed the hungry crowd? Why did He feed the hungry crowd? What is "compassion?" How can we show tenderness and kindness? *I should be tender to those who suffer.*

Lesson V. *Jesus and a blind man.* How did Jesus touch the blind man? Can Jesus help us to see God? *Jesus can give wonderful gifts.*

Lesson VII. *Jesus' great question.* What was this question? What do we think of Jesus? Do Jesus' followers have crosses to bear? How should we bear our troubles? *Jesus is the son of God.*

Lesson VIII. *Jesus transfigured.* What change came over Jesus on that mountain top? Why did God show this to the disciples? Is heaven a beautiful place? *Heaven is full of glory.*

Lesson IX. *Jesus and the lunatic boy.* What is the thinking part of our body? What happens if the brain becomes sick? How did faith in Jesus help the poor lunatic boy? Can little ones have faith? *Faith can do wonderful things?*

Lesson X. *Jesus and a little child.* Does Jesus love little children? Does He want their service? What did He tell the disciples about being childlike? *Jesus loves me.*

Lesson XI. *Jesus and forgiveness.* What story did Jesus tell the disciples about an unforgiving servant? Do we need forgiveness? Will God forgive us? *I should be kind and forgiving.*

Lesson XII. *Jesus: those for Him: those against Him.* To which army will you belong? Is our King Jesus a hero? Was He brave? Did He do all the work He came to do? *I should be on Christ's side.*

Hymn—Sing v. 1, Hymn 252, Book of Praise :

"Who is on the Lord's side?

Who will serve the King?" etc.



## SELECTION OF CASSELL'S RELIGIOUS WORKS

### THE HIGH ROAD TO CHRIST

By the Rev. Richard Roberts.

**I**N this "Popular Essay in Re-Statement" Mr. Roberts gives "the broad essential outlines of the faith of the Gospel as I hold it to-day," and "the main reasons why I hold it in the way I do."

Cloth gilt, 75c. net. \*

### THE CHILD'S BIBLE

Popular Edition.

**T**HIS is an attempt to reproduce succinctly, and in the beautiful English of the Authorised Version, all that portion of the Bible which may be expected to interest children. Such a book, as fathers and mothers know, has long been needed, and the present volume, with its bold and readable type and its reproductions of works of celebrated Artists, should meet with a lively demand. With 4 Colour Plates, Extra crown 8vo, 256 pages. Cloth, 35c. net.

### EVANGELICALISM: HAS IT A FUTURE?

REV. R. C. GILLIE

(Author of "The Story of Stories,"  
"God's Lantern Bearers," etc.)

**M**R. GILLIE traces the uprise of the Evangelical Movement, deals with "The Secret of its Failures" and "The Secret of its Power."

In a couple of chapters he gives an eloquent "Vindication of Evangelicalism in Life and Literature," but he goes on to demonstrate that Evangelicalism is at the cross-roads, and shows how its future life and progress depend on its attitude to two or three great problems of the present time.

The book pleads for the warmth of the old Evangelicalism together with a wider intellectual outlook.

Foolscap 8vo, 132 pages. Cloth gilt, 45c.

### THE RENASCENCE OF FAITH

By the Rev. Richard Roberts.

**I**N this important volume the future of traditional Christianity is ably dealt with.

Cloth gilt, \$1.75.

### AMONG THE HERETICS IN EUROPE

By J. A. Packer.

With an Introduction by the Rev. JOHN CLIFFORD, D.D.

**T**HIS is the unconventional record of a journalist's tour through Russia and other parts of Europe, more particularly among the "heretics" from the Greek and Roman Churches.

With 8 Half-tone Plates from Photographs.  
Cloth gilt, 75 cents.

### LIFE'S TANGLED THREAD

RT. REV. W. BOYD-CARPENTER, D.D.  
(Canon of Westminster and late  
Bishop of Ripon).

**T**HIS little volume is written particularly for those who are perplexed by the inscrutable mysteries of life—suffering, calamity, the presence of sin in God's domain, &c. Advancing the axiom that life is a gift to us, the author discusses the great problem in four illuminating sections dealing with "Life's Problem," "The Tangles of Men's Making," "What does Life Mean?" and "The Silver Thread of Faith." The Bishop's thoughtful and sympathetic exposition of the subject will be helpful to thousands.

With Rembrandt Photogravure Frontispiece. Super royal 16mo. 35c. net.

### LIFE'S UNEXPECTED ISSUES

And other Papers on Character and  
Conduct

By the Rev. W. L. Watkinson, D.D., LL.D.

**D**R. WATKINSON is one of the foremost preachers of the day. He is never dull, gets quickly to the heart of his subject, and has an incisive, refreshing style. Portrait Frontispiece, cloth gilt, \$1.00.

**Cassell & Company Ltd., Publishers**  
42 Adelaide Street West, TORONTO

\* AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. ALL STAND.

II. RECITE IN CONCERT. Golden Text for the Quarter, John 7 : 17.

"If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

III. SINGING.

Teach me, O Lord, the perfect way  
Of Thy precepts divine,  
And to observe it to the end  
I shall my heart incline.

Give understanding unto me,  
So keep Thy law shall I ;  
Yea, even with my whole heart I shall  
Observe it carefully.

—Psalm Sel. 92 (vs. 1, 2), Book of Praise

IV. RESPONSIVE SENTENCES. Psalm 19 : 7-9, 14.

*Superintendent.* The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple.

*School.* The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

*Superintendent.* The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.

*School.* Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

V. PRAYER.

VI. SINGING. Selected : See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 195, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

IX. READING OF LESSON PASSAGE.

X. READ RESPONSIVELY—See SPECIAL SCRIPTURE READING in THE TEACHERS

MONTHLY, in connection with each Lesson.

XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY.")

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken up 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 Help. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected. See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

II. 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.)

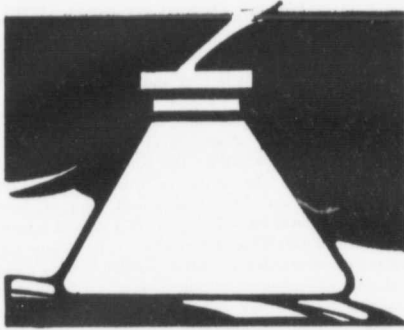
III. Singing. Hymn 238, Book of Praise : one verse each Sunday, thus sung twice through in the Quarter.

IV. A SENTENCE. 2 Tim. 3 : 14, 15.

*Superintendent.*—Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

V. BENEDICTION.



## WRITING for PROFIT

**H**AVE you any Literary inclinations? Would you like to be a writer and **EARN THE HANDSOME INCOME** that every successful writer earns.

**THE DEMAND FOR STORIES** is simply unlimited. The **MAGAZINES GO BEGGING** for bright, interesting stories. **DON'T THIS LOOK BRIGHT** for the one who **KNOWS HOW**.

**ITS OUR BUSINESS TO MAKE  
SUCCESSFUL WRITERS.**

We can prepare you at home under direction of America's ablest writer and tutor.

Our instruction is endorsed by some of America's foremost writers.

**LET US TURN YOUR TALENT INTO  
MONEY EARNING CHANNELS.**



## DRAWING for MONEY

**A**RE you fond of Drawing? Why not learn to

**DRAW FOR MONEY?**

The greatest incomes of modern times are earned by artists.

We teach you right at home this very popular profession.

Our courses have been prepared by the strongest combination of art talent in America—**BY A STAFF OF SIX SPECIALISTS.**

We offer the most authoritative and scientific instruction that can be obtained.

We have students everywhere—some of Canada's leading illustrators are our students.

If you have any fondness for drawing, you can make a success for **FONDNESS** means **TALENT.**

**LET US TREBLE YOUR SALARY.**

**USE  
the  
COUPON  
NOW**

<b>SUCCESS</b>	
THE	
<b>Shaw Correspondence School</b>	
393 T.M. Yonge Street, TORONTO CANADA	
<small>Please explain (without obligation on my part) how I can successfully qualify for the position or profession underlined.</small>	
Chartered Accountant Auditor Cost Accountant Modern Banking Bookkeeper Stenographer Penman Commercial Specialist Ad-Writer	Artist Designer Art Specialist Teacher of Art Story Writer Journalist Newspaper Reporter Photographer Show-Card Writer
Name _____	
Address _____	
Business Address _____	

**USE  
the  
COUPON  
NOW**

Please mention THE TEACHERS MONTHLY when writing to advertisers

### THE BOOK PAGE

(Books for notice should be sent to the Editors of the Teachers Monthly, Presbyterian Publications, Toronto)

Richard Roberts has, through his *Renaissance of Faith*, made himself entitled to be heard, and that title is enhanced in his new book, **The High Road to Christ: A Popular Essay in Restatement** (Cassell and Co., 171 pages, 75c. net): that is, the restatement of Christian beliefs. The book consists of a series of addresses, taking the title of one of these. The aim of the addresses is to set forth the central truths of the gospel in the full light of modern inquiry and knowledge, the assumption lying behind being "that the forms in which Christian truth embodies itself vary from age to age." "The heart of the gospel cannot become obsolete, but the clothes in which one age dresses it are not in the next age suitable, either in size or character." It is "to see how Christianity appears clothed in a modern habit", that these addresses were given. The practical object of the book is to clear the high road to Christ. Questions of Biblical criticism, the relation of modern science to revelation, etc., are frankly discussed. The whole effect of the treatment is enlightening and tonic. The key is in its last sentence of the book: "He who would attain to the full stature of his manhood, must needs let the great Christ in." Mr. Roberts' volume is full of suggestions for preachers and teachers, and nothing better could be put into the hand of a young man who is drifting from the moorings of his faith.

There is perhaps no living writer who knows the Moslem and Mohammedanism as does Dr. Samuel M. Zwemer, the author already of several standard books in his line of special knowledge and study. He has now put the Christian world under fresh obligation by a new volume, **The Moslem Christ: an Essay on the Life, Character and Teachings of Jesus Christ according to the Koran and Orthodox Tradition** (Oliphant, Anderson & Ferrier, Edinburgh, 198 pages, \$1.25). The first seven chapters of the book, which are a careful and thoroughly wrought out study of the references to Jesus in the Koran and Moslem tradition, lead to a final discussion in Chapter VIII. of the practical question of "How to preach Christ to Moslems who know Jesus." The present-day philosophical disintegration of Islam, not only as regards its dogmas, but its ethical teaching, now that its thinkers are compelled to face the New Testament revelation of Jesus, has compelled Moslems anew to consider the fact of the Christ. Dr. Zwemer's conclusion, based on actual instances from his own experience, is that; "let a Moslem once feel the burden of his sins, and turn away from Mohammed and the Moslem Christ to the Living Saviour, the Son of God revealed in the Gospel, the Lamb of God who taketh away the sin of the world, and all his intellectual difficulties vanish like the morning mist before the rising sun. Moslem converts are no longer Unitarians." The whole Christ of the Apostles' Creed becomes their joyful possession.

No one can claim to have been better qualified to write **The Life of Lord Selkirk: Coloniser of Western Canada** (The Musson Book Company, Toronto, 95

pages, 9 full page illustrations, 50c.), than Dr. George Bryce, Hon. Professor in Manitoba College, Winnipeg, whose whole public life has been spent in that city, and who has made long and extensive study of the history of Western Canada. The work is timely, for 1912 marked the centennial of the landing of Lord Selkirk's first band of settlers at Point Douglas on the Red River, now within the limits of the city of Winnipeg. And the story is worth telling. Sir Walter Scott, his old college friend, said of Lord Selkirk: "I never knew in my life of a man of a more generous and disinterested disposition, or one whose talent and perseverance were better qualified to bring great and national schemes to conclusion." His emigration projects in Prince Edward Island, on the shores of Lake St. Clair, in what is now Western Ontario, and on the Red River, seem to have been the outcome of his philanthropic pity for and desire to better the condition of his poor unfortunate fellow countrymen. That they had not in their beginning better success may be attributed to the hard conditions of pioneer life on this continent in the beginning of the last century; and, in the North West, to the determined and unceasing opposition of the great fur companies. The motive was good, the energy and high courage of the leader were undoubted, and his memory is deserving of the high praise which this book awards it. It is a stirring tale which Dr. Bryce has to tell—a tale which all Canadians, old and young, will be the better for reading.

The nineteen bits that are linked together like 'a chain of little lakes' in Henry Van Dyke's newest volume, **The Unknown Quantity: A Book of Romance and Some Half-Told Tales** (The Copp, Clark Co., Toronto, 369 pages, with full page illustrations by Chas. S. Chapman, Garth Jones, Sigismund de Ivanowski and others, \$1.50), are, like all Van Dyke's work, exquisitely done. The thread that runs through them all like a little river joining little lakes is what the writer calls "The Unknown Quantity"—the mysterious things which happen us and which no one can explain, the changes for good or ill that take place in the heart of man for which his intellect gives no reason, the daily miracle of free choice which sometimes flashes out the strangest things, the secret, incalculable influence of one life on another, the unaccountable web of circumstance, and the vast unexplored land of dreams. Amongst the choicest of the bits are two or three stories of the far northern Quebec woods and camps—Henry Van Dyke interprets the French Canadian almost with as much insight as did Dr. Drummond. But the stories go far abroad—on both sides of the sea, amongst artists and musicians, country doctors, millionaires, music lovers. One of the sweetest and tenderest of all is *The Sad Shepherd*, of the birth time of our Lord, which if we mistake not, has already appeared elsewhere in a separate booklet, but deserves the greater permanency which it has now received. Henry Van Dyke recalls Robert Louis Stevenson in the perfection of his style, and he has the living flame of imagination which kindles everything which it touches.

**The Boys' Parkman: The Romantic History of Canada** (McClelland and Goodchild, Toronto,

187 pages; illustrated; price \$1.00), consists of a number of chapters or shorter extracts, such as are likely to interest boys, from some of Parkman's best known books, chiefly, *The Conspiracy of Pontiac*, and *La Salle and the Discovery of the Great West*. All the chapters are connected, in one way or another, with Indians and their manners, customs and history, and the compiler has succeeded in making a very stirring boys' book, and one which will drive the young reader to Parkman's books themselves for fuller details. The illustrations also, beginning with the fine frontispiece of *An Indian Embassy*, are such as will immediately grip the attention of boys.

The "teen" age is the confessedly hardest to cater for. It is easy enough to write for grown people about growing boys, but it is quite another thing to write for boys—on their own level. I. T. Thurston has the secret, as shown in such stories as "The Big Brother of Sabin Street", and "The Bishop's Shadow." Another has now been added in **The Scout Master of Troop 5** (Fleming H. Revell Company, Toronto, 288 pages, several full page scout illustrations, \$1.00 net). The story is full of the things that boys love, from camp life and adventure to the daily life among boys of the slums. Its hero, Sidney Hart, begins by running away from home—a wealthy, luxurious home, with all the love and care of fond parents, because the spirit of adventure runs hot in his veins, and the desire to be and do something "real"; begins thus, and ends with the same Sidney this Scout Master of Troop 5 marshaled from the slums, and learning under his big-brotherly guidance to obey the Scout law, and

thus become self-respecting lads and the making of good citizens. The book is a "find" for those who wish to provide boys with something which they will read—and which will do them good.

"They seem to me of the finest and strongest and most helpful deliverances that have been penned 'since spoken word man's spirit stirred beyond his belly need'"—so an ardent admirer speaks of Herbert Kaufman's essays of which **Do Something! Be Something!** (George H. Doran Company, New York, Musson Book Company, Toronto, 112 pages, 75c. net) is the sixth volume. Perhaps the encomium is rather too rosy tinted; but certainly the "new philosophy of human efficiency" which Kaufman preaches in the brief, pointed, bullet-like paragraphs of which the eighteen chapters of this little volume are made up is a strong tonic. "It is the dictum of work, success, confidence, honesty and truth", and set forth in epigrams: "No man is secure who feels a sense of security. Self-complacency is a frost—it kills growth. Self-satisfaction is a rust—it dulls brilliance." "Go over in the corner, have a good half-hour's chat with your record (this in capital letters) If you're ashamed to face yourself, don't blame the rest of us if we don't like your face." For those who need rousing up and cheering on, Mr. Kaufman's little book may be recommended as a "sure cure."

"Miss 318" is an old New York acquaintance whom we are glad to meet again. Her "fine" manners and rich departmental store lingo only brought out more effectively, by way of contrast, the true, sweet, strong

T. H. MASON, N. 3879

OFFICE, M. 7500

JNO. A. SHAW, N. 3751

## Mason & Shaw

### Insurance Brokers

12 & 14 Wellington Street East, Toronto

#### Toronto Agents:

Norwich Union Fire Ins. Society, Ltd.

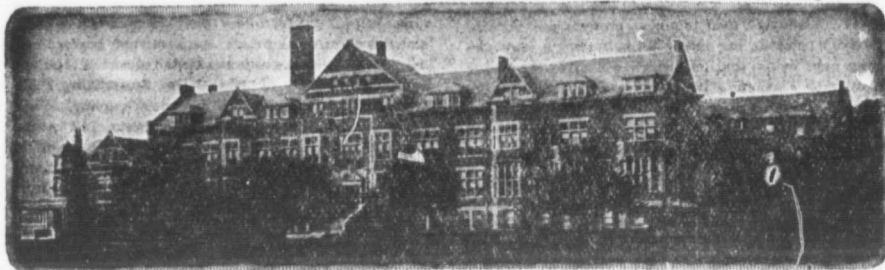
#### Ontario General Agents:

New York Plate Glass Ins. Co.

**ACCIDENT, HEALTH  
MARINE, EMPLOYERS'  
LIABILITY, BURGLARY  
and THEFT INSURANCE  
EFFECTED.**

# ST. ANDREW'S COLLEGE

TORONTO, CANADA



## A RESIDENTIAL AND DAY SCHOOL FOR BOYS

### UPPER AND LOWER SCHOOLS

Boys prepared for the Universities  
The Royal Military College  
and Business

Calendar sent  
on application

Excellent Staff  
Complete Equipment  
Large Athletic Fields

Careful oversight in the  
Classroom and on the  
Athletic Field

Winter Term Commences November 18th, 1912.

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

2518

Headmaster

## St. Margaret's College, Toronto



### A Residential and Day School for Girls

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

MRS. GEORGE DICKSON, President.

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

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

woman who wrestled with the bargain hunters all the long hours of the store day, and was the light and support of her poverty shared home at "Number Two—Oh-F! West a Hunnerd and Forty-Se'nth Street." In this new story of **Miss 318 and Mr. 37**; by Rupert Hughes (Fleming H. Revell Company, Toronto, 128 pages, 6 full page illustrations, 75c. net), Miss 318 finds her affinity in the person of a husky fireman, who is as awkward as a young bear as a lover, but a shining hero when it comes to rescuing helpless women from the great fire in which The Mammoth went up when jammed with shoppers. No. 318 stands out of the way that another's life may be saved, and deserves the miraculous rescue which made a "Mr. and Mrs. No. 37" inevitable.

**The Presbyterian Year Book 1913** (Presbyterian Publications, Toronto, 96 pages, 5 cents each, \$4 per 100). Many ministers, sessions, Missionary Committees, and Sunday School and Y.P.S. workers are asking, "What shall we put into the hands of people, that will give them a full, accurate and interesting account of the work of our church at a small price, and so arranged as to be quickly and easily read?" The answer is The Presbyterian Year Book, now in its fourth year. It is prepared by the Presbyterian Publications at the request of the General Assembly, and presents in a compact form an account of the year's work as carried on by the various boards and committees of the church. It also outlines the plans of work for the year to come and gives the statistics of the church, the details of the Budget, Sabbath School Lessons, Golden Texts and Daily Readings, the Y.P.S.C.E. and Guild Topics and various other items of useful information. The small price at which this "much in little" handbook is published should of itself secure it a wide circulation.

Amongst the useful Helps to Lesson Study is **Tarbell's Teachers' Guide** (Wm. Briggs, Toronto, 473 pages, \$1.15 postpaid). Miss Tarbell's work, like Dr. Peloubet's, is coming to be too well and favorably known to require lengthened notice. Each annual volume is an advance upon the previous one. That for 1913, for instance, contains an excellent critical and popular treatment of the books of the Bible from which the Lessons of the year are taken, and also a few pages of general suggestions to teachers of the various grades. The Lesson material is well wrought out, with abundant quotation from commentators and scholars, and varied suggestions to teachers on each Lesson. The Teachers' Guide is intended specially, and is specially suited, for those in charge of intermediate or junior classes.

The story of a man's fight and victory over his personal cowardice is convincingly told in Rex Beach's latest book, **The Net** (The Mursion Book Co., Toronto, 333 pages, \$1.35 net). Rex Beach is already well known as the author of Alaskan stories. This new story opens in Sicily twenty-five years ago, where the hero, a young American, becomes involved with the dreaded Sicilian secret society, the Mafia. His best friend is murdered by the Mafia, and he sets out to bring the murderer to justice. The movement shifts to New Orleans, and there the fight against the mysterious

leader of the Mafia is brought to a dramatic finish. The story is forcefully told, and a bright vein of humor running throughout it relieves the somewhat grisly incidents of the plot.

**The Magic Aeroplane**, by Mrs. L. B. S. Henderson, (The Copp, Clark Company, Limited, Toronto, 96 pages, illustrated; price \$1.00), came in a Christmas stocking and took a little boy and girl, a pussy cat and a dove, on a flying trip to Mars, the moon, the sun, Toyland, and the home of Santa Claus. Their novel adventures are told in a large print type, and with lively illustrations, many of them colored, that will appeal strongly to little people. **The Flight Brothers** (same price and published by the same author), is also an aeroplane story and picture book, but the heroes of the wonderful air adventures, Jack and Billy, are boys of ten and twelve, and they make a round the world trip, visiting Honolulu, India, Chicago, and other widely separated places. The size of the book, and type and the pictures are uniform with *The Magic Aeroplane*.

The heroes and heroines of the stories of E. V. Lucas, of which **London Lavender** (The Copp, Clark Company, Limited, Toronto; 295 pages; price \$1.25), is the latest, have a delightful faculty of dropping down among interesting neighbors. Readers of *Over Bemerton's*, or *Mr. Ingleside*, will recall this happy trait. *London Lavender*, shows the lonely bachelor, who, in *Over Bemerton's*, lived above a second-hand bookstore, married and in a house in quiet Primrose Row. But the house and locality prove to be full of unusual people. A man concerned in making moving picture dramas, to whom even a sneeze gives an idea for a thrilling film; another who had stolen from the National Gallery a picture he had once presented to it; a philosophical chambermaid married to the keeper of the apes' house at the Zoo; a young sporting man with a mania for senseless betting; a Socialist, and a kind-hearted and impracticable inventor, were some of the near neighbors. Editors and parliamentarians and men of affairs were to be readily found by a little further looking. And always, as in Mr. Lucas' books, though there may be little plot, there is plenty of good talk, and no little comment and philosophising. Sometimes the talk is instructive, and almost always amusing, with a gentle poking of fun at the latest fads and fancies, and a frank discussion of modern movements and hobbies.

The following have also been received:—

CASSELL AND COMPANY:—**Sons of the Sea**, by Captain Frank H. Shaw; 310 pages; illustrated; Price \$1.00 net.

**Little Books on Great Writers**—Thackeray, by Sidney Dark; 71 pages; illustrated; Price 30 cents.

**Sister-in-Chief**, by Dorothy a Beckett Terrell; 307 pages; illustrated; \$1.00 net.

**All About Ships**, by Lieutenant Taprell Dorling, R.N.; 371 pages; illustrated; Price \$1.75.

**Spiderland**, by R. A. Ellis; 108 pages; illustrated; Price \$1.00 net.

**The Man at Lone Lake**, by Virna Sheard; 310 pages; illustrated; Price \$1.25.



**The Underwood** typewriter has brought independence to many thousands of young people.

**A**T our Toronto office alone in July and August we supplied stenographers for 1,275 positions with the leading business offices.

**T**HE facilities of our unequalled Employment Department are available, free of charge, in every city in Canada.

**I**N the larger cities, first class stenographers expert in the operation of the Underwood receive from \$15 to \$18 a week. Communicate with us if interested.

**United Typewriter Co., Ltd.**

All Canadian Cities

**HEAD OFFICE—TORONTO**