

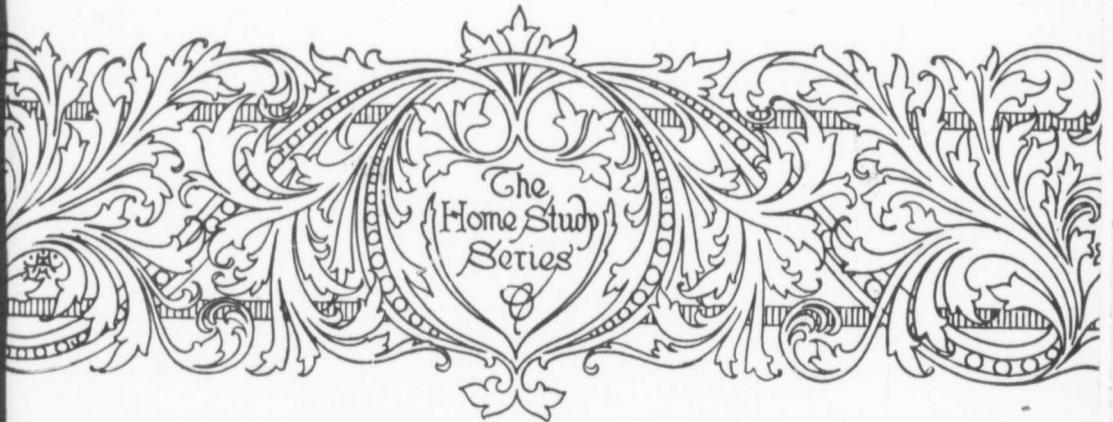
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Presbyterian Church in Canada

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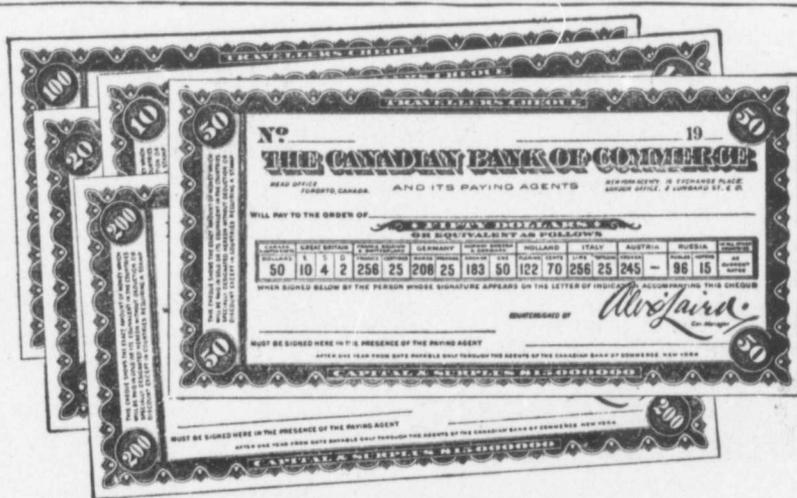
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The Teachers Monthly

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

Vol. XVI.

Toronto, September, 1910

No. 9

CHILDREN'S DAY is the great feature of September in our Sabbath Schools. No pains should be spared to make it memorable. Success does not come without effort. It requires several Sundays' work to make Children's Day what it ought to be and may be. For hints see articles on page 413.

"Ain't Got No Wall"

A pathetic story was told not long ago by a Vassar professor to the Women's Canadian Club in Toronto, in the course of an address on, Women and the Social Question.

In a public school in one of the crowded districts in New York, a teacher at Christmas time gave to each of her pupils a little picture. In handing the picture to one mite of a girl, she said, "This is to hang on your wall, dear."

To her astonishment the child answered drearily, "We ain't got no wall."

On inquiry the teacher discovered the appalling fact that this child's family lived in one room with four other families. Each of the other four had a wall, but they lived in centre, and therefore, as the child put it, "We ain't got no wall."

As the speaker pointed out, how could that teacher have understood the child or really helped her in either her difficulties with her lessons, or her moral temptations, knowing absolutely nothing of the dreadful conditions of the home life which were stunting both her mind and soul.

If such a thing is true of day school teachers, it is equally true of Sunday School teachers. If we are to help our pupils on Sunday, we must be in touch with their week-day lives. We must know whether they have walls in their homes, and windows

in them; whether their home life makes it easy for them to carry out the teachings of Sunday, or whether, like the poor little girl, they are surrounded on all sides with conditions that cramp and well-nigh crush out any good and pure impulses which may be aroused.

Only when the everyday surroundings of her pupils are thoroughly familiar to the teacher will her work be effective, for then, and then only will she be able to bring out of the lesson the help which each one needs.

The First-class Christian

By Rev. A. S. Kerr, B.A.

A young college student who was seriously ill, on being asked by a classmate if he were afraid to die, replied,—“No, I am not afraid to die, but I am ashamed to, because I have not been a first-class Christian.”

The first-class Christian resembles Christ, and reminds one of Him. He goes about doing good. He is not satisfied with merely hearing the truth or merely understanding it. He stops at nothing short of living it. He does not spend his time dreaming dreams, but he does deeds. John Ruskin in one of his essays writes,—“What we think, what we believe, what we know, is, in the end, of little consequence. The only thing of consequence is what we do.” The life of the first-class Christian is of great consequence because of the good it accomplishes.

Few are distinguished for excellence in the Christian life. First-class Christians, like Stephen and Paul, Augustine and Athanasius, Knox and Luther, Chinese Gordon and David Livingstone, Cromwell and Gladstone, are rare. Their scarcity accounts for the fact that the majority of the race are still without the gospel. The problem of World

Evangelization is a problem in the spiritual life of the church. Not more money, nor more men, nor more information, but better Christians, is the world's greatest need. John Wesley said in regard to the corrupt state of England, "Ten true Christians would change the face of England." We must have better Christians before we can have more Christians. A fair proportion of first-class Christians would speedily transform the world. Where do we find the most convincing arguments for the truth and value of the gospel? Not in our notable books on Apologetics, necessary as they are. We find our strongest Evidences in the "living epistles".

To be a first-class Christian is the most difficult thing in the world. The Christian life has been variously described. It has been called the happy, the peaceful, the ideal life; but it is preeminently the hard life. Jesus was frank in making this known to those who would be His disciples: it was to "take up the cross". Paul gave his testimony to this fact when he wrote, "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft". Robert Browning once wrote, "I find it hard to be a Christian." But if it costs much to be a first-class Christian, it is worth what it costs. The cross guarantees the crown.

Dare we refuse to be first-class Christians? Dare we withhold our best? The world needs it. Wisdom counsels it. Gratitude prompts it. Christ merits it.

"Love so amazing, so divine,

Demands my soul, my life, my all."

Belleville, Ont.

Esek, Sitnah, Rehoboth and Beersheba

By Rev. John A. Cormie, B.A.

When Isaac went down to the Valley of Gerar, he had a very strange experience. He found no wells there, and, like an experienced homesteader, knew he could not prosper without water. He accordingly undertook to dig wells and determined to observe in Gerar his custom of making his wells free for all. In that way he became a public benefactor.

But his determination to be of service to his new neighbors brought him into conflict with them. A strange experience, surely, that a man should be harassed for opening wells in a dry country. In the semi-arid areas of Western Canada, a well-digger who could find water, would leap to fame, his work would be loudly applauded. But when one remembers the history of all reform, whether accomplished in a spectacular manner, with big machinery, or, in a quiet way in some obscure corner of the earth, one sees that Isaac's experience is no unusual one. The well-diggers of the ages have made their way in the face of much opposition.

Isaac called his first well Esek,—"Contention". It is easy to picture grumbling Gerarites, crowding around Isaac's well-diggers. Harder to bear than the heavy work and the burning sun, was the grumbling of the men who were to be benefited by the well. However, the first well was dug and the troughs filled with water.

When he began his second well, he fared no better, and he called this well Sitnah,—"Enmity". An English preacher thinks that he had to fight for a chance to dig his second well, but we prefer to think of Isaac and his servants proceeding with their work calmly and patiently, in the face of those, who for the moment, did not appreciate it. This at least brings the experience of Isaac close to the humblest of us.

Perseverance has its reward, and Isaac called the third well, Rehoboth,—"Wide places"; "because", said he, "the Lord hath made room for us." He had persisted through the opposition, and strengthened by his experience at the beginning of his work, the Lord let him dig in peace. Then he went forward to greater things, and called his fourth well, Beersheba,—"The Well of a Covenant". It was there the Lord reminded him of the covenant with his father, and whispered to him, "Fear not, for I am with thee."

Thus we have the history of all reform, and the biography of all reformers. Isaac's experience is understood by all who have tried to make the world better. It encourages us in our humble, obscure work, to patience and calm perseverance, and helps us

to remember that the Lord is with us at the first well, where we often need His presence most, as well as at the fourth. Our God will bring us to the wide places, where there shall

be room for us, and we shall find, as Isaac found, that we labor not in vain, because the Lord is with us.

Oak Lake, Man.

The Keeping of Children's Day

September 25th, the last Sunday of the month, is CHILDREN'S DAY. Every one of our 3,327 Sabbath Schools should observe the day: for the sake of the School,—it is a grand opportunity to rally the forces; for the sake of the congregation,—they will be rejoiced to have the School worship with them as a School; for the sake of the work as a whole,—the contributions of Children's Day form the fund by which the work of the General Assembly's Sabbath School Committee is carried on, and new and needy Schools aided in all parts of the Dominion. Copies of the Order of Service for the day have been sent to every one of our Sabbath Schools. The subject is "**The Royal Life**", the design, golden grain, and the picture, Ford Madox Brown's famous "Jesus Washing the Disciples' Feet".

The Day Before the Day

By Frank Yeigh, Esq.

Every September brings with it the problem in the city or town School: How best to start the class on its fall and winter season, how best to work up a rally, how best to have the very first Sunday session an effective one, with a real, going concern in the class life and movement.

For it is a problem. You cannot run the same old kind of rallies through all the years. Even rallies fail to rally. Something different is essential to bring about the same result desired.

Here is a suggested plan. Arrange for a Saturday afternoon outing on the Saturday preceding the opening Sunday of the class,—not on a succeeding one. Let it be a ramble in the country, with a picnic attachment and say a football match improvised on the spot, but not so improvised that a football is wanting.

Ten chances to one, the Saturday afternoon rally, in the woods or by the lake side, will be the precursor of a full turnout on the Sunday. It will start the machinery going the day before, and by the Sunday afternoon it will be humming at full speed, without the loss of a Lesson day. Try it, anyway. And, then, do this. If enough fellows turn up to carry on a scratch game, organize a football club, then and there, for the fall season, dropping a hint that if it is successful,

it will later resolve itself into a hockey team or a skating club.

Try to work up the rally the day before the day.

Toronto

How We Keep Children's Day

By Rev. J. W. McNamara, M.A.

Children's Day is very popular with our Sabbath School and congregation. Its success is due to the fact that each year we make careful and special preparation for it, and endeavor to make it a delight to young and old alike.

The children meet for a couple of weeks before to learn the music and words of the hymns and to become familiar with the Order of Service.

The service is well announced, and the interest of the whole congregation enlisted. We hold the service in the church at the hour of morning worship; and the congregation is asked the Sabbath before to leave the centre seats of the church vacant that day, and to welcome the children as the guests of the congregation. It is the Children's Service, and they have the place of honor in the midst of the whole congregation.

The church is decorated the day before with flowers, autumn leaves and berries; and the children enter most heartily into this part of the preparation. Sometimes it happens that sharp frosts and cold rains

come before the day appointed, making it difficult to get flowers, but all do their best to make the church attractive.

On Children's Day the School meets in the schoolroom fifteen minutes before service, the classes in their usual places. Care is taken to see that all have envelopes. These are given out by the teachers the Sabbath before, and the superintendent explains what they are for, and asks all to put their offering in them and to write their name upon them; but we find that many of the children lose or forget them, and a second supply is necessary, that all may be provided before the service begins.

The School then marches into the church, class by class, each class in charge of the teacher, the Primary Class leading. It is placed at the very front, the others seated in order behind. This is a valuable object lesson to the congregation, of the strength and organization of the Sabbath School.

We try to make the service as bright and interesting as possible. We aim to reach the children directly, and the adults indirectly, if they have the child spirit, that day. The Order of Service is distributed to the congregation as well as to the scholars, as far as possible, and all are asked to take part, which, as a rule, they do heartily.

When the offering is taken up we try to make its purpose very plain to the children,

telling them exactly what is done with the money and why it is needed. We show them that the big folk have their missionary envelopes and mission work, and that this is the Children's Day and their chance to help other Sabbath Schools. We explain how many Schools need the help they enjoy and try to get them to understand by contrast. We make it clear that we want the children's offering to be made freely and gladly, as a proof of their desire to help the Sabbath Schools in our own land, and to pay for the help they get from the Sabbath School Committee. In this way we show them they are doing real mission work and helping the whole church.

At the close of the service the congregation is asked to remain seated, while the School marches out class by class in the order it entered.

The result of this, followed up and improved upon each year as experience has taught us, is that the Day is growing steadily in favor. Great interest is shown in it by young and old. The church is crowded that day. The offering has increased year by year, both in amount and in the number of envelopes handed in: last year hardly a child in the School failed to bring an envelope with an offering. And all go away delighted with the service.

Drayton, Ont.

Sabbath School Work in the Synods

The General Assembly's Sabbath School Committee, of which Rev. Alexander Macgillivray is Convener and Rev. J. C. Robertson, General Secretary, and which has the supervision of the whole Sabbath School work of the church, carries out its plans through the Committees of the Synods, these again working with and through the Presbytery Committees. The Editors of the *TEACHERS MONTHLY* asked each of the Synod Conveners, eight in number, for a brief account of their plans,—how the work was going. The six articles which follow are the result of the request. The two Synods not reported from, Toronto and Kingston, and Alberta, are also well to the front in the effectiveness of their plans. The field work has been specially well done in these Synods.

Synod of the Maritime Provinces

By Rev. J. H. A. Anderson, B.D.

Two features of the Sabbath School work in the Eastern Synod, yes, three, are worthy of more than a passing reference:

First, the Cradle Roll idea is finding its fitting place in the genius of our Presbyterianism. There is not a single Presbytery in the Maritime Provinces which does not report a substantial increase of Cradle Roll enrolment over the preceding year. In many

cases the gain in one year is more than 100%—an indication of special attention. The Cradle Roll is a little thing, both in name and fact ; but it is the creation of a new point of heart contact between the home, the School, and the church,—a process vital to the Christian manhood and womanhood of the future.

Second, the Adult Bible Class idea is making headway. A very real gain in every Presbytery but one, is the index finger pointing to the securing of a new grip upon the adult. There has plainly been an ingathering of "grown-ups", whose connection with the Sabbath School had been severed. To reach out both ways, touching the child with the one hand and the man with the other, is to move towards the fulfilment of the function of the Sabbath School.

A third feature should not be passed over. There are more Teachers' Meetings. The number is yet small, very small ; but it is noticeable, that in every Presbytery but one—and in that one there is no decrease—there is an increase. The problem of the Sabbath School is, after all, the problem of the teacher. Teachers need teaching, teachers need co-operation in method and purpose, in order to do their best work. The signs pointing in this direction, though few, are favorable—may their tribe increase !

St. John, N.S.

Synod of Montreal and Ottawa

By Rev. Orr Bennet, B.A.

The Synod of Montreal and Ottawa is primarily the Synod of the Province of Quebec. In the Ontario section of the Synod conditions are the same as in the other Ontario Synods, but in Quebec, which geographically embraces much the larger portion of the Synod, the conditions are peculiar. The Sabbath School problems of Quebec are interwoven with the problems of Protestantism, and the English language.

The decay of Presbyterianism in Quebec is proceeding with great rapidity. By way of illustration, in a considerable town on the St. Lawrence, the Sabbath School population was reduced in seventeen years from 70 to 16. Leave out of account the cities of Montreal, Quebec and Sherbrooke, and look at the

Sabbath Schools of rural Quebec : one hundred and twelve Schools have an average attendance of 28. In these Schools, 30 per cent. of the superintendents are women.

In Ontario, the Maritime Provinces and the West, the Sabbath Schools are grappling with the problems of Organized Classes, Teacher Training, Assembly's Diplomas, etc. These are at present quite foreign to the thought of the Sabbath School teacher in rural Quebec. There, the problems are, to get some one who will conduct opening and closing exercises in the absence of the minister, and to secure the attendance of the lukewarm ones, whose interest is regulated by the extent to which the Sabbath School approves itself to them as a "going concern".

More favorable conditions are presently to be enjoyed. Quebec is to have a Superintendent who will devote his time to Home Mission and Sabbath School work. He will make it his care to organize new Schools, and resuscitate dormant ones ; to hearten the teaching staffs, and to instruct in advanced Sabbath School methods ; and, where Schools are closed for the winter months, to introduce the Home Study Department.

Altogether, the Synod sees the dawning of a brighter day for the Sabbath Schools of rural Quebec.

Almonte, Ont.

Synod of Hamilton and London

By Rev. J. W. McIntosh, M.A.

The Committee will not meet until the end of September, but the Convener feels justified in presenting the following aims, which were emphasized by the retiring Committee, and which seem to answer the present needs of the Schools within our bounds :

1. A clearer recognition of the *raison d'être* of the Sabbath School. As the ally of the home and of the church, it exists to bring the children into conscious fellowship with Christ, and to train them for willing and effective service in His cause. Regular and punctual attendance, home and School study, memory work from the Bible and Catechism are only means for the accomplishment of this twofold purpose.

2. A more general use of the facilities provid-

ed by our church for the realization of our great aim. It does not speak well for our appreciation of invaluable aids, to report that, of our 376 Schools, only 92 used the Assembly Certificates and Diplomas as an incentive to Bible study; only 70 introduced the Question on Missions; only 25 conducted a Home Department; and only 17 were engaged in Teacher Training study. We can surely do better next year.

3. A more intense conviction, on the part of teachers, that their success is assured. It is not enough to sow the seed; we must sow in faith. While duly conscious of our personal unworthiness, we must never forget that we are ambassadors for Christ, that His Word still stands, "My grace is sufficient for thee"; and that therefore we must be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Mitchell, Ont.

Synod of Manitoba

By Rev. John W. Little, B.D.

The Sabbath School Committee of the Synod of Manitoba have endeavored to reach as many of the Schools within their bounds each year as possible through visitation and Institute work. The Presbytery of Winnipeg have paid special attention to visitation, dividing their territory into districts and holding one of the members of their Committee responsible for each district. Each visitor is supplied with a report form to fill in, giving detailed information of the School visited. These reports, when returned to the Convener, are put on file for reference, and furnish an intelligent basis for further plans.

The Committee of the Presbytery of Portage la Prairie, through their Convener, have held Institutes in many of their needy centres, and have found them very helpful. The Synod's Convener has assisted in this work also in the Presbyteries of Dauphin, Minnedosa, Glenboro, Rock Lake, and Winnipeg. These Institutes have been the means, not only of bringing encouragement to the teachers and officers, but also of improving

the methods in many Schools, and of organizing a few new Schools.

This year, for the first time, the Synod's Committee adopted as part of their policy, the encouragement of Conferences of superintendents in each Presbytery, at least once a year. It was felt, that as the executive head of the School, the superintendent is the determining factor in its character and work; and especially so in the West, where, on account of the number of preaching stations in each charge, the average minister has no opportunity to be present in his School, and so lacks those qualifications for pastoral leadership that come through practical experience. Already, two such Conferences have been held in Winnipeg, consisting of a banquet followed by addresses and discussion. The results have been encouraging.

At least once a year, also, the Synod's Convener has sent out a circular letter to all the Schools, drawing attention to some feature of the work that the Committee desired to emphasize at the time, or bearing a message of encouragement. That this method has not been unfruitful, is seen from the number of letters received asking for information on the many phases of Sabbath School organization and equipment.

Elgin, Man.

Synod of Saskatchewan

By Rev. James Russell

Last year, in order to overtake the work, which is growing so rapidly, a young man—Mr. W. A. Cameron, of Knox College—was engaged as a special worker for six months. He was instrumental in connection with the Presbytery Convener, in organizing upwards of fifty new Schools. This year the General Secretary has visited our three northern Presbyteries, and good results will follow.

At the last meeting of Synod it was decided that, during the summer, a general visitation of the Schools within our bound should be made, through an exchange of pulpits at a suitable and convenient time, so that every School might be visited. This plan we carried out with great profit in the Presbytery of Qu'Appelle a few years ago. The first advantage of such a visitation is, that it brings

all our ministers and missionaries into closer touch with Sabbath School work. One of the great disadvantages of our work on the prairie is, that many of our ministers, owing to the fact that they have several preaching appointments on Sabbath, are hardly ever in the Sabbath School, and do not know of the work that is being done, save in an indirect way. A visitation, such as we planned, brings all our men into closer touch with the work.

The second advantage of such a visitation is that it brings all our superintendents, teachers and scholars into closer touch with the church, and shows them the deep interest their church is taking in them. The Institutes held both by our own church and by the Provincial Association, are very good in their way, and help to stimulate the workers who attend them, but very few from our outlying districts find it convenient to attend such meetings, as they are usually held in the larger centres.

Wolseley, Sask.

Synod of British Columbia

By Rev. R. J. Wilson, M.A.

The Sabbath School Committee of the Synod has undertaken to speak, either in Convention or Conference or Teachers' Meeting, or individually, with each teacher of every School in British Columbia that is get-at-able, within the next three years.

During the year 1909 our Sabbath School visitors put themselves in touch with 102 Schools, representing about 640 teachers and officers, and we hope by the grace of the Assembly's Committee to have some one continue this work during the coming fall and winter.

In these visits, where he can gather the whole teaching staff, the visitor talks to them of methods, showing them the importance and value of such things as the Home Department, the Cradle Roll, a library, a systematic study of the Catechism or of memorizing verses, and exhibits the Diplomas and other literature of the General Assembly's Committee.

Where this is not possible, he goes to the home or the store or the field where the

Sunday School teacher is working, begs half an hour of his time, sits down on a log or a counter, or maybe in the kitchen, and holds a conference with the teacher, encourages him or her, and seeks to give individual instruction that would otherwise have been imparted in the Teachers' Meeting.

We believe if we can do this for all our Schools every three years, we shall raise the standard of teaching, and keep the central offices in living touch with those who are on the fighting line.

Vancouver, B.C.

Some Questions About Questioning

By E. A. Hardy, B.A.

1. *What kind of questions should we ask?* Using a recent Lesson, that for August 21, Jesus Nearing Jerusalem, Matt. 20 : 17-34, for our material, we can ask :

(a) Brief questions requiring explicit answers ; for example, Where was Jesus going ? Who came to Him, worshiping and craving a boon ? How long after Jesus touched the blind men's eyes until they received their sight ? What did these men do after receiving their sight ?

(b) Questions requiring explicit but longer answers ; for example, What did Jesus foretell would happen to Him in Jerusalem ? What questions did Jesus ask of the mother of Zebedee's children ?

(c) Questions requiring the pupil to recast the Biblical account in his own language ; for example, What was the meaning of the request of the mother of Zebedee's children, for her sons ? What attitude did the crowd take towards the blind men ?

(d) Questions on the truths or lessons involved ; for example, Why did Jesus foretell to the Twelve the events that were to happen in Jerusalem ? Why were the ten moved with indignation ? What does Jesus mean by verses 26 and 27 ? Has verse 34, first part ("So Jesus had compassion on them, and touched their eyes"), any application to my life and yours in relation to those round about us every day ? Has it any Foreign Mission application ?

(e) Questions, as a rule, should be directed to individuals, not to the class, and should

only occasionally require long answers (the teacher must guard this very carefully). Questions should be varied, not only in their form, but as to the kind of answers required.

2. *How shall skill in questioning be attained?*

By study and by practice. A careful study of the questions in the Lesson Helps will afford many suggestions as to both matter for questions and their form. If the teacher will spend an hour once in a while with a day school teacher and study his questioning, he will greatly profit. This is especially true of a visit to an efficient teacher of a Primary or Junior grade.

Practise questioning, not only in the class, but at home in the study of the lesson. Write out your questions and put them away for a day or two. Then see if you are quite sure you know exactly what they mean. Recast them, if they are obscure. Practice of this kind is invaluable.

3. *What are the conditions of good questioning?*

(a) Thorough knowledge of the subject. Careful lesson analysis is the first step. The Lesson already referred to falls into three main divisions: (1) Jesus' discourse to His disciples; (2) Jesus and worldly ambition; (3) Jesus and the blind men. Each division is full of teaching material, and must be mastered separately.

(b) A clear idea of what you propose to teach. Manifestly, you cannot teach fully each of the three divisions of this Lesson, for any one of them would require all of the time. You must select and reject. You must select the chief lesson for your class, and exclude, or pass rapidly over, the other material. No one knows what that lesson for your class ought to be but you. It may be the rebuke of ambition, the call to continued service, the dignity of lowly service, the need of persistence in prayer, or the duty of compassion to our neighbor.

(c) Thorough knowledge of your class. Only by mastering the material of the lesson and by knowing the lives and needs of your class, can you select the material on which to question, and then frame appropriate questions. This pupil can answer a question requiring some original thought, but the next pupil can answer only the simplest and most

explicit question of fact. This pupil needs a question to arouse him to a conception of his duty to his neighbor, but that pupil needs one to make him think of the dignity of lowly service.

Study your lesson; study your class; study your questions; and let all be done in the spirit of prayer.

Toronto

Mother's Day

By W. W. Southon, Esq.

Mothers' Day was duly observed by St. Andrew's Sabbath School, Fort William, Ont., on May 8th. A printed programme similar to that used on Children's Day was prepared, consisting of responsive readings and hymns suitable to the occasion. The service was held in the church in the morning, taking the place of the regular service. Every member of the School received a copy of the Order of Service and a white carnation. Special music was given by the Sabbath School choir, in addition to that given by the regular church choir. The address, which was a very appropriate one, dealing with children's duties to mothers and mothers' duties to children, was given by Rev. Dr. Hogg of Winnipeg. The service was conducted by the superintendent and was well attended. This is the first time that the day has been commemorated, but it proved such a successful and attractive service, that there will certainly be a yearly observance of it in St. Andrew's, Fort William, Ont.

The Letters of a Primary Teacher

By Esther Miller MacGregor

IX. THE SECRET OF POWER

MY DEAR PRINCIPAL:—

Such a long time it seems since I wrote. It wasn't because I didn't want to write, but because I felt I hadn't anything to write about. Everything seemed to drag so, for a while, my enthusiasm most of all. You see, when I woke up to the needs of our precious class, and plunged into work, I expected everything to be turned inside out and right side up in a twinkling, and all the jumping, whispering, giggling scamps in

the class to be turned immediately into cherubs.

But nothing of the kind happened. In spite of my faithful preparation of the Sunday programme, my early arrival, my assiduous visiting, my talks with mothers, my weekly Bible story, class things seemed to remain at a standstill. I didn't confess it, Principal mine, but I became downright disheartened.

One afternoon I was in the Blue Dolefuls, when I dropped in at the manse, to borrow a book from Dr. Leslie. I was on the way home from the Trents. The class had been restless and uninterested,—a reflection of the teacher, I suppose.

Dr. Leslie cheered me up in three minutes, the dear, by telling me there was such a change in Willie Martin's home; and then he asked me to tell him all I was doing. I cheered up more than ever, and gave him a mile-long list of my good works. I didn't leave my left hand in ignorance of the smallest act of my right hand, and when I was done—even to the wonders I was performing with my Trent kitchen class—what do you suppose he said? Just this, "Is that all you're doing for those poor children?" All! I begged his pardon, for I was certain I hadn't heard aright; and then he said in his beautiful old shaking voice, "I admit you've been doing everything your hands can do, my dear. But there's a far higher power you should use. Have you been neglecting it?" I knew then what he meant, and my pride fell to the dust. "How many hours

a week do you spend praying for those dear little ones?" he asked next. Hours! The time, I knew, could scarcely be counted in minutes. "You've been like the man who rowed a heavy electric launch across the lake", said Dr. Leslie, "instead of turning on the switch and letting the power do the work. Turn on the power, my child!"

So that's what's been the matter with our class, my Principal. You knew it, didn't you? Instead of asking our Father to save those children, I've been vaingloriously striving to do it myself. You may be sure I've started your Mothers' Prayer Meeting again. That's where I should have commenced. Besides the weekly meeting, each member is pledged to spend ten minutes a day in some definite prayer for the children. I spend half an hour every morning praying for them and their mothers. It means getting up earlier, but it's worth it. And there are results already. The Trent boys have stopped playing "toss up", and Mrs. Farley went to Dr. Leslie last week and said she wanted to bring up her children better. Just think of it, Principal dear! I heard a lecturer on Sunday School work last week, who said, "When you fail and become discouraged, just go home and pray your boys and girls into the kingdom." That's what we'll do, you and I, won't we, Principal mine? And don't forget in your petitions to pray for

Your blundering, but still hopeful,
ASSISTANT

Orillia, Ont.

Lesson Calendar : Third Quarter

1. July 3.....Pictures of the Kingdom. Matthew 13 : 31-33, 44-52.
2. July 10.....REVIEW.
3. July 17.....Peter's Confession. Matthew 16 : 13-28.
4. July 24.....The Transfiguration. Matthew 17 : 1-8, 14-20.
5. July 31.....A Lesson on Forgiveness. Matthew 18 : 21-35.
6. August 7.....Jesus on the Way to Jerusalem. Matthew 19 : 1, 2, 13-26.
7. August 14.....The Laborers in the Vineyard. Matthew 20 : 1-16.
8. August 21.....Jesus Nearing Jerusalem. Matthew 20 : 17-34.
9. August 28.....Jesus Entering Jerusalem. Matthew 21 : 1-17.
10. September 4.....Two Parables of Judgment. Matthew 21 : 28-46.
11. September 11.....The King's Marriage Feast. Matthew 22 : 1-14.
12. September 18.....Three Questions. Matthew 22 : 34-46.
13. September 25.....Temperance Lesson. Galatians 5 : 15-26.

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

- I. SILENCE.
- II. SINGING.
 O day of rest and gladness,
 O day of joy and light,
 O balm of care and sadness,
 Most beautiful, most bright !
 On thee the high and lowly,
 Before the eternal throne,
 Sing Holy, Holy, Holy,
 To the great Three in One. Arnen.
 —Hymn 383, Book of Praise
- III. RESPONSIVE SENTENCES. Luke 4 :
 18, 19.
Superintendent. The Spirit of the Lord is upon Me,
School. Because He hath anointed Me to preach the gospel to the poor ;
Superintendent. He hath sent Me to heal the broken-hearted,
School. To preach deliverance to the captives,
Superintendent. And recovering of sight to the blind,
School. To set at liberty them that are bruised,
Superintendent and School. To proclaim the acceptable year of the Lord.
- IV. SINGING. Hymn 250, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)
- V. PRAYER. Closing with the Lord's Prayer repeated in concert.
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Psalm or Hymn selected.
- VIII. READING OF LESSON PASSAGE.
- IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each Lesson.
- X. 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, in the older classes, the Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

- I. SINGING. Psalm or Hymn selected.
- II. PRAYER, asking a blessing on the offering.

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

IV. RESPONSIVE SENTENCES. Ps. 34 : 13-15.

Superintendent. Keep thy tongue from evil,

School. And thy lips from speaking guile.

Superintendent. Depart from evil, and do good ;

School. Seek peace and pursue it.

Superintendent and School. The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

V. SINGING.

In heavenly love abiding,

No change my heart shall fear,

And safe is such confiding,

For nothing changes here :

The storm may roar without me,

My heart may low be laid,

But God is round about me,

And can I be dismayed ?

—Hymn 193, Book of Praise

VI. BLESSING OR CLOSING PRAYER.

Lesson X.

TWO PARABLES OF JUDGMENT

September 4, 1910

Matthew 21 : 28-46. *Commit to memory vs. 45, 46. Study Matthew 21 : 23-46.

GOLDEN TEXT—Therefore say I unto you, The kingdom of God shall be taken from you.—Matthew 21 : 43.

28 But what think ye? A ¹ certain man had two sons; and he came to the first, and said, Son, go work ² to day in my vineyard.

29 ³ He answered and said, I will not; but afterward he repented ⁴, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of ⁵ them twain did the will of his father? They say ⁶ unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye ⁷ had seen ⁸ *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a ⁹ certain householder, which planted a vineyard, and ¹⁰ hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into ¹¹ a far country:

34 And when the ¹² time of the fruit drew near, he sent his servants to the husbandmen, ¹³ that they might receive the fruits of it

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

36 Again, he sent other servants more than the first: and they did unto them ¹⁴ likewise.

Revised Version—¹ *Omit* certain: the vineyard; ² saw it, did not even repent yourselves afterward; ³ man that was a; ⁴ set a hedge about it; ⁵ another country; ⁶ in like manner; ⁷ afterward; ⁸ the husbandmen, when they saw the son; ⁹ take his; ¹⁰ took; ¹¹ forth; ¹² killed; ¹³ therefore the lord; ¹⁴ shall come; ¹⁵ miserable; ¹⁶ the; ¹⁷ was made; ¹⁸ was from the Lord; ¹⁹ away; ²⁰ shall be; ²¹ he that falleth; ²² to pieces; ²³ scatter him as dust; ²⁴ *Omit* had; ²⁵ And; ²⁶ hold; ²⁷ multitudes.

LESSON PLAN

I. The Two Sons, 28-32.

II. The Wicked Husbandmen, 33-46.

DAILY READINGS

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

M.—Two parables of judgment, Matt. 21 : 23-32.

T.—Two parables of judgment, Matt. 21 : 33-46.

W.—Prophets rejected, Jer. 25 : 1-11. Th.—Stephen's charge, Acts 7 : 37-53. F.—God pleading with Israel, Ezek. 20 : 1-17. S.—The Son rejected, Acts 2 : 14-24. S.—"Not this man", John 18 : 33-40.

Shorter Catechism—*Ques. 60. What is forbidden in the sixth commandment?* A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereto. *Ques. 70. Which is the seventh commandment?* A. The seventh commandment is, Thou shalt not commit adultery.

The Question on Missions—10. How are the schools maintained? The schools are maintained by the church and the Dominion Government. The church provides the buildings and equipment and

37 But ¹⁵ last of all he sent unto them his son, saying, They will reverence my son.

38 But ¹⁶ when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and ¹⁷ let us seize on his inheritance.

39 And they ¹⁸ caught him, and cast *him* ¹⁹ out of the vineyard, and ²⁰ slew *him*.

40 When ²¹ the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those ²² wicked men, and will let out ²³ his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same ²⁴ is become the head of the corner: this ²⁵ is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken ²⁶ from you, and ²⁷ given to a nation bringing forth the fruits thereof.

44 And ²⁸ whosoever shall fall on this stone shall be broken ²⁹: but on whomsoever it shall fall, it will ³⁰ grind him to powder.

45 And when the chief priests and ³¹ Pharisees ³² had heard his parables, they perceived that he spake of them.

46 ³³ But when they sought to lay ³⁴ hands on him, they feared the ³⁵ multitude, because they took him for a prophet.

also supplies clothing, and pays the greater part of the salaries. The Government gives a grant for every pupil, and provides hospitals and all medical supplies. Special grants are made if required.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson); 64; 67; 89 (Ps. Sel.); 526 (from PRIMARY QUARTERLY); 119.

Special Scripture Reading—Ps. 80. (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. 673, Workers in a Wine-press in Palestine at the Time of Christ; B. 674, "Come, let us kill him", Matt. 21 : 38. For Question on Missions, H. M. 377, A Group of Presbyterian Missionaries to the Indians.

Stereograph—For Lesson, The "Dome of the Rock" Where the Temple Altar Stood, Mount Moriah (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.57; three for September, 60c.; stereoscopes, 83c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A.D. 30; Jerusalem.

Connecting Links—Jesus' royal entry was made on Palm Sunday, April 2, A.D. 30. On Monday morning Jesus returned to the city from Bethany, where, during this last week of His ministry, He spent the night following each day's teaching in the temple. On the way occurred the cursing of the barren

fig tree, vs. 18-22. On Tuesday the temple authorities raised the question of His authority. He answered their question by asking a similar one regarding the Baptist's authority, vs. 23-27. Then followed the parable of the Two Sons and those of to-day's Lesson.

I. The Two Sons, 28-32.

Vs. 28-32. *A certain man; a father. Two*

*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.

sons; lads enjoying the protection and care of his home, and therefore under obligation to obey him. *Son*; or "My child". The sons were of an age to be under a father's direction and control. *Vineyard*; the fruits of which they shared, and in the cultivation of which, therefore, it was fair to require their help. *I will not*; a refusal, blunt to the point of rudeness. *Repented, and went*; was sorry and changed his mind. *I go, sir*; literally, "I, sir", with emphasis on the "I". This son would not be like his unmannerly and disobedient brother. *Went not*. His submission was of the lip only, not in deed. In the application of the parable, the religious leaders of the Jews and their followers are the son who promised obedience and disobeyed, while the publicans and harlots, the lowest and vilest members of the community, are the son who refused obedience but afterwards obeyed.

II. The Wicked Husbandmen, 33-46.

V. 33. *Hear another parable*. The parable just spoken showed the insincerity of the Jewish people in rejecting the Baptist; this one exposes their open revolt against even divine authority. *A certain householder*; representing God. *A vineyard*; Israel. (Compare Isa. 5: 1-7.) *Let it out*; a common custom. Usually the tenant paid the landlord one half of the yield. *To husbandmen*; who represent the Jews, and especially their leaders. *Went into a far country*. It would take a few years for newly-planted vines to bear fruit. The householder was fair and reasonable, and did not therefore expect immediate returns.

Vs. 34-39. *The time of the fruit*; the time when the new vines might be expected to yield grapes. *He sent his servants*; the prophets of Israel. *Beat, killed, stoned*; characteristic of the Jewish attitude to God's messengers. For example, Isaiah is said to have been sawn asunder and Jeremiah to have been stoned to death. *Last of all*. Perhaps they did not recognize his servants; therefore this final step. *He sent his son*; Jesus Christ. *Will reverence my son*; unless their defiance was wilful. *This is the heir*. They recognize the son, and resolve to kill him and seize his inheritance. The Jewish

authorities thought that by killing Jesus they would gain the religious supremacy. *Cast him out*. This recalls the crucifixion of Jesus outside the city of Jerusalem. (See Heb. 13: 12.)

Vs. 40, 41. *What will he do? What would you expect him to do? They say*. Who say? Likely voices from the crowd. *He will miserably destroy those miserable men* (Rev. Ver.). Amongst the early Christians there was a conviction that Jerusalem was destroyed because of Christ's rejection and crucifixion. *Unto other husbandmen*; the Gentiles. They received the privileges which the Jews had abused. (See Rom. 9: 17-25.)

Vs. 42, 43. *Did ye never read? In Ps. 118: 22, 23. The stone which the builders rejected*; that is, Jesus Christ. This Psalm was regarded as Messianic. The leaders of Israel were the builders of the God-ruled edifice, but they refused Jesus any place in the building. He became, however, the chief Corner-stone in the far greater building of the Christian church. Such was the Lord's marvelous overruling of events. (See Acts 4: 11; Rom. 9: 33; Eph. 2: 20; 1 Pet. 2: 6.) *Say I unto you*. He addresses the chief priests and Pharisees as the builders who were rejecting Him. *Taken from you*. You shall lose your religious privileges. *Nation, fruits thereof*. The Gentiles give more hope of bearing fruit. They were chosen with a view to their fruitfulness. (See Matt. 8: 10-12; 15: 24-28.)

V. 44. *Whosoever shall fall*; as if by stumbling against the stone. (See Isa. 8: 14.) *Shall be broken*; like an earthen vessel falling on a rock. *On whomsoever it shall fall*; in judgment. *Grind him to powder*; literally, "scatter him as dust to the winds". Notice the distinction. Some men believe not in Christ through misunderstanding; others reject him through an evil heart of unbelief. Both suffer, but not in the same way or to the same extent. The one is "broken", but not beyond repair. The other is "ground to powder"—hopelessly destroyed.

Vs. 45, 46. *Perceived that he spake of them*; and their hatred was only intensified. They wanted to arrest Him at once, but they dared not act openly, for the Galilean crowds would

allow no one to lay hands on their Hero. They accomplished their end, however, by treachery.

Light from the East

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

VINEYARD—A vineyard is still a common form of investment by those who own land in the East. Steep hillsides altogether unsuited for grain may be terraced and used for this purpose. To build the terrace wall, dig all the earth with a mattock, fill the terrace with additional earth, and build a wall of stones, or brushwood, or thorns, or a cactus hedge to keep out large and small beasts,—all this implies a vast amount of labor. The shoots for planting are soaked for a number of days

in water until the buds begin to burst, and then they are set out in rows about eight feet apart. The soil between the rows and all round the vines must be dug every spring. Pruning is done in December or January, the blossom is out in April and May, and the vintage is general in September. The wine-press is usually cut out of a convenient ledge of rock near by. The tower is built for watching and defending the crop against injury from man and beast. The owner and his family often spend the whole grape season in it. When the grapes are ripe, men, women and children, hired for the purpose, gather them in baskets and carry them to the press. If it is any distance, they are loaded on mules and asses.

APPLICATION

By Rev. John W. Little, B.D., Elgin, Man.

Afterward, v. 29. There is hope in the word "afterward". We have wronged God beyond measure, but we have not exhausted

The God of the Second Chance His patience. Our God is the God of the second chance. Like the potter in Jeremiah's parable, who, instead of destroying the marred vessel, formed of it another, not so beautiful indeed, but yet useful, so God will take the lives our disobedience has spoiled, and make them over again. If only we will begin to actually do His will now, we shall find that it is just like Him to forget all our past ingratitude and disobedience, and to take us into His service freely.

I go, sir, v. 30. In a city street, an over-worked horse fell, and was unable to rise because of the entanglement of harness and shafts.

Knowing Versus Doing The driver looked on helplessly, and a large crowd quickly gathered but did nothing. A man sauntered up, glanced at the crowd contemptuously, and exclaimed, "So there isn't a single one of you who will help the poor creature!", and sauntered on. He saw clearly what needed to be done, and, by his manner, gave promise of doing it; but failed in the performance. So we see clearly enough what God desires us to do, but are we doing it? No amount of knowledge of what God's will for us is, or desire to see that will done, can take the place of actually doing it.

The publicans and the harlots go into the kingdom, v. 31. A minister tells of visiting Tiffany's great jewelry store in New York.

Warmed Into Beauty A friend showed him a magnificent diamond, with its gleaming yellow light, and many other splendid stones. Then he came to a jewel perfectly lustreless; and he said, "That has no beauty about it at all." But his friend closed his hand over it, and held it there for a time. When he opened his hand, what a surprise! There was not a place on the jewel the size of a pin head that did not gleam with the splendor of a rainbow. "What have you been doing with it?" he asked. His friend answered, "This is a sympathetic opal. It only needs the warmth of the human hand to bring out its wonderful beauty." So the worst of sinners often responds readily to the touch of God, and in the warmth of His loving hand bursts into beauty of heart and life.

Cast him out of the vineyard, v. 39. Not long ago, a nobleman of Kieff in Russia, who owned large estates, and had many peasants practically dependent on him, **Our Advocate** earnestly pleaded their right to greater liberty. He demanded for them the privilege of voting. His friends warned him that the peasants would only turn against him, if given the franchise. "Nevertheless", he answered, "they have

a right to vote, and I will do what I can to secure that right for them." A few weeks later, with strange blindness, the peasants destroyed much of his property, and threatened his family; yet, despite this act of violence, the nobleman continued, at the risk, of his own life and liberty, to advocate the cause of the downtrodden peasants. In Jesus

Christ we have an Advocate who has given His very life, that we might enjoy the liberty of God's children. He ceases not to plead for us, even though we may neglect and despise. Oh, the sin and the loss, if we, by our indifference and rebellion, cast Him out of our lives, instead of giving to Him the gratitude and devotion due for such a sacrifice.

TEACHING HINTS

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.

This Lesson begins Jesus' teaching on "The Last Things". Get the setting of the Lesson from vs. 23-27, and note the occasion of the parables. This was the beginning of the final conflict between Jesus and the religious leaders.

Bring out the main questions. By what authority? and, Who gave this authority? Consider their testimony to Jesus' influence. The problem, is the source of authority in religion and the manner of its manifestation. It is the old conflict between ecclesiastical form and spiritual reality.

1. *The Parable of the Two Sons.* Note that one son represents the conduct of the Pharisees, the other that of the sinners. Study carefully the description of each. Every word is significant. Observe further the conduct of the Pharisee, who said, "I go", but did not; and that of the publican, who said, "I will not", but went. Note the conclusion, and press the distinction between insincerity and repentance. Follow up by the statement concerning John. He was a strict legalist, and the Pharisee could not object to his character or method; yet he would not accept his teaching when others did. The authority of Jesus is the authority of truth, and is therefore self-evident. The truth judges and condemns all who are in opposition to it. Here it is judgment upon insincerity.

2. *The Parable of the Rebellious Vine Dressers.* Note Mark 12:1-12, and Luke 20:9-19, for parallel passages. This exposes their revolt against divine authority. It passes from inaction to misconduct, a forward step. Get the setting. (See Isa. 5:2.)

Weigh every statement. Note Jesus' reasonableness in waiting for fruit. Bring out the two serious offences,—first, neglect; second, disloyalty. (Compare Matt. 23:37.) Study the application, vs. 40-46. It is the judgment for failure, and the penalty is forfeiture of privileges. Is election a call to special service? Note the form of judgment in v. 44. Study the two classes who are judged,—those who believe not through misunderstanding, and those who reject Him through unbelief. The degrees of punishment show the moral basis of life.

This clears the ground for the main question of life. Judgment rests upon rejection of the will of God. The practical test of life is reality, acceptance of truth when seen, and glad service. How may we be led to reject the truth? Discuss the different things which lead to antagonism to the will of God. Condemnation is the result of rejection of Jesus (John 3:18).

Ecclesiastical authority apart from spiritual reality is not only useless, but leads to false security. This is true of ordination, the sacraments, ritualism, formalism in worship. The Golden Text shows the result of unreality in the spiritual world.

For Teachers of the Senior Scholars

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

The historical application of the Lesson to Jewish conditions need not be dwelt upon at length. It will be a more successful Lesson if its application to present-day conditions is emphasized.

I. THE PARABLE OF THE TWO SONS, vs. 28-32. Question about the two classes represented by the first and second son respectively, that is: (1) Those who make no profession of serving God, such as the Prodigal Son in Luke 15:11-32, and the Gentiles; (2) those

who profess to serve God, but who fail in performance. Emphasize (a) that not making a profession is condemned, but making it insincerely; (b) that the wicked like those described in vs. 31, 32 do not enter the kingdom except through repentance.

II. THE PARABLE OF THE WICKED HUSBANDMEN, vs. 33-41. Bring out the lessons by questioning and discussion as follows:

1. The care this landlord took to put the vineyard into fine shape before letting it, v. 33. What is this part of the story intended to teach? That God has done everything that He can do for us. If we fail, God is not to blame. How would you answer the man who said, "I have failed in life, but I am not to blame; for I was created with a weak will"? God has made ample provision for weak wills (2 Cor. 12: 9).

2. This landlord expected some reasonable return from the husbandman, v. 34. God never expects anything unreasonable of us, but He expects love and service. The true spirit of a person properly constituted is the spirit of the psalmist, Ps. 116: 12.

3. The landlord was longsuffering, vs. 35-37. How longsuffering to usward is God! What servants does He send to you in search of fruit? A father, a mother, a pastor, a Sunday School teacher, a friend. But we never treated any of God's messengers in the way described in the Lesson! Perhaps not. Many a one has. Many a father has been killed, and many a mother; and many a one has died of a broken heart because some loved one refused to love God and serve Him.

As a last resort, the landlord sent his son. God sends His Son to each of us (see Rev. 3: 20). In stifling our convictions, in crowding the good thoughts out of life, we are crucifying the Son of God afresh.

4. There was a limit to the landlord's longsuffering, v. 40. Everybody recognizes the justice of this. "A God all mercy is a God unjust." He who sins must suffer.

III. THE REJECTED CORNER-STONE, vs. 42-44. This part of the Lesson teaches the same truth as the preceding parable, that we cannot reject Christ without ruining ourselves. It also contains the thought, which the preceding parable could not express, that, in spite of all that evil men can do, Christ is

the Crown and Glory of everything, in the end.

For Teachers of the Boys and Girls

Begin by having the Golden Text repeated, and centre the teaching round it. Bring out by questioning, that the kingdom of God, that is, all the blessings and privileges of His rule, had belonged to the Jews, but were now to be taken away from them. Then proceed along some such lines as the following:

1. *Why was the kingdom of God to be taken from the Jews?* Help the scholars to find the answer in the parable of the Two Sons, vs. 28-32. Make it clear, that the second son represented the Jewish nation as a whole, and especially their leaders, who professed to be doing God's will, but were really refusing to obey Him. Dwell on the wickedness of an insincere religious profession. Use v. 32 to show that some whom we are inclined to despise, may, because they are humble and penitent, put to shame our pride and self-satisfaction.

2. *Why had the Jews no excuse for their disobedience?* The answer to this question may be drawn, in like manner, from the parable of the Wicked Husbandmen, vs. 33-41. These, again, as the scholars will readily tell, stand for the Jews. Follow out the details of the story that describe all that the owner did for his tenants, in planting and equipping the vineyard; talk about his reasonable demand for a fair share of the fruits, and the treatment given to his messengers, and, last of all to his son. Bring out the parallel between the incidents of the story, and God's care for the Jews, and their treatment of His prophets and finally of His own Son, Jesus Christ. Emphasize the justice of the taking away of the vineyard from these husbandmen and of their punishment. What, then, will those deserve who reject the Son of God?

3. *What was to be the doom of the Jewish nation?* vs. 42-44. Bring the picture of v. 42 very vividly before the scholars,—the stone cast aside as useless by the builders, afterwards given the chief place in the structure. The scholars will tell at once that the stone stands for Jesus Christ. The builders who threw it away are the Jews who rejected Him, yet God has given Him the first place

in His kingdom. After again referring to the reasonableness of the removal of God's kingdom, with its blessings, from the Jews, deal very earnestly and tenderly with the solemn statements in vs. 43, 44. Were there not tears in the eyes of the loving Saviour, as He uttered them, so eager was He to save even

His foes from their awful doom?

Refer briefly, in closing, to the fulfilment of our Saviour's words, in the destruction of Jerusalem in A.D. 70, and then apply the Lesson to ourselves. Our privileges are greater than those of the Jews. What will happen to us, if we do not use them aright?

THE GEOGRAPHY LESSON

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

The site of Jerusalem consisted of two hills, the Eastern and the Western, with the valley between them. It was on the Eastern hill that the temple stood. Its place is now occupied by the Mosque of Omar or Dome of the Rock, one of the most sacred and beautiful buildings in Mohammedan lands. It is an eight-sided structure, with richly-colored marbles and exquisite mosaics, and surmounted by a perfectly proportioned dome. From whatever point that graceful dome, with its beautiful surroundings, comes into view, it lends dignity to the whole city. Viewed from the Mount of Olives, it is a scene hardly



MODERN JERUSALEM

to be surpassed. But the object of special interest, which has given to the mosque its name and worldwide renown, is the great rock, surrounded by an inner row of columns, which rises several feet above its pavement, directly under the dome. This rock, called the Sakhrah, measures 56 feet from north to south and 42 from east to west. Its elevation

is about 5 feet at the highest and 1 foot at the lowest, point. It marks the summit of Mount Moriah on which the temple was built. This famous building is shown in the Underwood stereograph, The Dome of the Rock (see circle 36).

ADDED HINTS AND HELPS

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

Lesson Points

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

Our great business in life is to do the will of God. v. 28.

Repentance is the first step in the road to righteousness. v. 29.

Profession is worthless unless it is followed by practice. v. 30.

The more we have received from God the more He requires of us. v. 33.

We are stewards and not owners of the possessions we call ours. v. 34.

God's patience is to ours as the vast ocean to the tiny dewdrop. v. 36.

No other sin is so great as the rejection of the Son of God. v. 37.

With our lips we pronounce upon ourselves the sentence of acceptance or of condemnation. v. 41.

Christ is the only sure Foundation of our hopes for eternity. v. 42.

It is foolish for the sick man to quarrel with the physician who reveals the disease that he may cure it. v. 46.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. The Jews shut up one of their greatest prophets in a deep dungeon, like a cistern. How did they let him down into it? What was it like at the bottom? Find the passage.

2. Isaiah tells a parable very much like this one of the vineyard. In this case the vineyard brought forth useless wild grapes, when the owner looked for good grapes. Find the parable.

ANSWERS, Lesson IX.—(1) Peter and John; Acts 3: 1-8. (2) John 2: 13-16.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Profession and performance.
2. Our opportunities and our responsibilities.

Prove from Scripture

That Jesus was crucified.

The Catechism

Ques. 69, 70. *What the Sixth Commandment forbids.* 1. Taking away your own life. The Bible regards suicide as one of the worst offences against the divine law. 2. Taking away the life of others unjustly. This condemns the practice once common, but now rare, of duelling. All kinds of wilful and malicious killing are prohibited. 3. Every act or occupation, not clearly our duty, that endangers or shortens life, is forbidden.

The Seventh Commandment. This law guards the institution of marriage. Everywhere throughout scripture the sanctity of the marriage relation is taught. The Old

Testament pronounces it the best and happiest state, Prov. 18: 22; 31: 10, 28. The same high estimate of marriage is found in the New Testament. Our Lord adorned with His gracious presence the marriage feast at Cana, John 2: 1-11.

The Question on Missions

By W. A. Hendry, Esq.

Formerly Principal of the Indian School at Portage la Prairie, Man.

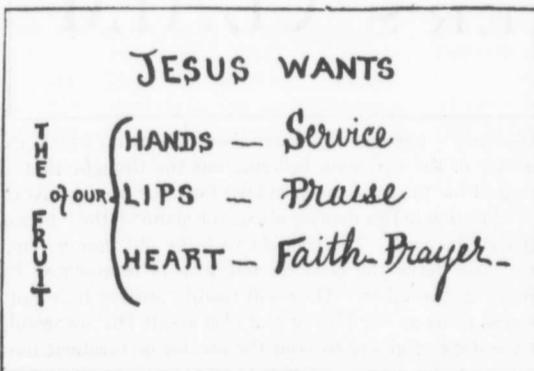
Ques. 10. The Government gives a grant of \$300 per year toward the salary of the Day School teacher. In the Boarding Schools, the land and buildings are owned by the church. The salaries of all officers are paid by the church. The supply of clothing for the children is also provided by the church. In Manitoba, Saskatchewan and Alberta, the Government gives a grant of \$72 per annum per child in attendance, while in British Columbia and Ontario this grant is only \$60. The Government also supplies medicines and gives special grants for repairs, if their Inspectors deem these urgent. The Government grant for Industrial Schools is \$140 per child for those over 10 years of age, and only \$70 for those under 10 years of age. The buildings and land are the property of the Government. All salaries are paid out of the Government grant. Medicines and repairs are provided for by the Government.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—King Jesus' words about disobedience.

Introduction—Recall last Lesson, when Jesus drove the money-changers out of the



temple. Recall His words about God's house. To-day again we see Jesus in the temple teaching. We see the chief priests and elders coming to Jesus asking who gave Him power to teach and do all these things. Jesus was able to stop their questioning, and He wanted to let them know that God would surely punish them for disobedience. So He tells them one of His wonderful parable stories.

Lesson—You all can tell me what a vineyard is. Here we'll draw a square field, and we'll

just imagine it is full of vines, with their beautiful clusters of purple grapes. The owner of this vineyard has two sons (vs. 28-32).

The Two Sons—He goes to the eldest and says, "Son, go work to-day in my vineyard", and the son said (as alas! sometimes little people say), "I will not", but afterwards he was sorry he had said that, and he went to work, as a good son should, and tried to please his father and do the work that was given to him to do. The father also sent to the second son and said, "Son, go work in my vineyard", and this son said at once, "I go, sir"; but he did not go. Jesus asked "Which of these two sons did the will of his father?" Jesus meant to teach from this story, that there were many who had at first disobeyed God and had afterwards been sorry and tried to do His will, and these would go into the kingdom of heaven rather than those who promised and pretended to obey God, and yet disobeyed the message that John the Baptist, God's messenger, brought to them.

The Wicked Husbandmen—Jesus told them this other parable. (Explain v. 33.) Make the scene real. The owner has gone from the vineyard; the summer passes and the harvest time (explain) comes, when the fruit is ready to be gathered. See, here come three ser-

vants of the owner! Are they kindly treated and the fruits given them to carry back to the owner? No! Look at them! This one is being beaten by the wicked husbandmen, this one killed, this other one stoned. The owner then sends other servants, and they are treated in the same way as the first. At last he thinks of a plan. "I will send my son", the owner says. "Surely they will receive him and give him the fruits." (Vs. 38, 39, tell us how they treated the son.) Now Jesus asks a question,—"When the lord of that vineyard comes, what will he do to the wicked husbandmen?" V. 41.

The Fruits God Requires—This story is just a picture of the Jews (and of some people even now). The Jews ill-treated God's servants and would not pay the attention to their messages so He would punish these wicked servants, and the kingdom of heaven would be given to those who obeyed God and received His servants, and, above all, His Son, Jesus Christ, and gave Him the fruits of obedience, love and service.

Hymn—Sing, "O, what can little hands do to please the King of Heaven?" Hymn 532, Book of Praise.

Something to Think About—Jesus seeks fruit from me.

FROM THE PLATFORM

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

A FATHER'S CLAIM AN OWNER'S CLAIM

Ask for the title of the first parable in the Lesson. Question about the claim which the man in this parable had on the obedience of the two sons, bringing out the thought that it was A FATHER'S CLAIM (Print), who cared for the sons and provided for their needs. Next, ask for the title of the second parable. Question in like manner about the claim of the "householder" upon a share in the fruits of the vineyard. The thought to bring out here is, that this was an OWNER'S (Print) claim. Now have the scholars tell who is represented by the father in the one case and the owner in the other. They will readily answer that both stand for God. Talk about His goodness to us as our Father and also about His ownership of us and all that we have, and urge the duty of giving to Him the service of obedient lives and the fruits of good living that He expects from us.

Lesson XI.

*THE KING'S MARRIAGE FEAST

September 11, 1910

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

GOLDEN TEXT—Many are called, but few are chosen.—Matthew 22 : 14.

1 And Jesus answered and spake ¹ unto them again by parables, and said,

2 The kingdom of heaven is ² like unto a certain king, which made a marriage ³ for his son.

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

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

5 But they made light of it, and went their ways, one to his ⁹ farm, another to his merchandise :

6 And the ⁹ remnant took his servants, and entreated them ¹⁰ spitefully, and ¹¹ slew them.

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

Revised Version—¹ again in parables unto them, saying ; ² likened ; ³ feast ; ⁴ marriage feast ; ⁵ that ; ⁶ made ready ; ⁷ to ; ⁸ own ; ⁹ rest laid hold on ; ¹⁰ shamefully ; ¹¹ killed ; ¹² the king was wroth ; ¹³ Omit forth ; ¹⁴ Omit up ; ¹⁵ unto the partings of ; ¹⁶ And those ; ¹⁷ filled ; ¹⁸ But ; ¹⁹ behold ; ²⁰ Omit four words ; ²¹ out ; ²² the ; ²³ Omit are.

LESSON PLAN

- I. The Invitation Refused, 1-6.
- II. The Invitation Accepted, 7-10.
- III. The Wedding Garment, 11-14.

DAILY READINGS

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

M.—The king's marriage feast, Matt. 22 : 1-14.
T.—Unworthy excuses, Luke 14 : 12-24. W.—Wisdom's invitation, Prov. 9 : 1-11. Th.—Jews reject the gospel, Acts 13 : 42-52. F.—Fate of rejectors, Prov. 1 : 20-33. S.—Marriage supper of the Lamb, Rev. 19 : 4-10. S.—The great invitation, Rev. 22 : 8-17.

Shorter Catechism—Ques. 71. *What is required in the seventh commandment ?* A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour. Ques. 72. *What is forbidden in the seventh commandment ?* A. The seventh command-

8 Then saith he to his servants, The wedding is ready, but they ⁵ which were bidden were not worthy.

9 Go ye therefore ¹² into the highways, and as many as ye shall find, bid to the marriage ³.

10 ¹⁶ So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was ¹⁷ furnished with guests.

11 ¹⁸ And when the king came in to ¹⁹ see the guests, he saw there a man which had not on a wedding garment :

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

13 Then said the king to the servants, Bind him hand and foot, ²⁰ and take him away, and cast him ²¹ into ²² outer darkness ; there shall be ²³ weeping and gnashing of teeth.

14 For many are called, but few ²³ are chosen.

ment forbiddeth all unchaste thoughts, words, and actions.

The Question on Missions—11. What is done for the graduate ? On leaving school, the graduate is provided with a complete outfit of clothing. In many cases the Government gives him a yoke of oxen and a plow. A colony, directed by a Government official, has been established, in which a graduate may settle. Hospitals on Reserves are free to the graduate.

Lesson Hymns—Book of Praise, 250 Supplemental Lesson ; 138 ; 148 ; 14 (Ps. Sel.) ; 143 (from PRIMARY QUARTERLY) ; 152.

Special Scripture Reading—Rom. 10. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 672, The Great Invitation. For Question on Missions, H. M. 419, At Tea in an Indian Young Couple's Home.

Stereograph—For Lesson, From the Temple Area Over Modern Jewish Quarter of Jerusalem (Underwood & Underwood, see page 421).

EXPOSITION

Time and Place—A. D. 30 ; Jerusalem.

Connecting Links—This Lesson immediately follows the last.

I. The Invitation Refused, 1-6.

Vs. 1-3. *Again by parables.* This is really an allegory, which differs from the parable in containing its own interpretation. A certain king ; representing God. A marriage for his son. The Greek word for "marriage feast" (Rev. Ver.) is in the plural, because the festivities lasted for several days. (See Judg. 14 : 17.) The marriage was probably also the occasion of acknowledging the son as heir. Attendance, therefore, was a test of loyalty. The son is Jesus Christ, and the feast is the gospel of the kingdom of God. *Sent forth his servants ;* John the Baptist and Jesus Himself. *To call them that were*

bidden ; the Jewish people. The second invitation was an Eastern custom. (See Esth. 6 : 14.) The prophets of Israel pictured the good time coming in the Messianic reign, and invited the Jews to share in the glory. They expected to sit down with Abraham and Isaac and Jacob in the kingdom, but when the gospel invitation was issued, *they would not come ;* they refused to acknowledge the obscure Nazarene as the true Bridegroom and Heir.

V. 4. *He sent forth other servants ;* the apostles. *Tell them which are bidden.* They are not merely to announce the feast, but to commend it, to create a longing for it. John the Baptist and Jesus heralded, "The kingdom of heaven is at hand." So Paul and the other apostles pleaded with men,

* This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

"We beseech you, be ye reconciled to God", 1 Cor. 5:20 (Rev. Ver.). They praised the feast of good things, *oxen and .fallings*, and sought to persuade men to *come to the marriage*. Their ministry was more urgent and aggressive than that of Jesus.

Vs. 5, 6. *They made light of it*. The Jews treated the gospel invitation with indifference. *Farm .merchandise*. They were materialists, even in their thought of the Messiah and His kingdom. This is why they did not recognize the spiritual Christ when He came. *The rest* (Rev. Ver.); the special reference is to the members of the Sanhedrin, who organized the early persecutions of the Christians. *Laid hold on his servants .and killed them* (Rev. Ver.). Declining the invitation to the marriage of the heir was incipient revolt which led to open rebellion.

II. The Invitation Accepted, 7-10.

Vs. 7-10. *Burned up their city*. Jerusalem was destroyed in A. D. 70. *Then saith he*; after his first servants had returned and reported failure. *Go .into the highways*; the open places in the city. For illustrations of the gospel being sent to Gentiles after rejection by the Jews see Acts 13:44-48; 18:5, 6; 19:8, 9; Rom. 11:11. *So those servants .highways*. Paul and Barnabas and Silas and others went to the meeting-places of the nations at Rome and Antioch and Corinth. *Bad and good*. They invited all into the kingdom of grace.

III. The Wedding Garment, 11-14.

Vs. 11-13. *To see the guests*; not searching for offenders, but to bid all welcome. *Had not on a wedding garment* (Rev. Ver.). There was no excuse, for the king provided a festive robe for each guest. The necessary garment for the kingdom is righteousness—"the righteousness of God by faith". It is not won by merit or good works, but is of grace. No one need be without this garment. *How camest thou in hither?* The Gentiles were allowed freedom from the law

of Jewish ritual, but not from the higher law of righteousness. *Bind him hand and foot*. The wrath of the king with this careless guest represents the imperious truth which Paul so often preached to the Gentiles, "Do not sin because grace abounds."

V. 14. *Many .called .few chosen*. Many were invited to acknowledge Jesus as Son and Heir, but comparatively few took part in the gospel feast. Why? Because, (1) like the Jews, "they would not come", and (2) like the Gentiles, without the robe of God's gracious righteousness, they came unready.

Light from the East

MARRIAGE—Ceremonies vary in different parts of the East. Amongst the Mohammedans in Palestine, it generally takes place on their Sabbath. The bridegroom, in his best clothes, is mounted on a white horse, which is slowly led through the streets to some place of prayer. During the journey thither and back, he is surrounded by a crowd of friends of both sexes and all ages, who move very slowly along singing a chant, and all keeping time by striking one hand upon the other simultaneously in a slow, measured beat. Long pauses are made at the public squares, the whole afternoon being consumed in this way, and he reaches his own house in the evening in time to receive his bride. The day before the wedding the bride, enveloped from head to foot in a cashmere shawl, and wearing on her head a small crown of pasteboard, proceeds to the bath accompanied by her women and girl friends, a band of music, and loud cries of joy from the women. On the evening of the wedding she is conducted with the same formalities to the house of her husband, by whom and his friends she is met on the way. The festivities last several days, or even a week, according to the circumstances of the parties, and it is still a great affront, if the guest invited should fail to appear.

APPLICATION

To call them .bidden, v. 3. One day a rich merchant in Germany Ready at Once called into his office one of his employees, and told him that he had decided to start a business in America,

and asked how much time he would require to get ready to go and take charge of the new business. The man replied, after some thought, "Ten days". A second clerk was called and asked the same question. "I

would need three days", he replied. A third, when he was asked, said promptly, "I am ready at once." This one was sent as a partner in the firm, to commence the new enterprise and became a rich and successful man. God calls us, in the gospel, to privileges and blessings great beyond our power to estimate. Our response should be glad and immediate. Delay may mean incalculable loss in this world and the world to come.

Entreated them spitefully, v. 6. Fidelity to God often means suffering. For seventeen months the heroic missionary, Adoniram Judson, was confined in a crowded prison in Burma, laden with fetters, whose marks he bore to his dying day, in stifling air, amid horrible filth, hungry and fevered. Missionary annals are rich with stories of brave sacrifice for Jesus. It takes a brave man to be a good Christian. The service of the King appeals to the heroic in us. Witnessing for Christ may not mean for us such sufferings as Judson and others have had to endure; but, in some form, every one who is faithful to Christ, will have hardships and opposition to endure. Sometimes our companions laugh at us, and call us goody-goody; and many a boy who is fearless before a clenched fist, finds it hard to stand against a finger pointed at him in scorn.

Both bad and good, v. 10. A writer tells how one day, as he was going through the slums of a great city and saw the poor in all their misery and disease and sin, with little children in their hunger picking scraps of decayed fruit from the gutters, he asked, "Why doesn't the heart of God break?" And then he had a vision. He saw Jesus, poor and hungry and homeless, and, as he followed Him to the Cross, and beheld Him there, he heard a voice saying, "God's heart is broken. It broke there on Calvary."

The wedding was filled with guests (Rev. Ver.), v. 10. Dr. J. E. Clough went out, in 1865, to the Lone Star Mission amongst the Telugus in Southern India. Thirty years after the Mission was started, there were only 25 converts. There had been much talk of abandoning the work. The outlook was very

discouraging. But during a famine that followed the arrival of Dr. Clough, during which he found employment for thousands of starving people, he won their love and trust. Hundreds began to beg for baptism, and, after being well tested, 2,222 were baptized in a single day, while 9,000 were received before the close of the year.

The king came in, v. 11. In the highlands of Austria, there lived a farmer who was nicknamed "The Pair". He was well-to-do, had a family, a large number of "The Pair" servants, and numerous friends, and yet he was scarcely ever seen in society. He always went about alone. Yet, when he walked, he always took the worst, the rough or wet path, so that the good path remained free, as if for a Companion whom he wished to honor, though no one was ever seen walking by his side. At home, at every meal, a special cover was laid in the place of honor; it consisted of white china and silver which had always to be bright and clean. The large table was well filled, the father sat at the head, but the place at his right hand remained empty; but the farmer leaned respectfully to that side, as if a distinguished Guest sat there. After dinner the food set before the invisible Guest was given to the poor. The unseen Companion was Christ, the heavenly King. And such faith as the Austrian farmer's will make His presence as real to us as it was to him.

A wedding garment, v. 11. In April, Japan is literally covered with cherry blossoms. The trees are everywhere, and are then a mass of beauty. But *The Robe of Righteousness* with its flowering, the mission of the Japanese cherry tree is accomplished. It bears practically no fruit, so our trees have been introduced. "But do you know", said a Japanese, "your trees have only a poor, mean flower, not beautiful at all." The perfect tree would be one both beautiful in its blossoms and abundant in its fruit. God's law requires of us absolute perfection in character and conduct. Alas! there is much in us which that law must condemn. We need the robe of Christ's perfect righteousness to cover our sins, and His blessed Spirit to work that righteousness into our lives.

A Call for Heroes

God's Heart Broken

After Many Years

TEACHING HINTS

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

For Teachers of Bible Classes

This is Jesus' last teaching regarding the methods of the kingdom of God. It will give a broader view to study Isa. 25 : 6 ; Rev. 3 : 20 ; 19 : 7-9. This is to be treated as a special missionary Lesson and should be studied as illustrating the universal principles of the kingdom. The following points will afford a beginning in such a study :

1. The heart of the missionary appeal is the love of God for humanity. View this parable as setting forth this ideal. The marriage feast is most suggestive. (See Isa. 61 : 10 ; 62 : 5 ; Hos. 2 : 19 ; Matt. 9 : 15 ; John 3 : 29.) Look up the marriage customs as suggesting helpful lines of approach. Turn to the life and teaching of Jesus as the highest illustration of the missionary spirit. This gives universality and permanence to the work of missions.

2. The business of the church is the proclamation of the invitation. Note the degrees of intensity in the invitation and the arguments used. The reference to Israel's treatment of the prophets and Jesus should be carefully noted as looking to the coming in of the Gentiles. Discuss the adequacy of the gospel to the world's need, also its inviting character. It is well to examine the history of missions as confirming this claim. Every nation and people accepting it has been saved, from the highest to the lowest socially, intellectually and morally.

3. The refusal of the invitation. Note the two ways,—first, by neglect, second, by active opposition. Notice how indifference to the claims of Jesus leads to positive violence. This is the way infidels are made. Study why the gospel is neglected. Mainly by a heart preoccupied by other things. How does this affect non-Christians in this land ? Our Home Mission problem, in country and city alike, due to neglect because of worldly ambition. Press for careful attention on the part of the class. Why are the members not Christians ? The self-exclusion of the Jews led to the introduction of the Gentiles. Consider in detail as wrought out in history.

4. The ideal of missionary effort is to clothe humanity in a garment worthy of the King. What is it ? Personal holiness is necessary for the enjoyment of God on earth or in heaven.

Note the Golden Text, and call for immediate acceptance of Jesus as part of His victory at home and abroad.

For Teachers of the Senior Scholars

The kingdom of heaven is like a feast, not a funeral. Christian life at its best is always a joyous thing. Those Christian ministers who used to visit the childhood home of Oliver Wendell Holmes and who used to make the boy feel that there was an undertaker about, were not the highest types of Christians. The Bible represents a good life as a joyous thing. For witness to this view of the Christian life, ask the scholars to turn to Isa. 25 : 6 ; 55 : 2 ; Luke 2 : 10 ; Acts 8 : 8 ; Rev. 3 : 20.

1. *The invitation to the feast*, vs. 3, 4, 8-10. It was an earnest, loving invitation. There was nothing formal about it. Everything indicated that it would be a disappointment to the king if any one declined the invitation. Discuss the primary application of this story to the Jews, and its application to every age and every race. Bring out such points as the following : God's invitation is for the whole world, for all classes and conditions of men. No one is too low down in life to fail to receive an invitation, vs. 8-10. It is warm with a love which is broader than the measures of man's mind. It will be a divine disappointment if any decline the invitation.

2. *The invitation slighted*, vs. 3-6. What things were of more interest to those who were bidden ? When Jesus spoke these words, He was thinking about man in his relations to God,—about the way many were failing to respond to the divine invitation, to the divine love,—how that many were so shortsighted as to think more about their farms and their merchandise, than about their souls,—how many were prizing more highly the fellowship of these poor, perishing things than the fellowship of the spiritual, than the hospitality of God.

Talk about some things in life which we cannot afford to make light of. We cannot afford to make light of sin, nor of God's remedy for sin, nor of the gospel as a means of regenerating the world. We need still to emphasize the revelation contained in Acts 4:12. We cannot afford to make light of missionary work.

3. We must comply with God's plan in accepting the invitation, vs. 11-14. We are not fit in ourselves, we must have some divine clothing. Press home our need of the righteousness of Christ, and the condition of receiving it,—simple faith in Him.

For Teachers of the Boys and Girls

The meaning of the story in the parable of the Lesson is so apparent, that the teacher may proceed, with a very brief recital of the story by the class, to the spiritual truths it conveys. We have :

1. *The yeast*, v. 2. This, of course, pictures the blessings of the gospel. Talk over these with the scholars, bringing out their preciousness,—the forgiveness of sins, new hearts and right spirits, the gift of the Holy Spirit, the presence and help of Jesus, God's love and care, and heaven at last.

2. *The invitation*, vs. 3, 4. Question about the Eastern custom of sending, when the feast was ready, to summon the guests previously invited. So John the Baptist and Jesus Himself came to the Jewish nation who had already been invited by the prophets.

3. *The invitation rejected*, vs. 5-8. Get the scholars to tell how the invitation was

treated by each of the classes mentioned in vs. 5-8. Bring out the reference to the destruction of Jerusalem in v. 7. Then direct the conversation to the rejection of the gospel invitation in our own day, and the excuses given.

4. *The invitation widened*, vs. 9, 10. The scene described in these verses is full of life. Be sure that the scholars actually see the messengers of the king going hither and thither. How closely this description fits the missionary journeys and labors of the Acts, when not only Jews, but Gentiles were invited to the great feast.

5. *The guests welcomed*, v. 11 (first clause). Illustrate here by referring to the great honor it would be, if King George should invite us to a feast ; and come in person to welcome us. How much greater is the honor of an invitation from One who is the King of the whole universe !

6. *The unworthy guest*, vs. 11 (second clause)—13. Ask about the custom at Oriental feasts of providing a festal robe. Show how the blessed Lord Jesus gives His own perfect righteousness to us who have none of our own, so that clothed in this righteousness, as with a beautiful garment, we may find favor with God. Have a solemn, tender word or two about the fate of those who reject this wedding garment which is freely offered to them.

"*Many are called, but few are chosen*", v. 14. All of us are called, for we have heard the loving invitation of the gospel. And we may make sure that we are chosen, if we only obey.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Speaking of the temple area in Jerusalem, Dr. Sanday in his, *Sacred Sites of the Gospels*, says : "Even now the light is reflected brilliantly from the limestone flags of the pavement. What must it have been when, upon this same marble-like pavement there were reared, first the great Royal Cloister with its four rows of columns, and on the three other sides like colonnades with two rows ; and then nearly in the middle the successive tiers of building, forming the courts and holiest shrine of the temple itself, their walls of gleaming marble, and those of the Holy Place being further enriched with golden

plates and its roof of burnished gold, while gold and silver and brass were also freely used in the gates and approaches! In ancient times it was held to be one of the wonders of the world ; and he who had not seen it felt that he had left one of the greatest sights unseen." The Underwood stereograph, *From the Temple Area over Modern Jewish Quarter of Jerusalem* (see circle 37), shows a pillared cloister or passage way, which may have formed part of the temple buildings in the days when Jesus walked and taught within the sacred enclosure.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Isaiah once, in telling how God would bless the world, said He would "make unto all people a feast of fat things". Where is this promise?

2. "Let us be glad and rejoice: for the marriage of the Lamb is come." Where are these words found?

ANSWERS, Lesson X.—(1) By cords; Covered with mire (Jer. 38: 6). (2) Isa. 5: 1-7.

For Discussion

1. The gospel a feast.
2. The danger of neglecting salvation.

Prove from Scripture

That the gospel is for all.

The Catechism

Ques. 71, 72. *What the Seventh Commandment requires and forbids.* The word "chastity" comes from a Latin word meaning "clean" or "pure". Our body is "the temple of the Holy Ghost". It is the place in which God dwells, and the instrument which is used in His worship and service. It is, therefore, to be kept free from all impurity (See 1 Cor. 3: 16, 17; 6: 19; 2 Cor. 6: 16.) The prohibition in this Commandment begins with the thoughts. Impure thoughts kindle the flame of desire, which spreads to the lips

and outward life. If the thoughts be pure, the fire will die out for lack of fuel. Unclean speech is a heinous sin, because it not only reveals an evil heart in the one who uses it, but also pollutes the ears and mind of the listener. Frequent warnings are found in the scriptures against impurity in act.

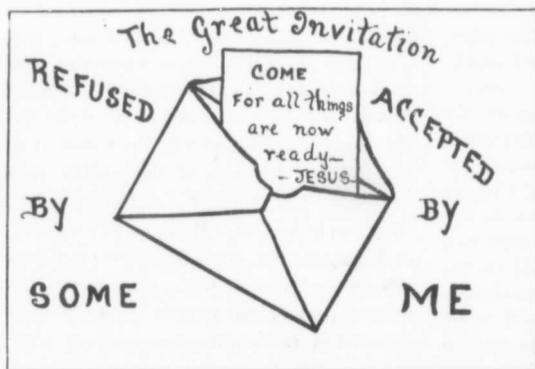
The Question on Missions

Ques. 11. For a time, aid to graduates by the Indian Department was haphazard. All depended upon the interest taken in the boy by the Principal of the School, the Agent and his own people. The establishment and success of the File Hills Colony for graduates exclusively has led to the systematizing under definite regulations of aid to be given to graduates. The colony system is to be extended, so that every graduate will have a chance to settle on his quarter section, and farm unmolested by the pagan or shiftless Indian. The Department will give him certain implements outright. His buildings, horses or oxen, and seed grain will be purchased, subject to repayment without interest. As a member of the colony, he will be under the strict supervision of the Government officials until he becomes independent. The girl graduate will receive aid in furnishing her own home, in caring for her parents, if they are aged or helpless, or in starting in life for herself.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about the gospel feast.

Introduction—Do you all know the name of our new



king? You remember the sad time, just at the beginning of the summer when our good King Edward died. You may be sure in the palace in which his home was, there was great sorrow. His queen and their children and grandchildren all grieved for the good king. And then his son became king in his stead, and we are all rejoicing that he is a good king, too, and we'll all be loyal, true subjects of the new KING GEORGE. Perhaps you may have seen a picture of one of the king's palaces. How beautiful it is! How fine

is everything about it! How gay it looks when there is joy and feasting going on in it! (We'll outline a palace.)

Lesson—Our Lesson story tells about a king who made a great feast in his palace, in honor of the marriage of his son. How eager you all are to go, when you are invited to a party! Surely those invited to a king's feast would be full of joy and excitement and be busy getting ready to accept the invitation! Listen to the story, The king sent forth his servants to call them, and they would not come. Then he sent other servants to invite guests to come (v. 4); but those invited would not go, but went on with their work as if they had heard no invitation. Others treated the servants spitefully and killed them. Can it be possible that any one would so treat the king's invitation? When the king heard of this, he sent his armies and destroyed those people and burned their city. Then he sent his servants out into the streets to invite anybody and everybody they met, and many came, and soon all the seats at the feast were filled. It was the custom in that land for the king to give to each guest a wedding garment to be worn at the feast. The king now comes into the room. He sees a guest without the

wedding garment. Tell vs. 11-14.

Golden Text—All repeat Golden Text. This story means that God has ready a feast of good things for our souls. He offers us Jesus and a robe of righteousness and a place in His heavenly kingdom. He at first sent the invitation to His own chosen people, the Jews, but few of them would come. Then He sent John the Baptist and Jesus Christ, but they would not listen to their invitation, but put them to death. God punished them by sending the army of an enemy to destroy them.

This gospel feast means the good news about Jesus and His love, and the way to enter His kingdom. We should love to hear this good news. We should love to help send it to others all over the world.

The Great Invitation—Then came the great invitation to everybody—"Come; for all things are now ready." (The invitation envelope may be used and read.) Few came. This invitation is for each of you. Jesus wants you to be His guest in His kingdom. He has a robe for you which will cover and hide and put away all our sins. Jesus will make us fit to sit down at His table.

Something to Think About—God desires to bless me.

FROM THE PLATFORM

ALL THINGS ARE READY: COME

Print on the blackboard, ALL THINGS ARE READY: COME. Who in the parable spoke these words? To whom were they spoken? To whom were the servants to carry the message? To what was the invitation? How was it treated? Who then received the invitation? How numerous were the guests who came to the feast? Why was one of them cast out? Having brought out the story of the parable by some such course of questioning as this, ask what the feast in the parable pictures. With a little help, the scholars will tell that it stands for the blessings of the gospel. Talk about some of these, such as forgiveness of sin, new hearts and right spirits, the gift of the Holy Spirit, the presence and help of Jesus, the care and love and promises of God, and heaven at last, with all its joys. All these things "are ready". God says to us, "Come!" Make it clear that to "come" is just to trust in Jesus. Then all these blessings become ours.

Lesson XII.

THREE QUESTIONS

September 18, 1910

Matthew 22 : 34-46. Commit to memory vs. 37-39. Study Matthew 22 : 15-22, 34-46.

GOLDEN TEXT—Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.—Matthew 22 : 21.

34 But ¹ when the Pharisees had heard that he had put the Sad'ucees to silence, ² they were gathered together.

35 ³ Then one of them, ⁴ which was a lawyer, asked him a question, tempting him, ⁵ and saying,

36 Master, which is the great commandment in the law ?

37 ⁶ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the ⁷ first and great commandment.

39 And ⁸ the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments ⁹ hang all the law and the prophets.

Revised Version—¹ the Pharisees, when they ; ² gathered themselves ; ³ And one ; ⁴ Omit which was ; ⁵ Omit and saying ; ⁶ And he ; ⁷ great and first ; ⁸ a second like unto it is this ; ⁹ hangeth the whole law ; ¹⁰ Now while ; ¹¹ a question ; ¹² the ; ¹³ the Spirit ; ¹⁴

41 ¹⁰ While the Pharisees were gathered together, Jesus asked them ¹¹,

42 Saying, What think ye of ¹² Christ ? whose son is he ? They say unto him, *The son of Da'vid*.

43 He saith unto them, How then doth Da'vid ¹³ spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I ¹⁴ make thine enemies ¹⁵ thy footstool ?

45 If Da'vid then ¹⁶ call him Lord, how is he his son ?

46 And no ¹⁷ man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

LESSON PLAN

I. A Lawyer's Question, 34-36.

II. Our Lord's Answer, 37-40.

III. A Counter Question, 41-46.

DAILY READINGS

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

M.—Three questions, Matt. 22 : 15-22. T.—Three questions, Matt. 22 : 34-46. W.—Craftiness rebuked, Luke 20 : 19-26. Th.—Render what is due, Rom. 13 : 1-8. F.—The great commandment, Deut. 6 : 1-13. S.—The second law, Lev. 19 : 9-18. S.—Convincing words, John 7 : 32-46.

Shorter Catechism—Review Questions 69-72.

The Question on Missions—12. Are Indians becoming good Christian citizens ? The work of

Christianizing the Indian has been slow, yet much has been done. Paganism is dying out. Many of the Indians have cast aside their blankets, and adopted the dress of the white man. Neat, comfortable homes and fields of grain show progress.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson) ; 97 ; 100 ; 2 (Ps. Sel.) ; 181 (from PRIMARY QUARTERLY) ; 107.

Special Scripture Reading—Ps. 110. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 346, Tribute Money ; B. 675, Jesus Christ and the Pharisees. For Question on Missions, H. M. 161, Presbyterian Mission Tent at Treaty Payments ; H. M. 169, Two Indian Girls, Pupils of the Mission School.

Stereograph—For Lesson, Old Temple Grounds with Olivet and the Bethany Road at the East (Underwood & Underwood, see page 421).

EXPOSITION

Time and Place—A. D. 30 ; Jerusalem.

Connecting Links—This Lesson immediately follows the last. The question regarding marriage in the resurrection (vs. 23-33) is one of the group. (Compare Mark 12 : 13-37, and Luke 20 : 20-44.)

Ch. 21 : 46 (last Lesson) represents the Jewish leaders as being at a loss how to secure the arrest of Jesus. At last, the Pharisaic plotters, in conjunction with the Herodians, contrived a scheme by which they hoped to compromise Jesus with the Roman rulers and His Galilean friends. It was useless for the leaders to go themselves, for Jesus knew them to be thoroughly hostile. They sent, therefore, young men apparently eager for knowledge, who might catch Him off His guard. "Politics makes strange bedfellows." The Pharisees were opposed to all foreign rule ; they wanted national independence. The Herodians, as their name implies, were supporters of the present Roman dynasty. What the two parties had in common was that both were nationalists. But the Herodians,

bitterly despised by the Zealots of the Pharisees, found all the freedom they wished under Roman rule. The snare of the questioners was baited with flattery. They ascribed to Jesus four qualities : (1) sincerity ("Thou art true") ; (2) honesty as a religious teacher ("teachest in truth") ; (3) fearlessness (neither carest for any man) ; and (4) impartiality ("regardest not the person of men"). They were cowardly sycophants.

The question asked was whether it was right from the religious point of view, "to give tribute unto Cæsar". If Jesus should answer "No", the Romans would suspect Him of teaching sedition ; if "Yes" He would offend the Pharisees, and His Galilean admirers. Deut. 17 : 15 was interpreted to mean that the Jews should not pay tribute to any foreign power ; and the cry of the nationalists was, "No king but God". Jesus saw, through the veil of flattery, the wicked plot. He asked to see a piece of the tribute money, literally, "the coin of the census", the hated Latin name of the

Roman coin in which the tax probably had to be paid. Likely the coin handed to Jesus bore the image of Tiberius the reigning Emperor. At the Passover season, however, many Roman coins were in circulation even among Zealots. Against this taxing of a denarius per head, Judas of Galilee had long before revolted, Acts 5 : 37.

Jesus held up the coin, pointing to the image and superscription of Cæsar, and said, "Render (pay back) to Cæsar what is Cæsar's. You ask, 'May we give tribute to Cæsar?' I reply, 'Give back to Cæsar what is his own, the Roman coin.'" By a shrewd reply He outwitted his crafty foes, but avoided committing Himself to either party in the dispute. His words might be interpreted as favoring the Herodians or the Pharisees. Either, "Pay your civil taxes", or, "Banish Rome and her money." But He goes on to distinguish between the secular kingdom and the kingdom of God. In effect He said: "It is possible to be a member of the kingdom of God, and yet submit to the civil rule of a foreign power." The Pharisees and Herodians mixed civil and religious ideas in their thought of God's kingdom. Jesus elevates the spiritual kingdom out of the political realm. Vs. 15-22.

I. A Lawyer's Question, 34-36.

Vs. 34-36. *A lawyer*; one of the scribes or interpreters of the law. *Which is the great commandment?* Literally, "What sort of commandment is great? What are the qualities that determine greatness in the law?" It was a legal question of the schools.

II. Our Lord's Answer, 37-40.

Vs. 37-40. *Thou shalt love.* Jesus answered by quoting Deut. 6 : 5 as the great and greatest ("first") commandment, enjoining the love of God to the uttermost of our being; and Lev. 19 : 18, enjoining the love of a neighbor as ourselves. *On these two . . . hang all the law and the prophets.* The moral drift of the whole Old Testament is love. No keeping of any single law is of value, unless love prompts it. Jesus rises above all petty legal questions to the spirit of love, which alone gives value to any form of duty-doing.

III. A Counter Question, 41-46.

Vs. 42-44. *What think ye?* Jesus' aim is to make the Jews revise their whole idea of the

Messiah and His kingdom. What do you think, He asks, (1) of the Messiah, and (2) of His descent? *The son of David*; the answer to be expected from the scribes. They hoped for the restored kingdom and the royal dignity of David. *How then doth David . . . call him Lord?* in Ps. 110 : 1. How can David call his son, his superior or Lord? *The Lord*; Jehovah or God. *My Lord*; the Messiah. *Sit thou on my right hand.* The Messiah had coequal power with God.

V. 45. *Lord . . . son.* The scribes began with the thought of the Messiah's sonship, that is, His descent from David. This led them into secular, material ideas of the kingdom of God. Jesus wishes them to begin with the thought of the Messiah's lordship. This will lead them to spiritual ideas of the kingdom. Christ is greater than David in the spiritual realm. Do not expect, therefore, in the Messiah the external grandeur of royalty, but a greater spiritual King than has been. In your presence, "see the Christ stand" (Browning's "Saul").

Light from the East

LAWFUL—Official Judaism at a later date laid down the principle, that the right of coinage implies the authority to levy taxes, and constitutes such evidence of being the real government of the country as makes it a duty to submit to it. No doubt this principle was generally accepted in Christ's time, for the Maccabees had already issued a Jewish coinage, as did the false Messiah afterwards. But there was a strong nationalist party, which declared that to acknowledge any political right of Cæsar was to disown Jehovah. This position was very popular with the people, and to denounce it would be very damaging to a public teacher.

IMAGE—The penny shown to Christ must have been an Italian one, or one of the tetrarch Philip. The other tetrarchs never placed the figure of the Emperors on their coins, and even the Emperors, down to Vespasian, had a special coinage struck for Judea, which, out of deference to Jewish prejudices, had no images of any kind; but a few coins from outside would be constantly passing into circulation. Perhaps His enemies selected this particular penny on purpose, because

it was debated by their doctors whether it was right for a pious Jew to handle a coin with the image of Cæsar on it. This coin would

have the head of Tiberius and the inscription in Latin, "Tiberius Cæsar, son of the deified Augustus, himself Augustus."

APPLICATION

Neither carest thou for any man, v. 16. There are two meanings to "neither carest thou". It may mean, carest not about another's welfare; too thoughtless, too indifferent, or too selfish to care. Such a state of mind is no credit to any man. Again, the words may mean, as they do here, an independence and fortitude of mind that fears not what any one may think or say or do. This is the mark of the strong man. It is true of all strong men. It was preeminently true of the one Perfect Man, Christ Jesus. To God and to Himself, and to the plain duty of the hour, the Man of Nazareth ever stood true, whether men were pleased or displeased, whether they honored Him or cried out for His blood. It is a matchless example, to follow which is to develop a high and sturdy manhood.

Unto Cæsar the things which are Cæsar's, v. 21. The Christian acknowledges only one supreme lord and master, the heavenly Lord.

His citizenship is in heaven.
Loyal Subjects But his residence is on earth, and he is under the government of earthly rulers, whom also he is bound to obey. Disloyalty to earthly rulers is no sign of loyalty to God. The servant of God, indeed, is, by that very relationship, bound to be obedient to his sovereign and his sovereign's representatives. We may not approve of all the laws under which we live, nor of those appointed to administer them. None the less must we obey the laws and respect the representatives of the law. Disobedience is right only, when it becomes a choice between obeying God and obeying those in authority. Then there can be no hesitation, as the story of confessors and martyrs, of Reformers and Covenanters, declares with a thousand tongues.

Unto God the things that are God's, v. 21. When Louis IX., King of France, was married to Princess Margaret, he caused to be engraved on the wedding ring he wore from

that day, these three words, "God, France, Margaret"; and he used to say to his friends, "I have no love outside this ring." When he died it was said of him, "He was the most loyal man that ever lived in this age." History delights to honor his name. He did much for France, because he was first loyal to God. His home life was sweet and true, because there, too, his first thought was for God. When one thus gives God the supreme place in his thoughts and affections, this love will purify all his other loves; and in his public duties, as in his private life, he will do the thing that is right without fear, and the thing that is hard without complaint.

Thou shalt love the Lord thy God, v. 37. Long ago, according to a Greek story, there lived in Cyprus a nobleman and his son,

The Story of Cymon named Cymon. This Cymon grew up to be coarse and brutish and lazy, so much so, that his father sent him, in despair, to a remote part of the country. But Cymon did change. One day, as Cymon was walking, he came across a young lady and her maid, asleep on the river bank. He thought he had never seen a woman so beautiful as this lady, and she completely won his heart. But would she even look at such a clownish, good-for-nothing as he? At once he set about improving himself, until he became one of the finest gentlemen in the land. So when we open our hearts to the love of God, until He fills them, then we want to do what pleases Him. Sin in every form becomes distasteful to us. We keep all God's commands, not in slavish fear, but out of loving devotion.

Thou shalt love thy neighbour as thyself, v. 39. A neglected plant lay in a pot in the corner of the garden. It had failed to flower, after a long trial, and was cast aside. "But", said a visitor to the gardener, "did you ever give it warm water?" In the end the owner agreed to put it back in his window, give it water slightly warmed, and coax it a little. Soon the plant was a mass of flowers.

Where Love Reigns

A little more kindly treatment did it. And if we were just a little more loving and tender and kind to others, how much we might do to make their lives happier and better. Kindness has a magic power to enrich life and transform character. Half the pain of life is due to our lack of love. Where love reigns, there is gladness and sweetness and mutual helpfulness.

What think ye? v. 42. A Buddhist story tells of a man who had lived wickedly, and was very ill, nigh to death. In his fever he had a dream, and in the dream he was conducted through the under world to the hall of justice, in which judges sat in curtained alcoves. He came opposite his judge, and was told to write his misdeeds on a slate provided for that purpose. Sentence was then passed that he should be thrice struck by lightning for his sins. The curtain was then drawn back and he faced his judge, to find there seated the very image of himself, and he realized that he had pronounced the

We Our Own
Judges

sentence. He had unconsciously judged himself. By our daily thoughts and deeds we are writing the verdict that will be passed and the sentence that will be pronounced upon us at the last.

Of Christ? v. 42. In the quadrangle of Leland Stanford Junior University, near San Francisco, there stood a magnificent memorial arch, built so largely and splendidly that it seemed as if it would stand forever.

When the Earthquake Came
But when the earthquake came, the great arch collapsed in ruin. Its foundations were disclosed, and then the truth was known. Instead of solid stone, the builder had put in chips and rubble. It makes all the difference to us whether we see in Jesus only a good Man, or the Son of God and the Saviour from sin. If He is only an Example to us, we are building our hope on a foundation that will not stand. We must see in Him the divine Saviour, who can forgive us and deliver us from evil, and in whom we have eternal life.

TEACHING HINTS

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

For Teachers of Bible Classes

This Lesson gives Jesus' teaching on questions of national and social import. It is well to note the gradual growth of opposition, and the clever underhanded methods of His enemies. The questions of the Lesson deal with general principles, applicable to present-day problems.

1. Concerning tribute money. (Compare Mark 12 : 13-17 ; Luke 20 : 20-26.) Note why the Pharisees took the initiative (Matt. 21 : 45). Their shrewd scheme utilized the Herodians. Who were these ? The burning question was nationalism *versus* subjection to the foreign yoke. Consider their testimony to Jesus,—(1) His sincerity, (2) fidelity as a teacher, (3) fearlessness, (4) no Respector of persons. Note how the wicked will seek to flatter, even with truth as a means. Wherein was the antagonism of paying tribute and loyalty to God ? (Deut. 17 : 15.) Carefully study Jesus reply : (a) Practically, they used foreign coin in business, why not in tribute ? They were inconsistent. (b) One may be a true follower of God and

yet pay tribute. This has great practical value, inasmuch as it teaches that one can be a faithful Christian even under "boss rule". True service is a thing of the spirit, not conditioned upon worldly rulers or forms. Many Christians are necessarily under heathen rulers. Such can be faithfully recognized.

2. The relative merit of commandments. This was debated in the schools. (See Matt. 5 : 19.) Study Jesus' reply as to the relative value of the moral and ritual in Matt. 15 : 20 ; 19 : 18-22. Jesus now leads into the heart of His message : (a) the object of love (Deut. 6 : 5) ; and, (b) the spirit of love (see Ps. 103). The social side of life will be dominated by the same spirit. Note the lesson, that love is the moral direction of all law and gives spiritual quality to all work. See the New Testament idea of the magistrate as God's servant. Life has value in proportion as this supreme love controls all its activity. See Jesus' comment in v. 40 as an interpretation of the will of God, in the Old Testament.

3. This (v. 42) is Jesus' question (see Mark 12 : 35-37 ; Luke 20 : 41-44) and is a challenge to re-think the question of the Messiah.

Note the two points : (a) Their idea of the Christ ; (b) Their idea of His descent. They held it stood for royal dignity and a restored monarchy. Jesus held that the physical descent was overshadowed by spiritual values. The lesson is, that only by putting spiritual realities in their proper place, can we get at right conceptions of persons and events. We can never understand Christianity by the intellect alone. Experience is also necessary. We must be born again, in order to know.

For Teachers of the Senior Scholars

In this Lesson we are in the region of controversy. It frequently leads to a serious distortion of the truth. Several times in Christ's life He was compelled to engage in controversy, but He always lifted the matter up above the poor little mean human plane and threw a convincing flood of light upon the subject, which silenced His enemies.

I. THE FIRST QUESTION OF THE LESSON, vs. 15-22. Direct the conversation along the following lines : This is a question about taxes. Those who asked it hoped to get Jesus into trouble with the Romans. In asking the question they thought by a little flattery to encourage Him to declare against the Roman poll-tax and thus work His ruin. How indignant Jesus was with those who could resort to a species of low, mean cunning like this. There is a time to be indignant, but let us make sure not to get indignant at the wrong time. Jesus was not too indignant to answer their question in the wisest possible way. If they were willing to enjoy the advantages the Romans had brought to them—the law and order, the good roads, the commercial advantages—as honest people, they ought to be willing to pay the tax. But in doing so they must not forget their obligations to God. A man ought never to be too religious to pay his taxes, to pay his debts,—too religious to take an interest in civil and social and political affairs ; but he ought never to be so absorbed in these things as to forget God.

II. THE SECOND QUESTION, vs. 34-40. This is a religious question. There was not much religion in the person who asked it. It is not every person who asks religious

questions who is religious. When Jesus had answered the question there was no room for controversy. The greatest law is love—the greatest thing in this or any other world.

III. THE THIRD QUESTION, vs. 41-46. This is a personal question. It may at first seem like a strange question for Jesus to ask. Is He anxious to know what people are thinking of Him ? Some people are morbidly sensitive about this matter. Jesus was not, although we may be sure He was glad when people thought well of Him. Note that Christ's question was not, "What think ye of Me?" , but, "What think ye of the Christ?" What is your conception of the coming Messiah ? We need, above almost everything else, to have a right conception of Christ.

The answer of the Pharisees indicated that they had a wrong conception of Christ. It was right as far as it went, but it did not go far enough. Although Christ is the son of David, He is David's Lord. Our Lord too,—are we honoring and obeying Him as such ?

For Teachers of the Boys and Girls

The last day of our Lord's public ministry, part of His last efforts to persuade the Jews to accept Him as the Messiah. Try to impress the scholars with the solemn importance of the occasion. Make the scene live,—the Son of God in the courts of God's temple, His plotting foes, and their efforts to entrap Him in His words. Take up :

I. THE QUESTION ABOUT TAXES, vs. 15-22. This is the unprinted portion of the Lesson, but it should receive its due place. Of course the scholars will have their Bibles, and so will be able to follow the story. They will be interested in a little talk about the two parties who here united against Jesus,—the Pharisees, strict Jews hating the Roman rule, and the Herodians friendly to the foreign rule. Follow the questioners in their flattering approach to the great Teacher, and bring out the purpose of their crafty questions. The answer "No", they thought, would turn away from Jesus the common people, who hated Romans and their taxes ; "Yes", would bring down upon Him the wrath of the Roman authorities. Discuss the two parts

of Jesus' answer: (1) If you use Roman money and live under Roman protection, be willing to pay for it in taxes. (2) Give to God what belongs to Him,—love, obedience and worship. Press home the claims of God upon ourselves and all that we have.

II. THE QUESTION ABOUT THE COMMANDMENTS, vs. 34-40. Refer to the dispute amongst the Jews as to the greatest of the commandments, that is of the Ten Commandments and all the other rules which had been added to these. Take up Jesus' answer. Where did He get it (see Deut. 6 : 4, 5) ? What did it mean (see Exposition) ? Which group of the Commandments were included in it ? What second commandment did Jesus add ? Where had this been given before ? Which of the Ten Commandments does it include ? For the explanation of v. 40, see Exposition.

III. THE QUESTION ABOUT THE MESSIAH,

vs. 41-45. The first two questions of the Lesson were addressed to Jesus. The third was asked by Him of the Pharisees,—“What think ye of Christ (the Greek title for the Old Testament Messiah) ? Whose son (Descendant) is He ?” “David's”, say the Pharisees,—the truth, but not the whole truth. Bring out Jesus' meaning in vs. 43-45, as follows : David, in Ps. 110 (which the Jews believed referred to the Messiah) calls the Messiah or Christ, Lord. Now if David calls Him Lord, then He must be more than merely David's son. More than this, David speaks of the Messiah sitting at God's right hand as an equal Ruler along with Him. How is He David's son ? The true answer is, In His human nature, as He was God's Son in His divine nature.

“What think ye of Christ ?” is the question with which to close. He is God's Son, therefore we should worship and obey Him.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Separated from the so-called Inner Temple, including the temple proper, with the courts of the priests of Israel and of the women, by a high, towered and gated wall surrounded by a narrow terrace, lay the outer Court of the Gentiles. This enclosure surrounded the inner temple on all sides, but with much the greatest space on the south and the next greatest on the east. “Inside the wall of this Court, Herod the Great erected magnificent colonnades. The first was the southern, the Royal Cloister, with 162 Corinthian columns in four rows. Each of the others had two rows. The eastern

was known as Solomon's. At least eight gates pierced the walls. The outer court within its massive, strongly-gated walls, was known to the Jews as The Mountain of the House. Another name given to it was Birah or Castle, although this might have been used for the whole temple area. The Jewish historian Josephus variously designates the Court of the Gentiles as the First, Outer and Lower Temple. The Underwood stereograph (see circle 38), Old Temple Grounds with Olivet and Bethany Road at the East, shows a view from what may have been a portion of the old Court of the Gentiles.

ADDED HINTS AND HELPS

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

Lesson Points

Loyalty to earthly rulers is an essential part of loyalty to God. v. 22.

Because Jesus has been tested, He is worthy to be trusted. v. 35.

No heart has room enough for the love of God and the love of the world. v. 37.

Love to our neighbor is the obverse side of love to God. v. 39.

The germ from which all goodness springs. v. 40.

Jesus never proposes a problem which He cannot solve. v. 42.

As person to portrait, the character of Christ answers to the descriptions of the prophets. v. 43.

Unless Jesus is the Son of God, He is not a good man. v. 44.

Jesus is in reality what the temple was in symbol,—the meeting-place of God and man. v. 45.

Something to Look Up

1. Find in Matthew where Jesus told the Pharisees that outwardly they were righteous, but inwardly they were full of hypocrisy and iniquity.

2. Who sent to his friends the message, "Fear God. Honor the King"? Where is the message found?

ANSWERS, Lesson XI.—(1) Isa. 25 : 6.
(2) Rev. 19 : 7.

For Discussion

1. The payment of taxes, a duty of citizenship.
2. Jesus both human and divine.

Prove from Scripture

That Jesus is a living Saviour.

The Catechism

Ques. 69-72 (Review). Two points may be glanced at in connection with the Sixth Commandment. 1. Does the Commandment condemn all kinds of war? It may be said at once that all wars of ambition, oppression, revenge, injustice and the like are wrong. But, if it is lawful for an individual to defend his life, the same right belongs to a nation, and defensive wars, therefore, are not condemned by the Sixth Commandment. 2. Is it lawful for the state to inflict the punishment of death for murder? A sufficient answer is

Rom. 13 : 4, which means that the magistrate has the right to punish certain crimes by death. Emphasize the wickedness of breaking the Seventh Commandment by pointing out that, under the law of Moses, death was the punishment of transgressing it. Our Lord's words, too, regarding it are very solemn.

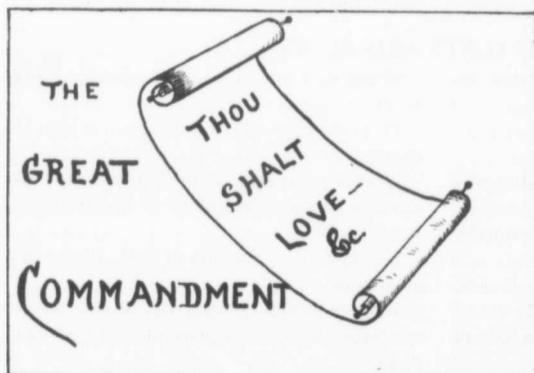
The Question on Missions

Ques. 12. This Question can be answered in the affirmative. The old wigwam is disappearing. The log cabin, with its roof of sod and floor of mud, will soon be unknown. The frame house, with shingled roof, plank floor and factory doors and windows, is to be seen on every hand. In these homes, one finds beds, tables, chairs, stoves, organs, and other articles which show decided progress in culture. Much progress has been made in habits of cleanliness. The lessons taught in Boarding and Industrial Schools are carried into their homes. Ventilation in the homes is greatly improved. The old fashioned fireplace is becoming popular, and is much enjoyed in many an Indian family circle. They are also improving in dress. They have learned to farm, and those who engage in this industry are never in want. Paganism is fast passing away, and instead of the pagan drum, one hears the bell of the small chapel calling the people to the Sunday service.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about the great commandment.

Introduction—Let the Golden Text be the introduction to this Lesson. Show one of our



copper coins with the king's head on it. Talk about it. Whose picture is on it? Why is it on this piece of money? Of what is the money made? Of what use is it? Did you ever hear of taxes? Your fathers or mothers have to pay taxes to help to pay for the schools, roads, sidewalks, etc. At the time Jesus lived, the Roman people were making the Jews pay taxes to them. Some of the Jews were willing to pay these taxes, and some were not.

Review—After Jesus had been teaching in the temple (recall last Lesson), the Pharisees went away talking and planning together how they could manage to have Jesus brought a prisoner before the Roman governor, and get Him to be put to death, if possible. They think of some questions they are going to ask Jesus, which they feel sure will cause Him trouble.

Lesson—Here come some of the Pharisees who do not want to pay taxes to the Romans, and some other Jews also who are quite willing to pay the taxes.

A Question—They hand Jesus a piece of money with a head on it, asking this question (v. 17). They know, if Jesus says, "Yes", He will get more hatred than ever from the Jews. If He says, "No", the Romans will say He is wicked and will take Him prisoner. He takes the piece of money in His hand and looks at it. "Whose head is on this money?" He asks. Tell the reply and what Jesus said in answer to their question (vs. 17-21).

Golden Text—Repeat Golden Text. It is right to pay taxes and to pay for all the things we need to use, but we must also give a share of our money, our time, our talents, etc., to God's work, and we should give to God the love and service of our life.

Another Question—Here comes a scribe

(or lawyer) to Jesus. Under his arm he carries a parchment roll (the Book of the Law). It is full of commandments. This lawyer thinks he will ask a question which Jesus will find trouble in answering,— "Which is the greatest of these commandments?" Listen to Jesus' answer to this question,— "Thou shalt love the Lord thy God with all thy heart, etc." and the next greatest is, "Thou shalt love thy neighbor as thyself."

Jesus' Question—Now it is Jesus' turn to ask a question,— "What think ye of Christ?" They will not say that He is God's Son, but Jesus shows them that He really is, and after that they do not dare to ask Him any more questions. (Suppose we ask this question of each of you?)

The Two Great Commandments—Let us again repeat them. A loving heart (outline) is of more value in God's sight than anything else.

Love to God—We show our love to God by thanking, trusting, praying, praising, working.

Love to our Neighbor—We show our love to our neighbor (explain) by kindness, sympathy, charity, missions. (Tell simple stories illustrating ways of helping, along these lines.)

Something to Think About—I should have a loving heart.

FROM THE PLATFORM

UNTO CÆSAR . . CÆSAR'S
GOD . . . GOD'S

Begin by asking about the foreign ruler who held sway over the Jews in our Lord's day. The scholars will tell that this was CÆSAR (Print), that is, the Roman Emperor. Have them tell further about the question which, in the Lesson, was asked Jesus about paying taxes to the Roman government. The Exposition suggests the points to be brought out. Having got the answer of Jesus and elicited its meaning, print UNTO (CÆsar) . . CÆSAR'S. Next ask about the Ruler greater than Cæsar, who is mentioned in the Lesson. You will readily be told that this is God (Print). Question out the thought, that as we give to earthly rulers their due, so we are to give unto God what is God's (Print). Now turn to the lawyer's question as to "the first and great commandment". Emphasize the thought that we owe to God the love of our hearts, and that the way to show this love is by obeying all His laws. Close by having the Golden Text repeated in concert.

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS September 25, 1910

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

Galatians 5 : 15-26. Commit to memory vs. 22, 23.

GOLDEN TEXT—If we live in the Spirit, let us also walk in the Spirit.—Galatians 5 : 25.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 ¹This I say then, Walk ²in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh : ³and these are contrary the one to the other : ⁴so that ye ⁵cannot do the things that ye would.

18 But if ye ⁶be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these* : ⁷Adultery, fornication, uncleanness, lasciviousness,

⁸Idolatry, ⁹witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Revised Version—¹But I say ; ²by ; ³for ; ⁴Omit so ; ⁵may not ; ⁶are led by ; ⁷Omit Adultery ; ⁸sorcery, enmities, strife, jealousies, wraths, factions, divisions ; ⁹forewarn you, even as I did forewarn you, that ; ¹¹practise ; ¹²kindness ; ¹³faithfulness ; ¹⁴of Christ Jesus ; ¹⁵passions and the lusts thereof ; ¹⁶by the Spirit let us also walk ; ¹⁷vainglorious.

LESSON PLAN

- I. The Spirit's Guidance, 15-18.
- II. The Spirit's Fruits, 19-24.
- III. The Spirit's Life, 25, 26.

DAILY READINGS

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

M.—Flesh and Spirit, Gal. 5 : 15-26. T.—Dying and living, Rom. 8 : 1-14. W.—Darkness and light, Eph. 5 : 6-21. Th.—Putting off and putting on, Col. 3 : 1-14. F.—Denying and living, Titus 2 : 1-15.

21 Envyings, ⁹murders, drunkenness, revellings, and such like : of the which I ¹⁰tell you before, as I have told also *you* in time past, that they which ¹¹do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, ¹²gentleness, goodness, ¹³faith,

²³Meekness, temperance : against such there is no law.

24 And they that are ¹⁴Christ's have crucified the flesh with the ¹⁵affections and lusts.

25 If we live ²in the Spirit, ¹⁶let us also walk in the Spirit.

26 Let us not be ¹⁷desirous of vain glory, provoking one another, envying one another.

S.—Be separate ! 2 Cor. 6 : 11-18. S.—“Think on these things”, Phil. 4 : 1-9.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson) ; 102 ; 105 ; 27 (Ps. Sel.) ; 111 (from PRIMARY QUARTERLY) ; 530.

Special Scripture Reading—Eph. 5 : 17-31. (To be read responsively or in concert by the whole School.)

Lantern Slides—Send to F. W. Moffat, Weston, Ont., for Booklet and Slide List for Lesson XIII., Temperance Lesson, and make your own selection for this Lesson.

EXPOSITION

Lesson Setting—This Epistle was written by Paul, probably from Corinth, about A.D. 55, to the churches of Galatia (see Geography Lesson). In these churches false teachers had attacked Paul's standing as an apostle, and were teaching the people, that to be Christians they must be circumcised and keep the Jewish law. In the Epistle, Paul meets the attack, and shows that the Jewish law is no longer binding on Christians. This freedom, however, does not remove, but rather strengthens, the obligation to a pure and holy life.

I. The Spirit's Guidance, 15-18.

Vs. 15, 16. *Bite. .devour. .consumed.* Party hostilities within the church lead to the destruction of its organic life. *This I say then.* This is my command. *Walk by the Spirit* (Rev. Ver.). Let the Holy Spirit rule your hearts and lives. *Not fulfil the lust ; not carry out the desire. Of the flesh ; the lower nature in man, which impels to selfish*

seeking of one's own pleasure or gain.

V. 17. *The flesh lusteth ; or has desires. Against the Spirit.* The divine Spirit is in the regenerate man. The flesh antagonizes us when we wish to do the things of the Spirit. *The Spirit against the flesh.* The Spirit hinders us from doing the things of the flesh. *These are contrary.* Two opposing principles contend for the mastery in the heart of the Christian. *Ye cannot do.* Read Romans 7 : 15-23 for Paul's own experience of this struggle.

V. 18. *Not under the law.* You have a blessed freedom. The law is not an external rule for your guidance ; it is written in your heart, and the spirit of right prompts you to obey it.

II. The Spirit's Fruits, 19-24.

Vs. 19-21. *The works of the flesh are manifest.* Here is a practical test whether you are being led by the Spirit. *Which are these ; not a complete list, but four types.* (1)

Sensual passions: *Adultery*; a besetting temptation of new converts from heathenism. *Fornication*; a special kind of impurity. *Uncleanness*; lewdness or lustful impurity generally. *Lasciviousness*; immodesty, an open and reckless contempt of the proprieties. A man may be unclean, and hide his sin; he becomes lascivious when he shocks public decency. (2) Unlawful dealings in things spiritual: *Idolatry*; the open recognition of false gods. Hence Paul forbade his converts to attend heathen sacrificial feasts. *Witchcraft*; sorcery, the secret tampering with the powers of evil, Acts 19:19. (3) Violations of brotherly love: *Hatred*; literally, enmities, opposed to love or charity in general. *Variance*; wranglings. *Emulations*; jealousies or rivalries. *Wrath*; a more passionate form of "variance". *Strife*; factions, a stronger development of "emulations". *Seditious*; temporary divisions. *Heresies*; permanent separation—parties or sects. *Murders*; the extreme form which hatred can take. For "murder", some authorities read "envyings",—the wish to deprive another of what he has. (4) Intemperate excesses: *Drunkenness*; over-indulgence in intoxicants. *Revellings*; drunken carousals, long-drawn-out drinking parties.

Vs. 22, 23. Over against "the works of the flesh" are set three classes of virtues into which *the fruit of the Spirit* falls. (1) Christian habits of mind: *Love*. This comes first, as the practical principle of all the rest. *Joy*; lightheartedness. For an illustration, read Matt. 6:25-34. *Peace*; with others. (2) Divine qualities affecting a man's relations with others: *Longsuffering*; patience under injuries. *Gentleness*; a kindly disposition towards others. *Goodness*; active beneficence, kindness as an energetic principle. (3) Principles which guide a Christian's conduct: *Faith*; fidelity, trustworthiness, honesty. *Meekness*; what we mean by "gentleness". *Temperance*; self-control, continence as opposed to sins of lust. *Against such... no law*. Law exists to restrain; but there is nothing here to restrain. This is the proof of v. 18.

V. 24. *Have crucified*; literally, "did crucify", pointing back to their baptism or conversion. The change was complete and decisive.

Affections; vice on its passive side. *Lusts*; vice on its active side. The Christian has renounced all fellowship with the life of sin, and this has been done by entering into fellowship with the death of Christ.

III. The Spirit's Life, 25, 26.

Vs. 25, 26. *Let us also walk*; conform our conduct to the new life. The life of the Spirit is an ideal not yet perfectly realized. Hence the injunction to strive after it in actual life. *Desirous of vain glory*. The apostle returns to the thought of v. 15. Vain glory which is self-assertive produces contention, and contention produces envy.

Light from the East

REVELLINGS—The wealth which flowed into Rome, and the unrestrained court life of the irresponsible Emperor, combined with utter lack of religious conviction and moral purpose, produced incredible excesses in the first century. The wealthy, striving after excitement, revelled in senseless indulgence of their appetites, feasting on the brains of peacocks and the tongues of nightingales, dissolving costly pearls in their wine, going out to vomit after gorging themselves, and returning to the table again, and closing their feasts with infamies which cannot be named. The poor gave themselves to shameless sinning and sycophancy, and when their patrons gave them common feasts they drowned their misery in a debauch. The lapses of the Christian converts in Corinth, who turned the Lord's Supper into a drunken carousal, and plunged once more into all the vices of their gay and lewd city, show the influence of the atmosphere in which they had to live.

MURDERS—Nero, whose name is still a synonym for cruelty and iniquity, was just then entering on his career of crime, which began within the first year of his reign by deliberately poisoning Britannicus, his brother by adoption, a boy of fourteen. He reduced assassination to a fine art, as the readiest of all political weapons, turning suspicion from himself to others, and sacrificing his political suspects and the Christians in all the diabolical ways that his melodramatic cruelty could devise. It is highly probable that St. Paul was tried by Nero in person.

APPLICATION

If ye bite and devour one another, v. 15. There is a strain of grim humor in the warning, "If ye bite and devour one another, take heed that ye be not bitten and devoured." The biter will be bitten, and the devourer devoured. If union is strength, disunion opens the sluiceway for destroying forces. The lesson is to avoid strife. It is good advice in the home: a home divided against itself cannot stand. There is no quarrel so bitter, and so iniquitous to all concerned as the family quarrel. A club or society into which strife enters is doomed. It no longer serves either for the pleasure of its members or to carry out any good task. The little Central and South American republics are examples of how disunion blasts the natural life. The country that is not at peace with itself will have but small standing amongst the nations.

Walk in the Spirit, v. 16. A newcomer in a church was spoken slightly of to the minister as "an every-day sort of Christian". The shrewd old minister caught up the word with enthusiasm. "An every-day sort of Christian, is he? Is he that? I wish I had known it when I gave him the right hand of fellowship. I would have given him both hands. My greatest difficulty is with the every-other-day sort of Christians." Our only security against the temptations we meet daily is to "walk" in God, to live always in the consciousness that He is with us, and not to turn away from Him even for a moment.

Not fulfil the lust of the flesh, v. 16. When a great sculptor chisels a marble block into a perfect figure, there is a great wastage. Much is thrown aside. But the result is a statue far greater in value than the original mass of marble. So we must give up much in life that has a strong attraction for us, if we are to follow Christ; but the result is a fuller life and deeper joy.

Flesh lusteth against the Spirit. the Spirit against the flesh, v. 17. Sometimes a stream sinks down into the tiniest thread, and drags itself through the mud, when away up in the

mountains, the clouds gather and burst, and in a few hours the banks of the stream are full of swift, rushing water, pouring down its channel with resistless force. Christ came, that we might have the mighty power of the blessed Spirit come, like a rushing river sweeping away before it all the works of the flesh. We have but to open the gateways into our nature, with the keys of faith and prayer, and this conquering force will flow in upon us, to free us forever from the enslavement of evil practices and habits.

Not under the law, v. 18. One bright Saturday afternoon, when the River Mersey was full of traffic and the ferry boats were crowded with pleasure seekers, a tug was hauling a great liner to her berth, when the rope fouled, the liner quietly pushed the tug over, and she disappeared like a pebble beneath the waves. In the twinkling of an eye scores of men from surrounding craft were in the boats or in the river. Never did squirrel climb a tree as rapidly as these men leaped at the chance to save other lives at the risk of their own. No law compelled them to take these risks; they were taken willingly. Nor does any outward law compel the Christian to face toils and dangers in the service of his Master; he acts freely out of love to that Master.

The works of the flesh are manifest, v. 19. Of course they are, when full-grown, but how innocent many of them look when they first come to us, and make their seductive promises. The sparkling cup that seems to brim over with fascination, why not taste it and see what it has to offer? According to the old fable, a crafty lion hailed a fox that was passing by, and invited him in. "No, thanks", he replied. "Oh, come in. You're surely not afraid. Why, lots of foxes have been here. Look at their footprints." "Yes, but I notice that all their footprints go one way. They all go in. None come out." A thousand examples teach us that the drunkard's tracks lead only to ruin. No wise person will set his feet in those tracks.

The fruit of the Spirit, v. 22. One was asked which was the most important end of a

Every-day or
Every-other-
day

The Sculptor's
Waste

The
Conquering
Force

When the Tug
Went Down

Footprints All
One Way

branch, the end on which the fruit hung, or the other end. With a wise look, he said, "Of course the end where the fruit is." But a little thought will show that he was wrong. It is the end of the branch that touches the trunk which, after all, is of the greatest importance. For, if the connection is kept unhindered at that point, the sap will pour through the branch, and the bunches of fruit will appear at the outer end as a matter of course. If we desire to bear the blessed fruit of the Christian life, we must see to it that our spirits are in constant contact with the Spirit of God. His influences flowing into every part of our being will produce the fruit without fail.

The Most Important End

If we live in the Spirit, v. 25. One of the speakers at a meeting pointed out to his neighbor a man in the audience. "Once", he said, "that man was a notorious drunkard",—but for a year he had been so changed that it was like a transfiguration. "And do you see that lad?" he asked. "That is his son. I met him one day in the street, and I said, 'Well, Willie, how are you getting on now?' 'Oh, splendid', he said. 'Oor home's juist like a magic lantern since father stoppit drinkin'!" That is a picture of how the Holy Spirit, when He takes up His abode in our hearts, can transform our whole lives, making them pure and beautiful.

"Juist Like a Magic Lantern"

TEACHING HINTS

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

For Teachers of Bible Classes

The Expositors' Greek Testament summarizes this Lesson thus:—"Men who regulate their lives by the Spirit will not carry out the desires of the flesh. For God has set these two forces in mutual antagonism within our hearts, for the express purpose of keeping due check upon the will. So, if ye be guided by the Spirit, ye are not subject to law: for the Spirit masters unlawful lusts before they issue in action, and its fruits are such as no law can condemn." As a temperance Lesson, this, of course, deals with fundamental problems, and it will be worth while studying the physical and spiritual elements involved in temperance and intemperance.

1. Study the terms, "flesh" and "spirit". See 1 Cor. 2 : 14 for the same distinction between the natural man and the spiritual man. Note the term "flesh", as liable to temptation and issuing in enmity to God if unchecked. (See Rom. 8 : 6, 7.) The flesh is not wrong in itself, as it is God-given, to serve God's own purposes in the world. Its evil reign begins when it becomes master. The natural man must keep its proper place.

Then study "Spirit", the spiritual man, and its place of supremacy in man's life. Note vs. 22, 23 as showing the harmony between flesh and spirit, when the spirit is

supreme. This must be viewed in its widest range.

2. Take this in its special bearings. Intemperance springs from the unregulated desires of the flesh; temperance, or self-control, from the supremacy of the Spirit of man in fellowship with God's Spirit. Note the forces making for intemperance. These include all that minister to the flesh or weaken the control of the spirit, such as lack of prayer, Bible study, worship and Christian work. There are positive forces on the side of intemperance, such as poverty, lack of proper nourishment, education, low companions. The social or anti-social forces are powerful and deadly. This is a good place to study social and economic problems as contributing factors in intemperance.

Note the forces making for temperance. These include all that deny the flesh and minister to the spirit, such as worship, social fellowship, normal laws of living, education, personal evangelism. The temperance problem is exceedingly complex, and can only be successfully solved by linking human life to spiritual energy and ideals.

For Teachers of the Senior Scholars

This Lesson passage has a wide sweep. It is a good deal more than a Temperance Lesson, unless we interpret temperance in the New Testament sense of self-control. The Lesson deals with human life in all its phases, in its worst forms of degeneration, and in its

highest stages of development. The following outline will help the teacher in guiding the scholars into the meaning of the passage:

1. The conflict between good and evil in human life, v. 17. Paul calls the evil side of life the flesh, and the good side the Spirit. This is a conflict between the lower animal side and the higher spiritual side. Anne of Green Gables was troubled to find that there were so many Annes in her. She sometimes thought that was the reason why she was so troublesome a person. The trouble with us all is, that there are at least two of us, one good and the other not so good, or perhaps we should say one bad and the other not so bad. Paul's conception of this dual personality was very vivid. (See Rom. 7 : 18-23.) Stevenson's *Dr. Jekyll and Mr. Hyde* is a fascinatingly lurid story suggestive of Paul's experience.

2. The result of allowing the evil side, the flesh, to dominate the life is pictured in the Lesson, vs. 19-21. This is an awful picture. It makes us tremble to think of it. Intemperance is one of the most powerful of the evil influences which go to the making of this black picture. The devil in strong drink does more to degrade man than the devil in anything else,—does more to produce this awful catalogue of vices and crimes, this catalogue of woes, than anything else.

3. The result of allowing the good side, the Spirit, to dominate human life, is pictured in the Lesson, vs. 22, 23. This picture is beautiful with the light and life and love of God. Everything that the human heart in its best moods longs for most is here.

In order to have the good side triumph in the struggle and produce this highest and most beautiful type of character, we must heartily yield ourselves to God's Spirit. We are weak, but the Spirit is strong. We must be linked by faith to the "strong Son of God, immortal Love". In overcoming the evil power of strong drink, there is nothing else that is worth much. Illustrate the power of the gospel to make men strong to resist, strong to overcome.

For Teachers of the Boys and Girls

Read with the class the description in Bunyan's *Pilgrim's Progress* of Apollyon, the

"foul fiend" with whom the Pilgrim had to fight in the Valley of Humiliation. "Now the monster was hideous to behold; he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion."

Now ask about the conflict which the Lesson describes as going on in the life of the Christian. A few well directed questions will bring out that this conflict is between the FLESH and the SPIRIT.

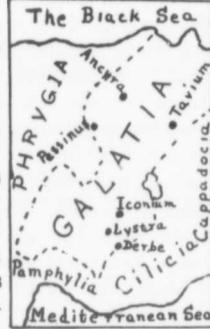
Look, with the class, first at the Flesh. This means, as the scholars will tell, the lower part of our nature, with its appetites and desires. The evil list of the works which the flesh would have us do is given in vs. 19-21. It will not be necessary to dwell upon these in detail. The special point to make is that every one of these forms of wickedness is produced by intemperance in the use of strong drink. Take "uncleanliness", "strife", "murders", and likely every one in the class will be able to give illustrations of how such sins spring out of drunkenness.

Turn now to the Spirit. This, of course, is the Holy Spirit of God, and the fruit that grows out of His presence and power in our hearts is described in vs. 22, 23. Dwell briefly on each of these beautiful virtues, getting the scholars to give illustrations, as far as possible, of each from the Bible or elsewhere, and especially from the teachings and the example of our blessed Lord Jesus Himself. Get the scholars to see, in particular, how opposed to the Spirit is intemperance in drink, with all its dreadful results.

Now, tell how Apollyon made at the Pilgrim, "throwing darts as thick as hail", and, for a time, the battle seemed to go against the Pilgrim. But at last, by the aid of his trusty sword, the Word of God, he beat off his enemy, and Apollyon "spread his dragon wings, and sped him away". Then have the class read v. 24. Explain that this means that we are to strive to destroy every wicked work of the "flesh" in us, and that the Holy Spirit dwelling in us will help us, if we only yield ourselves to Him.

THE GEOGRAPHY LESSON

The name Galatia is used in two senses. At first, it denoted the country in the centre and towards the north of Asia Minor, settled, about B.C. 280, by tribes from Gallia, as France was anciently called. The chief cities of this region were Tavium, Pessinus and Ancyra. But Galatia, for eighty years before the Epistle to the Galatians was writ-



ten (from B.C. 25), had been the name of a Roman province, including, besides the original Galatia, parts of Phrygia, Lycaonia and Pisidia, to the south. In this province stood the cities of Antioch in Pisidia, Iconium, Lystra and Derbe, visited by Paul on his First Missionary Journey, Acts, chs. 13 and 14. Ancyra is now Angora, the capital of its district, which is noted for its breed of goats, with fine silky hair eight inches long. From this a kind of yarn is made, which is manufactured into camel cloth, while fine Oriental leather is made of the skin. The Angora goat is bred for its hair at the Cape of Good Hope and in Australia.

ADDED HINTS AND HELPS

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

Something to Look Up

1. In another letter Paul warned the people to whom he wrote, not to be drunk with wine, but to be filled with the Spirit. Where is this advice found?

2. A disciple of Jesus once wrote a letter, in which he taught that those who walk in the light, will have fellowship, or friendship, with one another. Find the passage.

ANSWERS, Lesson XII.—(1) Matt. 23 : 28. (2) Peter ; 1 Pet. 2 : 17.

For Discussion

1. Evils that result from intemperance.
2. What the Holy Spirit does for us.

Prove from Scripture

That temperance is a fruit of the Spirit.

The Catechism

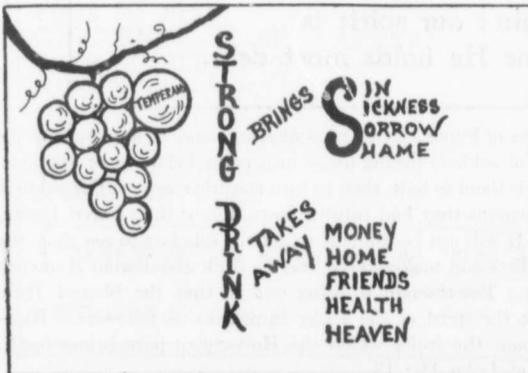
Ques. 61-72 (Review). The Questions for the Quarter may be grouped under the headings : I. THE SABBATH (Ques. 61, 62). II. THE HOME (Ques. 63-66). III. OUR NEIGHBOR (Ques. 67-72). Recall, in connection with each group, some of the main points brought out in previous study.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The fruits of the Spirit. (Temperance Lesson).

Introduction—How many like fruit? This is one of the "fruit months". Have you

seen fruit being picked and packed for sending away to be sold? Let us print the names of all the kinds of fruit we know. Are these all good to eat? Do you know what comes before the fruit begins to grow (outline apple blossoms), and before we can have the blossoms, we must have the tree (outline), and and before the tree grows, we must have the roots (outline), and at the very beginning of the roots we must have the seed. To-day we are to have a story about a differ-



ent kind of fruit. It grows in the heart garden. The seed from which this fruit comes is the Holy Spirit in our heart. Our life—every day, every minute, is the tree. The things we think and say and do are the fruit.

Lesson—It is Paul (you all remember the first great missionary) who is telling us about this fruit of the Spirit. He wrote a letter to the people in one of the places where he preached and formed a Christian church. The name of these people was the Galatians. Paul tells them about the fruit of the Holy Spirit. All repeat vs. 22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Explain the different words, and try to lead the little ones to understand that all these fruits spring up from a heart that is filled with the Holy Spirit of God, and that they grow only where the Spirit dwells. On the branches of the tree we have already outlined we'll print LOVE, JOY, PEACE, etc. (How are these shown in the lives of little ones?) (Give illustrations.)

Golden Text—All repeat Golden Text.

Temperance—Here is one fruit which we'll make larger than the others, for we are going to speak a little more about it to-day—TEMPERANCE. By this word we mean,

"not too much" of anything. We should not talk too much. We shall be sure to say wrong things if we do, and cause ourselves and others trouble. We should not eat too much, for that also causes trouble. We should not play too much, for that sometimes brings sickness. We should have temperance in all things.

Strong Drink—There is one very bad thing which temperance boys and girls dislike very much. This bad thing is (Print) STRONG DRINK, because it causes so many troubles. It brings sin, sorrow, shame, sickness. It takes away everything—money, home, friends, health, heaven. (Give some simple illustration to impress this lesson.) The Holy Spirit in our hearts makes us temperance boys and girls. Let us each pray that this fruit may grow big in our heart and life, that we may love to do right ourselves, and help to teach others to do right—to hate strong drink and all other bad things.

My Verse—

"I'll fight for temperance in God's name,
The joy of temperance loud proclaim,
And preach the truth where'er I go.
I am a temperance child, you know."

Something to Think About—The Holy Spirit will dwell in me.

FROM THE PLATFORM

Ah! God is never so far off
As even to be near;
He is within; our spirit is
The home He holds most dear.

Write on the blackboard the verse of Faber's hymn as above, and have it repeated by the scholars. Then picture a company of soldiers fleeing away in a panic before their enemies, when an officer meets them, commands them to halt, then to turn the other way. The soldiers take fresh courage, gather up the weapons they had thrown down, follow their brave leader, and turn their defeat into victory. It will not be difficult to get the scholars to see that the spirit of the leader gets into the soldiers and makes them brave. Talk about what it means to "live by the Spirit" (Rev. Ver.). The thought to bring out is, that the blessed Holy Spirit, who is God, comes into us, as the spirit of the leader came into the followers. Having made this thought clear, ask about the fruits which the Holy Spirit in us brings forth. Quote and emphasize the promise of Luke 11:13.

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BIBLE DICTIONARY FOR THIRD
QUARTER, 1910

For additional information in regard to certain of the places, see Geography Lessons.]

Bar-jo'-na. "Son of John", a surname of the apostle Peter, meaning that he was the son of a man named John.

Beth'-a-ny. A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el-'Azariyeh, or "Lazarus' Village".

Beth'-pha-ge. A village near Bethany. The exact site is unknown. The name means "House of Figs".

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar.

Cæ-sa-re'-a Phi-lip'-pi. A city at the foot of Mount Hermon, at the main source of the Jordan, and in the angle of a small plain, with hills on all sides of it except on the west. It was enlarged and adorned by Herod Philip, who named it after Tiberius Cæsar and himself.

Christ. The Anointed One, a title corresponding to the Hebrew name Messiah. It is our Lord's official title, as Jesus is His personal name.

Da'-vid. The youngest son of Jesse, a Bethlehemite, and the second king of Israel.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

Gen'-tiles. All nations of the world other than the Jews.

He-ro'-di-ans. Adherents of the Herods, who owed what power they possessed to the Roman government. "They vied with the Sadducees in scepticism, and with the Greeks in licentiousness, pandered to the vice and cruelty of the Herods and truckled to the Romans."

James and John. Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

Jer-e-mi'-as. That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiakim and Zedekiah, kings of Judah.

Jer'-i-cho. An important city in a plain six miles west of the Jordan. The Baptism of Jesus in the Jordan occurred not far from this city. The hill of Quarantania, to the

immediate west, is pointed out as the traditional site of His Temptation. At the end of His ministry, when Jesus was passing through the city, He healed two blind men. At the same time he visited the house of Zacchæus, whose conversion is one of the most graphic stories in the Gospels. Travelers to-day between Jerusalem and Jericho require an armed escort, for fear of falling among thieves, as did the man in the parable of the Good Samaritan.

Je-ru'-sa-lem. The sacred city and well known capital of the Jews.

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

John the Bap'-tist. Son of Zacharias and Elisabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying his brother's wife, he was put to death through a plot laid by Herodias.

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

Ju-dæ'-a. The southernmost division of Palestine under the Roman government, the middle one being Samaria.

Mo'-ses. The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

Naz'-a-areth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Ol'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Phar'-i-sees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Sad'-du-cces. A Jewish sect that denied the immortality of the soul and hence also the resurrection.

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

Si'-mon Pe'-ter. Peter is the Greek form of the Aramaic surname Cephas, meaning "a rock", which Christ bestowed on Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1 : 44), and afterwards lived with his family at Capernaum, Matt. 8 : 14 ; Luke 4 : 38.

Si'-on. Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

Zeb'-e-dee. The father of the apostles James and John.

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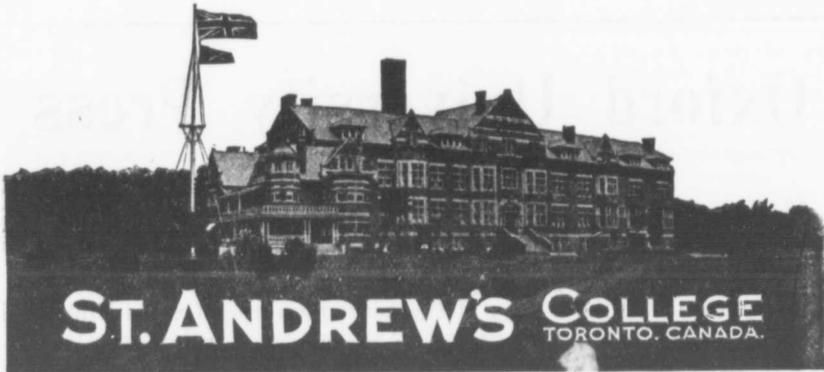
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THE BOOK PAGE

Georgina Binnie-Clark is an English woman who came to see Canada, and stayed. Her lively account of the process, entitled **A Summer on the Canadian Prairie** (The Musson Book Company, Toronto, 311 pages, 8 full page illustrations, \$1.25), begins on ship board on the voyage out, and ends in her buying a Saskatchewan farm to become a woman farmer. The style is of the liveliest. The author finds every one she meets good "copy", and if, English-like, she offers to tip a C.P.R. railway conductor, equally English-like, she is astounded that conductors in Canada do not take tips. As a vivid, well set down impression of the West and its people and ways, as these strike a well informed, perfectly friendly, and altogether keen and quick-eyed Englishwoman, the book is well worth having.

"The Man with Wings", and "The Girl on the Ice-floe", are the titles of the opening chapters of **The Sky-Man**, by Henry Kitchell Webster (Copp, Clark Company, Toronto, 344 pages, \$1.25). They give the key to the story. Philip Cayley, an officer in the American army, resigned his commission in connection with a false charge of brutal cruelty in the Philippines, went into the wilderness, and learned to fly—without a motor. During a flight in the Arctic waters, he comes upon a girl all alone upon the ice. She was with an expedition in search of traces of her father, an Arctic explorer, lost some years before. Immediately prior to his meeting the girl, Cayley, his bad fortune following him, had

witnessed from his flying machine a savage murder, which drew suspicion upon himself. Starting with these initial incidents, the story works itself out. The course of the "true love" of which it tells, runs by no means smooth, but it comes right in the end. The "sky-man" may become a reality by and by.

Epochs in the Life of St. Paul (Hodder & Stoughton, London, Upper Canada Tract Society, Toronto, 307 pages, \$1.25 net), is "a study of development in St. Paul's career", by Rev. Dr. A. T. Robertson. "My own interpretation of Paul after what others had to say" is the author's prefatory word. The book is valuable as the result of first-hand and long continued study of the greatest of the world's teachers, save the one Great Teacher, and as tracing the development of Paul from Saul the "Pharisaic student" to Paul, the great missionary leader and teacher of the churches, defender of the faith, and noble martyr. The study is carefully, very carefully, done, with abundance of citation of chapter and verse, and the book is a mine into which preacher and teacher may dig with a certainty of frequent excellent finds. The bibliography and indexes to subjects and passages are useful additions.

Faith's Certainties, by Robert J. Drummond, D.D. (Hodder & Stoughton, London, Upper Canada Tract Society, Toronto, 403 pages, \$1.50), is a "book offered to Christians who have any misgivings, as a brief statement of the bases of Christian truth, where they may feel that they can stand firm". The writer seeks to set forth the certainties of the Christian

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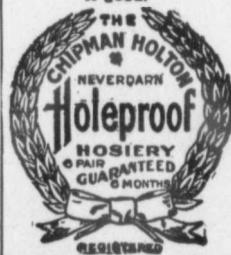
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