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# The Teachers Monthly

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

Vol. XV.

Toronto, December, 1909

No. 12

Very many kind words have come to the Editors in regard to the new BIBLE CLASS MAGAZINE, the first number of which, dated January, 1910, was issued in October, in order that Teachers and Classes might examine it thoroughly before ordering.

The verdict, so far as it has reached the Editors is that the Bible Classes are likely to find in the magazine, in the first place, Lesson material admirably suited to their special needs; in the second place, very valuable information as to the newest and best in Bible Class methods.

As to the Lesson material in the specimen issue, it is commonly remarked that it is attractive reading, altogether apart from the information it contains; and the fact that from ten to fourteen pages each month will be given to general articles connected with the Bible Class in its studies and its practical activities, excites favorable comment. We are looking for a long list of subscribers to the BIBLE CLASS MAGAZINE, and are planning to keep it as close as possible to every wholesome advance in the Bible Class movement.

## The Conquest of the Cross

The cross has won countless victories. But more, the cross was victory. There sin received its death blow. There Satan fell in a defeat from which there is no recovery. From the Wilderness to Calvary, the great tempter pursued the Son of God. All the power and ingenuity of the evil one were brought to bear on the holy Saviour. The purpose of every temptation was the same,—to turn Him aside from the path that had the cross for its goal. But no allurement could draw Him away from His vocation to suffer-

ing and death. Unswervingly He pressed on, till, at last the final battle was fought, and the conquest was complete. The cross demonstrates the triumph of God's holiness over ages-long and world-wide evil.

We think of the victories still to be won over sin in ourselves and in the world. And the contemplation often brings discouragement. The remedy for every discouraged heart is to remember the victory that has been won. That victory will be repeated wherever the holiness of God comes into conflict with the power of sin.

## The Christian's Mission

By Rev. A. B. McLeod, B.D.

When Jesus appeared in public life, it was as a great religious teacher, and as a Revealer of the character of God. It was to minister to the deeper spiritual nature of men. It was to save men, even when that could be accomplished only by the sacrifice of Himself. He never conceived it to be His mission to lead people to be wiser in using nature's forces and resources to minister to their comfort and their material welfare. His references to nature were made only to assist people to understand the character of the God whom He came to reveal. The Christ who saw the beauty of the world was the Christ who said, "What is a man profited, if he shall gain the whole world, and lose His own soul?" The mission of Jesus was to save the soul for God.

In our Lord's great intercessory prayer, He said of His disciples, "As Thou hast sent Me into the world, even so have I also sent them into the world." His mission was to be their mission. Our mission, as individual Christians and as Sabbath School workers, is, to reveal

the character of God, to minister to the spiritual nature, to save by leading into the Christ life. This is practical Christianity. It is admittedly practical to relieve temporal wants, to assist such as struggle by the way. It is surely equally practical to reveal to human souls the secret of moral living and the joy of spiritual communion with God. We must give the world what all the resources of commerce fail to provide,—the things on which the soul lives.

Have we grasped the idea that we are sent into the world even as Christ was sent? Are we, indeed, seeking and saving the lost? Are we giving to our boys and girls their God? The real followers of Christ are still the light of the world, banishing the darkness and the gloom of sin. They are still in the world, but not of the world. They are channels of grace, and help to bring others into harmony with God. They give their minds to their employment and attend to the details of business, but they are conscious of a greater mission in life,—to advance the cause of Christ for the betterment and the salvation of the world.

What would the world be but for such men and women, whose hearts are tender enough to experience real spiritual emotions, whose pity finds expression in true charity, whose sympathies are broad, whose talents are placed at the disposal of the Master, who love men because they are the children of God? They save the world, by revealing God's holiness, in the self-sacrifice, devotion and love of their own lives.

Truro, N.S.

### The Pattern in the Mount

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

From the mount of heavenly vision and divine fellowship, Moses went down to the long and laborious task of constructing the tabernacle. Many a grey and prosaic day succeeded those filled with brightness and glory. But all the while, the great leader had before his mind the pattern showed to him in the mount. He was a builder working out the design of the great Architect.

For us, too, there are seasons of vision and fellowship. Our very life depends upon these. The Sabbath, with its services and

sacraments, the quiet moments reserved from the rush and whirl of busy days for secret prayer and meditation on holy things,—these are our sunlit mountain tops, where our attentive spirits catch a radiance not of earth. But far too soon we, also, must descend to the monotonous level of daily tasks, so familiar and so endless. How almost unendurable it would all be, but for the pattern showed to us in the mount, but for the knowledge that, in the "trivial round, the common task", we are doing our part towards the accomplishment of plans framed by infinite wisdom and measureless love. All life, in this view, is sacred. Our great business is, out of the material of our thinking and purposing and doing, to build up a structure according to the pattern showed to us in the mount.

This is a pattern of righteousness. And that just means rightness. Those with whom we live have just claims upon us. In our homes we owe the debts of respect and reverence to parents, of good-will and helpfulness to brothers and sisters. As citizens, we are under obligation to obey the laws of our country, and give due honor to all who make or administer them. Faithfulness, integrity, fair dealing,—there is no one who has not the right to expect these from us. Above all, God who made us, who keeps us in life, who has redeemed us, is our Creditor for every moment of our time, for every energy of our nature.

The pattern in the mount is a pattern of love. True religion is not a matter of law and compulsion. The loving heart will overleap all artificial boundaries to its expression. Asked for its cloak, it will give its coat also. Compelled to go a mile, it will cheerfully go twain. Its gifts and toils will be as spontaneous and unstinted as the sunshine and the rain.

The mountain-top pattern is a pattern of faith. In the building of our lives, there must always be the forward look. From what we are, we must turn often and eagerly, in thought and imagination, to what, by God's grace we may become. Our past achievements are poor and discouraging enough; faith brings us heart and hope by the picture of greater things, which, by help from heaven, we shall accomplish.



# What the Teacher Gains

## Golden Nuggets

By *W. H. Studd, Esq.*

What have I gained from being a Sunday School teacher? Why, many things, much every way; perhaps it would not be going too far to say that, of all the qualities that help to make a full-orbed Christian, the majority may be found in the pathway of the Sunday School teacher. Every efficient teacher will admit that we teachers get more for ourselves out of our teaching than we give. We learn to do, by doing, and we learn to get, by giving. The more we give to our scholars, it matters not in which department of the School, the larger is the return to ourselves.

Let us stroll along the pathway that leads through the Sunday School, and gather a few of the golden nuggets of experience that have enriched our spiritual life. As we stand before the little tots and tell them of the Father's love and how He cares for them, the blue, the brown, and the grey eyes look into ours with such simplicity of faith and child-like trust, that we are rebuked. Yes, from the teaching of the little ones we have gained a deeper, fuller, simpler faith.

A little further along the pathway we find a very precious nugget. This has only been obtained after hard toil and much waiting, for the soil in which we find it was very restless, full of much thoughtlessness and required much watching of ourselves, but behind the fun and beneath the laugh we learned to hope. True, we had the waiting, but in the waiting we gained patience.

As in other pathways, so in that of the Sunday School, there sometimes falls a shadow, and while it lasts we are apt to think our work is of little value and not worth while. Is it not worth while? Stop and think—soon the shadow is past, we take fresh courage, the soil is rich and very productive, and we add to our collection the nugget of joy, for have we not been the instrument in leading souls into the new Life, the joy of which can only be known by experience. Is it not worth all the time spent to have such a realization of what it means to gain such an experience?

As we push on through the Sunday School pathway, we reach the scholars of more mature age. Here we meet with a great variety of cases calling for tact and discretion; the nugget of sympathy has been dug out, by the exercise of which many have been helped and ourselves benefited. Many a soul is craving for a little bit of sympathy, and who knows but that it might be the needed light to lighten a weary soul into the kingdom.

Knowledge of God's Word is a precious nugget. We are better friends now, my Bible and I, for, to get ready for our Sunday School class, we have turned its pages over and back until we have learned to love it with a strong and abiding love.

Halifax, N.S.

## "The Best Training"

By *John A. Paterson, Esq., M.A., K.C.*

Mr. Lloyd-George, now British Chancellor of the Exchequer, is reported to have said: "Personally I know what a Sunday School can do. All the best training I ever had was in a Sunday School. It is what has chiefly enabled me to do my work as President of the Board of Trade. The best University in Wales is the Sunday School." This is one of the arguments from authority, but that argument would not be complete, unless it could be based on principles; and the principles are not very hard to reach or difficult to state.

1. The Sunday School gives an outlet to Christian activity. We may destroy a watch by hammering it; we may also destroy it by leaving it out in the rain, and rust will ruin it. A good many people who call themselves Christians are so filled with a passion for rest, that their beds of ease become graves of indolence. "Ye are not your own"; "for ye are bought with a price".

2. This particular form of Christian activity will surely lead to other forms of Christian activity. The appetite grows by what it feeds on, and one duty well done fits us for other duties, and gives us an increased facility

for work. The greatest misery is the result of a self-centred life. The greatest happiness is the result of a Christ-centred life.

3. Teaching in the Sunday School may be first undertaken as a matter of rigid duty, forced like a pump working from below. If the right spirit is present, it will develop into the exercise of love, which pours forth like a fountain from above. The red tape of duty will be changed into the white silken cord of love.

"We are so tired, so tired, of rigid duty,  
So tired of all our tired hands find to do,  
We yearn, we faint, for some of life's free  
beauty,

The loose beads with no straight string  
running through."

Such a finality is the climax of the discipline of sanctification. Love is the greatest thing in the world. Let us look for it and develop it in ourselves, or we fail in the divine pursuit.

4. The third law of motion teaches, that action and reaction are equal and in opposite directions. There is a natural law in the spiritual world. Such work as that of the Sunday School must react on ourselves, and while we do good to others, there is a corresponding reflex action doing good to ourselves. Every obedience to Christ's command gives us an uplift, and makes it easier to obey another command. "Why call ye me, Lord, Lord, and do not the things which I say?" "I have said, 'Go ye and teach all nations.' I have said, 'Feed My lambs.' If you are honest with Me, go and do these things."

5. Do we believe? If the gospel is true, it is worth propagating; if it is not true, let it be amended. The very teaching of it will weld the bonds of truth more closely around our intellects, and give a brighter glow to our emotions, and create a deeper and fuller consecration in our souls.

6. Teaching in the School compels a habit of intelligent Bible study, and one is sometimes tempted to think that there is not enough of Bible reading, not to speak of Bible study, amongst business men who are in the hurly-burly of life.

7. We come thus into contact with young minds, and that very fact helps older minds. Every man and woman should rejuvenate

themselves, and re-enforce their friendships by new alliances, touching the younger circles. Child study is a science, and its principles when studied help the man and the coming of the kingdom.

8. Finally, being identified with Sunday School work, or any Christian work, steadies a man for the battle of life. We cannot, after teaching others about Christ, warm ourselves at the fire of our own comfort and selfhood, and deny our Lord (even without oaths and curses), for our "speech betrayeth" us.

Toronto

### "Gain Unspeakably Great"

By Robert Munro, Esq.

The enquiry sends me back in thought nearly fifty years, and brings up the parallel enquiry, How different might my life have been had I not early taken up Sabbath School work? Who might have formed the circle of my associates and friends? Might the slender leaning toward the Christian life have been strengthened or diverted? Would my keen desire to learn about business have choked it off, and concentrated my thoughts and energies on my labor, which was, even then, alluring, and might have become all-absorbing? I feel, then, that my first gain from being a Sabbath School teacher has been in *being brought into close contact with earnest lives*,—first of my fellow teachers and other associates, next of my scholars.

The influence of this early contact is not transient, but life-long. In Scotland a few months ago, I called on the man who was my first Sabbath School superintendent. We had not met for thirty years. He was waiting the call to "come up higher", and the call came three weeks later, from a life of earnest Christian service to the rest eternal. He was but one of many whose lives have been a stimulus to me.

No association of men comes closer together, than do teachers meeting from week to week to study the eternal things and compare experiences. Every teacher knows how disappointments and anxieties give place there to hope and cheerful endeavor. How would any one who has tried it, want to miss

the affection of those young people on whose lives you get a grip and who think of you and study you as their ideal?

Next to contact with earnest lives I would set down as my next gain the measure of familiarity with the scriptures, the psalms, and the hymns which come to us as a result of preparation and practice.

Who does not feel the comfort at times, when reading is impossible, to be able to meditate on scripture portions, on psalms and hymns, stored in the memory by frequent use. We all know that, having our time so filled up with manifold duties, we need the pressure of having to teach, in order to make certain that we do read and study intently, getting under the surface and bringing out things new and old for ourselves. In Sabbath School work we have the advantage of having these studies multiplied by the exchange with our fellow teachers.

Another element in the gain is that of mission sympathy. The missionary feature is a universal one in Sabbath School work, and no teacher can be ignorant of the world's need and escape notice. On the contrary, the condition is inevitably impressed on the teacher's mind and heart. His spirit is brought into sympathy with every movement for the advancement of the kingdom.

From such gains to a man's life as the foregoing, others develop. Not only is the teacher in his work informed and impressed, but experience in his work develops ability to express his views simply and clearly. Prayer, long and habitual, brings more joy. Fitness for other branches of service, whether in church courts or other organizations, is a natural result. The teacher is ever apt to be led out into unconscious service, so that he will, though unwittingly, strengthen others as he was himself strengthened at first.

The aggregate gain to one's life as a result of entering early on Sabbath School work is, I venture to say, unspeakably great. I entered on the work with great reluctance, feeling keenly my unfitness for it and consented only after pressure. For that call and for that pressure I have never ceased to be thankful.

Montreal

### The One Day Teacher

By Esther Miller MacGregor

Just across the aisle from each other the two teachers sat before their classes. Their pupils were much alike, they were equally well equipped for their task, and an observer would have expected almost identical results. And so he would have been puzzled, when later he discovered that one was a splendid success, the other scarcely more than a failure.

Not unless one followed these two teachers through the week, could one find the reason for the difference. The successful one was a Sunday School teacher from Monday morning until Sunday night. "There's a special Commandment for us", she often declared. "Seven days shalt thou labor, and do all thy work." She had learned the valuable lesson that the teacher who labors but one day with her class, will accomplish but one-seventh of her task.

The other teacher believed her duty done when she presented an interesting lesson to her pupils. But she did not know her class. Their trials, their joys, their temptations, and their triumphs were all alike strange to her. And so through lack of knowledge she failed.

For, no matter how efficient the one-day teacher may be on her one day, she cannot truly succeed. She may make an excellent appearance on Sunday, but she is no use for the practical work of the week. She reminds one of the answer Shakespeare's saucy heroine made to the exquisite nobleman:

*Don Pedro.* "Will you have me, lady?"

*Beatrice.* "No, my lord, unless I might have another for working days. Your grace is too costly to wear every day."

Perhaps the busy teacher, who has had to sacrifice much to give that precious Sunday afternoon to a class, may say that the seven-day rule is a hard one, and that if more time and work is expected of her she must give up altogether. But the busiest teacher can do the highest work for her class. She can pray for them. And if the care of her pupils' souls weighs upon her, she can find time somehow to do more.

A Sunday School teacher once had a large class of girls whose homes were at the opposite end of a big city. Her working hours were

long and arduous, and the circumstances such as forbade her visiting her pupils' homes oftener than twice a year. And yet, by some means, she managed to make those girls realize that she was vitally interested in each one of them. Never a week passed but she wrote some one a note, or met one or more of them by appointment. She gained their confidence. She prayed for them and with them. Though her days were filled with many duties, she knew her class. And through knowing them, she was enabled to lead them to know personally the One who is our Master-teacher.

"Seven days shalt thou labor"—that is the Sunday School teacher's commandment. And she who does so labor, with prayer, will eventually do "all her work".

Orillia, Ont.

### The Officers of the School

By Rev. A. Macgillivray

#### VIII. THE CHORISTER

The average School is what it is, in spite of the singing. We blame the Book of Praise, and complain of lack of interest; the truth is we should blame ourselves. We have sadly neglected this part of our worship. We make careful provision for the service of praise at the stated services of the congregation. We find in the humblest congregation, a leader with some training, an organist of some skill, and usually a choir that has weekly rehearsals.

For the Sabbath School, we make little or no provision. A chorister is not always appointed, and when we find him, he is but seldom an enthusiast in his work. One does not wonder at this. He does not receive the recognition and help that he deserves, that his work requires, and that is essential to success.

The afternoon Sabbath School service, in the matter of praise and every other department, should receive the same thought as morning or evening service,—yes, more thought. A chorister should be chosen who knows his work, and magnifies his office. Praise should be regarded as an act of worship, to be engaged in reverently and heartily. The chorister should be chosen for his gifts and graces, and upheld and encouraged in his work.

The selections to be sung should be chosen by the superintendent, in consultation with the chorister, prior to the meeting of the school. They should at least in part be appropriate to the Lesson. A standard Hymn or Psalm Selection should always be sung. What we learn in childhood, we sing in mature years. The Master loves the Hosannas of the children, and out of the mouth of babes He perfects praise.

#### IX. THE USHERS

The church "porch" has its influence. Congregation and School are helped, and that greatly, by the kind word and bright smile of welcome that greet one, especially the stranger at the threshold.

A pastor that I know is habitually in his School thirty minutes before the opening, moving around among the "early-comers" and the "newcomers". He has done this for a generation. He says he would not miss the glad look and happy smile of the children. He prizes the friendships thus formed. He reckons that it helps build up School and church, and he knows.

Last Sabbath, in a big School, with life and go and growth, the youngest member of the Session, a teacher of young men, kept a door, and said, "Welcome!" Wouldn't wonder if some passed in a second time just to "be made off".

Where the Beginners and Primaries enter, an elect lady is doing work that angels covet, receiving little ones "in His name", showing them to their place, getting names and addresses. In the winter time, she may be seen with whisk in hand, brushing off the snow, loosening wraps, etc. "Inasmuch as ye have done it unto one" of those little ones, "ye have done it unto Me."

#### X. THE PAPERS AND HELPS SECRETARY

In a small School the superintendent or secretary may be able to do the work of distributing the Papers and Helps, though even in a small School, it will be better, very much better, to have a special officer. In a large School, he is indispensable. The right man or woman in this office is a treasure. Constant watchfulness and thorough work is the price he pays for efficiency. He sees that every



scholar gets a "Help", the "Help" provided by the School for that department or grade of the School.

If it is the rule of the School to give an Illustrated Paper to every pupil,—every pupil gets one. Where more than one pupil from the same home attends the same department, care is exercised that they get different papers. The requisite supplies for each class are arranged beforehand, and are given to the teacher at the opening of the School.

I know such an officer of unflinching interest and abundant service, and to the making of a great School he has contributed an important part.

Toronto

### Some Christmas Banquets

*By Frank Yeigh, Esq.*

The annual Sunday School entertainment is often a perplexing problem. How best to meet the needs of all sections of the School, how to provide a programme of interest and value, without following in the rut of previous years, are questions that always confront officers and teachers.

The Bloor Street Baptist Bible School of Toronto has, for two years past, held a Christmas banquet that has proved to be not only unique but successful in the sense that the programme has struck a national note that cannot help but be of stimulating value. The tables were spread in the main School room, and nearly all the officers, teachers, and scholars were present, outside of the Primary department.

The general theme for both banquets was "Canada". In a recent programme, under the head of our country, the menu contained the appropriate lines:

"My Canada!

I would that I, thy child, might frame

A song half worthy of thy name.

Proudly I say—

This is our country, strong, and broad and grand,

This is our Canada, our native land!"

This was followed by a list of toasts, or themes, spoken to by scholars from the various departments. The programme as a whole thus read: "Our country: its boys,

its girls, its forests, its fields, its mines, its schools and colleges, its Sunday Schools, its growth, its problems, its history, its mission, its needs, its new year."

Another menu programme varied the sub-themes of "Canada" as follows: Our broad acres, our noble trees, our railways, our waterways, our people, our possibilities, our schools and churches, and the boys of our city. The keynote was again a patriotic one, as evidenced in the words:

"Sing me a song of the great Dominion!  
Soul-felt words for a patriot's ear!  
Ring out boldly the well-turned measure,  
Voicing your notes that the world may hear;  
Here is no starving, heaven-forsaken—  
Shrinking aside where the nations throng;  
Proud as the proudest moves she among them  
Worthy is she of a noble song!

Sing me the worth of each Canadian—  
Roamer in wilderness, toiler in town—  
Search earth over you'll find none stauncher,  
Whether his hands be white or brown;  
Come of a right good stock to start with,  
Best of the world's blood in each vein;  
Lords of ourselves, and slaves to no one,  
For us or from us, you'll find we're men.

Toronto

### Sabbath School Work in the Maritime Provinces

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

[A series of Sabbath School Institutes were held last summer in parts of the Synod of the Maritime Provinces, under the direction of the Synod's Committee on Sabbath Schools. Mr. Anderson, the Convener of the Committee, sends us the following results of observations during the tour.—EDITORS.]

Here is a community consisting of a few families several miles removed from the village church. Church attendance was possible, not so attendance at the Sabbath School. For lack of teachers, a Branch School was not practicable. Encouraged by an energetic pastor, the parents undertook lesson study with their children in the home. Quarterlies were secured, and from week to week the work went on. Once a month the pastor visited the community and conducted a service in the schoolhouse. At this service,

the Lessons for the month preceding were reviewed. Young and old were ready with their answers.

This is a rural congregation of 250 families, scattered over hill and dale, north, south, east and west of the central church. One Sabbath School which every boy and girl in the congregation could attend, was out of the question. A Sabbath School was organized in every school section. Schoolhouses and private residences alike were utilized, until not less than thirteen Schools were in operation within the bounds of the congregation. One School counted fifty scholars, with eight teachers, but in another there was but one teacher, with a class of only four scholars. In all, forty-two teachers and officers were called into service, while a total of more than three hundred scholars was enrolled.

Here is a pastor who stated that he found Temperance Sunday one of the most interesting of all, there a superintendent in whose School teachers and scholars alike watch the newspapers during the two or three weeks preceding Temperance Sunday for a record of accidents and crimes, etc., caused directly through drink. These are told in the School, and form a most striking object lesson on temperance.

One Presbytery had resolved to support a missionary, and appealed to the congregations for pledged support. A Sabbath School in a little town promised to contribute \$25.00 a year. At first the reach seemed far beyond their grasp, but a system of giving was adopted—each scholar so much a Sabbath. Before six months had gone, their promise was fulfilled, and they found themselves asking the question, "To what mission shall we give for the balance of the year?"

We have time for only a hasty glance at other interesting facts. A Boys' League meeting once a week with their pastor, enthusiastic over his reading of Uganda's white man of work; a town Sabbath School increasing its enrolment 40% by the "Cross and Crown" reward system; a congregation resolving itself into a Home Department for the winter months while the Sabbath School was closed; a Bible Class studying the Teacher Training Course, taught by the pastor, some of its last year members exchange-

ing places this year with the regular teachers; a church with a separate room for every class, the classes retiring in order to their respective rooms as the superintendent called their numbers; a father and mother won to the church and Sabbath School through the Cradle Roll on which their child's name had a place and remembrance—these are some phases of the life and work of the Sabbath Schools in the Provinces by the Eastern sea. St. John, N. B.

### A Successful Home Department

*By Rev. P. D. Muir*

A successful Home Department requires a pertinacious leader; definite work; variety and progress; simple and expansive organization.

In the summer of 1908, our Sunday School resolved to begin at the beginning of the Scripture Memory Passages in the Supplemental Lessons and to give special attention to memory work.

The classes began simultaneously with the short List I., For Those Who Cannot Read. Very soon some scholars were ready for the Certificate for memorizing this list. Almost every scholar in the School received it during the summer. When the School closed for the winter, it was easy to persuade the scholars to continue the course. The definiteness of this work helped to give reality and purpose to the Home Department. The pastor undertaking the superintendency, he appointed a Monitor in each home. His or her duty was to hear and mark recitations, and to sign monthly reports. The Superintendent became also Visitor. This was possible, because the congregation is small. Recitations were frequently heard by the pastor, to the delight of all concerned, because the work was thorough. During the winter of 1908-9, a comparatively large number received the Certificate for memorizing List II. We have paid no attention to age limit. I think that this deviation was warranted by local conditions, and has been justified by results.

When the School was about to re-open for the summer of 1909, the teachers raised an objection to spending so much of the School

time hearing verses. Therefore we resolved to continue the Home Department during the summer, with this difference,—the home Monitors were asked to report to the teachers instead of directly to the Superintendent. Thus the teachers continued to take an interest in the special memorization work, and became officers in the Home Department. This provided a valuable stimulus and an equally valuable check.

During the summer six scholars have got the length of being ready for the Diploma offered for List III., and one of these, a young girl in the Junior Bible Class, is about ready for the Red Seal. Two of the teachers recited the whole of the Shorter Catechism, and received the Diploma. We hope soon to make a specialty in our School, and then in the Home Department, of the study of the Shorter Catechism.

Variety and progress are at present claiming attention, as we lay plans for the ensuing winter, which include: (1) Asking the members of the Home Department to pay particular attention to the memorization of the Catechism, and the study of the Mission Question. (2) Asking them to answer questions on the Lessons in writing, monthly. As we propose to permit the use of Helps, this will be practice in answering questions, rather than tests of acquired knowledge. (3) Asking the older scholars to take up the Teacher Training Course. (4) Asking all to make a monthly contribution by envelope.

Organization at the beginning was simple and inconspicuous. The pastor was the leader. The members reported directly to him,

by means of cards which he furnished. The reading of the Lesson and Lesson comments was marked by a cross in a space for each week. The number of verses memorized was marked beside the cross. The member's name, or number, was put on the card, and the card was signed by the Home Monitor and placed on the collection plate on the first Sunday of each month. Hereafter each teacher will assume responsibility for all on his or her class roll.

The Bible Class, and all whose names are not on the Sunday School Roll, will be under the direct supervision of the Superintendent.

The Cradle Roll is, unfortunately, in our congregation, so short, that we have not found it necessary to appoint a special officer to supervise those too young to attend the Sabbath School. This duty falls to the lot of the Superintendent of the Home Department.

Leeds Village, Que.

#### Literary Value of the Bible.

Where will you find such poetry? Milton said, "There are no songs like the songs of Zion."

Or such oratory? Daniel Webster said, "If there is aught of eloquence in me, it is because I learned the scriptures at my mother's knee."

Or such logic? Lord Bacon said, "There is no philosophy like that of the scriptures."

Or unity and completeness of beauty and power? Froude said, "The Bible is in and of itself a liberal education."—A Quiver of Arrows

#### Lesson Calendar : Fourth Quarter

1. October 3 . . . . . Paul a Prisoner—The Arrest. Acts 21 : 27-39.
2. October 10 . . . . . Paul a Prisoner—The Plot. Acts 23 : 11-24.
3. October 17 . . . . . Paul a Prisoner—Before Felix. Acts 24 : 10-27.
4. October 24 . . . . . Paul a Prisoner—Before Festus and Agrippa. Acts 26 : 19-32.
5. October 31 . . . . . Paul a Prisoner—The Voyage. Acts 27 : 13-26.
6. November 7 . . . . . Paul a Prisoner—The Shipwreck. Acts 27 : 39 to 28 : 10.
7. November 14 . . . . . Paul a Prisoner—In Rome. Acts 28 : 11-24, 30, 31.
8. November 21 . . . . . Paul's Story of his Life. 2 Corinthians 11 : 22-28 ; 12 : 1-10.
9. November 28 . . . . . Paul on Self-Denial—World's Temperance Sunday. Rom. 14 : 10-21.
10. December 5 . . . . . Paul on the Grace of Giving. 2 Corinthians 8 : 1-15.
11. December 12 . . . . . Paul's Last Words. 2 Timothy 4 : 1-8, 16-18.
12. December 19 . . . . . REVIEW.
13. December 26 . . . . . The Birth of Christ. Matthew 2 : 1-12.

### \*AN ORDER OF SERVICE : Fourth Quarter

#### Opening Exercises

##### I. SILENCE.

##### II. SINGING.

Praise God from whom all blessings flow :  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost. Amen.  
—Hymn 615, Book of Praise

##### III. PRAYER.

IV. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY in connection with each Lesson.

V. SINGING. Hymn 439, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. RESPONSIVE SENTENCES. Ephesians 4 : 1-6.

*Superintendent.* I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

*School.* With all lowliness and meekness, with longsuffering, forbearing one another in love ;

*Superintendent.* Endeavouring to keep the unity of the Spirit

*School.* In the bond of peace.

*Superintendent.* There is one body, and one Spirit,

*School.* Even as ye are called in one hope of your calling ;

*Superintendent.* One Lord, one faith, one baptism,

*School.* One God and Father of all,

*Superintendent and School.* Who is above all, and through all, and in you all.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

##### X. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?

Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.  
—Hymn 250, Book of Praise

#### Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken by teacher or Class Treasurer in a class envelope, or class and report envelope.

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

IV. LESSON STUDY.

#### Closing Exercises

I. ANNOUNCEMENTS.

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

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

IV. SINGING.

'Follow Me,' the Master said :

We will follow Jesus :

By His word and Spirit led,

We will follow Jesus :

Still for us He lives to plead,

At the throne doth intercede,

Offers help in time of need :

We will follow Jesus.

—Hymn 534, Book of Praise

V. REPEAT IN CONCERT. Be ye, kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. 4 : 32.

VI. BENEDICTION.

\*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred.



## Lesson X.

## \* PAUL ON THE GRACE OF GIVING

December 5, 1909

2 Corinthians 8 : 1-15. †Commit to memory v. 9.

**GOLDEN TEXT**—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

1 Moreover, brethren, we <sup>1</sup> do you to wit of the grace of God <sup>2</sup> bestowed on the churches of Macedonia;

2 How that in <sup>3</sup> a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For <sup>4</sup> to their power, I bear <sup>5</sup> record, yea, and beyond their power they <sup>6</sup> were willing of themselves;

4 <sup>7</sup> Praying us with much intreaty <sup>8</sup> that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this <sup>9</sup> they did, not as we <sup>10</sup> hoped, but first <sup>11</sup> gave their own selves to the Lord, and <sup>12</sup> unto us by the will of God.

6 Inasmuch that we <sup>13</sup> desired Titus, that as he had <sup>14</sup> begun, so he would also <sup>15</sup> finish in you <sup>16</sup> the same grace also.

7 <sup>17</sup> Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all <sup>18</sup> diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not <sup>19</sup> by commandment, but <sup>20</sup> by occa-

**Revised Version**—<sup>1</sup> make known to you; <sup>2</sup> which hath been given in; <sup>3</sup> much proof; <sup>4</sup> according to; <sup>5</sup> witness; <sup>6</sup> gave of their own accord; <sup>7</sup> beseeching; <sup>8</sup> in regard of this grace and the fellowship in the ministering; <sup>9</sup> Omit they did; <sup>10</sup> had; <sup>11</sup> they; <sup>12</sup> to; <sup>13</sup> exhorted; <sup>14</sup> made a beginning before; <sup>15</sup> complete; <sup>16</sup> this grace; <sup>17</sup> But as; <sup>18</sup> earnestness; <sup>19</sup> by way of; <sup>20</sup> as proving through the earnestness of others; <sup>21</sup> also; <sup>22</sup> become; <sup>23</sup> judgement; <sup>24</sup> were the first to make a beginning a year ago, not only to do, but also to will; <sup>25</sup> But now complete the doing also; that; <sup>26</sup> the; <sup>27</sup> the completion; <sup>28</sup> your ability; <sup>29</sup> the readiness is there, it is acceptable; <sup>30</sup> as a man; <sup>31</sup> Omit and; <sup>32</sup> as he; <sup>33</sup> say not this, that others may; <sup>34</sup> distressed; <sup>35</sup> equality; your abundance being a supply at this present time; <sup>36</sup> Omit had.

**LESSON PLAN**

- I. The Joy of Giving, 1-7.
- II. The Example of Giving, 8-10.
- III. The Laws of Giving, 11-15.

**DAILY READINGS**

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

M.—The grace of giving, 2 Cor. 8 : 1-15. T.—A cheerful giver, 2 Cor. 9. W.—Willing-hearted, Ex. 35 : 20-29. Th.—More than enough, Ex. 36 : 1-7. F.—According to blessing, Deut. 16 : 9-17. S.—Scattering and increasing, Prov. 11 : 23-31. S.—Willing gifts, 1 Chron. 29 : 6-19.

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

sion of the forwardness of others, and to prove the sincerity <sup>21</sup> of your love.

9 For ye know the grace of our Lord Je'sus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might <sup>22</sup> be rich.

10 And herein I give *my* <sup>23</sup> advice; for this is expedient for you, who <sup>24</sup> have begun before, not only to do, but also to be forward a year ago.

11 <sup>25</sup> Now therefore perform the doing of it; that as there was <sup>26</sup> a readiness to will, so there may be <sup>27</sup> a performance also out of <sup>28</sup> that which ye have.

12 For if <sup>29</sup> there be first a willing mind, it is accepted according <sup>30</sup> to that a man hath, <sup>31</sup> and not according <sup>32</sup> to that he hath not.

13 For *I* <sup>33</sup> mean not that other men be eased, and ye <sup>34</sup> burdened;

14 But by <sup>35</sup> an equality, that now at this time your abundance may be a supply for their want, that their abundance also may <sup>36</sup> be a supply for your want; that there may be equality;

15 As it is written, He that <sup>36</sup> had gathered much had nothing over; and he that <sup>36</sup> had gathered little had no lack.

**The Question on Missions**—10. Does the missionary not meet with many discouragements? Disappointments we may meet, and have met. But these should never discourage the Lord's servants. Formosa Christians have their imperfections and shortcomings, but there are many of them who seem growing in Christlikeness from day to day.

**Lesson Hymns**—Book of Praise, 439 Supplemental Lesson; 427; 52; 108 (Ps. Sol.); 425 (from PRIMARY QUARTERLY); 50.

**Special Scripture Reading**—Luke 6 : 38; Mat. 7 : 1-4; Mark 14 : 41-44. (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. 179, The Widow's Offering to the Treasury. For Question on Missions, F. 16, Building a church of bricks of mud mixed with chaff, sun dried.

**EXPOSITION**

By Rev. Professor James W. Falconer, B.D., Halifax, N.S.

**Time and Place**—Paul wrote Second Corinthians from Macedonia in A. D. 57.

**Lesson Setting**—An important feature in Paul's Missionary Journeys in the Gentile world was his gathering a collection for the poorer Christians at Jerusalem. In his former Epistle (see 1 Cor., ch. 16), he had already given directions to the Corinthians regarding their share in this collection.

**I. The Joy of Giving, 1-7.**

Vs. 1, 2. *Moreover.* The Greek word

marks the starting of a new subject,—namely, the collection for the poor Christians at Jerusalem. (see Lesson Setting). *Do you to wit of;* Rev. Ver., "make known to you". *The grace of God.* This phrase just denotes God Himself in His working in the lives of His people, bestowing on them every blessing and working in them every good disposition and purpose. *Given in* (Rev. Ver.); or "among". It is God who endows His people

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

†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

with both the power and the desire to give ; hence their gifts are really His through them. Christian generosity is not merely a human attainment ; it is a product of grace. "Every virtue we possess is His alone." *The churches of Macedonia* ; namely those in Philippi, Thessalonica and Berea, which Paul had founded (Acts, chs. 16,17) and which he had just been revisiting, Acts 20 : 1. *In much proof of affliction* (Rev. Ver.). These churches were very much persecuted, as we know from 1 Thess. 2 : 14 ; but their sufferings only served to show how real was their religion, and how solid was the foundation of their hopes. *Abundance of their joy*. So far were they from complaining or giving way, that their hearts were filled with gladness. *Deep poverty* ; literally, "poverty reaching down to the depth". These Christians shared to the full the poverty general throughout their country at the time, owing to the wasting of the land by wars between rival Roman factions. *Abounded* ; overflowed into a stream of generous giving. *Riches*. Poor enough they were as to outward possessions, but they were wealthy in love and self-sacrifice. (Compare Luke 21 : 3, 4.) *Liberality* ; a word meaning primarily "simplicity" ; a readiness to give without thought of self.

Vs. 3-5. *Of their own accord* (Rev. Ver.) ; without any suggestion on the part of the apostle. *Beseeking us*, etc. (Rev. Ver.). They pleaded hard with Paul to be allowed to take part in giving to the Jerusalem Christians. They wished for an opportunity to show their love. *In regard of this grace* (Rev. Ver.) ; favor,—for such they reckoned it to be permitted to give. *Fellowship* (Rev. Ver. omits "take upon us"). They longed for the feeling of partnership with their fellow Christians at Jerusalem which comes from "giving and receiving", Phil. 4 : 15. *Ministering* ; helping. *Not as we hoped*. From poor and persecuted people not much was to be expected. *First . their own selves*, etc. ; giving personal service in spreading the gospel (see 1 Thess. 1 : 8). *To us* (Rev. Ver.). Some of them were Paul's companions in travel (see Acts 20 : 4). *By the will of God*. His will had touched theirs and made them willing to give themselves and their money.

Vs. 6, 7. *Insomuch that*. The generosity

of the Macedonian churches encouraged Paul to turn to Corinth. *Desired Titus* ; who had just come from Corinth to join Paul in Macedonia. *Begun* ; during his stay in Corinth. *Finish . the same grace* (of liberality) ; bring the work already begun to a successful issue. *Faith . . utterance* (eloquence) . . *knowledge . . earnestness* (Rev. Ver.) . . *love*. Surely people noted for these gifts will not fall short when it comes to giving money.

## II. The Example of Giving, 8-10.

Vs. 8, 9. *Not by commandment*. Paul will not take the place of a dictator to the Corinthians. *Proving through the earnestness of others* (Rev. Ver.) ; putting to the test by the example of the earnestness and generosity in giving shown by the Macedonians. *The grace of our Lord Jesus Christ* ; His acts of grace, that is, goodness and loving-kindness. He is the highest Example, and Paul feels that no commandment is needed, when there is this great stimulus of Christ's generosity. *Rich* ; while He dwelt in glory, "before the world was", John 17 : 5. *For your sakes* ; you Corinthians, as well as the whole world. *Became poor*. See Phil. 2 : 5-8. At His birth Jesus surrendered all the riches of heaven and took a position of humility and want. *Ye . . might be rich* ; with heavenly riches, that is, all blessings which come through the reconciliation with God which Christ brings (see Rom. 5 : 1-5), and also the power and opportunity to share these with others.

## III. The Laws of Giving, 11-15.

Vs. 11-15. Paul now proceeds to lay down three laws of Christian giving. (1) *A willing mind*. This is a necessary condition of genuine liberality. Gifts must not be given under compulsion, like a tax exacted by some superior power, but freely, under the prompting of love. (2) *According as a man hath* (Rev. Ver.). The measure of giving is ability. To be more generous than we can afford is not a virtue. On the other hand, to give less than we are able, is to fall short in love. (3) *Equality*. Paul wishes to equalize the burden on all Christians, so that those who at present are in want may receive help from those, like the Corinthians and others, who have plenty, while at some future time these may be in want, and the Jews at Jerusalem will be able to help them.

### Light from the East

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

**LIBERALITY**—There is no evidence that Christians paid tithes until the end of the fourth century, yet there are signs everywhere of their great liberality, when their poverty is remembered. The support of the poor was the first duty, and the bishop was responsible for seeing that it was done. Cyril of Jerusalem, in a time of great distress, sold the treasures of the church to provide relief for those in danger of starvation. A man recognized an offering he had made to the altar as part of the costume of an actress, and finding out that she had bought it from a merchant to

whom Cyril had sold it, he informed the bishop's enemies, the Arians, who had him deposed, but he was afterwards restored. Although the church insisted that able-bodied men should work, yet if any of the faithful had wasted his substance, he was not to be deserted. The elders, down to the fourth century worked at trades, kept shops, and earned their own livelihood. But when it became necessary for one or two in each congregation, to devote their whole time to the teaching and government of the church, it was fitting that the church should support them, and for this also liberal provision was made.

### APPLICATION

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

*The grace of God*, v. 1. It would be very easy to prove that, were it not for the great, glowing sun shining in the sky, there could be no life on our planet. No vegetation would be possible, furnishing food for man and beast. There would be no stored-up heat in buried coal beds to warm our houses. Without the sun our world would be one monotonous scene of death and desolation. Not less true is it, that the grace of God is the source of everything in us that is noble and pure and generous. It is because He works in our hearts love to our neighbor, whether he is next door to us, or on the other side of the world, that our hands are stretched out to give him the help that he needs. And just as there is in the sun vastly more heat and light than our world can use, so there is no limit to the working of God in us. We have but to yield ourselves to Him, and anything in the way of labor and sacrifice for the good of others is possible for us.

*This grace also*, v. 7. An old fairy book tells the story of The Man with a Stone Heart. A poor charcoal burner in a great German forest, became discontented and wished to be rich. A fairy granted his wish, but on condition that he should exchange his heart of flesh for a heart of stone. The exchange was made, but now there was a great alteration in his feelings and actions. Instead of being kind and generous, he now thought of

nothing but getting money. The more he had the more he wanted. He lost all his friends and did not seem to want them. One day, when he had grown to be an old man, he thought of the days when he was poor and these seemed to him now his best days. The story tells how he got back his heart of flesh again, instead of the heart of stone, and though he became poor once more, he was happier than he had ever been while he was rich. The fairy story has this lesson for us, that the surest way to be happy is to have a kind and loving heart that prompts us to give to those who need help.

*The grace of our Lord Jesus Christ*, v. 9. Sometimes, it is said, the cod fishermen on the banks of Newfoundland became so numbed and dazed by the cold that they are no longer able to keep at work. When body and brain are thus disabled, they turn away from the freezing North and sail southwards, to where the breezes blow more softly and the sun sends down its warmth more generously. After a few days in the genial southern waters, their nerve and courage come back, and they are ready to return to the northern fishing banks. Like those fishermen, in the chill atmosphere of the selfish world about us, our hearts often become cold, and our generous impulses grow numbed and powerless. But there is for us, too, a remedy that never fails. It is to get into the blessed sunshine of the grace that streams, in never-failing

Source and Stream

Sail Southwards!

The Man with the Stone Heart

abundance and power, from the Lord Jesus Christ. When we open up our hearts to the rays of His love and kindness, however cold and hard these hearts may be, a new energy will enter into every loving desire and purpose, and we shall be eager to make sacrifices for others, constrained by the infinite sacrifice which He has made for us.

*That there may be equality*, v. 14. There is an old legend of two saints, Cassianus and Nicholas. Cassianus enters heaven and the

Lord says to him, "What hast The Two Saints thou seen on earth, Cassianus?"

"I saw", he answered, "a farmer floundering with his wagon in the marsh." "Didst thou help him?" "No!" "Why not?" "I was coming before Thee", said Cassianus, "and I was afraid of soiling my white robes." Then comes Nicholas, all covered with mud and mire. "Why so stained and soiled, Nicholas?" asked the Lord. "I saw a farmer with his wagon floundering in the marsh", answered Nicholas, "and I put my shoulder

to the wheel and helped him out." "Blessed art thou", said the Lord, "thou didst well; thou didst better than Cassianus." We are never liker to Christ, and never more sure of His praise than when we are sharing our strength or possessions with the needy.

### Lesson Points

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

When God opens the heart the purse cannot remain closed. v. 1.

Those who themselves have suffered are the readiest to relieve the sufferings of others. v. 2.

Giving is a privilege to be sought, not an exaction to be endured. v. 3.

No gift can be pleasing to God so long as the giver withholds himself. v. 4.

Spirituality without liberality is like a body without a hand. vs. 6, 7.

A loving heart sees in every opportunity to give a sacred obligation. v. 8.

The only true pattern for Christians is Christ Himself. v. 9.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

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

Giving is a grace, a beautiful endowment of the soul, which adds immensely to the beauty of life. Is Miss Adelaide Procter right in saying, that it requires more grace to receive gratefully and lovingly than to give? A great many have written on the grace of giving, but no one has dealt with the subject in the illuminating way Paul has. Those who have succeeded best have been those who have had the deepest spiritual insight into Paul's words.

It is a collection for the poor saints at Jerusalem that Paul is asking the church at Corinth to make.

1. He begins by referring to what the churches of Macedonia had done, vs. 1-5. Although poor and persecuted they were rich in this grace. 'They gave far more than Paul expected them to give. Have the churches of Macedonia many successors to-day?

Are many people giving more than is expected of them? The Macedonians gave without any solicitation on the part of Paul. There was no need of sending a prince of beggars amongst them, to beg publicly and from door to door. They considered it a great privilege to give, so much so, that they prayed Paul with much entreaty to receive their gift.

Paul seemed to think that some explanation was necessary why the churches of Macedonia had acted in so unexampled a way. What is his explanation? (See Exposition.)

2. Paul's appeal to the Corinthians, vs. 6-15. After reminding them in a happy way of what other churches were doing, he tells them what he would like them to do. Note how delicately and happily he approaches them on this subject. He praises them for the progress which they had made in other Christian virtues and graces, and urges them to strive to excel also in liberality, v. 7. Situated, as it was, in a wealthy commercial city (see Geography Lesson), the Corinthian church was able to do a great deal more than the poorer churches of Macedonia. He does not make any demand upon them (v. 8), but



merely gives them an opportunity of showing how much real Christianity is in them. The Macedonians had done well, and the Corinthians ought to be stimulated by so splendid an example; but Paul is not satisfied to rest his case there. His most powerful appeal is his reference to what Christ had done, v. 9. We may not care much about what others are doing, but what Christ has done appeals to every heart that is capable of being reached.

The Corinthians had been some months taking up this collection. It is slow work in some churches. Paul thinks that it is high time for them to be done with it. He reminds them that God will give them credit for what they have it in their hearts to give. A large subscription out of a niggardly heart will not count for much in God's Book of Remembrance, whatever it counts for in this world. A small subscription out of slim means and a loving heart will make a great show.

If to-day's Lesson is properly learned by heart, if all who are studying it allow it to get hold of them, our church will close the financial year with all our mission funds free of debt, and money enough to meet additional requirements.

### For Teachers of the Boys and Girls

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

Begin with a little talk about the collection which Paul was gathering for the poor Christians at Jerusalem. Explain that these Jerusalem Christians needed help for the following, amongst other reasons: (1) They belonged chiefly to the poorer classes; (2) It was difficult for them to get work owing to the opposition of the Jews to them as Christians; (3) The lack of commerce and manufactures in Jerusalem made work less plentiful than in other places; (4) At this time the city was in a very disturbed and unsettled condition. With this introduction, the conversation may centre round the following points:

1. What the Macedonian churches had done, vs. 1-5. Recall the places in which these churches were situated.—Philippi, Thessalonica, Berea. Note that Paul traces their gifts to others back to God's gift to them.

It was His grace (see Exposition) that made them able and willing to give. Bring out the features of the Macedonian giving. It was (v. 2) in spite of persecution (see Exposition) and poverty, which many would have made an excuse for not giving at all, and it was joyful,—they were glad to be able to give. They gave (v. 3) as much as they could, they pleaded (v. 4) with Paul to permit them to take part in helping the Jerusalem Christians. Best of all (v. 5), they gave themselves, as well as their money, to God and His service. In this special missionary Lesson, direct attention to the example set us by the Macedonians in our giving to missions.

2. What the Corinthian church should do, vs. 6, 7. Recall the situation of this church in a wealthy commercial centre as a reason why it should give more largely than the poorer churches of Macedonia. Have a little chat, too, about the virtues and graces for which Paul praised the Corinthian Christians. If they excelled in these, they should seek to excel also in liberality.

3. Why Christians should give, v. 9. Make this the very heart of the Lesson, teaching it somewhat as follows. Here at Jerusalem were the poor Christians,—in actual want, perhaps, of the very necessities of life. And here at Corinth were their brethren who were living in wealth and comfort. Why should the better-off people give to relieve the worse-off, away beyond the eastern end of the Mediterranean. Paul answers this question by pointing to what Christ did. Read v. 9 again, and then read also, as the best explanation of it, Phil. 2: 6-8. He was "rich" before He came into the world, when He was "in the form of God" and "equal with God". He "became poor", when He left His throne in glory, to come to earth, making Himself there "of no reputation", appearing in "the form of a servant", and "in the likeness of men". He went down into the very depths of poverty, when "He humbled Himself and became obedient unto death, even the death of the cross". And all this He did, Paul says to the Corinthians, for "your sakes". They were "rich" in blessings for this life and the next because He became poor.

Apply all this to ourselves. Away beyond the sea are the millions of heathen who do

not know of God or Jesus, and who are destitute of all gospel blessings. Here are we with blessings more than can be counted. Why should we give our money and labors and prayers to send missionaries to foreign

lands. Because Christ became poor to make us rich.

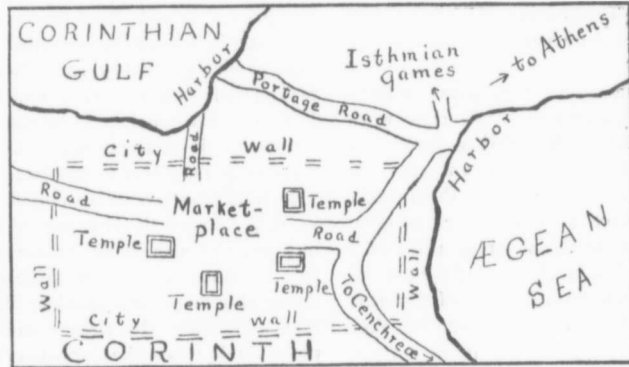
4. How Christians should give, vs. 10-15. If there is time, run over the three laws of Christian giving here laid down (see Exposition).

### THE GEOGRAPHY LESSON

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

"It was customary in ancient times to haul ships across the low and narrow Isthmus by a made route, called Diolkos, between the western and the eastern sea.

Owing to the dread entertained by ancient sailors for the voyage round the southern capes of the Peloponnesus (especially Malea), as well as to the saving of time effected on the voyage from Italy to the Asian coast by the Corinthian route, many smaller ships were thus carried bodily across the Isthmus; though the larger ships (such as that in which St. Paul sailed, Acts 27:6, 37) could never have been treated in that way. Many



travelers along the great route from Italy to the East came to Lechæum in one ship, and sailed east in another from Cenchreæ, while the merchandise of large

ships must have been transhipped; and thus Corinth was thronged with travelers. Under Nero an attempt was made about A. D. 66-67 to cut a ship-canal across the Isthmus (after several earlier schemes had been frustrated as an impious interference with the divine will); and traces of the works were observable before the present ship-canal was made."—Hastings. Corinth's situation made it the leading commercial city of Greece.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY, QUARTERLIES and LEAFLETS. The scholars should be encouraged to use these as a guide in their study of the Lesson.]

1. For whom did Paul, during his Missionary Journeys, gather a collection? Where had he formerly written to the Corinthian church about this collection?
2. Whose liberality did Paul make known to the Corinthians? To what did he trace this back?
3. What in the circumstances of the Macedonian churches made their liberality all

the more remarkable?

4. How did they show the earnestness of their desire to give? What did they give to God's service besides money?

5. In what gifts did the Corinthians excel? What other gift would Paul have them cultivate?

6. Whom did Paul hold up as the great Example of generosity?

7. When had Christ been "rich"? How did He become "poor"? What was the purpose of this sacrifice?

8. Point out the difference between true Christian giving and a tax.

9. What should be the measure of our giving to Christ's cause?

10. Explain the principle of "equality" as to giving which Paul laid down

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. How can the heathen pray to God, unless a missionary is sent to tell about Him? Paul asks this question. Find where.

2. Jesus once said, "Give, and it shall be given unto you." Find the passage.

ANSWERS, LESSON IX.—(1) Rom. 15 : 3.  
(2) Matt. 18 : 6 (Rev. Ver.).

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. God's gifts to us : what are they? Our gifts to God : what should they be?

2. Should we give a tenth?

### Prove from Scripture

That giving should be systematic.

### The Catechism

Ques. 37. *The death of believers.* Note first, there is a part of us which does not die. The soul lives forever. The resurrection of Christ has made this certain. Two things are said of the souls of believers at death. They are "made perfect in holiness". They are not as holy as they can be, but holiness ceases to be a struggle. Unholiness is no longer possible. The second thing is that they "do immediately pass into glory". These words are directed against the doctrine of purgatory, which teaches that the souls of almost all believers are unfit to enter

heaven at death, but must be further purified by suffering. The bodies of believers are under the care of Christ. They "rest in their graves" until He comes, as He will, to call them forth.

### The Question on Missions

By Rev. William Gauld, B.A., Tamsui, North Formosa

Ques. 10. It is quite true that among Formosa Christians there are lives so bad, that they are very disappointing. But there are others, that seem growing in Christlikeness from year to year, and these are very cheering and encouraging. The desire for a pure, Christlike life in the North Formosa church came very much to the front at this year's spring meeting of our North Formosa Presbytery. The Presbytery passed certain regulations for the surer guidance of Christians, against opium smoking among the members of the church, against polygamy, against giving away baby girls, especially into heathen homes, against the many superstitious rites connected with births, marriages, deaths, burials, etc., etc., The native pastors and elders in Presbytery took a prominent, intelligent part in the discussions, and displayed a great deal of moral earnestness on behalf of the pure, the true, the holy in the church. Everybody was in favor of truth and purity.

### FOR TEACHERS OF THE LITTLE ONES

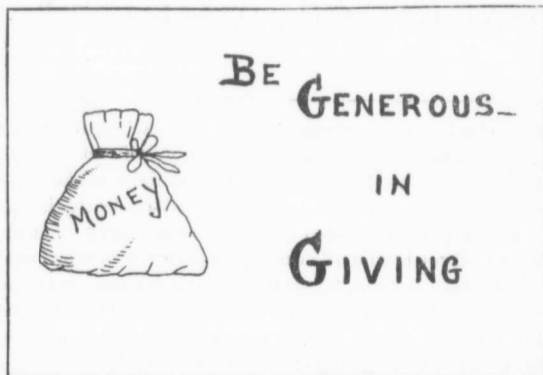
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—Paul teaching how and why to give.

*Introduction*—This Lesson, coming, as it does, in the Christmas month, when everybody, little

and big, is thinking of giving and receiving Christmas presents, brings a fine opportunity to impress the beautiful lesson of unselfish giving, of giving to the needy ones, of giving ourselves to Jesus, of giving the knowledge of Jesus to others.

*Review*—Paul is now an old man. He is a prisoner in Rome, you remember. Last Sunday, we heard some words of a letter he wrote to the Christians in Rome before he was taken there as a prisoner. To-day, we are going to hear a part of a letter Paul



wrote to the Corinthians. In both of these letters Paul is telling the followers of Jesus that they must be unselfish. Last Sunday, Paul told Christians some things which, for the sake of others, they are not to do (recall, the main points of last Lesson).

*Unselfish Giving*—To-day, Paul tells them of something they are to do for the sake of others. Print, GIVE. Draw a purse (or show one) with some money in it. Of what is money made? Of what use is it? There are two ways of spending money—On others; On ourselves. Let us see which is the better way.

*Lesson*—Tell the Lesson story about Paul's collections for the poorer Christians at Jerusalem (see Exposition). Titus is sent to Corinth to collect money. Paul tells of the Christians in Macedonia. Although they were very poor people, they willingly and cheerfully gave all they could afford, and not only gave money to help the poor, but gave their own lives to the Lord Jesus, helping His servant Paul in the great work of preaching the blessed gospel.

*Showing our Love to God*, v. 8. What should be our reason for giving to help others? Who became poor for our sakes? How should we give (v. 9)? Can we all give

the same amount of money (v. 12)?

Mary and Willie made up their minds that they would give a tenth of all their money to God. So every ten cents they earned (mention ways of earning), they carefully counted and put aside one cent for God. This was put into their mite box for missions, and they were surprised and delighted at their earnings. They never earned so much before, for God says He will bless and help those who give in this way for His work. (Teachers will think of some special line of missionary effort to be impressed upon the hearts of the children so as to draw forth their interest and help.)

*Verse*—All repeat :

“Far out in heathen lands

Many children live ;

Stretch out your helping hands,

Give, freely give.

No Sunday School is there,

With its Bible, songs and prayer ;

That they your light may share,

Give, freely give.”

*A Christmas Thought*—What am I going to do for poor people this Christmas? What am I going to do for Jesus?

*Something to Think About*—I should be generous in giving.

#### FROM THE PLATFORM

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

“GRACE	“THIS	“GRACE
OF GOD”	GRACE”	OF . . CHRIST”

Have the scholars open their Bibles and find a word commencing with “G”, which occurs four times in the Lesson (in Rev. Ver. five times). With a little help you will get the word “GRACE” (Print three times on the blackboard, as above). Ask whose grace is spoken of in v. 1, and print the answer, “OF GOD”. Question until you are sure that all see clearly that the “grace of God” is just God Himself giving us every needed blessing and strength. Turning to vs. 6 (Rev. Ver.), 7, get the scholars to tell you in whom “THIS” grace (Print) was to be found. They will readily answer, in the Corinthians. Impress the duty of practising the “grace” of giving, so that it will be easy and joyful. V. 9 speaks of the grace “OF . . CHRIST” (Print). The scholars will tell you how He showed this grace. Speak very lovingly and tenderly of His wonderful sacrifice, as the highest motive for our giving and all other service



## Lesson XI.

## PAUL'S LAST WORDS

December 12, 1909

2 Timothy 4 : 1-8, 16-18. Commit to memory vs. 6-8. Study 2 Timothy 4 : 1-18.

GOLDEN TEXT—For to me to live is Christ, and to die is gain.—Phillipians 1 : 21.

1 I charge thee<sup>1</sup> therefore before God, and<sup>2</sup> the Lord Je'sus Christ, who shall judge the quick and the dead<sup>3</sup> at his appearing and his kingdom ;

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and<sup>4</sup> doctrine.

3 For the time will come when they will not endure<sup>5</sup> sound doctrine ; but<sup>6</sup> after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And<sup>7</sup> they shall turn away their ears from the truth, and<sup>8</sup> shall be turned unto fables.

5 But<sup>9</sup> watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am<sup>12</sup> now ready to be offered, and the time of my departure is<sup>13</sup> at hand.

7 I have fought<sup>14</sup> a good fight, I have finished<sup>14</sup> my

**Revised Version**—<sup>1</sup> in the sight of God ; <sup>2</sup> of Christ Jesus ; <sup>3</sup> and by his ; <sup>4</sup> teaching ; <sup>5</sup> the ; <sup>6</sup> having itching ears, will heap to themselves teachers after their own lusts ; <sup>7</sup> will turn ; <sup>8</sup> turn aside ; <sup>9</sup> be thou sober ; <sup>10</sup> suffer hardship ; <sup>11</sup> fulfil thy ; <sup>12</sup> already being offered ; <sup>13</sup> come ; <sup>14</sup> the ; <sup>15</sup> to ; <sup>16</sup> have loved ; <sup>17</sup> defence no one took my part ; <sup>18</sup> Omit men ; <sup>19</sup> may it not ; <sup>20</sup> account ; <sup>21</sup> But the ; <sup>22</sup> by ; <sup>23</sup> through me the message ; <sup>24</sup> proclaimed ; <sup>25</sup> Omit And ; <sup>26</sup> will ; <sup>27</sup> save ; <sup>28</sup> the.

## LESSON PLAN

I. Conflict, 1-5.

II. Conquest, 6, 7.

III. Crown, 8, 16-18.

## DAILY READINGS

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

M.—Paul's last words, 2 Tim. 4 : 1-18. T.—Enduring suffering, 2 Tim. 2 : 1-13. W.—Moses' last words, Deut. 31 : 1-13. Th.—Joshua's exhortation, Josh. 23 : 1-14. F.—Warning against mockers, Jude 17-25. S.—Pressing onward, Phil. 3 : 13-21. S.—The white robe, Rev. 7 : 9-17.

**Shorter Catechism**—Ques. 38. *What benefits do believers receive from Christ at the resurrection ?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted

course, I have kept the faith :

8 Henceforth there is laid up for me<sup>14</sup> a crown of righteousness, which the Lord, the righteous judge, shall give<sup>15</sup> me at that day : and not to me only, but unto all them also that<sup>16</sup> love his appearing.

16 At my first<sup>17</sup> answer no man stood with me, but all<sup>18</sup> men forsook me : <sup>19</sup> I pray God that it may not be laid to their<sup>20</sup> charge.

17<sup>21</sup> Notwithstanding the Lord stood<sup>22</sup> with me, and strengthened me ; that<sup>23</sup> by me the preaching might be fully<sup>24</sup> known, and that all the Gen'tiles might hear : and I was delivered out of the mouth of the lion.

18<sup>25</sup> And the Lord<sup>26</sup> shall deliver me from every evil work, and will<sup>27</sup> preserve me unto his heavenly kingdom : to whom be<sup>28</sup> glory for ever and ever. Amen.

in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

**The Question on Missions**—11. Do Formosa children learn to love Jesus ? Amongst our native pastors, evangelists and students, there are those who were born and brought up in Christian homes, and who never burned an incense stick before an idol. From their earliest recollection they have always believed in Jesus as their Redeemer.

**Lesson Hymns**—Book of Praise, 439 (Supplemental Lesson) ; 67 ; 338 ; 49 (Ps. Sel.) ; 342 (from PRIMARY QUARTERLY) ; 320.

**Special Scripture Reading**—1 Pet. 1 : 1-9. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 184, Massacre of Christians in Rome. For Question on Missions, F. 17, A group of girl pupils attending the Girls' School of the Formosa Mission.

## EXPOSITION

**Lesson Setting**—Tradition says that Paul was acquitted at the first imprisonment of two years described in Acts 28, and visited Spain (Rom. 15 : 28) and other places. He was again arrested, and, after a second imprisonment at Rome, suffered martyrdom about A. D. 68. The Second Epistle to Timothy and the Epistle to Titus were written from Rome during the second imprisonment. These Epistles are filled with advice concerning the way the young ministers, Timothy and Titus, should conduct the affairs of their congregations. Hence, along with Timothy, they are called the Pastoral Epistles.

## I. Conflict, 1-5.

V. 1. *I charge thee.* Paul, now an aged servant of Christ, presses home upon his young comrade, Timothy, his solemn responsibility as a minister of the gospel. Timothy was at this time in charge of the church at Ephesus. *In the sight of God* (Rev.

Ver.) ; to whom he must give account as a servant to his master. *The Lord Jesus Christ* ; who is at God's right hand (Heb. 1 : 3), sharing equally in His power and glory (S. Catechism, Ques. 6). *Who shall judge.* In His decisions there will be perfect love and also perfect justice. *The quick* ; those now alive. *The dead* ; those who have fallen asleep (1 Thess. 4 : 15), and who will rise to appear before God, Rev. 20 : 12, 13. *By his appearing* (Rev. Ver.) ; the second coming of our Lord, 1 Thess. 4 : 16, 17. *His kingdom.* When He appears the kingdom shall be complete, and all believers shall reign with Him forever (see Matt. 25 : 31-34).

V. 2. *Preach the word* ; proclaim the divine message of the gospel, Gal. 6 : 6. *Be instant* ; keep steadily pressing on in the work of preaching. *In season, out of season.* There are no seasons in Christian work. All time is for sowing and reaping. No opportunity must be lost. *Reprove* ; blame everything

that is blameworthy, but only with a view to putting it right. *Rebuke*; a stronger word in the Greek than "reprove",—"blame with a decided manifestation of dislike". *Exhort*; show people the right way as well as blame them for walking in the wrong way. *With all longsuffering*; that is, patience, always greatly needed, because the success of workers for Christ often comes slowly and after long waiting. *Teaching* (Rev. Ver.); sowing the good seed as well as destroying the weeds.

Vs. 3-5. *Not endure sound doctrine*; or "healthful teaching", instruction that will further spiritual strength and growth. *But, having itching ears* (Rev. Ver.); referring to the hearers, who wish to be tickled with novelty, eloquence, or wit, instead of desiring the health-giving gospel. *Heap to themselves teachers*; seek, and find plenty of those who will encourage them in following "their own lusts". *Turn away from the truth*; rejecting, in their folly, the warnings meant to save them. They wish only to be excited and amused. *Unto fables*; vain, idle stories, anecdotes. *Watch thou*; Rev. Ver., "be thou sober"; keep awake and alert, on guard against evil, like a faithful sentinel. *Evangelist*; one who preaches the evangel or gospel. *Make full proof*, etc.; perform fully all the work belonging to the office of a minister.

## II. Conquest, 6, 7.

Vs. 6, 7. *Ready to be offered* (Rev. Ver., "already being offered"). I am being poured out as a drink offering. The reference is to the drink offering of wine which among the Jews frequently accompanied sacrifices (see Num. 15 : 5 ; 28 : 7). (Compare Phil. 2 : 17.) *Departure*. See Phil. 1 : 23. The figure is taken from a ship going out to sea, loosing the cables and weighing the anchor. So Paul looks out across the narrow sea of death to the blissful port of heaven. *Fought a good fight*. Compare 1 Tim. 6 : 12. The image may be from the Greek games, and if so, it refers to the mimic contest of war between combatants. *Finished my course*; the foot race which was a leading feature in the games. *Kept the faith*; the faith in the Son of God by which He had been saved, and by which he had lived (see Gal. 2 : 20). The teaching which had meant so much for himself, he

had kept, as a sacred "deposit" (1 Tim. 6 : 20, Rev. Ver., Margin) to be handed on to others.

## III. Crown, 8, 16-18.

V. 8. *The crown of righteousness* (Rev. Ver.); either the crown that consists in the possession of righteousness like the "crown of life" (James 1 : 12 ; Rev. 2 : 10), or, more probably, the crown with which righteousness is rewarded, which marks its recipient as righteous in God's sight. *The righteous judge*; so different from the unrighteous Roman Emperor before whom Paul was so soon to stand. *That day*; the day of judgment. *All that love his appearing*; all who look forward to the appearing of Christ. If we long for Christ's return, we shall receive the crown. Thus Paul, though standing on the verge of death, sees victory awaiting him, the object of his life is gained, and he rejoices to think of all those who, along with himself, and so many of them through his efforts, will receive the great reward.

Vs. 9-15. Paul requests Timothy to come at once to see him ere it is too late, and he tells him of the lonely condition of his prison life.

Vs. 16-18. *At my first answer*; the preliminary investigation before the Emperor or his representative through which Paul had already passed. *No one took my part* (Rev. Ver.). There was no one to speak for Paul as his advocate. *All forsook me*; as the disciples forsook their Master, Mark 14 : 50. *Not be laid to their charge*. Compare Stephen's prayer for his enemies (Acts 7 : 60), of whom Paul had been one. *The Lord (Christ) stood with me*. He did not fail when all others failed. *Strengthened*; according to the promise of 2 Cor. 12 : 9. *Preaching fully known*. All present at Paul's trial would hear the gospel, and what happened in Rome would become known throughout all the world. *I was delivered*. At the "first answer" Paul was not condemned, but the decision was postponed. *The lion*. The meaning may be that he escaped being thrown to the lions of the Roman amphitheatre, the awful form of martyrdom which many early Christians suffered. *Unto his heavenly kingdom*. Paul is confident of God's help. Through death he will pass out of the power of his foes and enter the

kingdom. The apostle was at last beheaded at Rome between A. D. 66 and A. D. 68.

### Light from the East

**Books**—Were rolls of written matter usually on papyrus. The pith of this plant was cut into thin strips and laid side by side to form a sheet. Another layer of strips was laid in the same manner crosswise upon the first, the whole was moistened by a kind of glue, pressed into a sheet and dried in the sun. The ends of these sheets were then pasted together to form a roll long enough for a book. The sheet was from nine to ten inches wide, and the writing was on one side, in columns three or four inches broad across the sheet. There was a roller at each end,

and as the columns were read, the sheet was unwound from the roller one and rolled up on the other.

**PARCHMENTS**—Leather was early used in Egypt for writing important documents, and the Persians used it for royal decrees. The Talmud requires all copies of the Law to be written on tanned skins, and in roll form, and this regulation is still in force for the volumes used in the synagogues. Parchment was first made in the city of Pergamum (hence its name), when the export of papyrus was forbidden by the Egyptian king. It is not tanned, but dressed with pumice stone and chalk. The skins of calves, sheep, asses and swine were used, and specially fine parchment from antelopes' skins was called vellum.

### APPLICATION

*I charge thee in the sight of God, and of Christ Jesus* (Rev. Ver.), v. 1. Away down in the deepest and darkest depths of the ocean there are creatures with eyes of extraordinary size. They possess, too, the power of manufacturing their own light. The very darkness has given to them eyes far more splendid than those of their relatives who live in the shallower waters. So the true servants of God, living amidst the darkness of the sin and ignorance that fill the world, have within them the eyes and the light by which they see God and their Saviour Jesus Christ. It is because God and Christ are so real to them, that they have strength and courage for their work, and are kept faithful and true.

*His appearing and his kingdom*, v. 1. Sometimes a traveler on a plain sees, far in advance of him, a high church steeple. Descending the hill, he loses sight of the steeple, but when he has ascended the next elevation, it again appears as if it had suddenly grown out of the ground. And so it goes on, the traveler now loses the steeple and now finds it again. But, if he travels steadily on, he will, at last, reach it. In like manner do we, in some hour of quiet meditation, get a joyful glimpse of the heaven to which we are traveling, and again, when the business and temptations of life rise up before us, we lose sight of the goal. But heaven is there all the while, and, if we

trust ourselves to God's good guiding and walk steadily on in His ways, we shall surely, at last, reach its blissful heights.

*Instant in season, out of season*, v. 2. Quaint old Thomas Fuller tells us that once, coming hastily into a room, he almost threw down a crystal hour glass. He feared at first that he had broken it, and was therefore filled with grief. Then he reflected on how much precious time he had cast away without any regret whatever. Yet the hour glass was but crystal, and every hour a pearl. The one had only been in danger of breaking, the other had been lost outright; the glass had been thrown down by accident, the waste of time had been wilful. A better hour glass might be bought; but time lost once was lost forever. Then he prayed for an hour glass, not beside him but in him,—an hour glass to teach him to number his days, to turn him that he might apply his heart to wisdom.

*All forsook me. . . But the Lord stood by me*, (Rev. Ver.) vs. 16, 17. Two English soldiers, in the South African war of 1899-1902, were toiling through the night, on one of Lord Roberts' great strategic marches. "What is the use of it?" said one of the two, well-nigh worn out, stumbling on in the twilight over the rough and endless plain. "Never mind", said the other, "Roberts knows." That was faith. The man knew, by experience, the

Make Their Own Light

traordinary size. They possess, too, the power of manufacturing their own light. The very darkness has given to them eyes far more splendid than those of their relatives who live in the shallower waters. So the true servants of God, living amidst the darkness of the sin and ignorance that fill the world, have within them the eyes and the light by which they see God and their Saviour Jesus Christ. It is because God and Christ are so real to them, that they have strength and courage for their work, and are kept faithful and true.

The Traveler and the Steeple

Descending the hill, he loses sight of the steeple, but when he has ascended the next elevation, it again appears as if it had suddenly grown out of the ground. And so it goes on, the traveler now loses the steeple and now finds it again. But, if he travels steadily on, he will, at last, reach it. In like manner do we, in some hour of quiet meditation, get a joyful glimpse of the heaven to which we are traveling, and again, when the business and temptations of life rise up before us, we lose sight of the goal. But heaven is there all the while, and, if we

The Best Hour Glass

He feared at first that he had broken it, and was therefore filled with grief. Then he reflected on how much precious time he had cast away without any regret whatever. Yet the hour glass was but crystal, and every hour a pearl. The one had only been in danger of breaking, the other had been lost outright; the glass had been thrown down by accident, the waste of time had been wilful. A better hour glass might be bought; but time lost once was lost forever. Then he prayed for an hour glass, not beside him but in him,—an hour glass to teach him to number his days, to turn him that he might apply his heart to wisdom.

"Roberts Knows"

were toiling through the night, on one of Lord Roberts' great strategic marches. "What is the use of it?" said one of the two, well-nigh worn out, stumbling on in the twilight over the rough and endless plain. "Never mind", said the other, "Roberts knows." That was faith. The man knew, by experience, the

ability and power of his chief His faith found its firm foothold in that experience, and from that solid standing ground, it reached boldly out into the unknown, and trusted the chief's hidden plan without a tremor of doubt. By a thousand proofs, we know our blessed Lord's love and power and faithfulness. Taking our stand squarely on these, we can trust Him when He bids us go into unknown ways.

*And strengthened me, v. 17.* In July 1885, Bishop James Hannington set out from Frere Town, to make his way through the Masai country to Lake Victoria Nyanza. Every morning throughout his toilsome, dangerous journey he greeted the sunrise by reading or repeating Ps. 121, beginning, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord." Marching to almost certain death, taken prisoner and shut up in a loathsome dungeon, surrounded by noisy drunken guards, consumed with fever, delirious sometimes with pain, devoured by vermin, listening to a hyena howling near, smelling a sick man, his heroic soul never gave way, stayed as it was on the solid rock of God's unchanging promise.

*The Lord shall deliver me, v. 18.* Bishop Moule once stood before a congregation of work people in a mining village in England, just after a shocking disaster underground, which had desolated a score of homes. It was difficult to know how to quiet and comfort the hearts of that host of listeners. The bishop had a book-marker, on which a hand most dear to him, but long before buried, had worked in blue silk a text on a pierced card. The "wrong" side was apparently nothing

but a tangle of meaningless confusion. The right side showed, in faultless lettering the beautiful and wonderful words, "God is Love." This card the good bishop held up before the gaze of that sorrowing multitude. He could have done nothing better. And no words can bring us sweeter comfort, when troubles throng about us. Since God loves us,—and He has proved His love by giving to us His only begotten Son, then however great and many our troubles may be, He will surely deliver us from them, and we can wait His time in perfect trust.

### Lesson Points

The praise of his leader is the true soldier's highest reward. v. 1.

In the Christian conflict we must persevere if we would prevail. v. 2.

When people want to sin, they are deaf to teaching that condemns their sin. v. 3.

Sailors who will not heed warnings are in the greatest danger of shipwreck. v. 4.

Hardships bravely endured are rungs in the ladder by which the highest manhood is reached. v. 5.

Beyond the narrow sea of death are the green fields of heaven. v. 6.

It is only the path of obedience to Christ that leads to the goal of perfect confidence in Him. v. 7.

Unless we are longing for Christ's return, we may well question whether we are fit to meet Him. v. 8.

Readiness to forgive others is the surest proof that we ourselves have been forgiven of God. v. 16.

God overrules the persecution of His servants for the furtherance of His work. v. 17.

A martyr's death is a summons to a martyr's crown. v. 18.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

These Last Words of Paul are very precious to us. Talk about last words, the last words of Jesus, the last words of great men and

women, the last words of dear friends. What a blessed thing it is to end life with such words as these on our lips. It takes a good many years of earnest Christian living to be able to die like this.

1. Paul's Last Words of Advice to Timothy, v. 1-5. It is with a vision of the judgment in his heart that he gives this charge. He



wants to leave some vision of this kind in the heart of Timothy. Some thought of this kind makes life a serious business for us all.

Paul outlines Timothy's work in a most memorable way, and indicates the spirit in which he is to do it. These words should form part of the daily meditation of every minister and other Christian worker, and the ideal here pictured should live in every heart.

Paul forewarns Timothy of some of the difficulties he is to meet with,—the kind of people he will have to deal with, people with impure hearts and itching ears, who will prefer almost anything to the gospel. The man who can convert the most sacred things in the Bible into myths and fables will be the man for them.

II. Paul's Last Words about His own Personal Experience, vs. 6-8. He was ready to die. It is one thing to be ready to die, and another thing to be ready to die the kind of death which Paul knew awaited him in the days of Nero, that monster of cruelty and crime. Note the thought suggested by the nautical word "departure" (see Exposition). He thought of death as a voyage into eternity. He knew that there would be some "moaning of the bar" when he put out to sea.

The kind of life Paul had lived made it easy for him to die, v. 7. What a comfort at last to look back upon life in this way and feel that we have lived to some good and useful purpose. If we live well we shall die well.

The future for Paul was so bright that he could face the lions or the axe and block without fear, v. 8.

III. Paul's Last Words of Regret, vs. 16-18. He has been often disappointed in his friends, and has not said much about it; but his soul is now peculiarly sensitive. Note that this period of Paul's life is shrouded in mystery. We know that he is a prisoner at Rome, and that he has already stood a trial, and that he had been delivered out of the mouth of the lion. We know that so great a fear had taken possession of the Christians of Rome, that no one dared to show his face at that trial; but that is all we know, except that the Lord stood by him and strengthened him. That is enough, although we are sorry not to know how the end came. We know that the end was heaven and the crown of right-

eousness; and that is all that we need to know.

### For Teachers of the Boys and Girls

Take a few moments to place the Lesson in its setting. The Epistle,—the last of Paul's writings that have come down to us; the writer,—a prisoner for the second time at Rome (see Exposition) and soon to suffer a martyr's death; the recipient,—Timothy, a young minister at Ephesus. That is the background of "Paul's Last Words". Have the scholars write down, as the teaching proceeds, on pads or slips of paper provided the following heads:

1. *Words of Counsel*, vs. 1-5. The scholars will tell you to whom these were spoken. Recall all possible information about this young minister, (see Acts 16: 1-3; 2 Tim. 1: 5; 3: 15; 1 Tim. 1: 2; 2 Tim. 1: 2). He was now, as we have seen, a minister at Ephesus. Bring out by questioning some of the qualities he was to show in his work, such as faithfulness as one who was to appear before Jesus Christ as his judge (v. 1); diligence ("instant in season, out of season" (v. 2); courage in rebuking evil and patience in teaching the right way (v. 2, see Exposition); watchfulness and endurance (v. 5). Direct the conversation so as to show that the same qualities are required in us.

2. *Words of Retrospect*, vs. 6, 7. See Exposition for the references to the Greek games. Tell of one of our own church's oldest and most honored ministers, who, on his death-bed, said to a younger minister who was telling him how much he had helped him, "I have tried to do my duty." That is what Paul had done, and only those who try to do their duty, will enjoy a satisfaction like his at life's close. Emphasize this point. Turn to good account the use of the sailors' word translated "departure" in v. 6 (see Exposition).

*Words of Anticipation*, v. 8. Recall how the successful contestants in the Greek games were rewarded by having a garland of pine foliage placed upon their brows. So Paul looked forward to a "crown" which should mark him as righteous in God's sight. Do not miss the contrast between the "righteous Judge" and the unrighteous Roman

Emperor (see Exposition), and make it clear that all other faithful followers of Jesus, as well as the great apostle, will receive this enduring crown.

*Words of Confidence*, vs. 16-18. Bring out the darkness of Paul's surroundings,—deserted by his friends, barely escaped, perhaps, from being thrown to the lions in the Roman

amphitheatre, not knowing when he would be dragged forth to martyrdom. And over against all this, set the ringing words, "The Lord stood with me"; "The Lord shall deliver me". Urge every scholar to take Paul's Lord as his Lord, and then Paul's confidence will be his when the hour of death comes, as come it must to all.

### THE GEOGRAPHY LESSON



About B. C. 6, in the reign of the Emperor Augustus, an effort was made by the Romans to tame and regulate the wild mountain tribes on the southern frontier of the Province of Galatia in Asia Minor. For this purpose a system of military roads was constructed and garrison cities were founded. Amongst these cities were Antioch and Lystra. Lystra, the home of Timothy, was about 18 miles southwest of Iconium, and was situated in a vale at the northern extremity of the hills fringing the great plain of Lycaonia. "A stream, which flows eastward between gentle hills through the smiling vale, about a mile in breadth, loses itself after some miles in the great plain. "Hardly any remains of the old city are now visible above ground. There is an Ayasma, as the Turks call a fountain held sacred by Christians, in the low ground south of the hill" on which the city stood. Derbe, a small town some 20 miles southeast of Lystra, was the frontier town of the Roman province of Galatia. Paul, therefore, in pursuance of his plan of preaching the gospel only in Roman territory, when he had reached this place, retraced his steps to Lystra, Antioch, Iconium and Perga.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. How long did Paul's first Roman imprisonment last? Which of his Epistles were written during the second imprisonment?
2. Name the Pastoral Epistles. Why are these so named?
3. What did Paul charge Timothy to do? In whose sight were all his actions done?
4. Who will at the last be our Judge?

When will His kingdom be complete? Who will reign with Him for ever?

5. When was Timothy to preach? How was he to deal with evil doing? Why would patience be needed?

6. What is meant by "sound doctrine"? What would some hearers desire instead of this?

7. What was the duty of an evangelist? Explain "make full proof", etc.

8. What did Paul expect soon to happen to himself? What did he say of his past life?

9. To what did he look forward? Who

besides himself would receive this crown ?

10. Describe the result of Paul's first hearing before the Emperor ? Of what was he sure ?

### Something to Look Up

1. In another letter Paul said he had a desire to depart and be with Jesus, but he also wished to stay for the sake of his friends. Where are these words ?

2. Find in Acts, the account of Paul's first recorded meeting with Timothy.

ANSWERS, Lesson X.—(1) Rom. 10: 14. (2) Luke 6 : 38.

### For Discussion

1. The qualifications of a worker for Christ.
2. Life as a race.

### Prove from Scripture

That the faithful shall be crowned.

### The Catechism

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

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

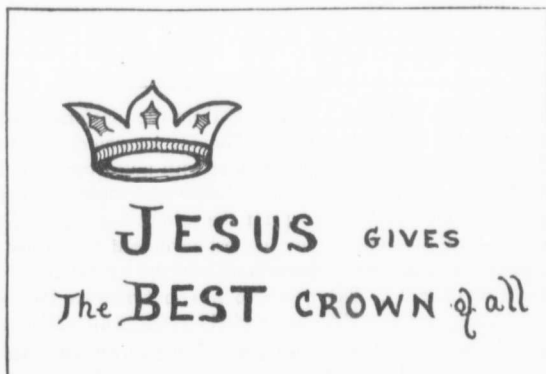
### The Question on Missions

Ques. 11. Amongst our native pastors, evangelists, students and other church members, there are quite a number who were born and brought up in Christian homes and never burned an incense stick before an idol. I have asked some of these if they knew when they were converted, if they could name the time when they first began to believe in and love Jesus ; and they have answered that they did not remember the time when they did not believe in and love Him, that from their earliest recollection they always believed in Him as their Redeemer, and loved Him ; and they spoke the truth. Now grown to be men, they manifest in their lives that they are Christ's true followers now, and they do not remember when they were born again. This is the normal result of Christian parentage, teaching and prayers. "I will pour My Spirit upon thy seed, My blessing upon thine offspring." In the church now, there are no doubt other boys and girls like these.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Paul instructing a helper.

*Introduction*—What is this in my hand ? (Show a pen.) What is it for ? Did you



ever write a letter ? We are going to hear about the very last letter that the great missionary apostle, Paul, wrote. It was written in the prison in Rome, where Paul was waiting to die. We have heard some of Paul's letters. This letter for to-day was addressed to Paul's young friend and helper Timothy. This young man was one of Paul's dearest friends. (Recall the finding of Timothy at Lystra when Paul began his Missionary Journeys.) Timothy was just the kind of helper Paul needed.

He knew and loved the Bible and was a true Christian. He traveled with Paul a great deal, helping in the Lord's work, and was a loving, faithful friend and companion to Paul.

*Lesson*—Here is Paul now, a prisoner in Rome! Most of his friends have left him. Paul knows he will soon be put to death. He is lonely, and is longing for his friend Timothy. So he writes this letter asking him to come. It is full of loving words of advice. These words are for us, as well as for Timothy, and we'll print some of the words Paul wrote. Timothy was a worker for Jesus. How many of you would like to be WORKERS FOR JESUS (Print)? Oh, yes! many hands are up. We'll print before these words, FAITHFUL, for we must be faithful workers for Jesus,—not getting tired of it, keeping at it all the time. Print:

(1) PREACH THE WORD (by means of songs, giving Sunday School papers, telling Sunday School stories to others).

(2) BE INSTANT, etc. (always looking out for chances to speak of Jesus).

(3) REPROVE, etc. (If you see a boy or girl doing wrong, if you hear wrong words spoken, reprove them gently and kindly and patiently. Do not be afraid to tell them it is wrong.)

(4) EXHORT (show the people the right way).

(5) WATCH (keep on guard like a soldier against evil).

(6) ENLURE (be willing to bear all the troubles that come to you as good soldiers for Jesus).

*Crowns of Gold*—(Outline a crown.) Who wears a crown? It is a mark of the very highest position, only worn by kings and queens. But these crowns of gold become worn and tarnished. They will not last forever.

*Crowns of Laurel*—(Outline a laurel wreath.) Tell of the Grecian games, where the winner in a race had a crown of laurel leaves placed upon his head. These crowns too fade away.

*The Crown of Righteousness*—Paul tells Timothy that he is now ready to die. The time is drawing near. Repeat his words, "I have fought a good fight", etc.

*Golden Text*—Repeat Golden Text. Paul tells of a crown that God gives to all who are good soldiers for Jesus, to all who keep on the right road and run a good race in life. This CROWN OF RIGHTEOUSNESS marks those in high position in the kingdom of God. Paul is sure he will receive this crown, for he knows he has been faithful (vs. 7, 8).

*Hymn*—Sing v. 4, Hymn 590, Book of Praise.

*To Think About*—Jesus offers me a crown.

#### FROM THE PLATFORM

# C O N F L I C T C O N Q U E S T C R O W N

The headings of the Lesson Plan suggest an outline for the talk from the platform with the scholars. Picture, first, the CONFLICT (Print) which Paul told Timothy he would have to go through, in preaching the gospel. The young minister would meet with much opposition from the evils round about him and from false teachers and their followers. Make it clear how Timothy's strength and courage would be tested. Now print the second heading, CONQUEST, and bring out, by questions what Paul says about the conquest he himself had gained. Have a little talk about the Greek games of which Paul speaks and how the Christian life resembles them. The last heading is CROWN (Print). The points to bring out here are Paul's certainty that he himself would receive this crown, and also that it will be given to all who love and serve Jesus. In a few earnest words impress the value and glory of this crown, and urge upon all to live so as to obtain it.



Lesson XII.

## REVIEW

December 19, 1909

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Ques. 30-38), and the Question on Missions for the Quarter should be revised (Ques. 12 is given below).

**GOLDEN TEXT**—I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4: 7.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Paul a prisoner—the arrest, Acts 21: 27-39 and 22: 22-29. T.—Before Felix, Acts 24: 1-22. W.—Before Festus and Agrippa, Acts 26: 19-32. Th.—The shipwreck, Acts 27: 27-44. F.—In Rome, Acts 28: 11-31. S.—Paul's story of his life, 2 Cor. 11: 21-33. S.—Paul's last words, 2 Tim. 4: 1-18.

**Prove from Scripture**—*That the Christian life is a conflict.*

**Lesson Hymns**—Book of Praise, 439 (Supplemental Lesson); 262; 251; 28 (Ps. Sel.); 593 (from PRIMARY QUARTERLY); 351. **Lantern Slides**—For Review Lesson use all the slides of the Quarter. For Question on Missions, F. 18, A Formosan Sunday School Picnic, and also all the previous slides of the Quarter.

**The Question on Missions**—12. Has the religion of Jesus benefited children in North Formosa? Yes. They have learned to believe in, and love, Jesus as their Saviour, are learning, from His life, to live nobler lives themselves, and enjoy the hope of heaven. Christian parents are learning to love and care for girls equally with boys. More and more, too, they are giving up the cruel practice of foot-binding.

## REVIEW CHART—Fourth Quarter

STUDIES IN THE ACTS AND EPISTLES	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 21: 27-39.	Paul a Prisoner—The Arrest.	Thou therefore endure hardness.—2 Tim. 2: 3.	1. An attack. 2. A rescue. 3. A speech.
II.—Acts 23: 11-24.	Paul a Prisoner—The Plot.	I will say of the Lord.—Ps. 91: 2.	1. A plot contrived. 2. A plot revealed. 3. A plot defeated.
III.—Acts 24: 10-27.	Paul a Prisoner—Before Felix.	Herein do I exercise myself.—Acts 24: 16.	1. A complete denial. 2. A straight story. 3. A cowardly judgment.
IV.—Acts 26: 19-32.	Paul a Prisoner—Before Festus and Agrippa.	I know whom I have believed.—2 Tim. 1: 12.	1. Paul the obedient. 2. Festus the ignorant. 3. Agrippa the indifferent.
V.—Acts 27: 13-26.	Paul a Prisoner—The Voyage.	Commit thy way unto the Lord.—Ps. 37: 5.	1. A fierce storm. 2. Despairing sailors. 3. A message of cheer.
VI.—Acts 27: 39 to 28: 10.	Paul a Prisoner—The Shipwreck.	The Lord redeemeth the soul.—Ps. 34: 22.	1. Delivered. 2. Welcomed. 3. Honored.
VII.—Acts 28: 11-24, 30, 31.	Paul a Prisoner—In Rome.	I am not ashamed of the gospel of Christ.—Rom. 1: 16.	1. An encouraging welcome. 2. A frank explanation. 3. An earnest ministry.
VIII.—2 Cor. 11: 22-28; 12: 1-10.	Paul's Story of his Life.	He said unto me, My grace.—2 Cor. 12: 9.	1. Paul's sufferings. 2. Paul's vision. 3. Paul's thorn.
IX.—Romans 14: 10-21.	Paul on Self-Denial—World's Temperance Lesson.	It is good neither to eat.—Rom. 14: 21.	1. Our Judge. 2. Our brother. 3. Our duty.
X.—2 Cor. 8: 1-15.	Paul on the Grace of Giving.	Remember the words.—Acts 20: 35.	1. The joy of giving. 2. The example of giving. 3. The laws of giving.
XI.—2 Tim. 4: 1-8, 16-18.	Paul's Last Words.	For me to live is Christ.—Phil. 1: 21.	1. Conflict. 2. Conquest. 3. Crown.

**The Question on Missions**—Ques. 12. There is no doubt but that believing children in North Formosa are greatly benefited by the religion of Jesus. There are those who are now grown to years of maturity and bear testimony to this. Young men have told me that, when they were born, their parents were still heathen, but became Christians before their children were grown up and led their children to worship with them, so that they too were led while still young to "remember their Creator", and that even as boys they felt the uplift of the new truth, they felt that a new light had come into their lives, which led them to desire more light, more truth. Again, the religion of Jesus is greatly benefiting the daughters of Christians in Formosa. The parents are learning that their daughters have souls, as well as their sons, and are equally the gift of God, to be loved and cared for and taught. They are also learning the cruelty of foot-binding. The number of anti-foot-binders among Christians is increasing from year to year. But the greatest benefit to boys and girls alike is the redemption from sin in Christ Jesus our Lord.

## THE QUARTERLY REVIEW

## For the Older Scholars and Bible Classes : PAUL'S LAST YEARS

The leading events of those trying years gave rise to some great scripture texts, of which we may make use in reviewing the Lessons for the Quarter. The soul of the Lessons will be found in these texts. Let the teacher repeat them, in order, and then question upon them.

I. "A citizen of no mean city", Acts 21 : 39. Who was the citizen, and how did he obtain his citizenship ? What city is referred to ? For what was it renowned ? Where was Paul when he described himself in this way ? To whom was he talking ? If Paul was proud of his citizenship in a pagan city, how much more reason have we to be proud of our citizenship in a great Christian country like ours. Where else is our citizenship ?

"Solid joys and lasting treasure

None but Zion's children know."

II. "Go thy way for this time ; when I have a convenient season, I will call for thee", Acts, 24 : 25. Who is speaking ? To whom ? What is Paul doing at Cæsarea ? How does he come to be having a private interview with the Roman governor ? What was Felix' most convenient season ? What is always the best season for doing right, for becoming a Christian ?

"The future is not and may never be ;

The present is the only time for thee."

III. "Almost thou persuadest me to be a Christian", Acts 26 : 28. Who was this man who was almost persuaded ? What had influenced him ? What is it to be almost persuaded ? What is it to be altogether a Christian ?

"Almost can not avail,

Almost is but to fail."

IV. "Whose I am, and whom I serve", Acts 27 : 23. Who is it that describes his life in this way ? Where was he at the time ? This is a beautiful description of life. These six words are packed full of meaning. We belong to God more than we do to ourselves. We cannot do what we like with ourselves, for we have been bought with a price.

"Love so amazing, so divine,

Demands my soul, my life, my all."

V. "He thanked God, and took courage", Acts 28 : 15. Who is referred to ? Where was Paul at the time ? What inspired this thankful, hopeful spirit ? Have we not some good reason every day to do as Paul did ?

"Little deeds of kindness,

Little words of love,

Make our earth an Eden

Like the heaven above."

VI. "My grace is sufficient for thee", 2 Cor. 12 : 9. What prayer was this an answer to ? How was the answer better than the one Paul was looking for ?

"My times are in Thy hands ;

My God, I wish them there."

VII. "For ye know the grace of our Lord Jesus Christ", 2 Cor. 8 : 9. Who will complete the text ? How do words like these help to make us liberal, cheerful givers ?

"Great gifts Thou broughtest me,

What have I brought to Thee ?"

VIII. "The time of my departure is at hand", 2 Tim. 4 : 6. Whose words are these ? Under what circumstances were they spoken ? What word in this quotation contains the thought developed by Tennyson in "Crossing the Bar" ? Which is the more familiar representation in literature and art, life as a voyage, or death as a voyage ?

"Jesus, Saviour, pilot me

Over life's tempestuous sea."

## THE QUARTERLY REVIEW

### For the Boys and Girls : PAUL A PRISONER

Print on the blackboard, PAUL A PRISONER, and treat this as the title of the story told in the Lessons for the Quarter. The story is in eleven chapters. As you print each chapter heading on the blackboard, have the scholars, in answer to questions such as those suggested below, give its details.

Chap. I. THE TEMPLE AND THE CASTLE. Where was this temple? For what purpose had Paul gone up to it? Of what did the Jews accuse Paul? What were they about to do to him? Where was the castle? What soldiers ran down from it to save Paul? Who did their leader think Paul was? What did Paul say of himself? Whom did he ask leave to address?

Chap. II. A NIGHT JOURNEY. Who made a plot against Paul? What did they bind themselves to do? Who made this plot known to Paul? To whom did Paul send his nephew with his story? Whither did the Roman commander send Paul? Under whose charge? Who was the Roman governor at Cæsarea?

Chap. III. ON TRIAL. Who was on trial? Who was the judge? Who were the accusers? What were the charges against the prisoner? What did Paul say in reply? For whose coming did Felix say he would delay his decision? Into whose care was Paul given? What effect on Felix had the apostle's preaching? Why did Felix not become a Christian?

Chap. IV. A ROYAL AUDIENCE. Before what king did Paul preach? What Roman governor was present? What did he say to Paul? What question did Agrippa ask of Paul? Give the king's reply. What did Paul then say?

Chap. V. A STORM AT SEA. On what sea was Paul sailing? To what city was he being taken? To what port in Crete had the ship come? For what other port on the island did it set out? Who advised against this? What wind caused a great storm? What did Paul say would happen to those on board?

Chap. VI. SHIPWRECKED. On what island were Paul and his fellow voyagers wrecked? How were they treated by the natives? Tell of Paul's miraculous escape from death. Who was the chief man of the island? What did Paul do for Publius' father? Whom besides did Paul heal? How did those who were healed show their gratitude?

Chap. VII. ROME AT LAST. At what ports did Paul's ship touch on the way from Melita to Puteoli? At what places between Puteoli and Rome did Christians from Rome meet Paul? Into whose keeping was he committed on his arrival at Rome? For whom did he send? About what did he speak to them? What was the twofold effect of his preaching? How long did he remain in Rome?

Chap. VIII. A BACKWARD GLANCE. Who at Corinth questioned Paul's right to call himself an apostle? In which Epistle did Paul reply to these? Mention some of the sufferings he had endured for Christ's sake. Tell about the vision he had seen? What does he call the affliction sent upon him? Why was it sent? Who gave him strength to endure it?

Chap. IX. SELF AND OUR BROTHER. What chapters in the Epistle to the Romans make up the Doctrinal portion? What chapters are included in the Practical portion? For whose sake, besides our own, does Paul teach we should abstain from strong drink?

Chap. X. A GREAT COLLECTION. For what poor Christians was Paul gathering a collection? What churches had given very liberally? Whom did Paul send to Corinth about the collection there? Whom did he hold up as the great Example in giving? What laws of giving did he lay down?

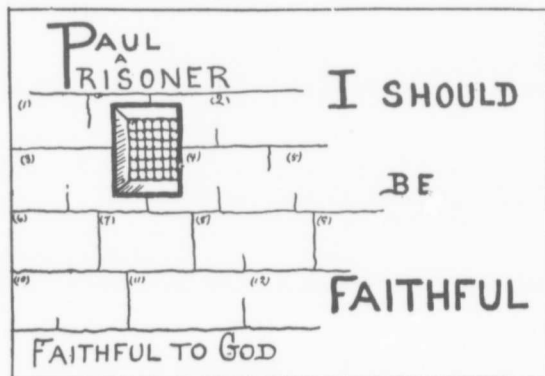
Chap. XI. FAREWELL WORDS. To whom did Paul write the last of his Epistles that has come down to us? What did he charge Timothy to do? What did Paul know was soon to happen to himself? What was he sure was laid up for him in heaven? For whom besides himself was the crown laid up? When was Paul beheaded?

## THE QUARTERLY REVIEW

## For Teachers of the Little Ones : PAUL THE MISSIONARY PRISONER

*Lesson Subject*—Paul the missionary prisoner.

*Introduction*—Draw a chain and handcuffs, also outline a prison with twelve stones marked upon the wall. Our Lesson stories have been about a very good man who was a prisoner long ago. You all know his name. Some one may print it above this prison, PAUL. Let us, on each of these twelve stones, print some words that will recall the Lesson stories.



Lesson I. PAUL'S ARREST. Where was Paul at this time? Who wanted to kill him? Why? Who rescued him from their hands? Where was he put? Lesson Thought—*I should be a good soldier for Jesus.*

Lesson II. PAUL'S ENEMIES AND FRIENDS. Who made the plot to kill Paul? Who told Paul about it? How did the chief captain prove a friend to Paul? Who cheered Paul in prison? *Jesus watches over me.*

Lesson III. PAUL BEFORE FELIX. In what city is Paul now? What did Paul say to Felix? Why was Felix afraid? *I should always do right.*

Lesson IV. PAUL BEFORE FESTUS AND KING AGRIPPA. Who was the new governor at Caesarea? How did he treat the prisoner, Paul? What king came to visit Festus? What did they each think of Paul's preaching? *I am safe in Jesus' keeping.*

Lesson V. PAUL IN A STORM AT SEA. Where was Paul going on this ship? What happened on the way? What promise did God make to Paul? *God's promises are sure.*

Lesson VI. PAUL SAFE ON SHORE. What happened to the ship? On what island were the people on it cast? Were the people of the island kind to them? What did Paul do for many of these. *God rules the sea.*

Lesson VII. PAUL IN ROME. Where did Paul live in Rome? For whom did he send? Was Paul allowed to preach? *I should never be ashamed of Jesus.*

Lesson VIII. PAUL TELLING OF HIS LIFE. To what people did Paul write the letter telling the story of his life? What were some of the things Paul had suffered for Jesus' sake? *I should be willing to suffer for Jesus' sake.*

Lesson IX. PAUL TEACHING SELF-DENIAL. To what Christians did Paul write a letter telling them not to judge one another, and to deny themselves for the sake of others? What did he say about the use of wine? *I should be self-denying.*

Lesson X. PAUL TEACHING HOW AND WHY TO GIVE. For whom did Paul collect money? Should we give to the poor? How much should we give? *I should be generous in giving.*

Lesson XI. PAUL'S LAST WORDS. What advice does Paul give to Timothy? What does he say Jesus will give to all who are faithful? *Jesus offers me a crown.*

*Something to Think About*—I should be faithful.



## Lesson XIII.

## THE BIRTH OF CHRIST

December 26, 1909

Matthew 2 : 1-12. Commit to memory vs. 11, 12.

**GOLDEN TEXT**—And thou shalt call his name Jesus: for he shall save his people from their sins.—  
Matthew 1 : 21.

1 Now when Je'sus was born in Beth'lehem of Judæ'a in the days of Her'od the king, behold,<sup>1</sup> there came wise men from the east to Jeru'salem.

2 Saying, Where is he that is born King of the Jews? for we<sup>2</sup> have seen his star in the east, and are come to worship him.

3 When Her'od the king<sup>4</sup> had heard *these things*, he was troubled, and all Jeru'salem with him.

4 And<sup>5</sup> when he had gathered all the chief priests and scribes of the people<sup>6</sup> together, he demanded of them where<sup>7</sup> Christ should be born.

5 And they said unto him, In Beth'lehem of Judæ'a: for thus it is written by the prophet.

6 And thou Beth'lehem,<sup>8</sup> in the land of Ju'da, art<sup>9</sup> not the least among the princes of<sup>10</sup> Ju'da: for out of thee shall come<sup>11</sup> a Governor, that shall rule my people Is rael.

7 Then Her'od,<sup>12</sup> when he had privily called the wise men,<sup>13</sup> enquired of them<sup>14</sup> diligently what time

**Revised Version**—<sup>1</sup>wise men from the east came; <sup>2</sup>saw; <sup>3</sup>And when; <sup>4</sup>heard it; <sup>5</sup>gathering together all; <sup>6</sup>he inquired; <sup>7</sup>the; <sup>8</sup>Omit in the; <sup>9</sup>Judah; <sup>10</sup>in no wise least; <sup>11</sup>forth a governor; <sup>12</sup>which shall be shepherd of; <sup>13</sup>Omit when he had; <sup>14</sup>and learned; <sup>15</sup>carefully; <sup>16</sup>out carefully concerning; <sup>17</sup>Omit again; <sup>18</sup>also; <sup>19</sup>Omit also; <sup>20</sup>And they having heard; <sup>21</sup>went their way; <sup>22</sup>they came into the house and saw; <sup>23</sup>they; <sup>24</sup>opening their treasures they offered.

**LESSON PLAN**

- I. Sought, 1-6.
- II. Discovered, 7-10.
- III. Worshiped, 11, 12.

**DAILY READINGS**

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

M.—The birth of Christ, Matt. 2 : 1-12. T.—Herod's cruelty, Matt. 2 : 13-23. W.—Wonderful! Isa. 9 : 1-7. Th.—Glory of Christ, Heb. 1 : 1-8. F.—"Light of the world", John 1 : 1-14. S.—

the star appeared.

8 And he sent them to Beth'lehem, and said, Go and search<sup>15</sup> diligently for the young child; and when ye have found *him*, bring me word<sup>16</sup> again, that I<sup>17</sup> may come and worship him<sup>18</sup> also.

9 When they had heard the king,<sup>19</sup> they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And<sup>21</sup> when they were come into the house, they saw the young child with Mar'y his mother, and<sup>22</sup> fell down, and worshipped him: and<sup>23</sup> when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

"Good tidings", Luke 2 : 8-20. S.—Sent to save, 1 John 4 : 1-14.

**Lesson Hymns**—Book of Praise, 439 (Supplemental Lesson); 34; 26; 32 (Ps. Sel.); 31 (from PRIMARY QUARTERLY); 30.

**Special Scripture Reading**—Isa. 9 : 2-7. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 191, The Annunciation; B. 17, The Star of Bethlehem; B. 69, Birth of Christ; B. 174, Wise Men Seeking Jesus; B. 190, And the Child Grew.

**EXPOSITION**

**Time and Place**—B. C. 6; Jerusalem and Bethlehem.

**Lesson Setting**—Our two chief sources for the story of our Saviour's birth are Matthew and Luke. The other two Gospels do not treat of the birth of Jesus. The story of the Magi is the recognition which learning makes of Jesus, while the praise of the shepherds (Luke 2 : 8-20) is the adoration which labor brings to Him.

**I. Sought, 1-6.**

V. 1. *When Jesus was born.* There is much conflict over the date of the birth of Jesus, but it is now generally placed between B. C. 5 and B. C. 7. *In Bethlehem.* See Geography Lesson. Luke tells us that Jesus was born there in a stable, and there He received the homage of the shepherds (see Lesson Setting). *Of Judæa.* There was another Bethlehem in Zebulon (part of Galilee), Josh. 19:15. *Herod;* Herod the Great, who ruled, subject to the Roman Emperor, over Syria, the Roman province to which Judæa belonged. He was not a

native Jew, but an Edomite, and received his title of king from the Romans. He rebuilt the temple in great magnificence (see John 2 : 19-21); hence it is known as Herod's Temple, to distinguish it from Solomon's. He was a man of strong character and cruel nature, and suffered a tragic death. *Wise men;* Greek, "Magi". These were originally a Median tribe, then they became a priestly caste in Persia. But the term came to denote all who practised magical arts. The author uses it here of any who studied the stars in order to decide the fate of men and of the world. The home of these men has been much discussed, the majority of scholars deciding in favor of Arabia, though the claims respectively of Persia, Media, Babylonia and Parthia have their defenders.

V. 2. *Where . . . born King of the Jews?* It is probable that they were directed to think of the birth of this king through their intercourse with the Jews scattered throughout foreign countries, who were always eager to propagate their belief about the coming

Messiah. *We have seen his star.* We cannot tell what was the exact nature of the heavenly appearance which they saw. All attempts to identify the star have so far failed. The Magi saw in its rising a sign that the expected King of the Jews had been born, and, wishing to find Him, they naturally went to Jerusalem the capital of Judea. *Are come to worship.* The time of this visit has been differently dated. Some say that it was on the thirteenth day after Christ's birth, others that it was after His presentation in the temple (Luke 2 : 22-24), while some place it on in the second year of His life, because of v. 16.

Vs. 3-6. *Herod . troubled.* A foreign usurper, he naturally dreaded a rival ; a cruel tyrant, he feared that the rival would be welcome to his subjects. *All Jerusalem ;* perhaps because they feared some new outbreak of cruelty from Herod. *All the chief priests and scribes.* Herod summons a meeting of the Sanhedrin or great Jewish Council, with all the chief priests and the learned rabbis, who would be able to give him all the information on the advent of the Messiah. *Where Christ (the Messiah) should be born.* There was a common consent that Micah 5: 2 pointed to Bethlehem as the place of the Messiah's birth.

### II. Discovered, 7-10.

Vs. 7-10. *Privily (secretly) called the wise men.* Herod also gets information from the Magi as to the time of the star, so that he may calculate the dates within which he must keep watch. V. 16 explains his wicked purpose. *Sent them to Bethlehem.* The star which they had seen at its rising apparently had disappeared from view, but as they came near Bethlehem it reappeared and stood over where the young child was. *Rejoiced, etc. ;* and with the best of reasons, for had they not been guided to Him whose birth was "good tidings of great joy".

### III. Worshipped, 11, 12.

V. 11. *Came into the house* (Rev. Ver.). Matthew says nothing about the birth in a manger, and it is possible that after a few days the Virgin and Child were removed to the house of some friend. *Gifts.* Such presents were commonly given to kings in the east. Their gifts were specimens of the products of their countries, and as such represent-

ed the homage of these lands. "In this sense the Magi may truly be regarded as the representatives of the Gentile world ; their homage was the first and typical acknowledgment of Christ by those who hitherto had been afar off ; and their offerings are symbolic of the world's tribute." *Gold ;* the metal in which tribute to kings in those days was paid ; hence said to point here to the kingship of Jesus. *Frankincense.* Incense was offered to God (Ex. 30 : 6, 7) ; this offering, therefore, has been regarded as pointing to the divine nature of Jesus. *Myrrh ;* used in embalming dead bodies, and so pointing to Jesus as one who was to die.

V. 12 tells how Herod's hypocritical trick (v. 8) was defeated by the warning sent from God to the Wise Men in a dream, that they should return to their home by another route than that passing through Jerusalem.

### Light from the East

HEROD THE GREAT—Was a man of magnificent physique, great personal strength and courage, extraordinary energy and vast capacity for leadership, but suspicious, relentless and cruel. His father, originally governor of Idumea, was appointed procurator of Judea in B.C. 47, and soon afterwards made Herod governor of Galilee, where he distinguished himself by putting down the robbers by which that region was infested. After many reverses the Romans appointed him King of Judea in 40, but it took him three years to conquer it. He improved greatly the security of life and property in the country, rebuilt the temple, beautified many cities and did many beneficent acts. But the Jewish people always hated him because he was only half a Jew, the friend of Greek culture, and because of the ferocious severity with which he repressed every sign of disaffection. The later part of his reign was embittered by the intrigues of his own family, and by the ruthless executions to which he felt himself impelled. He put to death his brother-in-law, his mother-in-law, his wife, the only human being he ever loved, and three of his sons, the oldest of whom he had named his successor, only five days before his own death. His name has passed into proverbial speech as one of the monsters of humanity.

## APPLICATION

*When Jesus was born*, v. 1. Luther tells that when his German translation of the Bible was being printed, some pieces of the printer's work were carelessly allowed to fall on the floor. One day the printer's little daughter coming in, picked up a piece of paper on which she found just the words, "God so loved the world that He gave"—the rest of the verse not yet having been printed. It was a new revelation to the little girl, for, up to that time, she had been told that God was to be dreaded, and could be approached only through penance. The new light that came to her about God made her so glad that her mother asked the reason of her joy. She took from the pocket, Luther tells us, the little crumpled piece of paper with the unfinished sentence. Her mother read it and was perplexed. "He gave—what was it He gave?" For a moment the child was puzzled; then, as if a message from heaven had flashed upon her, she said, "I don't know; but if He loved us well enough to give us anything, we need not be afraid of Him."

*There came wise men from the east*, v. 1. The needle in the mariner's compass turns constantly to the North Pole, the buds in the spring feel their way out to the light and air, the flowers seek the sun. In like manner, the human soul is drawn as by a magnet to Christ, and can find true satisfaction only in Him. Does the soul love truth? He brings full and clear knowledge about God and duty and heaven. Does the soul admire goodness? From Him love radiates in every word and deed: He is kind and gentle as the dew and the rain; steadfast in His hatred and resistance of evil as the immovable rock. Does the soul long after purity? He is spotless as the driven snow; without stain like the ray of light; destroying evil like the flaming fire. A great procession of seeking souls, in every age, have followed the Wise Men to Him, and not one of these has been disappointed in Him.

*We have seen...are come*, v. 2. It is not enough that we should know about Jesus; we must come to Him, if we are to be saved by Him. We may be able to describe the

growing wheat; to tell about all the processes of reaping and threshing and grinding by which the grain becomes flour; to enumerate every operation in the making of bread; but, unless we actually take the bread that is before us and eat it, we shall remain hungry. It is not otherwise in the great matter of our soul's salvation. By faith we must put the pronoun "my" before the blessed name of Jesus, saying, "He is my Jesus. All that He did, in coming into the world as a tiny, helpless Babe, in His pure and holy life, in His death of sacrifice on the cruel cross, in His rising from the dead and in His ascending to God's right hand, yea, all that He is now doing there as a Prince and Saviour, is for me." He gives us the right to say all this, and when we say it from the heart, all the blessings of His salvation are ours.

*A Governor*, v. 6. In the city of Rome stands a stately pillar, one hundred and thirty-two feet high, called Trajan's Column. It was erected in A.D. 114 by the Roman people in honor of Trajan who was Emperor from A. D. 98 to A. D. 117. Carvings on the surface of the column picture the Emperor coming back from his foreign conquests, leading in his train all nations, all languages, all customs. The summit of the column was originally crowned by a colossal statue of Trajan, which was afterwards replaced by one of St. Peter. The glories of the Roman Empire have long since passed away. But the kingdom founded and ruled by the King who was born in Bethlehem still remains and grows. Daily its bounds are being extended. The time will come when it shall embrace all the kingdoms of the earth. And each of us, by prayers and efforts and gifts may help to hasten the coming of that time.

*They presented unto him gifts*, v. 11. Jesus does not need our gifts, but He wants them. Dr. Joseph Parker, the famous London preacher, once told how he was spending a holiday somewhere, and went with a child into the fields. She showed her devotion to him, by running and gathering wild flowers

Need Not Be  
Afraid of God

Kingdoms and  
the Kingdom

The Soul's  
Magnet

Where Love Is

in such quantities that it inconvenienced him to carry them. "Did I need them?" he asked. "No." "Did I want them?" "Yes." Jesus can carry on His work without our gifts. But He longs for these, because they

express the love of our hearts to Him. Where that love is lacking, the gifts, though of princely value, are worthless in His eyes. Where love is, the smallest offering is precious to His heart.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

We have for our Lesson to-day the visit of the Wise Men from the East to Bethlehem to see the Christ-child. General Lew Wallace, in telling how he came to write, "Ben Hur", says that he got interested in these Wise Men from the East, and thought that they would furnish him with good material for a short story; but he found, as he journeyed with them, that they were all the time bringing him nearer to Bethlehem, nearer to Christ. The Wise Men led him to Christ. May the Wise Men lead us all to Christ to-day!

I. THE WISE MEN: who they were, and what led them to leave their home in the East. If possible, get some one to tell, or tell yourself, briefly the story of the Wise Men, as we have it in "Ben Hur". Contrast the beautiful simplicity of the Bible narrative with the story-teller's version. In the Bible we have something which impresses us as real; in the story-book we have something unreal.

II. THE WISE MEN AT JERUSALEM, vs. 1-8. How surprised they must have been on reaching Jerusalem, to find that nobody seemed to know anything about the Child born King of the Jews. They must have attracted a good deal of attention as they went about asking their strange question, and telling their strange story about a strange star which they had seen, for King Herod heard about them, and got so deeply interested in them that he called the Wise Men of Jerusalem about him to see if they could explain the matter. All he could learn was that Bethlehem was to be the birthplace of the Messiah. Describe Herod's interview with the Wise Men. Why was he so deeply interested in this matter?

III. THE WISE MEN AT BETHLEHEM. (vs.

9-12): what they saw, what they did, how they felt. This was the greatest day in their life. It is always a great day when a soul sees Jesus for the first time. Every day is a great day, if we have some vision of Jesus in our hearts. Without this vision Christmas is no Christmas to us.

Tell of other wise men who have visited Bethlehem and what they have seen, how Phillips Brooks viewed the little town by night, that he might get a better conception of how the place looked to the shepherds in the long ago. We have the result of that visit in one of the most beautiful of Christmas hymns, "O little town of Bethlehem". Tell of Dr. Van Dyke's visit to Bethlehem, as we have it in, *Out-of-Doors in the Holy Land*. Let us all visit Bethlehem to-day, and look into the face of the Christ-child.

#### For Teachers of the Boys and Girls

The first three verses of Hymn 31, Book of Praise, suggest a simple outline for this Christmas Lesson. Have the scholars open their hymn books and let one read the first verse:

"As with gladness men of old  
Did the guiding star behold;  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious Lord, may we  
Evermore be led to Thee."

Let the conversation bring out who the Wise Men or Magi were, and from what part of the world they had come; what had led them to set out from their home; why they came to Jerusalem; who was king there at the time and what was his character; the effect of the Magi's inquiry upon Herod and the people of Jerusalem; how it was learned that Bethlehem was to be the Saviour's birthplace; Herod's purpose in sending the Magi to Bethlehem.

The second verse of the hymn may now be read:

"As with joyful steps they sped,  
Saviour, to Thy lowly bed,  
There to bend the knee before  
Thee, whom heaven and earth adore ;  
So may we with willing feet  
Ever seek Thy mercy-seat."

Here the points to question about are : the situation of Bethlehem ; the place in the town where Jesus was born ; where He was at the time of the Magi's visit ; the re-appearance of the guiding star ; its standing over the house in which Jesus was ; the joy of the Magi at having reached the end of their long quest.

After the reading of the third verse,  
"As they offered gifts most rare  
At Thy cradle rude and bare ;  
So may we with holy joy,  
Pure, and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to Thee, our heavenly King."

question as to the worship of Jesus by the Wise Men ; the gifts which they presented to

Him ; the symbolic meaning of each gift.

Get the scholars to explain why the Wise Men were warned not to go to Jerusalem on their homeward way, but to take another route (see Exposition), and then talk about some of the ways in which we are guided to Jesus, for example, by God's Word, the instruction of home and church and Sunday School, the counsel of wise and loving friends. Close by having the last two verses of the hymn read :

"Holy Jesus, every day  
Keep us in the narrow way ;  
And, when earthly things are past,  
Bring our ransomed souls, at last,  
Where they need no star to guide,  
Where no clouds Thy glory hide.

"In the heavenly country bright  
Need they no created light ;  
Thou its light, its joy, its crown,  
Thou its sun which goes not down :  
There forever may we sing  
Hallelujahs to our King."

#### THE GEOGRAPHY LESSON



being very small, while it is said that there is not a single Jew in all Bethlehem. The in-

Bethlehem, the modern Beit Lahm, where Jesus was born, is situated about 6 miles southwest of Jerusalem. The town occupies the projecting summits at each end of a grey limestone ridge running east and west, with a sort of saddle between. The ridge rises to a height of 2,250 feet above sea level, and falls away on all sides in terraced slopes, whose graceful curves give to the little town the appearance of an amphitheatre. On the surrounding hillsides flocks of sheep and goats find plentiful pasture. In the valleys below are produced abundant crops of wheat and barley, and the terraced slopes bear olives, almonds, pomegranates, figs and the finest grapes. The fertility of the neighborhood fully justifies the name of the place, which means "House of Bread". "The modern town is highly picturesque. There is just one main street or thoroughfare, extending about half a mile, and largely occupied by workshops, which are little better than arches open to the street. The population is differently given as from 4,000 to 8,000 souls." These are almost entirely Christians, the number of Mohammedans



dustries of Bethlehem, apart from the cultivation of the soil, are intimately associated with the birth of Christ, consisting of memorial relics and souvenirs manufactured for sale to the thousands of pilgrims and tourists

who visit Jerusalem every year. Models of the cave of the Nativity, figures of Christ and the Virgin, apostles and saints, are in great demand. An increasing number of inhabitants go abroad to find a wider market for their wares.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. In which two of the Gospels have we the story of the Saviour's birth ?
2. When was Jesus born ? In what town ? In what sort of a building ?
3. Who was Herod ? Give some account of his character. Why was the temple of Jesus' time called Herod's Temple ?
4. Tell various meanings of the term Magi ? What does it mean in the Lesson ?
5. To what city did the Magi come ? What question did they ask ?
6. How had they been led to believe that a King of the Jews had been born ?
7. Why was Herod troubled at the Wise Men's question ? Why were his people troubled ?
8. What Old Testament prophet had foretold where the Messiah should be born ?
9. What was Herod's purpose in sending the Wise Men to Bethlehem ?
10. Where did they find Jesus ? What

gifts did they present to Him ? How was Herod's wicked purpose defeated ?

#### Something to Look Up

1. A choir of angels sang a glorious anthem that first Christmas eve, when they appeared to the shepherds on the plains of Bethlehem. We cannot imagine anything like that heavenly music, but we have been told the words of the anthem. What are they ? Find where they are written.
2. When Herod found the Wise Men did not return, he did a terribly wicked deed. Find what it was.

ANSWERS, Lesson XI.—(1) Phil. 1 : 23,24.  
(2) Acts 16 : 1-3.

#### For Discussion

1. Proofs that Jesus was (1) divine, (2) human.
2. The difference between Christ's kingdom and worldly kingdoms.

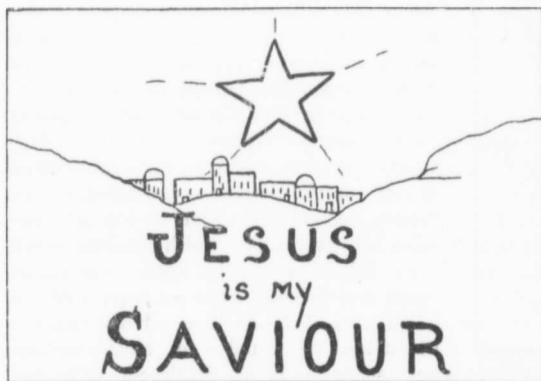
#### Prove from Scripture

That Jesus is a mighty Saviour.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The birth of Christ.

*Introduction*—We are going to draw a picture of a little village in the Holy Land



(outline), and over it we'll print, BETHLEHEM, and over this a STAR. Did you ever look out at the stars and say (all repeat) "Twinkle, twinkle, little star, How I wonder what you are, Up above the world so high, Like a diamond in the sky" ?

Long ago, at the time when people in the Holy Land were expecting God to keep His promise of sending a Saviour into the world, there were some wise men who often looked up at the stars and studied about them, thinking they could tell from the

stars what was going to happen. These men had heard about God's promise, and they, too, were expecting the Saviour to come. One night, as they looked up at the stars, they saw a new star. What could this wonderfully bright new star be! Ah! Now they know! It is a sign that the Saviour has come into the world. "Let us go and find him", they say. So away three of them go to Jerusalem, for they thought they would find out there all about the Saviour.

*The Wise Men Visit Jerusalem*—Show a picture of a camel (or outline). This is the way these men traveled. Here they come through the gates into Jerusalem, asking as they go along (v. 2: explain).

*King Herod Alarmed*—Tell of the cruel King Herod. When he heard of the coming of these men, he and all the people were troubled. Can it be that a new king has really come? What will become of Herod then? He must put a stop to this talk about a new king (tell vs. 4-6).

*Herod's Cunning Plan*—Herod sends for these wise men. He pretended to want to find Jesus too. He asked them what time the star appeared and told them to "go and search", etc. (v.8). What a wicked, deceitful man he was!

*The Wise Men Find Jesus*—Off they go again, mounted on their camels! It is night.

"Look!" they all exclaim, "there is the star again." How glad they were to see it! Now the star will guide them to Jesus. It moved on and on before them. See! It stands still now over the little village of Bethlehem! They enter the village and find the young Child with Mary His mother, not in the manger now, but at the home of some friend perhaps.

*Golden Text*—Repeat Golden Text.

*Wise Men Worship Jesus*—See, they fall on their knees and worship the young Child Jesus, for they know in their hearts that they have found the One that God has promised—the Saviour of the world! See! They are opening their treasures and presenting the gifts they have brought. (See Exposition.) (Repeat vs. 1 and 3, Hymn 31, Book of Praise.) What can we do to lead others to find Jesus? On the points of this star we'll print things that we can do.

*What Shall We Bring to Jesus*—Sing Hymn 535, Book of Praise.

"The wise may bring their learning,  
The rich may bring their wealth;  
And some may bring their greatness,  
And some bring strength and health:  
We, too, would bring our treasures  
To offer to the King."

*Something to Think About*—Jesus is my Saviour.

#### FROM THE PLATFORM

GOD'S GIFT TO US  
OUR GOD

This is the season for giving and receiving gifts. Let the conversation, therefore, be about gifts. Print on the blackboard *GOD'S GIFT TO US*, and when the scholars have told you that His greatest and best Gift is Jesus, His own Son, have them turn up and read some passages which speak of this Gift, such as John 3:16; Rom. 8:32; 2 Cor. 9:10; 1 John 4:10, etc. Now turn to the gifts which the Wise Men brought to Jesus at Bethlehem, referring to the significance of each gift (see Exposition). Did the Wise Men bring any other gift besides the gold and frankincense and myrrh? A little patient questioning will elicit the answer that they brought themselves. Print, at this point, on the blackboard, *OUR GIFT TO GOD*, and impress the truth that the best gift we can bring God is just ourselves. He desires most of all from us the love of our hearts and the service of our lives.

BIBLE DICTIONARY FOR FOURTH  
QUARTER, 1909

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

**A-grip'-pa.** Herod Agrippa II., grandson of Herod the Great and son of Herod Agrippa I. (the Herod of Acts 12 : 1). He became ruler, under the Romans, of certain territories east of the Jordan.

**Al-ex-an'-dri-a.** A city in Egypt founded by Alexander the Great, 322 B.C. It had a famous University, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

**Ap'-pi-i For'-um.** A town about 43 miles from Rome, on the famous road known as the Appian Way from Rome to Capua.

**Ber-ni'-ce.** The eldest daughter of Herod Agrippa I., and therefore sister of Herod Agrippa II., with whom she visited Festus at Cæsarea and heard Paul speak.

**Beth'-le-hem.** The "house of bread", a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16 : 1, 4, 13), hence called the "city of David", Luke 2 : 11. Here Jesus was born.

**Cas'-tor and Pol'-lux.** Two Greek and Roman deities, brothers. They were regarded as the protectors of sailors. Castor was a great charioteer and horse-master. Pollux was a "highly distinguished pugilist".

**Ci-lic'-i-a.** A province of Asia Minor. Its chief town was Tarsus.

**Clau'-da.** A small island off the southwest of Crete.

**Crete.** A large island in the Mediterranean southeast of Greece, now known as Candia. It is about 160 miles long by from 6 to 35 broad.

**Da-mas'-cus.** One of the oldest cities in the world, about 150 miles northeast of Jerusalem.

**Dru-sil'-la.** The youngest daughter of Herod Agrippa I. She became the wife of Azizus, king of Emesa, but deserted her husband to marry Felix.

**E-gyp'-tian.** An adventurer (see Acts 21 : 38) who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life.

**Eu-roc'-ly-don.** A tempestuous wind which blows from the southeast or east over the Mediterranean. The Rev. Ver., in Acts 27 : 14, has instead Euraquilo, a violent wind from the northeast, now called the Levanter.

**Fe'-lix.** Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52, which position

he held till A.D. 60. Felix was cruel and covetous, Acts 24 : 26. As Tacitus says, he exercised kingly power with the soul of a slave.

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

**He'-brews.** The national title of the Jews. **Is'-ra-el-ites.** The name given to the Jews as the chosen people of God.

**Jew'-ess.** A woman of the Jewish race.

**Ju'-da.** Same as Judah, the territory given in Canaan to the fourth son of Jacob.

**Ju-dæ'-a.** The southernmost province of Palestine under the Roman government, the middle one being Samaria, and the northernmost, Galilee.

**Lys'-i-as.** The Roman commandant at Jerusalem who rescued Paul from the Jewish mob, Acts 22 : 24.

**Mac-e-do'-ni-a.** One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

**Mar'-y.** The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her by the angel Gabriel, Luke 1 : 26.

**Mel'-i-ta.** The island on which Paul was shipwrecked (Acts 28 : 1). It is now called Malta.

**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.

**Paul.** The great apostle to the Gentiles. His Hebrew name was Saul.

**Por'-ci-us Fes'-tus.** The successor, in A.D. 60, of Felix as governor of Judea.

**Pub'-li-us.** The chief man in the island of Melita while Paul was there.

**Pu-te'-o-li.** A seaport in Italy, on the southern shore of the Bay of Naples, which Paul's vessel reached the day after it left Rhegium. A part of the pier on which Paul landed remains to this day.

**Rhe'-gi-um.** A city on the coast of Italy, opposite to Messina in Sicily.

**Ro'-mans.** The inhabitants of Rome.

**Rome.** The capital of the Roman Empire, on the river Tiber in Italy.

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

**Syr'-a-cuse.** A celebrated city on the east coast of Sicily.

**Tar'-sus.** The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.

**Ti'-tus.** A trusted companion of Paul.

**Troph'-i-mus.** A Gentile Christian of Ephesus, who was with Paul for a time on his missionary travels, and whom Paul was falsely accused of having brought into the temple in defiance of the law, Acts 20 : 4 ; 21 : 29.



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### THE BOOK PAGE

Three college classmates,—a descendant of an old Southern family, a Jew smarting with a sense of his nation's wrongs, and John Marvel, the hero in Thomas Nelson Page's, **John Marvel Assistant** (Copp, Clark Co., Toronto, 573 pages, \$1.50), find themselves, in later years, living in the same big American city, the first now a clever and courageous, but impecunious lawyer, the second a talented and acrid socialistic journalist, the third the "assistant" clergyman in charge of a mission belonging to a fashionable church. Each, in his own way, is interested in social problems, and takes his part in the fight against the evils that spring up, where wealth is rapidly accumulated by the few, and the poor are a great multitude. The wrongs of civic administration, the tyranny and dishonesty of corporations, are vividly portrayed. A great street car strike, with its accompanying sufferings and bloodshed, to say nothing of the property wantonly destroyed, illustrates the long conflict between labor and capital. With great clearness, the point is made, that the gospel preached and lived by John Marvel, is the most potent force for righting the wrongs of modern society. From the same publishers comes **The Perjurer**, by W. E. Norris (312 pages, \$1.25), a story of English social life, in which the virtues of truth and honor shine out all the more brightly because of the dark background of fashionable vice.

Of three books, from Cassell and Company, one takes us to the old-world metropolis of London, another to America's cosmopolitan city on Man-

hattan Island, while, in the third, we sail the high seas in a British merchant ship. **Adventures in London**, by James Douglas (415 pages, \$1.25) is a collection of thoroughly readable sketches of life in the multitudinous phases it assumes in the gigantic capital of the British Empire. Such chapter headings as, *Mainly About Holidays, Mainly About Politics, Mainly About Sport*, are suggestive of the scope of the book. The writer has the eye of a penetrating observer, and tells of what he has seen with unflinching vivacity. Walter Wood's, **The Secret Paper** (319 pages, \$1.25) tells how a cipher message from a foreign monarch to his ambassador in London fell into the hands of a young English barrister, who was compelled to flee to America. His adventures, while pursued by a small army of detectives, make up a story crammed with thrilling incident. A capital sea story is Captain Frank H. Shaw's, **A Daughter of the Storm** (326 pages, \$1.25). The heroine, born during a storm at sea, is, all her life, never so much at home as on board a staunch sailing ship when the winds roar their fiercest and the waves are highest.

G. E. Theodore Roberts has written an altogether charming Christmas book, **Flying Plover: His Stories, Told Him By Squat-By-The-Fire** (L. C. Page & Company, Boston, 125 pages, \$1.00). *Flying Plover* was lucky in his old grandmother, *Squat-By-The-Fire*, the wisest person in her tribe of the Mountaineer Indians of the Labrador, "deep in medicine and history, and story telling." She relates the battles of King Bear, King Moose, and King Walrus ;

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Those who enjoyed **Aunt Jane of Kentucky**, and her pungent comments on everyday life, will relish meeting her again in **The Land of Long Ago**, by Eliza Calvert Hall, (295 pages, illustrated, price \$1.25). Aunt Jane is a lovable old lady, with seeing eyes, tolerance and shrewdness, and a very keen yet kindly humor, so that her tales of old time life in the little Kentucky village of Goshen, and its neighborhood, make entertaining reading. *A Ride to Town, The House That Was a Wedding Fee, The Watch Meeting, The Marriage Problem in Goshen*, are some of the chapter headings.

Mussons have brought out also, **The Lady of Big Shanty**, by F. Berkeley Smith, (323 pages, price \$1.25) son of F. Hopkinson Smith, the well known novelist. It is a tale of the building of a

home in the northern woods for a New York millionaire banker, and the revelation of the true values in human nature which primitive conditions brought to his hitherto selfish and frivolous wife.

**Just Boys**, by Mary Buell Wood, (149 pages, illustrated, price, 75c.); and, **The Big Brother of Sabin Street**, by I. T. Thurston, (332 pages, illustrated, price \$1.00), from the Fleming H. Revell Company, have this point in common, that they are both about thoroughly "human" boys. "Just Boys" were choir boys, mischievous, turbulent, and apparently irrepressible. Yet, through their devotion to Mr. Tilson, the athletic, fair-minded curate, and to their resourceful Sunday School teacher, and to the wise, kindly old bishop, the good in even the most restless was brought out and developed.

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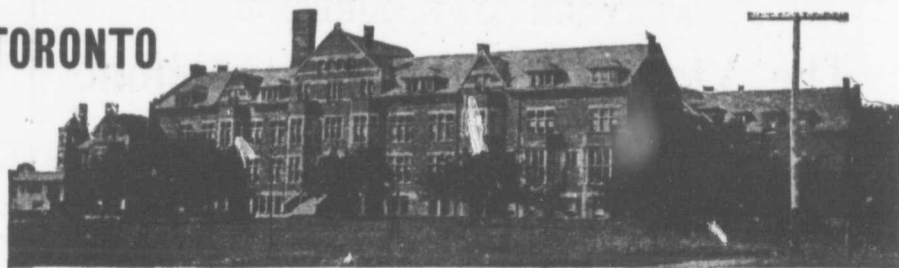
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