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Presbyterian Church in Canada

Rev. R. Douglas Fraser
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Confederation Life Building Toronto

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The Teachers Monthly

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

Vol. X,

May, 1904

No. 5

WHAT IS GOING ON

The General Assembly's Sabbath School Committee cares for about 3,000 schools. These contain upwards of 300,000 teachers and scholars.

The reports at the spring meeting of the committee indicated a year's faithful work and many signs of advancement.

IN THE FIELD

The summer schools in the Maritime Provinces and in Toronto, and the effective work of Mr. Burnie, the S.S. Field Secretary of the Montreal Presbytery, are telling in the promotion of better teacher training and organization.

The Home Missionary Superintendents in the far West report to the Sabbath School as well as to the Home Missions Committee. Dr. Carmichael was able to say of Manitoba and of the North-West Territories—one can hardly realize the importance of this announcement—"In every place where there is material for a Sunday School, there is a Sunday School organized."

Dr. Herdman, as already mentioned in EAST AND WEST, told of the promise of the schools in the Presbyteries of Kootenay to support a home missionary; also of the schools in the Kamloops Presbytery. The Presbytery of Edmonton has decided that its missionaries shall be at liberty four Sundays in the year to drop their ordinary appointments and visit their Sabbath schools. This will give a new impulse to the work and bring the congregations and the schools into closer touch.

Mr. Logan, the Synod of British Columbia's S.S. Convener, reports that our Lesson Helps

and Papers are used almost universally throughout the Synod.

A summer school is to be held in Edmonton in May, at the close of the Synod. Eminent teachers are to be present, including Professor Marcus Dods, of Edinburgh, Scotland. Conventions are also to be held at Yorkton and Dauphin on the whole work of the Church. The Home Department of the Sunday School will receive special attention. Mr. W. R. Sutherland, of Yorkton, tells of families won to Christ through undertaking to instruct their children in the Lessons from the HOME STUDY QUARTERLY supplied by the General Assembly's S. S. Committee.

TEACHER TRAINING

Plans are being made for putting the Teacher Training Course in the form of booklets. This will take time. Meanwhile, it will be continued in the TEACHERS MONTHLY as formerly. The outlook for it is full of interest. The desire to take advantage of its courses of study is widespread.

A NEW PROPOSAL

A very important proposal is to be submitted for the approval of the General Assembly, namely, a Scheme of Supplemental Lessons, to occupy not more than ten minutes each Sabbath, and to be given partly from the Superintendent's desk and partly in the classes. The scheme is a very simple one and can be used in the smallest school. It includes the Catechism and the present Scripture Memory Passage, at least a verse a Sabbath, to which are to be added some instruction on the books of the Bible in their order, contents, chief places, personages and events, some of the great hymns of the

church, and a question, with its answer, each Sabbath on missions. If adopted, the Supplemental Lessons will do much to systematize the knowledge of the scholars and thus enable them to profit more by the ordinary Bible Lessons. The question a Sabbath on missions is suggested in response to the General Assembly's instruction to the Committee to consider the feasibility of systematic instruction on missions in the Sabbath schools. It will be a step distinctly in advance of any other of our Canadian churches. The adoption of Supplemental Lessons will bring our schools into line with a very general movement throughout Canada and the United States.

NOW—AND THEN

"With you always." This is the ringing proclamation by the risen Redeemer, that all separation between Himself and His followers on earth has been abolished.

Distance cannot part the Saviour from His friends. More than once, during His life, the healing power residing in Him had reached those lying on beds of pain far away. Nay, had He not felt the failing pulse and seen the glazing eye of His dying friend over the wide space that lay between them. Locks and bolts did not prevent the risen Christ from standing suddenly amongst the amazed disciples. He is free from all limits of space. Though we climb the mountains or cross the oceans, He is still near.

The tenderest human ties are severed by the cruel knife of death. Few hearts have not been made to bleed by that remorseless stroke. We follow our loved ones, until they enter "the undiscovered country from whose bourne no traveller returns," and they vanish from our tear-dimmed sight, leaving us to long

"for the touch of a vanished hand,

And the sound of a voice that is still."

But He who lay in Joseph's tomb has come back to us from that unknown land. He lays His hand again in blessing upon our heads. His voice falls with its old-time music on our ears.

Most terrible of all separations is that of mistrust. The destruction of confidence has

often riven the bonds of closest friendship, and driven asunder the nearest kindred. What pains the Saviour took, during His resurrection life among men, to remove all grounds of disbelief. By convincing the most stubborn doubter of the eleven, He has given us a faith which unites us securely to Himself.

"With Christ." So the apostle gave words to His hope in full view of death. He was not about to fare forth upon an unknown sea. His bark was under the care of a safe and trusty Pilot, who would bring him without fail "to the haven of his desire."

Christ with us now, is the guarantee that we shall be with Christ then. Ours will be a share in the glory of His victory. For we may be sure, that the Captain will not grudge a part in the fruits of conquest to the humblest private who has fought in the ranks.

That is not all. We shall be like Him. To our dim and intermittent views of His character here we owe all that is good in us. How we shall be transformed when His full glory bursts upon our clarified vision!

And this heavenly companionship will be permanent. We shall abide continually in the presence of the King. For ever our hearts will be ravished with His love, and our blessed hours spent in the highest and holiest service.

HOW I GOT AND HOLD MY CLASS

By Miss Harriet Oliver

Five years ago, after a course of study in our Teachers' Training Class, I was given six girls ranging in age from 9 to 12 years.

At first I found it hard work, but, as I made the personal acquaintance of each girl, it became comparatively easy. A smile would flit from face to face at first, when I welcomed each scholar with a handshake and a few words of greeting, and it was difficult to get them to tarry for a moment after the school was dismissed to say "Good-by" to me and to one another, but in a few weeks they began to like it, and now it is sometimes necessary to ask them to go.

The class has since grown from 6 to 12, and I try to remember that each one is a member of a family, and often a special

point in the lesson is enforced and illustrated by a family experience, the telling of which brings us all nearer to one another.

In maintaining discipline I find that it does not help matters to become annoyed. Professor John Adams says that, if a teacher has a quick temper, it is a good plan to go to school with the mind prepared for something disagreeable. Not that we should go ready to find fault, but that we should be strung up to a pitch of preparedness that enables one to meet any emergency.

To develop and preserve a class spirit, we have a class name, and a class motto, "Shed a little sunshine, ere the sun shall set each day." We have had a class photograph taken, and we meet socially in the different homes. In summer we have occasional Saturday outings.

Lastly, we have entered into a covenant to pray for one another—they for me, and I for them, each one especially, and by name; and with thirteen prayers going up daily to God from one class, we are sure to have His blessing.

He has been very gracious to our class. Seven of the twelve have professed Christ, and are now in full communion with the church, one of them being a primary teacher.

Montreal

HEREDITY AND ENVIRONMENT

By Frederick Tracy, B.A., Ph.D.

If I plant a healthy hyacinth bulb in a rich, warm soil, and give it plenty of sunlight, air and water, I may reasonably expect that in due time it will put forth its bud, and develop to maturity its beautiful and fragrant flower. Change any one of these conditions and the result will be altered. Plant the bulb in a vessel exhausted of its air, or in a room devoid of sunlight, and the beautiful flower will be awaited in vain. Or, let the soil be ever so rich, the air ever so pure, the sunlight ever so bright and warm, and if, instead of a healthy bulb, I plant a feeble, scrawny specimen, or if, instead of a hyacinth, I plant a daffodil: in any of these cases the outcome will differ accordingly.

Obviously these various factors, that to-

gether determine the result, and each of which plays an essential part in that determination, may be arranged in two classes, those that belong to the nature of the plant itself, and those that belong to its surroundings. The former may be called the intrinsic and the latter the extrinsic factors.

In the life of every human being the influences that help to determine the outcome are many and varied; and some of these also are intrinsic, while others are extrinsic. Every child is born of a certain stock, and comes into the world with a certain native temperament, which, we say, is his by virtue of heredity. On the other hand, every child, from the moment of his birth lives and moves in an environment which, in countless subtle ways, exerts its influence upon the development of his powers and the unfolding of his life.

The influence of heredity is so potent that some have been disposed to regard it as virtually fixing the character of the child once for all, so far as the determination of the sort of man he is to be, is concerned. Others go to the opposite extreme, and maintain that if the environment were made what it ought to be, and exerted its pressure consistently from the outset, practically every defect could be remedied, and every evil tendency rooted out of human character.

Both statements are exaggerated. Each of these factors is potent, but neither is omnipotent. The two girls, M. and J., described in an earlier article, the one descended from a line of rough, strong, self-willed, and somewhat boorish ancestors, the other from delicate, high-strung, sensitive stock, could never be made exactly alike by any conceivable environment, acting in any conceivable way upon them. And yet, no doubt, the influence exerted upon them in the school did much to reduce the relative predominance of their most salient qualities, and to bring about a better co-ordination between these and the other qualities of their personality; so that the net result was a more evenly-balanced disposition, with a larger measure than would otherwise have been possible, of that control which is so essential to the highest character.

Into the mysteries of heredity we shall

not enter at present. It is a practical question from the racial, rather than the individual standpoint. For the teacher, face to face with his pupils, this factor in the problem is already given. It is, even for him, however, a practical question, in the sense that it behooves him to understand as fully as he may, just what the factor is; or in other words, what is the hereditary disposition of each pupil; so that he may wisely weave into that warp the woof of his personal influence and teaching.

The teacher's vital and immediate concern is with the environment, or so much of it as he can in any way control. And this word "environment" stands for every possible influence that can affect the child from without. Hence the teacher's personality, his manner, his voice, his look, his reputation in the community, as well as the positive teaching which he imparts, and the way in which he imparts it,—all these are elements in the child's environment. No sensitive plant was ever as sensitive to its surroundings as the normal child is to his. No photographer's plate responds more surely and promptly to the solar ray than does the soul of the average child to the influence of his surroundings. This does not mean that the child is passive, but that he is plastic, responsive and imitative to a high degree.

Every teacher should appreciate the subtle potency of the environment, and the wonderful responsiveness of the average child thereunto. Only then will he be in a position to do his part in bringing about the triumph of the best elements.

University of Toronto

THE HYMN BOOK OF THE AGES

[The Second of Two Articles]

By Rev. Prof. John E. McFadyen, B.A. (Oxon.)

God is the great reality of the Psalter—almost more real than the grief and persecution which drove the psalmists to Him. They sometimes forget their pain and bewilderment when they see it against that "mercy of God," which is "all the day" (52: 1). Just here the Book of Psalms has a notable contribution to offer to practical religion. So long as sin and sorrow continue

to be largely introspective there will always be the danger of forgetting the inspiration of the mountains and the sea and the "splendid breadth of the open sky." There is a magnificent objectivity about the Psalter which comes as a much needed tonic to a too analytic type of religion. Not without meaning are Psalms 103 and 104 placed together. The simple juxtaposition reminds us that the God who grants forgiveness and healing is also the God whose glory is scattered about the earth—upon its hills and valleys and seas—and whose goodness finds food and shelter for beast as well as man. The Psalms do much more than search the depths of the heart, and more is needed. They take us out into the open air, and make us lift up our eyes to the starry heavens (8, 19) and to the mountains of God. There are psalms in which man holds hardly any place at all: nothing is to be seen but sky and earth and the glory of God. How bracing, for example, is the psalm which describes the storm sweeping from Lebanon in the north with its sevenfold peal of thunder across the land to the wilderness of Kadesh in the south—whirling the oaks, shivering the cedars, stripping the forests—while the angels in heaven look on with pride and shout "Glory"! (29). Psalms like these, besides refreshing the spirit, and enlarging and invigorating our conception of religion, will help to recover the lost art of adoration.

In many respects the Psalms are immeasurably superior to every other collection of hymns, and not least in the extreme simplicity with which they utter the noblest religious truth and express the elemental things of religion.

O Jehovah, thy love is in the heavens,
Thy faithfulness reacheth to the skies;
Thy righteousness is like the mountains
of God,

Thy judgments are a great deep (36: 5, 6).
The largest things in the universe were the only things with which to compare the justice and the mercy of God. These men were at home with thoughts of infinity and eternity. In yet another respect is the superiority of the Psalter incontestable, namely, in its emphasis upon the moral elements in religion. The psalms are never

flabby or sentimental, but always strenuous and severe. They believe and rejoice in the stately worship of the temple. There is no time when the psalmist is so glad as when they say to him, "Let us go to the house of Jehovah!" (122:1). But they never allow themselves to forget that acceptable worship must be the fruit of a true life, and that the only man who dare ascend the holy hill is the man of clean hands and a pure heart.

The Psalms are great because they have seized upon the eternal things. The experience of humanity is concentrated in the Psalter, which some one has described as "the whole music of the human heart, swept by the hand of its Maker." That is why age cannot wither its infinite variety, and why in the praises of Israel men lift up their hearts to God while the world stands.—The Messages of the Psalmists (Scribner's Sons).

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Bible Dictionary for Second Quarter, 1904

Bar-ab-bas. A robber, who in an insurrection had committed murder. He was released by Pilate, on the demand of the people, instead of Jesus.

Beth-sai-da. The name means "house of hunting or fishing." It was a town on the Lake of Galilee, near the point where the Jordan entered. It was rebuilt by Philip the Tetrarch and named by him Julius, in honor of the daughter of the Emperor Augustus. Near it was the solitary grassy place where Jesus fed the 5,000.

Cæsare'a Phi-lip'-pi; or Cæsarea of Philip, as distinguished from Cæsarea on the coast of Palestine, was a city at the foot of Mount Hermon, at the main source of the

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Jordan. It was rebuilt by Philip the Tetrarch, and named in honor of the Emperor and himself. Peter's memorable confession was made nearby, Matt. 16:13; Mark 8:27.

Ca-per'-na-um. "The village of Nahum, or consolation." A town on the north-western shore of the Lake of Galilee, now generally identified with Tell Hum, where there are extensive ruins of an ancient city.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account, Matt. 11:21; Luke 10:13.

De-ca'-po-lis. "An association of ten cities." A district commencing where the

plain of Esdraelon opens into the Jordan valley and expanding eastward, dominated by ten associated Greek cities.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. Along with Moses, he appeared on the mount of Transfiguration as the representative of Old Testament prophecy, to do honor to Jesus, Matt. 17 : 4; Mark 9 : 4; Luke 9 : 30.

Eph'-pha-tha. The imperative of an Aramaic verb, signifying "be opened."

Gal'-i-lee. The most northerly of the three provinces west of the Jordan, into which Palestine was divided under the Roman rule. It was the chief scene of the ministry of Jesus. The lake of the same name is fed by the Jordan, and, though its water is fresh, was called a sea, because of its extent.

Gol'-go-tha. "A skull." The place close to Jerusalem, but outside the city walls, where Jesus was crucified. The name is derived from the shape of the place, in which "the two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin" can be seen. Calvary is a name for the same place, derived from a Latin word of like meaning.

Is'-ra-el. A name given to Jacob and his descendants.

James and John. See Zebedee.

Ju'-das. Surnamed Iscariot ("of Kerioth," Josh. 15 : 25) the betrayer of Jesus. His surname distinguishes him from another of the twelve who was named Judas (Luke 6 : 16; John 14 : 22).

Ma'-ry. Called (Matt. 28 : 1) "the other Mary," to distinguish her from Mary Magdalene. She was mother of James the Less and Joseph, Matt. 27 : 56.

Ma'-ry Mag'-da-le'-ne. A native of Magdala, on the south-western shore of the Lake of Galilee. Out of her Jesus cast seven devils, and she became one of his most devoted followers. She was one of the women at the cross, and of those who went to anoint the Lord's body on the third day after His burial. To her Jesus appeared first after His resurrection.

Mo'-ses. The great Hebrew leader and law-giver. Not permitted to enter the promised land, he viewed it from Mount Nebo, where he died, and was buried by the hand of God, Deut. ch. 34. As the representative of Old Testament law, he appeared with Elijah, and conversed with Jesus in the mount of Transfiguration, Matt. 17 : 3, 4.

Ol'-ives, Mount of. East of Jerusalem and separated from it by the valley of Jehoshaphat (Zech. 14 : 4); closely connected with the closing events in our Lord's earthly house, and the scene of His ascension.

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

Pi'-late. Pontius Pilate, the procurator of Judea, appointed about 26 A.D. A procurator was the agent of the Roman Emperor in certain provinces, known as imperial provinces. He received the revenues and paid them into the Emperor's private exchequer. Pilate is infamous for his unjust sentence upon Jesus, in compliance with the clamor of the Jews.

Si'-don. An ancient city of the Canaanites (Gen. 10 : 15) on the sea-coast, about 22 miles north of Tyre.

Sod'-om. One of the five cities in the plain of Jordan, Gen. 23 : 10. With at least three others of these cities, it was destroyed by God for its wickedness.

Sy'-ro-phoe-ni'-ci-an. A Phœnician of Syria, as distinguished from Libyphœnicians or Phœnicians of Libya in North Africa.

Tyre. An important city of Phœnicia. It was a place of great antiquity. In the region of Tyre and Sidon, our Lord healed the daughter of the Syrophenician woman, Mark 7 : 24-31.

Zeb'-e-dee. The Greek form of a Hebrew name meaning "Jehovah hath endowed." The husband of Salome, and father of James and John.

Lesson Calendar: Second Quarter

SIX MONTHS WITH THE SYNOPTIC GOSPELS

1. April 3.....	Jesus Visits Tyre and Sidon.	Mark 7 : 24-37.
2. April 10.....	Peter Confesses the Christ.	Mark 8 : 27-38.
3. April 17.....	Jesus Transfigured.	Mark 9 : 2-13.
4. April 24.....	The Mission of the Seventy.	Luke 10 : 1-16.
5. May 1.....	Prayer and Promise.	Luke 11 : 1-13.
6. May 8.....	Watchfulness.	Luke 12 : 35-48.
7. May 15.....	The Prodigal Son.	Luke 15 : 11-24.
8. May 22.....	Jesus Teaches Humility.	Mark 10 : 35-45.
9. May 29.....	The Passover.	Matt. 26 : 17-30.
10. June 5.....	Christ's Trial Before Pilate.	Mark 15 : 1-15.
11. June 12.....	Christ Crucified.	Mark 15 : 22-39.
12. June 19.....	Christ Risen.	Matt. 28 : 1-15.
13. June 26.....	REVIEW.	

Lesson V.

PRAYER AND PROMISE

May 1, 1904

Luke 11: 1-13. Commit to memory vs. 11-13. Read Luke 10: 25-42.

GOLDEN TEXT—Ask, and it shall be given you; seek, and ye shall find.—Luke 11: 9.

1 And it came to pass, ¹ that, as he was praying in a certain place, when he ceased, ² one of his disciples said unto him, Lord, teach us to pray, ³ as John also taught his disciples.

2 And he said unto them, When ye pray, say, ⁴ Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. ⁵ Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.
4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; ⁸ but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say, ⁹ Friend, lend me three loaves;

6 For a friend of mine ¹⁰ in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

Revised Version—1 Omit that; ² that; ³ even; ⁴ Father: Hallowed be thy name; ⁵ Omit Thy will be done, as in heaven, so on earth; ⁶ ourselves; ⁷ bring; ⁸ Omit but deliver us from evil; ⁹ to; ¹⁰ is come to me from a journey; ¹¹ a; ¹² And of which of you that is a father shall his son ask a loaf, and; ¹³ give.

DAILY READINGS

M.—Prayer and promise, Luke 11: 1-13. T.—Sincerity in prayer, Matt. 6: 5-15. W.—Calling upon God, Psalm 145: 10-21. Th.—Ready to hear, Psalm 34: 1-17. F.—Speedy answer, Dan. 9: 3-7, 16-23. S.—According to His will, 1 John 5: 9-15. S.—In the name of Jesus, John 16: 23-33.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery? A. God having, out of his mere good pleasure, from all

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

LESSON PLAN

I. The Prayer of Prayers, 1-4.
II. An Illustration to Encourage, 5-8.
III. A Promise to Confide in, 9-13.
Lesson Hymns—Book of Praise, 1: 301; 108 (Ps. Sel.); 320; 580 (from Primary Quarterly); 106.

EXPOSITION

By Rev. Professor R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—November-December, 29 A.D.; somewhere in Peræa.

Connecting Links—Jesus soon followed the seventy through Northern Galilee and Peræa. The seventy had returned, and reported that even the demons were subject to them in Christ's name, ch. 10: 17. The Lesson belongs to some stage on the journey to Jerusalem.

I. The Prayer of Prayers, 1-4.

V. 1. As he was praying. Luke's gospel gives special prominence to the prayers of Jesus. It mentions seven occasions on which Jesus prayed, not noted in the other gospels, chs. 3: 21; 5: 16; 6: 21; 9: 18; 9: 29; 11: 1; 23: 34, 46. Prayer meant so much to Jesus. One of his disciples; perhaps one who had not heard the Sermon on the Mount. Matt. 6: 9-13. Teach us to pray. They had not learned to pray, as they might have done, from the prayers in the Psalms and the prophets. John; John the Baptist. Taught his disciples. This is not recorded, but probably John,

like the Jewish rabbis, gave his disciples lessons in prayer.

V. 2. When ye pray, say; not always in exactly the same words, as the different wording of the prayer in Matthew and Luke shows. Father (Rev. Ver.); "O Father!" God is sometimes called Father in the Old Testament, but of the nation, not the individual. (See Isa. 63: 16; 64: 8.) But Jesus teaches each disciple to use this name, repeating it upwards of seventy times in the gospels. Which art in heaven (omitted in the Rev. Ver., but found in Matthew). Compare Isa. 66: 1. God is to be approached with reverence. Hallowed be thy name ("May Thy name be kept holy," Weymouth). The name signifies the person or character. In thinking and speaking of God all irreverence and impurity are to be avoided. Thy kingdom come; a kingdom of love. We here pray that the time may come when men everywhere will be ruled by love to God and one another. Thy will be done; a prayer, "that the right as against the wrong may

everywhere prevail." (Bruce.) *As in heaven*; by the angels, Ps. 103 : 20. *In earth*; among men.

Vs. 3, 4. Up to this point the petitions have to do with God's honor, kingdom, and will. The true Christian puts these first (see Shorter Catechism, Ques. 1). The remaining petitions refer to man's needs. *Give us day by day our daily bread*; a petition breathing a spirit of humble dependence on God, of unselfishness which looks out upon the needs of others, of freedom from anxiety for the future, and of moderation, Prov. 30 : 8 ; John 6 : 27. In using the word "bread" the Christian will think of the spiritual meaning of bread, John 6 : 51. *Forgive us our sins*. The prayer for forgiveness is natural in those who desire to do God's will. For they most of all feel their own shortcomings. *For we . . . forgive every one . . . indebted to us*; the condition of our being forgiven, Matt. 6 : 14, 15. Luke does not say we forgive sins. Only God can do that. We forgive debts. These are not money debts, but the failure of others in some duty they owe to us. *Lead us not into temptation*. The Christian must meet temptation (Matt. 5 : 10 ; James 1 : 12), but should pray not to be brought into temptation. He is to be brave but not foolhardy. *Deliver us from evil*; of every kind, chiefly sin, which is the greatest. These three petitions cover all our needs, forgiveness for the past, provision for the present, safety for the future.

II. An Illustration to Encourage, 5-8.

Vs. 5-8. *Which of you shall have a friend?* This parable of the friend at midnight, and that of the unjust judge (ch. 18 : 1-8) teach that prayer should be persistent. *Shall go unto him at midnight*; not an unusual hour for the traveller to come, travelling in hot countries being done largely at night. *Lend me three loaves*. According to Eastern laws of hospitality, it would have been a disgrace not to be able to set provision before a visitor. *He . . . shall answer and say*. The man is unwilling to grant the request, because (1) he is annoyed at being disturbed; (2) it is a trouble to unlock the door; (3) the children will be disturbed. *Because of his importunity*; persistence amounting to shamelessness,

a pertinacity that will not take "No" for answer. Mark 7 : 24-29 is an example. The disciple must pray without ceasing.

III. A Promise to Confirm, 9-13.

Vs. 9, 10. *And I say unto you*. "I" is emphatic. The parable had taught them; now Jesus teaches. *Ask . . . seek . . . knock*; three words for prayer. They all point to something that we are to keep on doing, and doing more and more eagerly. *For everyone that asketh receiveth*; because God is more willing to give than we are to ask, and there is no partiality in Him.

Vs. 11-13. *If a son*. That is what God calls us, 1 John 3 : 1. *A father*. Jesus has shown what even an unwilling friend will do; now He speaks of how much more an earthly father will do for his child, and from this He reasons to what our heavenly Father will do for His children. *Stone . . . serpent . . . scorpion*; objects chosen because of their likeness to the *bread, fish, egg*. *Holy Spirit*. Matthew (ch. 7 : 11) says "good things." The Holy Spirit is the gift that includes all other gifts. He who has the Spirit of God has all that he can possibly ask for. This Spirit is the source of all life and power and blessing.

Light from the East

By Rev. Professor Ross, D.D., Montreal

PRAYING—The present Mohammedan form of prayer was probably derived from the Jews, or from some mode more ancient still. The full form can be carried out only at a shrine where there is a fountain. The hands are washed three times in the name of God the Compassionate and All-Merciful. Three times in succession the mouth and nostrils are rinsed, and then the ears, face, head, neck, and each hand and foot in succession from right to left. In the desert these ablutions are performed as far as possible with sand or dust, or are omitted altogether. Then the devotee turns towards Mecca, raises his open hand with the palms outward until the thumbs touch the ears, and utters a few petitions. Next he folds his hands together near his girdle and recites parts of the Koran. Then he bends forward rests his hands on his knees, and repeats

three times a formula of praise to God most great, and falling on his knees he three times bends forward, until his nose and forehead touch the ground between his outspread hands, and all the time mutters short forms of prayer and praise. Then he settles back

upon his heels, and mumbles over various small petitions, and after these are concluded he begins at the beginning again. Any slip in the ritual is supposed to nullify the entire prayer, and it requires considerable drilling to do it without a blunder.

APPLICATION

By Rev. Clarence MacKinnon, B.D., Sydney, N.S.

As he was praying, v. 1. One might think that Jesus would have been above the necessity of prayer. Yet he prayed in the Jordan at His baptism, and the "The Christian's Vital Breath" heavens opened, and the Holy Spirit descended on Him like a dove; on the lonely slopes of Mount Hermon, and He was transfigured, and His raiment became "white and glistening;" in the gloomy shades of Gethsemane, and angels came and ministered unto Him. True, He did not need to cry for pardon; but the better a man is the more irrepressible is the eagerness of his heart to commune with God, and the more impossible is life without His presence. Thus the Son of God becomes the supreme model for the praying Christian. "Let me breathe," says a man gasping, "or else I die." "Let me pray," says the Christian, "or else I die."

Teach us to pray, v. 1. We can do little without learning. We learned how to walk, to talk, to play, to read, to sing, to work.

The Art of Prayer We must needs be taught how to pray. It is easy to pretend that we know. Certain men will loiter around the doors of the palace, that they may seem to be among the friends of the king. We may haunt the house of prayer, and even become familiar with the customary forms of address to God, and yet have little fellowship with Him. Only Christ can teach us how to order our thoughts and our hearts aright in the divine presence.

Our Father, v. 2. Edwin Booth, having once repeated the Lord's Prayer so as to draw tears and sobs from his auditors, declared that it took him thirty

A Lifelong Task years' practice to acquire the power of repeating it so impressively. But to pray it in the fulness of its spirit what a lifelong walk with God and submission to His will would be needful.

Thy name . . . thy kingdom . . . thy will . . . Note the attitude the suppliant must assume. His eye is first turned to the Name—God's name, the Kingdom—God's kingdom, the Will—God's will; only afterwards it is directed to His own necessities. He must be surrendered before He can say, "Thy will be done." "This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue, along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words crashing down through it? It is the most fearful prayer to pray in the world."

Because of his importunity, v. 3. Jesus illustrates His point from the action of a very selfish man. You go to a neighbor's house in need. It is midnight; he is in bed; he cannot be troubled. But you keep on knocking. Eventually, to rid himself of your importunity, he rises and gives you what you want. Now, if a hard-hearted, self-centred neighbor can be thus forced to act by the very persistence of your entreaty, think you not that God will graciously hear who has said, "Ask and it shall be given you." The little child knows how, by kisses and tears and throwing her arms around her father's neck, to win what otherwise would have been refused. Even the suppliant eyes of the dumb dog will win from the beggar half of his last crust. How much more will not God, who spared not His Son, freely give us all things?

Ask . . . seek . . . knock, v. 9. Yes, ask! Lay the axe at the root of your foolish pride, and recognize the patent fact, that for the necessities and enjoyments of life

Three Imperatives you depend upon God! *Seek!* Let others give themselves up, if they will, to the search for earthly

treasure. See that you find the pearl of great price. And knock! Be content to have the doors of the rich and great closed against you, so only you find your way into the place where God dwells!

The Holy Spirit, v. 13. This is God's greatest present gift to Christians. Without Him life is devoid of joy and power. We need to be "filled" by Him. Then are we singularly elevated above all the trials, worries, and temptations of this life. How may we receive this

"Cleanse, Consecrate, Claim."

most precious possession? "Cleanse, consecrate, claim." As willing as a father to give bread to his children is God to give this Spirit of love and peace and power to us.

How much more . . . your heavenly Father, v. 13. Because His resources are so much greater.

A Three-fold Cord

The riches of the universe are under His control. And His wisdom! It is impossible for Him to make the mistake of giving what will injure His children. And, most wonderful of all, His love, which knows no limit!

TEACHING HINTS

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

For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

Invite the scholars to name the principal divisions of the Lesson. Get the class as a whole to see clearly the reasons for the divisions. The paragraphs of the Revised Version indicate clearly the two main branches of the Lesson.

Then proceed to make them familiar with the fact that the Lord's Prayer appears in two forms, and inquire what explanations of this can be given. You will probably obtain answers of which you can make use. One scholar may suggest that the prayer was taught or uttered on at least two occasions; another that Matthew knew it in the one form, and Luke in the other.

Dwell especially on the order of thought in the prayer; elicit by questions the significance of each petition; notice particularly the name of God, the kingdom of God, our daily bread, the reason assigned in the petition for pardon, temptation.

Finally ask what new information concerning the Lord's Prayer we derive from this narrative, namely, that it was suggested by our Lord's praying, and by the example of the Baptist.

What is the relation of the parable to the prayer? The parable is keenly relished by all scholars. By skilful questions and comments make its details as vivid as any incidents in their own lives. Do not hesitate to employ modern illustrations. Choose the kind of household with which the scholars

are most familiar. Get them to describe the locked door, the darkened house, the family in bed and in their first sleep; the knocking; the awakening; the discussion as the family gradually awakes; the impertunity of the suitor; his perseverance because of the sacredness of the duty of hospitality; the struggle between the annoyance of getting up and the sense of friendship, self-indulgence carrying the day, but vanquished by impertunity. Note the triumph of impertunity. How much the petitioner obtains!

The third part of the lesson contains our Lord's inferences from His own parable. The sum of them is: Pray, pray, pray! Continue to pray; be importunate in prayer. In teaching this lesson, be careful to lodge just views regarding God as the Hearer of prayer in the minds of the scholars. This can best be done by getting them to point out the difference between God and the man who is only overcome by the impertunity of a friend. Take up the clauses: "Ask," "Seek," "Find;" invite illustrations; call for the promises attached; see that due weight is given to each one. It might be judicious for you at this stage to ask why God does not always give us at once what we ask, and why He sometimes does not give it at all, and then to show, by a reference to the relations between parents and young children, that these facts do not affect the truth of the promise.

Next, take pains to make every scholar feel that God is the best of all fathers, that all good fathers are just imperfect copies of the Father in heaven, that no true father

gives a stone to a son who asks for a loaf, or a serpent instead of a fish, or a scorpion in place of an egg, and that accordingly our Father in heaven gives nothing but good gifts to His children, and is ready to bestow on them the most valuable of all His gifts. The Holy Spirit is God's best gift.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M. A.

This is one of the lessons which, although containing almost nothing of narrative, is easy to teach; it is so picturesque, and withal so homely and so homelike. The very familiarity of it is an added help, for children like to hear about and talk about that with which they are familiar. Every child knows the Lord's Prayer by heart; the parable of the passage is as plain as day; the "ask," "seek," "knock" are an old story; but none the less, there are few lessons for which the teacher will find the scholars more eager.

As he was praying, v. 1. He praying? Praying to whom? What need of it? For what would He pray? A great cloud of questions spring out of these very first words.

When he ceased. Was there some unspeakable influence from the spiritual world upon Him and about Him, that held the disciples spellbound, until He was done? Or was it that there was something remarkable in His words—living, burning, achieving words, so unlike the set phrases of their formal prayers?

One of his disciples. A child's hand may open a palace door. What a door that unnamed disciple—was he one of the seventy or one of the twelve?—opened that day!

Teach us to pray. Was it a babe in Christ who thus spoke? Perhaps; for babes need teaching. But more likely, a disciple who had gone far; for those who have gone furthest in the Christian walk, feel most the need of some one to show them the way.

When ye pray, say. The prayer that follows is, oh, so simple; but how fathomless! Test the scholars a little on the depth of its words and phrases:—"Father" (with a big F)—"heaven." How far away? How near? How to be reached? "Which art in heaven" what is in that Father's hand to

bestow? In His heart? Or take the word "name"—God's name—the very utterance of the word carries one on wings of high imagination. "Hallowed be thy name"—we are in the presence of the angels and the redeemed in glory. "Thy kingdom come. Thy will be done." We see a redeemed race dwelling in heavenliness on this old earth, so weary with its sins. And so one might go through all the petitions: it is a good thing, now and then, to take long looks at big things; mountains make mountain climbers. But the teacher must pick out two or three of the petitions; to go over them all would be to consume all the time without reaching what is—

The main thought of the Lesson. What is this? Let the parable give the answer. It would be hard to find any where such a vivid picture in so few and simple words: the unexpected midnight guest—the empty cupboard—the loud pounding at the neighbor's door—the angry man at last roused from his first sleep—the blank refusal—impertunity winning the day—the indignant thrusting out of the loaves to get rid of the intruder. Make all this as vivid as you can. But do it, only to lead up to those five peerless verses with which the Lesson ends. What do those verses say? First, they show, oh, so easy a way to get the best God has to give:—"ask," the movement of the lips; "seek," the going of the feet; "knock," the action of the hand. Secondly, they give a thrice-clinched promise. The promise, itself, thrice uttered, is in v. 9. Verse 10 repeats it with a mighty emphasis. Verses 11 and 12 illustrate it in a fashion that every child will understand, as well as every father. And verse 13 puts on the cap-sheaf. Children look with confidence to their parents; they may err, they may be unwise, but they will do the best they know for their children. They love; therefore they will give. Such are earthly fathers. But the heavenly Father! He loves, "so" loves (John 3:16); He has infinite wisdom and power. The "heavenly Father"! Think of it! every one that truly asks is God's child, and the gift which wraps up in itself all other gifts—God's Holy Spirit, God Himself—is to be had for the asking.

ADDED HINTS AND HELPS

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

Lesson Outline

CONCERNING PRAYER

I. The Model Prayer.

1. The interests of God's kingdom.
2. The needs of the suppliant.

II. The Certainty of the Answer.

A parable illustrating (a) our need, (b) the success of importunity.

III. The Practical Application.

1. The command to pray.
2. Encouragements to pray: (a) the promise of an answer; (b) the analogy between human and divine fatherhood.
3. The gift of gifts.

Lesson Points

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

The Saviour's practice is the saint's pattern. v. 1.

The fortunes of the world are fixed, not by fate, but by a Father. v. 2.

Faith frees us from fretfulness about the future. v. 3.

Only by forgiving others can we interpret God's forgiveness of ourselves. v. 4.

We must become suppliants before God if we are to be suppliers of men. v. 5.

Inability is often another name for indolence. v. 6.

Persistence overcomes resistance. v. 8.

Human demands cannot drain divine resources. v. 9.

The Fatherhood of God is the original, earthly fatherhood of the cop. v. 11.

By the space between earth and sky does God surpass parents in kindness. v. 13.

From the Library

The parable of the Good Samaritan, the story of Martha and Mary, and the Lesson on Prayer form together a group having for their common heading: "At School With Jesus," exhibiting under three types, the scholar's burden, the teacher's meekness, and the rest-giving lesson, so giving us Luke's equivalent for Matthew's gracious invitation, ch. 11: 28-30—Bruce.

Although a man, Jesus was a sinless man. At every stage of his development His manhood was perfect. He had no sinful past to weaken the forces of the present. Yet He needed prayer, and resorted to it continually. . . . If He needed it, being what He was, how much we need it, being what we are!—Stalker.

Prayer is the simplest form of speech

That infant lips can try,

Prayer the sublimest strains that reach

The Majesty on high.

—Montgomery

The transcendent beauty and value of the lessons in the Lord's Prayer arise from (1) the tone of holy confidence—it teaches us to approach God as our Father in love as well as in holy fear; (2) its absolute unselfishness—it is offered in the plural, not for ourselves only, but for all the brotherhood of man; (3) its entire spirituality—of its seven petitions only one is for any earthly boon, and that only for the simplest; (4) its brevity and absence of all vain repetitions; (5) its simplicity, which requires not learning, but only holiness and sincerity for its universal comprehension. For these reasons the Fathers called it *The Epitome of the Gospel*, and *The Pearl of Prayers*.—Archdeacon Farrar, on Luke.

My words fly up, my thoughts remain below;
Words without thoughts to heaven ne'er go.

—Shakespeare

"A scorpion for a fish" seems to have been a Greek proverb. The meaning here is, that in answer to prayer God gives, neither what is useless (a stone), nor what is harmful (a serpent or scorpion).—Plummer.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The prayers in Luke's gospel.
2. Our part in answering our own prayers.

Prove from Scripture

That God is our Father.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Whom had Jesus sent before Him? To what city was He now journeying?

1, 2 What practice of Jesus is referred to? Give the request made of Him. What other teacher spoken of? How often do we know of Jesus giving the title of Father to God?

3, 4 Who gives us our daily food? What is required of those whom God forgives?

5-8 What request made here? At what time? Why was the bread needed? How was the request treated? Why was it at last granted? What lesson for us?

9-13 To whom is God likened? What kind of things do fathers give their children? Why is God more certain than they to give us good things?

Seniors and the Home Department—Tell about the sending forth of the seventy. Where was the discourse of the lesson spoken?

1-4 How many petitions in the Lord's prayer? How many refer to God? How many to ourselves? Which of these come first? What does this teach us?

5-8 What Eastern custom referred to? What law of hospitality? What difficulties met by the applicant? How overcome? How does God differ from the unwilling friend?

9-13 What promise given here regarding prayer? Why are some prayers not answered? (James 4:3.) What Old Testament promise of the Holy Spirit? (Joel

2:28.) When was it fulfilled? (Acts 2:17.)

Seek-Further Questions—Where in the Old Testament is God called Father? Where does Jesus promise to send the Holy Spirit to His disciples?

Answers to Seek-Further Questions, Lesson IV.—(1) See Luke 10:17. (2) The appointment of the seventy elders to assist Moses.

The Catechism

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

Ques. 20. *God's plan of redemption.* Let us begin with the last word in the Question—"Redeemer." To redeem is to "buy back," to pay the price that sets a slave free. This is what our Redeemer does for us, frees us from the slavery of sin. Why did God provide a Redeemer? "Out of His mere good pleasure," says the Question. Because He loved the world, says John 3:16. And these two things mean the same. How are men redeemed? God "elects," that is, chooses whom He will save. Don't be afraid of this word "elect." It just means that our salvation depends upon God. It doesn't hinder us from being very sure, and telling others, that every one who believes on Jesus Christ will be saved. (See Acts 16:31.) There is no doubt that God will do His part in our salvation when we do what is required of us.

FOR TEACHERS OF THE LITTLE ONES

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

Introduction—A few words about the kindness and love of our parents, their unflinching willingness to give us whatever we ask of them, if they see it be for our good.

Lesson Subject—Jesus teaching His disciples to pray.

Prayer—Print PRAY. What is it to pray? (Talking to God, asking God for what we want, and thanking Him for all that He has done for us.) Do you all pray to God every day? Do all little boys and girls all over the world pray to God? To what do some pray? Can idols give people what they ask? Can our God give us what we ask? (Recall Missionary Lesson.)

Golden Text—Repeat. Who

OUR FATHER
WHO ART
IN
HEAVEN



tells us this? Are we sure it is true? Picture v. 1; Jesus praying, the disciples around Him. Jesus teaches them to pray that beautiful prayer we always call The Lord's Prayer.

Prayer Drill—Repeat, with appropriate gestures—

“ Two little hands now let us show,
Two little hands bring down just so.
Right hand—right things must do,
Left hand—must help it too;
Both clasped in prayer each day
And raised for good alway.
From mischief fold them tight,
Nor let them strike nor fight,
But stretch them out in love,
And upward point above.
Now clasp them while we pray
And think of all we say,
With heads all bending low
And eyes all closed just so,
Repeating word for word
The prayer of our dear Lord.”

Our Father in Heaven—If our fathers and mothers are so willing to give us all that is for our good, how much more willing is our heavenly Father, who made us, and knows us, and loves us, and calls us His own children!

Pray without ceasing—Print ASK, SEEK. If you want anything very much, do you only

ask father and mother once? No! you ask again and again.

Parable—Jesus tells His disciples a story (parable). A man who had come on a journey, arrived at a friend's house in the middle of the night. He was tired and hungry, but his friend had no bread in the house. He runs to a neighbor friend, raps at the door. “Who is there?” “Your neighbor,” is the reply, “please lend me three loaves of bread. I have a visitor just come and I have no bread for him to eat.” “Do not trouble me,” the neighbor replies. “The door is locked, my children are all in bed with me, I cannot get up and get bread for you now.” But the man keeps on knocking and at last the neighbor gets up and gives him all the bread he needs.

God likes to be asked for things—He wants us to be so much in earnest that we shall “keep on asking.” God knows what we need, and could give it to us even if we do not ask, but it is His will that we should ask for what we want.

Something to Remember—I should pray to God.

Something to Draw—Draw a pair of clasped hands.

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

Jesus made a constant habit of PRAYER. How half-heartedly and hopelessly we often pray, as if we were not quite sure that God would hear us, or that He would help us! Your habit of prayer will depend upon your idea of GOD. Do you ever think

of Him as A RELUCTANT GOD? Then prayer would be COAXING a reluctant God, a discouraging task. But God is always at our very door, waiting to be let in. The problem is not how to persuade a reluctant God, but (erase COAXING, GOD) how to AROUSE a reluctant PRAY-ER. We need not concern ourselves about the answering, but only about the praying.

Do not vaguely wish for something, but come to God, and (erase PRAYER) ASK your loving Father. Then with energy and patience SEEK. The answer depends on your own earnestness and sincerity. But all seeking is useless, unless God gives; so

when He was teaching His disciples how to pray, Jesus said to them, ask and seek.

PRAYER

~~~~~

GOD

PRAYER

~~~~~

COAXING
A
RELUCTANT
GOD

PRAYER

~~~~~

AROUSE  
A  
RELUCTANT  
PRAY-ER

ASK      SEEK

~~~~~

AROUSE
A
RELUCTANT
PRAY-ER

Lesson VI.

WATCHFULNESS

May 8, 1904

Temperance Lesson

Luke 12: 35-48. Commit to memory vs. 1, 2. Read Luke 11: 14 to 12: 59.

GOLDEN TEXT—Blessed are those servants, whom the lord when he cometh, shall find watching.—Luke 12: 37.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and he will come forth to serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler

over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

49 For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

50 Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

51 They that are called to the Kingdom of God must be baptized, and shall be baptized with the Holy Spirit and with fire.

52 Whosoever will be saved, must so love himself, his wife, his children, his brethren, and his neighbors, as himself.

53 Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it.

54 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

55 Whosoever will be a disciple of mine, must hate his father, his mother, his wife, his children, his brethren, and his neighbors, as himself, and follow me.

56 Whosoever will be a disciple of mine, must take up his cross, and follow me.

57 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

58 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

59 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

60 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

61 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

62 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

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over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

49 For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

50 Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

51 They that are called to the Kingdom of God must be baptized, and shall be baptized with the Holy Spirit and with fire.

52 Whosoever will be saved, must so love himself, his wife, his children, his brethren, and his neighbors, as himself.

53 Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it.

54 Whosoever will be a disciple of mine, must deny himself, and take up his cross, and follow me.

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Revised Version—lamps: 2 be; looking: 4 shall; 7 Omit to; 8 shall come and serve them; 9 and if in; 10 But know this; 11 master; 12 in; 13 was coming; 14 left; 15 also ready; for in an hour that ye think not the Son of Man cometh; 16 And Peter said, Lord; 17 unto; 18 the; 19 set over; 20 food; 21 set him over; 22 Omit and; when he knoweth not; 23 shall cut him asunder; 26 and ready, nor did; 27 Omit commit; 28 And to; 29 much be;

DAILY READINGS
M.—Watchfulness, Luke 12: 35-48. T.—Lest we forget, Deut. 4: 14-24. W.—Ready and unready, Matt. 25: 1-13. Th.—Be sober! 1 Pet. 1: 13-21. F.—Living to God, 1 Pet. 4: 1-8. S.—Watch and pray! Luke 21: 28-36. S.—Hold fast! Rev. 3: 1-12.

Shorter Catechism—Ques. 21. *Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal

Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

They that are called to the Kingdom of God must be baptized, and shall be baptized with the Holy Spirit and with fire.

Whosoever will be saved, must so love himself, his wife, his children, his brethren, and his neighbors, as himself.

Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it.

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LESSON PLAN
I. The Master's Return, 35-38.
II. The Thief's Attack, 39-40.
III. The Two Stewards, 41-48.

Lesson Hymns—Book of Praise, 83; 248; 92 (Ps. Sel.); 247; 254 (from Primary Quarterly); 239.

EXPOSITION

Time and Place—December 29 A.D.; somewhere in Peræa, east of the Jordan.

Connecting Links—Jesus is still on His way to Jerusalem. For intervening events see chs. 11: 14-26; 11: 37; 12: 14-21. Our Lord has been coming into ever deeper hostility with the Pharisees. Ch. 11: 42-52 contains a series of terrible woes on the religious guides of the Jewish people. His disciples must be ready to suffer, casting their care on a loving Father, vs. 1-12. The Lesson contains three illustrations of the Christian's duty in view of his Lord's second coming.

I. The Master's Return, 35-38.

Vs. 35, 36. The first illustration. *Loins be girded about.* Compare 1 Pet. 1: 13. When a servant was on duty he took up the long robe worn by Orientals, and fastened it under the girdle to allow freedom of movement. *Lamps burning* (Rev. Ver.); like

those of the wise virgins, Matt. 25: 1-13. The Master will come at night. "The loins girt point to a noble purpose in life, and the burning lamp to the spirit of hope." (Bruce.) *The wedding*; of some friend. *Ye yourselves.* It is not enough to have the loins girt and the lamp burning. The servant himself must be alert, not sleepy. *Will return*; like sailors (so the Greek word signifies) making their return voyage to the port whence they had set out.

Vs. 37, 38. *Blessed*; enjoying the approval of conscience and the favor of their lord. *Watching*; the attitude of faithful service. How often this is insisted upon in the New Testament! *Verily*; that is, in solemn truth. *Gird himself* (Weymouth, "tie a towel round his own waist"); as Jesus did before the Supper, to teach the disciples humility, John 13: 1-11. *Make them sit down to meat*; Weymouth, "bid them recline at table." *Serve them*; perhaps with portions of the mar-

riage feast, brought home as a father might do for his children—a mark of great honor. *Second watch . . . third watch.* The Jews divided the night between 6 p.m. and 6 a.m. into three watches, the Romans into four. So on Jewish reckoning it would be between 10 p.m. and 2 a.m., on the Roman between 9 p.m. and midnight. The thought is suggested that there may be a long time of weary watching before the return of Jesus. How dreary, the disciples did not yet know. But the reward is sure. For blessed, our Lord assures us, are those servants.

II. The Thief's Attack, 39, 40.

Vs. 39, 40. The second illustration. *Good-man*; Rev. Ver., "master." *What hour the thief would come*; "whose study it is to come to the house he means to plunder at an unexpected time." So the Lord's coming will be sudden and unlooked for, 1 Thess. 5:2. *Would have watched.* In the East, while the authorities punish crime when it is discovered, they leave its detection to the individual. Hence every man has to be his own policeman. *Broken through*; literally, "dug through." It was a mud wall. *At an hour when ye think not.* If the hour were known, men would prepare for it; since it is not known, the only way is to be always ready. Each one is at his death brought face to face with the Son of man in judgment. But besides this, Jesus will one day suddenly return without warning, and bring His kingdom upon the earth to its close.

III. The Two Stewards, 41-48.

Vs. 41, 42. The third illustration. *Peter said*; probably thinking the promise of serving them, as well as the warning to watch, more suitable for leaders like the twelve than for the average disciple. (Compare Mark 13:37.) Jesus does not answer Peter directly, but proceeds to teach the lesson of faithfulness. (Compare 1 Cor. 4:1, 2. *Faithful and wise steward.* The steward was an upper servant in charge of a house or an estate, like Joseph in Potiphar's house, a post requiring fidelity and wisdom. *Their portion of food* (Rev. Ver.); "Greek, 'a measured portion of food ration.' These rations on Roman estates were served out

daily, weekly, or monthly." (Plummer.) Every follower of Jesus is a steward with his appointed work, of whom is required faithfulness and intelligence in the use of his gifts and opportunities.

V. 43. *Shall find so doing.* The watching includes faithful service in the present as well as earnest expectation for the future. *Make him ruler.* The reward of service is not release from service, but promotion to higher service with greater responsibilities. (Compare Matt. 25:21, 23.)

Vs. 45, 46. *My lord delayeth.* To make himself more at ease in his unfaithfulness he puts the moment of the master's return far away. (Compare Heb. 10:35-39; 2 Pet. 3:4.) *Begin to beat . . . to eat . . . to be drunken*; playing the tyrant and carousing at the master's expense. *Cut him in sunder*; a punishment literally prevalent among some ancient nations, 2 Sam. 12:31; Heb. 11:37. *With the unfaithful* (Rev. Ver.); servants who have not been trusty. Matthew (ch. 24:51) uses the word "hypocrites."

Vs. 47, 48. *Many stripes . . . few stripes.* Punishment will be graded according to knowledge. The ignorant heathen will be judged less severely than the unfaithful in Christendom. *Much . . . given . . . much . . . required.* See the parable of the Talents, Matt. 25:14-30. Exceptional privileges demand exceptional service. "A faithless apostle will be no better treated than an adversary." (Godet.)

Light from the East

STRIPES—The servants of the ancient world were mostly slaves, and were kept up to their duties by a liberal use of the rod. On the monuments of Egypt the taskmaster or slave-driver often appears with the rod or whip in his hand. The culprit lay on his face on the ground, or was fastened by his hands to a pillar, and the strokes were laid on his bare back. Occasionally slaves and criminals were beaten on the soles of their feet. The Hebrew master was not permitted to injure his slave seriously, or to take away his life, but no such restrictions hampered the Roman masters. The whips with which their slaves were punished had three thongs, along which at regular intervals were fastened pieces of bone or heavy indented rings of

bronze. When these were wielded by a strong and merciless arm the infliction was sometimes fatal. This punishment among the Hebrews was not confined to slaves, but was regularly imposed by the courts on high

and low who were found guilty of certain offences. It was inflicted in the presence of the judge, who during the castigation recited Deut. 28 : 58, 59, and concluded with Ps. 78 : 38.

APPLICATION

Let your loins be girded about, v. 35. The long flowing robes of the Oriental are exceedingly comfortable for an idle time : but

Off Guard should anyone raise the cry of "thief" or "fire," they hinder the wearer from defending himself or escaping with agility, until first he has seized his sash, and girded his clothes about him. How often are men found in this careless situation—"off guard!" David caught in such an hour was dragged into depths of infamy and shame. This is the great opportunity for the demon of intemperance to do his deadly work. When care is momentarily banished and the merry jest circles round, the first glass is proffered and too often accepted. Jesus requires that we never relax our vigilance, but be like those who every moment expect the bridegroom.

If he shall come in the second watch, v. 38. Childhood, youth, manhood, and old age are the four watches into which our life is divided. Some there are who

If You Should Meet Jesus are privileged to pass the whole four periods before the Master summons them; but not infrequently He suddenly comes to the man in the full glory of his youthful strength. Only a few weeks ago a young man boarded a train in Canada, buoyant and hopeful. It was little more than a hundred miles to his home. It was his last journey. He had only strength enough to greet his parents ere he passed forever from them. Christ would not have us nervous and frightened, but sober, temperate, vigilant, ready for His call. There are some places where, some companionships in which, you would not like Him to find you. Only go where you will be prepared to meet Him.

The thief, v. 39. The thief finds it easier to dig through the soft mud wall of an Eastern house than to force the door where

An Old Trick he might be guarded against. Thus does intemperance steal in upon us. Many a man who would refuse to

join in a carousal, is tempted first to drink a health at a wedding feast, or to place wine on his side-board because it is customary in his social set, or to play with a glass because he would not seem unfriendly; and so the thief gets in treacherously, as the Greeks entered Troy in the wooden horse. Afterwards come the flushed cheek, the glittering eye, the unsteady hand, the ruined business, the shattered home, when the wine has begun to bite like a serpent and sting like an adder, Prov. 23 : 32.

Be ye therefore ready, v. 40. When Ulysses and his crew sailed by the beautiful sirens who sought to lure them to their doom by the magic of their song, he filled the ears of his men with wax, and had himself bound to the mast. So the perilous moment was safely passed. When Jason and the searchers for the golden fleece voyaged that way, they filled no one's ears with wax, nor did they bind anyone to the mast; for they had on board Orpheus, the sweetest of all musicians, and when the sirens began their song, he outrivalled them, and so charmed the sailors that they but laughed at the temptresses. To hearken to the melody Christ makes is the best way to resist the seductions of sin and to be ready for the Master's coming.

My lord delayeth his coming, v. 45. Several centuries ago it was believed in London, that the world would come to an end on a certain Friday. On Wednesday,

A Passing Penitence Thursday, and Friday the people flocked to the cathedrals, and passed the time in penitence and prayer. Evening came, but there were no portents, nor fires in the sky, nor falling stars; and that night London gave itself over to drunkenness and wassail and riot such as had never been witnessed before. Many individual lives repeat that national experience. Delivered from an impending stroke, restored from a dangerous illness, they rejoice that

Christ has delayed to come, and return ungratefully to their sins, like "the sow that is washed to her wallowing in the mire," 2 Pet. 2: 22.

Much . . . given . . . much required, v. 48. The axe is here laid at the root of a boastful pride. For however much we may possess

of wealth or talent or influence, all is the free gift of God. Equally is a false humility

condemned. It is dishonoring to the great Giver not to recognize His gifts to us and use them for His glory. We should rightly estimate our trust and strive to be worthy of it.

TEACHING HINTS

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

For Bible Class Teachers

Ask for instances of watchfulness. Let them be as varied as possible. The home, the hunting-field, the battle-field supply most pertinent examples.

What is the illustration here used? It is a parable, in which, under the figure of the return of the master from the wedding of a friend, the second coming of our Lord is set forth. Why are the loins to be girt? The lamps to be burning? The master is expected at any moment, and the servants should be ready to admit him, and wait on him without a moment's delay. Come when he may, they are prepared. Ask the scholars what fills them with surprise in v. 37. Did they ever hear of even the most appreciative of employers acting thus? The Master of the parable is made to act in so exceptional a way, just because he is so exceptional a Master. The Lord of all stoops to serve His servants. Work out the thought of the greatness of this reward which Jesus confers on fidelity, watchfulness.

How sudden the change of figure! Why the thief? Picture a household on the watch for thieves. Why are all alert? Through fear of loss. What is the application? The day of Jesus' return approaches as silently as a thief. We must be on the watch, for it may break any morning.

Why did Peter put his question? Does our Lord answer it? What is the answer? The position is one of high trust? Placed in it, one man acts in one way, another in another. The first is faithful to his master. Accordingly, on the master's return he is splendidly rewarded. The second is faithless, tyrannical and self-indulgent, and when his master returns he will be cut in sunder.

V. 47 seems to introduce two new cases of faithlessness, in addition to that just dealt with. Wilful neglect is punished with many, unintentional but blameworthy neglect with few stripes. Be sure to insist most strongly on the principle contained in the last verse of the lesson, that we shall all be judged according to our capacities and opportunities.

Invite the class to furnish instances of this drawn from daily life or from their own reading. Indicate its application to those of bright talents. Above all point out that the one demand made by God on all of us is for fidelity, trustworthiness. This standard is most just, for all can be faithful.

For Teachers of the Boys and Girls

An abrupt beginning may be the best.

SCENE I.—"Loins girt about, lights burning." The picture is of the well-trained, faithful servants of an honored master—make the details as to costume and custom vivid. This is Scene I.—The servants on the watch.

SCENE II.—The lord's arrival. Wedding feasts ran far into the night. Orientals pay no great heed, at any rate, to timepieces. The coming may be earlier or later (explain "second watch," "third watch," etc.), no one can tell when. But the knocking at the great, barn-door-like outer gate is heard. It flies open immediately, for the faithful servants are on the watch; they have not slept, they are wide awake; their lord must not be dishonored by being kept waiting. How quick and splendid the reward! the master turned servant, the servants turned guests (have the scholars see the tables spread with dainties, the new-made guests reclining about them, the delighted master, with towel-girded waist, waiting on them). Such is the scene. It ought not to be hard to

show the blessedness of those who are faithful and waiting when the Lord Christ comes.

SCENE III.—A strange contrast—the thief digging his way stealthily through the mud wall, the terrified “goodman,” or master of the house. And he feels so silly, too, and mortified to have been taken by surprise, and robbed of his goods. Remember that a parable must not be pushed beyond the point it is intended to illustrate. The point of this parable is the *unexpectedness* of Christ’s coming at the end of the world or at death. The first assault of the Japanese fleet on the Russian war vessels at Port Arthur is an illustration that may be used. Make every word of v. 40 ring out like an alarm bell.

SCENE IV.—Is not only of dark night, but

of dark deeds, and of black judgments. Peter’s question (v. 41) leads up to it. “To us, or to all?” Peter asks; and our Lord replies, “To all, certainly, but to you who have so much greater light and knowledge and responsibility, more than to those who have less.” With a glimpse at the faithful head servant or steward (v. 42), to be rewarded with magnificent rule (v. 44), Jesus depicts the faithless, self-seeking, self-indulgent (explain all these words) servant, and his just and awful fate. Professor Ross’s *Light from the East* will help in the closing word, which will be of warning. We know. If we do not do, then remain for us the “many stripes.” How we should lay to heart the Saviour’s solemn words!

ADDED HINTS AND HELPS

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

Upon our present fidelity depends our future destiny. v. 43.

Lesson Outline

THE COMING OF THE KING

I. *The Waiting Servants.*

1. Activity and expectation enjoined.
2. Honor put upon fidelity.

II. *The Sudden Arrival.*

1. The thief in the night.
2. The lesson of preparedness.

III. *Rewards and Penalties.*

1. Faithfulness leading to promotion.
2. Unfaithfulness resulting in ruin.

IV. *Degrees of Guilt.*

1. Contrast between the instructed and the ignorant.
2. Disobedience of the one deserves many, of the other few stripes.
3. The principle of judgment laid down.

Lesson Points

Blessed is the man with a helpful hand and a hopeful heart. v. 35.

Every demand of duty should receive a ready response. v. 36.

Jesus claimed to be a Sovereign, but was content to appear as a servant. v. 37.

The design of delay is discipline. v. 38.

Vice finds its victims among those lacking in vigilance. v. 39.

With a keen point the questions of Christ pierce every pretence. v. 42.

From the Library

The “captain of the temple” went his rounds during the night. If any guard was found asleep on duty, he was either beaten or his clothes were set fire to.—Lindsay.

His return is a sweet and glorious event to the servants of Jesus. But at the same time it is solemn and awful: for He who returns is not only a well-beloved Master, who comes to requite everything which has been given for Him; He is also a thief who takes away everything which should not have been kept.—Godet.

Could ye not watch one hour?
Be ready; or the bridal train,
And Bridegroom with His dower,
May sweep along in vain.

—A. C. Coxé

It may seem strange that our Lord should describe Himself under the image of a robber. The only notion common to the illustration and the fact illustrated is a sudden surprise.—Professor W. F. Adeney, in *The Century Bible*.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The second coming of Jesus Christ.
2. Drunkenness as a bar to success.

Prove from Scripture

That the Lord will reward service.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—What miracles had Jesus wrought a little while before the Lesson? What parable did He utter?

35-38 What kind of clothing do Eastern people wear? How do they prepare for walking or work? How are the faithful servants blessed?

40, 41 Against what did the owner of the house need to watch? How only could he be safe? For what are we to watch?

41-44 What question did Peter ask? How did Jesus reply? How is the faithful steward rewarded?

44-48 How does the unfaithful steward act? What is his punishment? How will the unfaithful be treated at the judgment? (Matt. 25 : 30.) Who deserve the severest punishment?

Seniors and the Home Department—What future event is referred to in the Lesson? What illustrations used regarding it?

35-38 How do the servants prepare for the coming of their master? What other parable teaches the duty of watchfulness? (Matt. 25 : 1-13.) How did the Jews divide the night?

40, 41 Where is the coming of Jesus likened to the coming of a thief? (1 Thess. 5 : 2.) How could a thief "dig through" the walls of a house?

41-48 What is the answer to Peter's question? (Mark 13 : 37.) Where does Paul speak of a steward? (1 Cor. 4 : 1, 2.) On what principle will penalties be inflicted at the judgment!

Seek-Further Questions—What feast did the Israelites observe with girded loins? In what other parable of our Lord does a steward appear?

Answers to Seek-Further Questions—(1) Isr. 63 : 16 ; 64 : 8. (2) John 16 : 7.

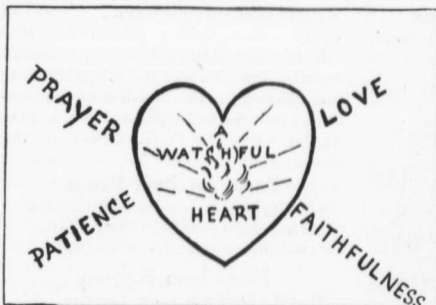
The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 21. *The Redeemer.* The Question is careful to tell us that there is but one Redeemer. (Read Acts 4 : 12.) Then how fully the Redeemer is described! He is the "Lord Jesus Christ," Jesus being His personal name meaning "Saviour"; Christ, "the Anointed One," His official title; and "Lord" expressing His dignity and rights. Now this Redeemer has two natures. One He shares with God, and the other is like our own. He is "eternal," that is, He has had no beginning. And He is the "Son of God," having in Himself the very life of the Father. But besides He is "Man." While on earth, He was hungry and thirsty, cold and weary, joyful and sorrowful, as we are. And yet there are not in Him two Persons, but one.

FOR TEACHERS OF THE LITTLE ONES

Introduction—A teacher had to leave her class room one day, "Girls and boys, I want you to go on with your work just as if I were here, and be ready for me when I come back," she said as she went away.



Describe the scene when she returned. Some were quietly studying, and getting ready for her. But alas! many were romping and some even fighting, forgetting she would return unexpectedly. Which deserved praise? Which would receive punishment? Oh, how grieved the teacher would be, that there were some she could not trust!

Lesson Subject—Jesus commanding His disciples to watch for His coming.

Lesson—Jesus told His disciples He was going back to heaven, but they must

**WAIT
WATCH
WORK**

till he return, if they are His

**FAITHFUL
FRIENDS.**

For little people, the thought contained in vs. 35, 38-40 will be enough.

Explain the style of dress worn then, the loose garment that must be tied up—girded about the waist—if the wearer would work with freedom and work well.

Lights—The eyes of the heart, always **LOOKING** to **CHRIST'S RETURN.**

Jesus Coming Again—Jesus has promised that He will come again—not a humble babe as He came 1904 years ago, but a King, rewarding those who have been faithful and watched; to punish those who have not.

The Parable—Tell the parable, vs. 36-38. Describe the eager watching of the servants, everything ready for their lord's return, listening for the sound of his footsteps, their joy on hearing his knock. The door is thrown wide open! His pleasure is so great at their faithful service, that, in place of seating himself at the feast prepared, he seats them and waits on them himself.

So Jesus, when He comes again, will reward faithful ones and do them great honor.

Golden Text—Print and repeat.

Patient Waiting—We do not know when Jesus is coming again. It may be short: it may not be for many years, v. 40. We must

not get tired **WAITING
WATCHING FOR JESUS.
WORKING**

"Be patient," said a Scotchman reprovingly to his little son. "What is it to be patient, father?" enquired the child. "Wait a wee and dinna weary," replied the father.

Little Duties—It is the little preparations that so please one returning to his friends (the slippers placed by the fire, the chair drawn up to the favorite place, etc.). Let us think of some little things that little people may do to prepare for Jesus' return!

Two Streets—Here are two streets (draw at right angles to each other). This one we'll name **WATCHFUL Sr.** and print **JESUS** at the far end. This one we'll name **WEARY Sr.** The houses on Watchful Street may be named **Obedience, Kindness, Truthfulness, Love, Prayerfulness, Faithfulness; those on Weary Street, Carelessness, Disobedience.**

**WHICH
WAY
WILL
WE
WALK?** "Help me to be kind and true, Gentle, pure, and faithful too."

Something to Draw—Draw a heart with a flame in it sending out rays of love, prayer, patience, faithfulness.

SUPERINTENDENT'S BLACKBOARD REVIEW

WATCHFUL

Our lesson to-day teaches us to be **WATCHFUL**, ready at the right moment. When is that? Nobody knows; it is "at an hour when ye think not," so we must be **ALWAYS** watchful. What was it these servants should have been watchful of? **OF THE**

ALWAYS
WATCHFUL

MASTER'S COMING? His return might be delayed, but he would be sure to come, and come unexpectedly. The only way to be ready is to be faithful, and keep your thoughts on your work, not listening for the **Master's coming** (erase **COMING**), but always watchful of the **Master's WORK**. So many things tempt us to spiritual drowsiness, that the only successful

ALWAYS
WATCHFUL
OF THE
MASTER'S
COMING

way to fight back temptation is to keep our minds on the work God has given us to do. Faithful servants need not fear their **Master's sudden coming**, for they are always ready. There is never any danger to the watchful ones.

ALWAYS
WATCHFUL
OF THE
MASTER'S
WORK

Lesson VII.

THE PRODIGAL SON

May 15, 1904

Luke 15: 11-24. Study vs. 11-32. Commit to memory vs. 17-19. Read Luke chs. 13 to 15.

GOLDEN TEXT—Come, and let us return unto the Lord.—Hosea 6: 1.

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of 1 goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there 2 wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that 3 land; and he began to be in want.
15 And he went and joined himself to 4 a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have 5 filled his belly with the husks that the swine did eat: and no man gave unto him.

17 6 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish 7 with hunger!

Revised Version—1 thy substance; 2 he; 3 country; 4 one of the citizens; 5 been filled with; 6 But; 7 here; 8 in thy sight; 9 I am; 10 while; 11 afar off; 12 was moved with compassion; 13 quickly; 14 Omit hither; 15 make merry.

DAILY READINGS

M.—Lost and found, Luke 15: 1-10. T.—The Prodigal Son, Luke 15: 11-24. W.—Joy in the house, Luke 15: 25-32. Th.—The Deceitful heart, Jer. 17: 1-11. F.—Punishment and mercy, 2 Chron. 33: 1-13. S.—Repenting and returning, S.—Return! Hosea ch. 14. **Shorter Catechism**—Ques. 22. *How did Christ, being the Son of God, become man?* A. Christ, the Son of God, became man, by taking to himself a true

18 I will arise and go to my father, and will say, unto him, Father, I have sinned against heaven, and 8 before thee.

19 9 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But 10 when he was yet 11 a great way off, his father saw him, and 12 had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight 9 and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth 10 the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring 11 hither the fatted calf, and kill it; and let us eat, and 12 be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

LESSON PLAN

I. The Departure, 11-13 (a).

II. The Far Country, 13(b)-16.

III. The Return, 17-20 (a).

IV. The Welcome, 20 (b)-24.

Lesson Hymns—Book of Praise, 129; 152; 76 (Ps. Sel.); 144; 560 (from Primary Quarterly); 151.

EXPOSITION

Time and Place—January, 30 A.D.; somewhere in Peræa, beyond Jordan.

Connecting Links—Among those attracted to Jesus were some "publicans," Jews who had become Roman officials for gathering taxes, and were therefore a particularly despised class, and "sinners," members of the degraded and outcast classes. Jesus brought on Himself the criticism of the Pharisees by His gracious reception of these people. He replies to their fault-finding in the three "evangelic parables," which teach that the loving Father rejoices to welcome back any lost soul. God is represented in two aspects—in the parables of the Lost Sheep and Lost Coin as in search of the sinner, in that of the Prodigal Son as welcoming the sinner who seeks Him.

I. The Departure, 11-13(a).

Vs. 11, 12. *And he said*; now drawing a parable from a rich, as He had done just before (vs. 8, 9) from a poor home. *A certain man*; a father, representing God, who is the kindest of fathers. *Had two sons*; the elder a picture of the selfish and self-righteous Pharisees, the younger of the

"sinners," who saw that they were lost, and came to Jesus to be saved. *And the younger . . . said*; choosing, as every sinner does, his own foolish way. *The portion of goods*. See Light from the East. *His living*; his possessions. The father yielded to his son's un-filial request, seeing that he would no longer be satisfied to live at home. So God, without respect of persons (Acts 10: 34), has given many blessings to all men, Ps. 145: 9. These he intends them to use at home, under His guidance, and in obedience to His laws. But He has given them also freedom of will. Some can be saved only by being allowed to act out their own wrong choice, until they find how bitter its fruit is.

V. 13(a). *Not many days after*; quickly executing a design previously formed. *Gathered all together*; greedily sweeping in all his wealth. *A far country*; as far away as possible from home associations and home restraints. (Compare Acts 2: 39; Eph. 2: 13-17.)

II. The Far Country, 13(b)-16.

Vs. 13(b), 14. *Wasted his substance*; scattered his wealth in all directions. *Riotous*

living; debauchery—literally, living so recklessly that he was apparently past saving. Having forsaken God, men plunge into all kinds of sin, Rom. 1: 21. *Spent all*; a vivid description of men's poverty without God. *A mighty famine*; only too well known in the East (compare Acts 11: 28, 29); especially heavy on the poor. The prodigal's want was not only bodily but spiritual, Amos 8: 11.

Vs. 15, 16. *Joined himself to*; "hired himself to" (Weymouth). He practically became a slave. *To feed swine*; an abomination to a Jew. *He would fain have filled his belly*. Another reading is "he would gladly have devoured." *Husks*. See Light from the East. *No man gave unto him*. "Neither food nor love abounded in that country." (Bruce.)

III. The Return, 17-20(a).

V. 17. *When he came to himself*. At last he came to his true self, his sane mind, and realized the situation. *Hired servants*; day laborers, the drudges, not so well off as the slaves. Sin has no joys that can make up for the loss of God's presence, Ps. 84: 10. *I perish with hunger*. How much there is in this "I"! "I who might have enjoyed such an inheritance"!

Vs. 18-20(a). *I will arise*. When the heart turns in the right direction, the feet will soon follow. *My father*. He knows his father well enough to be sure that he can always count on his love. (Compare Isa. 55: 7; Jer. 3: 12; Hos. 14: 1, 2.) *I have sinned*; a frank confession of his mistake and folly. *Against heaven*. All sin is against God, Ps. 51: 4. *In thy sight*. He knows his father's judgment of his foolish and wicked conduct. (Compare Ps. 73: 22.) *To be called thy son*. By sin we forfeit our place in God's family. *Make me as one of thy hired servants*; and so give an opportunity of making amends. *And he arose, and came to his father*; giving practical effect to his resolve, even to facing the shame of abandoned duties and forsaken friends.

IV. The Welcome, 20(b)-24.

V. 20(b). *A great way off*. Compare Eph. 2: 13. *His father saw him*. He had long been on the watch. So God is willing to

forgive and bless, Isa. 49: 15: Matt. 7: 11. *Had compassion, and ran, and fell on his neck*; even before he knew with what feelings the son had come back. He had forgiven him completely. (Compare Ps. 103: 8-10, 12.) *Kissed him much* (Rev. Ver. margin); that is, with warmth and depth of feeling.

Vs. 21-24. *And the son said*; making his confession just as he had planned, except the request to be made a servant. But after his loving reception, he could not make such a proposal; or perhaps his father cut his plea short (compare Ps. 32: 5; Isa. 65: 24). It would have been an insult to such love to have asked for a menial position. *The best robe*; given only to an honored guest—cover every trace of his fall as soon as possible. *A ring*; perhaps with the family crest upon it, so that he shall have the authority of a son. *Shoes on his feet*; a sign of comfort, for slaves and day-laborers went barefoot. *Fatted calf*; kept in readiness in case of the sudden arrival of guests. *Was dead*; a description of the sinner's spiritual condition, Rom. 6: 13; Eph. 2: 1. *Was lost*; his whereabouts unknown. How dear the sinner must be to God, when He so deeply feels his loss! Says Farrar, "This poor youth had been in the exact Roman sense *perditus*—a 'lost', an abandoned character." But though lost, he was still loved.

Light from the East

PORTION—As the Hebrews had no written wills, the father, in order to prepare the way for the undisputed succession of the principal heir, often gave a share of his property to the younger children and sent them away during his life time to set up establishments of their own. When this was done, they could not make any further claim against the estate. Where there were only two sons, the portion of the younger would be one third of the whole. The younger son could not force such a settlement, but the parable represents him as suggesting it and the father as acquiescing in it.

HUSKS—The pods of the carob, called sometimes the locust tree, which grows to a large size all along the Mediterranean. It has dark, glossy, evergreen leaves, shaped somewhat like those of our ash. It bloc-

soms about the end of February and the pods are found in enormous quantities in April and May. They are flat and narrow, six to ten inches long, shaped like a horn, and enclose a sweet pulpy substance in which the seeds are embedded. They are still sold in

all Oriental towns, and are used by an English firm in the composition of Thorley's food for cattle. Jewellers once used the brown hard seeds as weights for weighing gold and silver, and hence the familiar term "carat."

APPLICATION

A far country, v. 13. It might have been imperial Rome, or gilded Corinth, or Oriental Antioch, to which the Jewish prodigal turned his wayward feet. But whatever may be the alluring object or the particular vice, the pathway of the sinful wanderer leads away from God. Like a ship, leaving the balmy breezes of the tropics and the sunlight of its summer seas, and turning its prow ever northward until the days shorten, and the storms grow fiercer, and the icicles cling about the rigging, and an appalling solitude of frost and snow takes the place of genial civilization, is the soul that leaves behind the warmth of God's love, the kindly fellowship of His children, the peaceful security of His wise government, the golden hopes of His promises, and takes his journey to a country where a cruel selfishness congeals the fountain of human kindness, and exhausted self-indulgence leaves life an awful desolation.

A mighty famine, v. 14. Let those witness who have experienced it! The writer of Ecclesiastes says (ch. 2: 10, 11, Rev. Ver.) "Whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy . . . Then I looked on all the works that my hands had wrought, . . . and behold, all was vanity and a striving after wind." Lord Chesterfield, celebrated for all the elegancies of a courtly, and all the accomplishments of a social, life," adds: "I am now at the age of sixty years: I have been as wicked as Solomon: I have not been so wise; but this I know, that all is vanity and vexation of spirit." How sad is Byron's well-known confession before his life was half spent:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the anguish, and the grief,
Are mine alone."

And poor Burns' sad lament over the inner consequences of vice:

"I waive the quantum o' the sin,
The hazard o' concealing;
But och! it hardens a' within
And petrifies the feeling!"

He came to himself, v. 17. Could there be a more beautiful description of what conversion really is? For sin is madness; and like the light of reason dawning at length in the poor maniac's brain, is the knowledge of the Eternal Father's home and of His forgiving love bursting on the sinner's soul. He sees things clearly; what a fool he has been; what a far country he has travelled to; what empty husks he feeds upon. He has true visions of His Father's home, its light and warmth and abundance. He is sane now. Alas, what need that men should come to themselves! How abject is their despair! Yet over every forsaken and friendless one God yearns with tender solicitude, and offers help and protection and a crown of glory, though many know it not.

He arose, v. 20. Mere knowledge by itself is insufficient. The visions the poor prodigal had of his father's table groaning under its over-abundance might fill him with vain regrets; they could not feed him. The vision must end in a decision, the knowledge in an act, if it is to save. So he arose and went to his father. Many people, it is to be feared, may not be saved, because, although well instructed in matters of faith, they simply will not arise and come to God. No man ever honestly called upon the name of the Lord who was not saved. We can never enter the Father's home through the door of our own righteousness or truth or purity, but the door of divine mercy is always open to admit the guiltiest and the most unworthy.

Fair but
Fatal

Sunrise in
the Soul

Vanity and
Vexation

Vision and
Action

Bring forth the best robe, v. 22. What a welcome! Neither in the wardrobe nor the larder of the old home was there anything too good for the returned prodigal; nor will God spare the riches of His grace and glory on His penitent son. What a parable! Place in one scale all the wisdom of the sages, all the maxims of the philosophers, all the

**A Lavish
Love**

dreams of the poets, and put in the other this parable, and it outweighs them all in beauty, simplicity, love, truth and hope.

Was dead, and is alive again, v. 24. Behind the choice by which we return to God is His gracious power enlightening our minds, changing our affections, renewing our will. But for this we should be helpless as a dead man.

**A Spiritual
Resurrection**

TEACHING HINTS

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

For Bible Class Teachers

Why is this parable the most celebrated and the most popular of all the parables of our Lord? Get the class to explain, however imperfectly, what elements in it appeal to themselves. Aim at enabling them to understand the tender grace of the story.

Describe the younger son in his home. Why was he dissatisfied? Explain his request, and be careful to add that the request was not at variance with ancient thought and custom, though wholly unbecoming, from our point of view. Not the request itself, but rather its motive, was blame-worthy. What shows that he had no intention of returning? Speak of the different stages of his life in the distant country.

Next, note his reflections. He comes to himself; he sees what evil he had wrought to himself; but more than this, he sees that this evil is sin against God and his father. He resolves to return home and to ask a place among his father's hired servants, as he has forfeited all title to the name and position of a son. The purpose of confession and amendment is at once accomplished. He sets out for home.

Then pass to describe the welcome given him. He confesses his sin, but the reception he meets with prevents him from asking to be permitted to serve for wages; how could he ask this when he was spoken to and treated as a son?

Such is the story. What now is its application? The younger son is the penitent sinner; the father is God. Trace the career of the sinner in its different phases—sin, misery, repentance, mercy. Connect these

with the language of the parable. Teach that the glory of the parable is not the knowledge which it shows of sin and its effects, but the insight which it affords into the heart and ways of God. The father's treatment of his son is an evidence of a love, strong and deep. So is it with God. His love for the penitent is unquestionable.

Ask how the son must have viewed his past life in the light of his father's love. It must have appeared only the more shameful and dishonorable. It is thus, too, that the Christian feels. Sin becomes the more detestable to him, because it is treason against his most loving and tender Father in heaven. The love of the Father must be met with a corresponding love. The love of the Father cleanses the heart from sin.

For Teachers of the Boys and Girls

The scholars will have a good deal of curiosity in regard to the statements of v. 1. Gratify it: explain to them who are meant by "the publicans" and "the sinners." Why should these crowd around Jesus? And why should He welcome them and make them His companions?

They will have some questions, too, to ask in regard to the lost sheep, and more still in regard to the lost coin. Gratify them on these points, also; for it will bring about the attitude of heart, if one may so speak, which is necessary to take in the parable of the Lesson. (Remember that this Lesson will find its way, not through the head, but through the heart.)

It will not be wise to try to separate the parable from its signification, going over the parable step by step, and then going back to find out what it is intended to teach. The scholars all know the parable. What is to

be desired is that they should get its hidden meaning into their souls.

The story is of a young man who had his swing. We see him first as a young man who *didn't know when he was well off*. He had all that any one could have, in his father's house (how very good a father, we shall find out before the story is done!). We are never so well off as when we keep close to God. (See Ps. 34 : 11.)

His foolish request (v. 12) and what followed (v. 13) reveals him to us as *taking the very surest way of making himself badly off*. He wanted his own way; he wanted to be independent of his father; he wandered far away from his father; and he plunged up to the neck into dissipation. What a picture of us poor sinners! We want our own way, not God's; we wander off into the devil's country; and we drink to our fill of sin. What did he make of it all? A swine trough

and a few husks. Are we likely to make any more out of sin? For the wages it brings, see Rom. 6 : 23. This is the dark side of the story.

The bright side—and a very bright side it is—follows. His very wretchedness *opens the young man's eyes to see how badly off he is*. Thank God for suffering and shame, when these make us see what sin really is. *He plans better than he knows to become well off again* (vs. 18, 19). There is sure riches and joy to the sinner who turns his face Godward. *He not only plans, but acts*. "He arose, and came to his father": that is the real turning point in one's life.

All the time we have not heard much about the father; but he was watching, waiting, hoping—as God does for our return. And what a shower of blessing falls about the returning prodigal! Have the scholars read Isa. 55 : 1, 6, 7, 8, 9.

ADDED HINTS AND HELPS

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

Lesson Outline

THE SON LOST AND FOUND

- I. *The Foolish Choice.*
 1. The father and his sons.
 2. The younger son's demand.
 3. The father's consent.
- II. *A Riotous Life.*
 1. The young man's wealth.
 2. In a far country.
 3. His wasteful extravagance.
- III. *Deep Poverty.*
 1. Money all spent.
 2. The famine.
 3. The enslavement.
 4. The swine trough.
- IV. *The Wise Resolve.*
 1. Folly and sin realized.
 2. A happy home remembered.
 3. The decision made and acted upon.
- V. *The Loving Welcome.*
 1. The father on the watch.
 2. His great compassion.
 3. His outpouring of love.
 4. The son's confession.
 5. The welcome confirmed.

Lesson Points

A dutiful son will demand little and deserve much. v. 12.

Woe follows quickly in the wake of waste. v. 13.

Sin blinds, then binds, and at last grinds. vs. 13, 15, 16.

The misery of present pain is multiplied by the memory of past pleasure. v. 17.

God's compassion furnishes firm footing for man's confidence. v. 20.

The song of saved sinners makes the sweetest music in the ears of the Saviour. v. 23.

In conversion, the sinner gives himself back to God just as He is. He does not seek to make Himself better. He does not delay to work out for himself a robe of righteousness. He does not even wait for deeper feelings or more intense convictions. He feels himself at once in God's hands, sure that for Christ's sake, He will make him all he should be. This is the whole matter—this only; but all this.—Dr. W. M. Taylor.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The fault-finding Pharisees.
2. The way back to God.

Prove from Scripture

That the Lord is full of compassion.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Who had found fault with Jesus? Name the parables in the Lesson chapter.

11-13(a) How many sons spoken of in the Lesson? What request made by the younger? Why did he ask this? Whither did he go?

13(b)-16 How did the prodigal live at first in the "far country"? What brought this kind of life to an end? From whom did he ask help? At what work did this man set him? How hungry was he?

17-19(a) What did the wanderer resolve to do? What led him to this resolve? Of what place did he think himself unworthy? Why?

19(b)-23 How did the father receive him? What did the son say? How did the father interrupt? How did he show his joy?

Seniors and the Home Department—Explain the purpose of the three parables in the Lesson chapter. What difference between the first two and the third?

11-16 What two classes represented by the two sons? What separates men from God? (Isa. 59:2.) How are they made nigh to Him? (Eph. 2:13.) What is said of "the

pleasure of sin"? (Heb. 11:25.) Where can we find enduring pleasures? (Ps. 16:11.)

17-19(a) To what is sin here compared? What is repentance unto life? (S. Catechism, Ques. 87.)

19(b)-23 Show that God is willing to forgive. (Isa. 1:18.) The condition of forgiveness? (1 John 1:9.)

Seek-Further Questions—In what Psalm is God likened to a father? Give a Bible promise of forgiveness to the penitent.

Answers to Seek-Further Questions—(1) The Passover, Ex. 12:11. (2) The parable of the Unjust Steward, Luke 16:1-8.

The Catechism

Ques. 22. How Christ became man. He did not become the Son of God. That He always was. But He became man. He is now a real man, because He has a true body. Luke 2:40 tells us that He had, as a boy, a body which grew. From Luke 24:39 we learn that He had a body which could be seen and handled. Then, every man has a soul as well as a body. And Christ had a soul. The word "reasonable" is intended to teach that His soul is like ours, a soul that grew in wisdom, Luke 2:52, a soul that had the same feelings and desires as ours, except that there was no sin in Him. His body was prepared for Him by the Holy Ghost. It was the shrine of His divine nature.

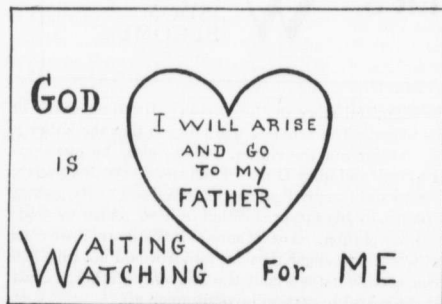
FOR TEACHERS OF THE LITTLE ONES

Introduction—Can you all say this big word? (Print) PARABLE. Do you like stories? A parable is a short story meant to teach us some good lesson. Jesus uttered

many parables. Do you remember the parable about the Faithful Servants? Recall Lesson.

Lesson Subject—Jesus describing the love of God for sinners.

Lesson—To-day we are going to hear another of Jesus' parables. We'll print the name of the story—THE PRODIGAL SON. A little girl used to say "Probable Son." Let me hear if you can say "prodigal." It means spendthrift, that is, one who spends what some one else



The Prodigal Son

has had hard work, perhaps during many long years, in earning.

A Father's Love—Tell a story of a little girl or boy lost in the streets of a great city. Describe the anxiety of the father, his yearning love for his lost boy, sparing no pains to find his child, searching till at last he is found. Then describe the joy of the father when the little fellow is once more in his arms. And how happy the boy is to be once more under the father's loving care!

The Prodigal Son—Picture the home of the two young sons. (See a description of the home and home life of an Eastern family of importance in those days.) One son is a quiet, careful boy; the other son is inclined to be wilful and disobedient. He is the youngest, and no doubt is much loved and possibly spoiled. One day he said to his father, "Give me my share of your money, etc." Each son is given his share. A few days after, the younger son took all that belonged to him and went away to a far country. There he spent all his money in doing foolish and harmful things. Soon there came a famine in that land. He could get no food. He had no money. He went to a farmer and asked him to let him work for him. (Continue the story, vs. 16, 17; repeat his words, vs. 18, 19.)

A Forgiving Earthly Father—How often had

he stood at the door, looking away off, watching for the return of his dearly loved son! He never wearies looking for him. One day as he looks, See! the loved one is returning! He goes out to meet him. Describe the meeting, the confession, the joy, the full forgiveness, the honor paid him by his father. Picture the glad feast in the old home.

A Forgiving Heavenly Father—Our heavenly Father is even more loving and forgiving than our earthly father. We are all His children. Sometimes we want our own way and we get away from Him. We are sure to get into misery and trouble. He is always longing and watching for our return. Are little people ever like the Prodigal Son? Yes! whenever we do naughty things, we are turning away from Jesus. He is so ready to

FORGIVE
FORGET

and take us in His arms again and treat us as His own dear children.

Golden Text—Repeat. Going to our heavenly Father is just giving our heart to God through Jesus Christ. This we can do without moving a step from where we are.

Something to Remember—That I know the great love of God to me.

Something to Draw—Draw a heart. Within it print the Golden Text.

SUPERINTENDENT'S BLACKBOARD REVIEW

THE SINNER'S


 WANDERING
ANT
ISDOM
ELCOME

Bring out the main points in the beautiful story of the Lesson. Dwell especially on the loving reception of the son by his father. The scholars will tell you that the father in the parable represents God, and the younger son the sinner. Make clear by questions, that WANDERING from God is ceasing to love and obey Him. Then show how this leads to the loss of peace and joy, to WANT. How did the prodigal show his WISDOM? By making and carrying out the resolution to return to his father. What is it to return to God? Just to confess our sins to Him and ask for pardon. Are we sure of a WELCOME, if we come to God in this way? Just as sure as was the prodigal that his father would not turn him away. Quote the comparison between earthly fathers and the heavenly Father in Matt. 7: 11 to emphasise this point. Press the gospel invitation lovingly upon all.

Lesson VIII.

JESUS TEACHES HUMILITY

May 22, 1904

Mark 10: 35-45. Study vs. 32-45. Commit to memory vs. 43-45. Read Luke 16: 1 to 17: 10; John 11: 1-54; Luke 17: 11 to 18: 14; Matt. 19: 1 to 20: 19.

GOLDEN TEXT—For even the Son of man came not to be ministered unto, but to minister.—Mark 10: 45.

35 And James and John, the sons of Zeb'edee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Revised Version—1 there come near unto him James and John, the sons of Zeb'edee, saying unto him: 2 ask of thee; 3 one; 4 Are ye able to drink the cup that I drink of? or to be baptized; 5 are able; 6 The cup that I drink ye shall drink; 7 is for them; 8 hath been; 9 moved with indignation concerning; 10 And; 11 lord it; 12 over; 13 it is not so; 14 would become; 15 would be first among you; 16 verily.

DAILY READINGS

M.—Jesus teaches humility. Mark 10: 35-45. T.—The greatest. Matt. 18: 1-11. W.—The lower place, Luke 14: 1-11. Th.—Preferring one another, Rom. 12: 1-13. F.—Humility condemned, 1 Pet. 5: 1-11. S.—An example, John 13: 1-17. S.—Christ's humility, Phil. 2: 1-11.

Shorter Catechism—Ques. 23. What offices doth Christ execute as our Redeemer? A. Christ, as our Re-

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeas'd with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them; 43 But so shall it not be among you; but whosoever will be great among you, shall be your minister: 44 And whosoever will of you be the chiefest, shall be servant of all.

45 For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

deemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON PLAN

I. An Ambitious Request, 35-37.

II. A Searching Question, 38-40.

III. A Great Principle, 41-45.

Lesson Hymns—Book of Praise, 240; 250; 56 (Ps. Sel.); 238; 325 (from Primary Quarterly); 54.

EXPOSITION

Time and Place—March, 30, A.D.; Peræa.

Connecting Links—Verse 1 records our Lord's departure from Galilee to Peræa. Luke, chs. 9: 51 to 18: 14, covers His ministry in the latter region. Between last Lesson and to-day's are to be placed the visit to Bethlehem and the raising of Lazarus, John ch. 11; the retirement to Ephraim, a city of Judæa, from the hatred of the Pharisees, John 11: 53-57; and the return to Peræa, to resume the journey towards Jerusalem, teaching and healing by the way. The time of His death is near at hand, and He is steadfastly moving on to that city where His disciples knew He would be killed, and announces again, that even the Son of Man will give up His life into the hands of the cruel leaders of the people.

I. An Ambitious Request, 35-37.

V. 35. *James and John*; the usual order, probably because James was the elder. With Peter they formed the inner circle of our Lord's disciples. *Sons of Zeb'edee*; early disciples (ch. 1: 19, 20), who should by this time have known more of the purposes of Jesus in His kingdom. Perhaps they were jealous of

the leading position that Peter had taken.

Do . . . whatsoever ye shall desire. Their mother, Salome, joined in this request, Matt. 20: 20. Salome was probably the sister of Mary, Jesus' mother, and James and John therefore His cousins. They made use of family relationship to gain an advantage over the other disciples. Jesus had promised that the disciples would sit on twelve thrones (Matt. 19: 28), and this may have roused the ambition of the mother and her sons to secure the chief places. Their coming to Him in the attitude of worship (Matt. 20: 20) showed that they fully recognized Him as King, though He had just said that He was about to die a slave's death, vs. 33, 34. What an untimely request to make of Jesus, when He was going forward to the self-sacrifice of Calvary! They were thinking of their own self-advancement.

Vs. 36, 37. *What would ye?* Jesus, like a skilful surgeon, would lay bare their ambition, that He may remove it. *Right hand . . . left hand*; the chief places of honor, the right hand being the highest, and the left hand next. (Compare ch. 9: 34.) *In thy glory*; that is, in the final abode where Christ shall

reign as Messiah, probably still regarded by the disciples as a great earthly kingdom.

II. A Searching Question, 38-40.

V. 38. *Ye know not.* They did not know, either how great was the blessing they asked, or the way it was to be won, namely, through suffering. And they were seeking selfish honor, which stirred up feelings of jealousy instead of love among the twelve, v. 41. *Drink of the cup;* the portion that falls to a man in life, Ps. 16 : 5 ; 23 : 5 ; Isa. 51 : 17 ; Jer. 49 : 12. The cup of the Messianic King will be full of bitterness, instead of happiness in the worldly sense (see Mark 14 : 36). "The cup signifies suffering voluntarily undertaken." *Baptized with the baptism.* This second description of Christ's sufferings refers to their overwhelming power : to undergo a terrible ordeal of suffering (compare Ps. 18 : 16 ; 42 : 7 ; 69 : 1). Only so will He enter upon His kingdom. He thinks more of the suffering than of the honor.

Vs. 39, 40. *We are able* (Rev. Ver.). They did not realize what this meant, but this reply to the solemn words of Jesus proves their willingness to suffer with their Lord. *Ye shall indeed.* So earnestly did they desire the companionship of Jesus, that they were willing to go with Him even into sufferings. Their request was, therefore, granted. James was slain by Herod, and John, besides being exiled to Patmos, endured many persecutions, outliving the rest of the twelve. *Not mine to give :* "is not a matter of mere personal favor; favoritism has no place here; it depends on fitness." (Bruce.) *For whom it is prepared.* There is no favoritism with Jesus. Only those who are fit to occupy thrones will be permitted to sit upon them, and fitness depends on self-denying service. All is done by a righteous Father, whose dispositions fulfil the moral law.

III. A Great Principle, 41-45.

Vs. 41, 42. *The ten . . . began to be much displeased.* Their anger, on account of the unworthy advantage taken by the two, though natural, showed the ten to be capable of a like selfish ambition. *Jesus called them ;* knowing what was in their hearts. How it must have distressed Him to see how little

His disciples understood the kingdom, which so soon, after His own death was to be entrusted to them! Much they needed His gentle reproof. *Are accounted to rule over* ("those who are deemed rulers among," Weymouth) *the Gentiles ;* the kingdoms of this world. They only seem to rule, they have the honor and the fame of ruling, but they do not rule in the true sense. *Lord it over* (Rev. Ver.) ; that is, they rule according to their own caprice. *Great ones ;* magnates, high officials. *Exercise authority upon them ;* "make them feel their authority." (Weymouth.) Display of power, and selfish use of it, are the custom of the heathen world.

Vs. 43-45. *It is not so among you* (Rev. Ver.). The principles of Christ's kingdom are exactly opposite to those of the world. *Your minister ;* that is, your servant. True ambition is the desire to be greater than others in the help that one can render to others. *Chiefest . . . servant of all.* Even greater than a "minister" (servant) is a "servant" (bond-slave). *Son of man.* "He is the head of humanity, and yet He serves men, and not men Him." (Gould.) *Ministered unto ;* that is, "be waited upon." The King Himself is the greatest Servant. "To minister ; the principle and secret of every action of Jesus' life. *His life a ransom for many.* Jesus dies, and others live. The many are slaves sold under sin and in the power of death. By His death they are freed from bondage, and brought into the kingdom of God. No higher service could be done than this (see John 15 : 13).

Light from the East

CUP—Had a well-defined figurative meaning in ancient speech, namely, the experiences of life through which a man had to pass, whether they were pleasant or painful, as if God were a host asking His guest to drink happiness or misery. And as it was a custom for friends to signify the warmth of their friendship by drinking out of the same cup, the Master asks His friends who wished to share His glory, if they were prepared to drink that draught of contempt, mockery and suffering which was before Him.

RANSOM—Among the Hebrews had many

meanings, but one general idea ran through them all. It signified the money given to recover an inheritance that had been sold; the price paid to redeem a kinsman who had been compelled by poverty to sell himself into slavery; the amount which was given for the firstlings of unclean animals which

belonged to God, but could not be sacrificed; the five shekels that were paid for the life of every firstborn son; the half shekel which every Hebrew over twenty paid at the census; and the money given by the owner of a vicious ox to the relatives of the man whom he had gored.

APPLICATION

Do for us whatsoever we shall desire, v. 35. It is a foolish and unscriptural view of prayer that declares we will get anything we ask, provided we only have faith to expect it. James and John did not doubt the ability of Jesus to give a favorable answer, but they seemed to have hesitated at the worthiness of their request, and justly so. It was a pagan's prayer. The heathen says to his idol: "Give me what I want." The Christian says to his God: "Do for me whatsoever Thou desirest." It is a higher faith that leaves the request in the hands of God. The prudent father does not give his child a razor because he asks for it, and God denies many an ambitious petition, because it is as dangerous to the man, as the razor to the child.

In thy glory, v. 37. James and John could have supported their claim with a very plausible plea. It would seem that their mother Salome was a sister of Mary; and therefore they were cousins of Jesus, and, according to Oriental usage, entitled to the most honorable offices at His disposal. But the essential selfishness of their motive is very apparent. They do not ask to be crucified, one on the right hand and the other on the left hand of His cross, but only to hold these conspicuous places in His glory. The true test of discipleship is not to occupy the foremost seats in the synagogue, when "religion walks in silver shoes," but to be faithful to one's post in times of depression, hardship and persecution. Even Mammon can admire heaven's golden pavement; but it takes a converted Paul to declare, "God forbid that I should glory, save in the cross." The emblem of shame had become his boast.

To them for whom it is prepared, v. 40. Mere caprice, or favoritism, or the accidental ties

of kinship have nothing to do with the award of heaven's highest honors. In that purely spiritual realm other principles rule supreme: "shall not the Judge of all the earth do right?" Our immediate business is with "the cup," the Old Testament symbol for portion of life; which Christ drank, and which is offered to our lips, and the baptism with which He was baptized. Are we able for these?

Exercise lordship, v. 42. To most of us a sense of authority is very pleasing. We like to have our commands considered as supreme, our word regarded as law. But the love of power unrestrained has often spread wreck and ruin. It has always been a fruitful cause of misery. It has been the mother of many crimes and has stained the steps to the throne with innocent blood. Power, be it little or much, is safe in our hands, only when we regard it as a sacred trust, to be used for the glory of God and the good of others.

Servant of all, v. 44. As the barley ears that bear the most fruit hang lowest, as the fragrant violet shrouds itself under its own leaves, "as incense smells the sweetest when it is beaten the smallest," so the chiefest of Christ's disciples conceal their own importance behind their interest in others. Mr. Gladstone was in the habit of accosting a little street sweep for whom he had taken a fancy. But several days passed and the little lad was not at his post. Mr. Gladstone inquired where he stayed, and was found one day sitting in the lonely attic reading the Testament at the bedside of the city waif. Although the cares of an empire weighed upon him, he showed his greatness in becoming the servant of the humblest.

Our Business
A Pagan's Prayer

Our Business

Love of Power

Hiding Self

Crown Minus Cross

Even the Son of man, v. 45. His was by right the highest place among men. And this place might have been swiftly His, had

He chosen to yield to the voice of the tempter. The magnificence and power of a great earthly throne were offered to Him. But He chose instead the Cross. He knew that thus He would establish a kingdom that would endure after all others had perished, a kingdom whose subjects would serve Him with adoring love and boundless gratitude, called forth by His wonderful sacrifice.

His life a ransom, v. 45. The Jubilee year brought to the Hebrew slave glad release from his bondage. Our year of Jubilee has

come. The price of our freedom has been paid. We have been delivered from the power of sin. The Cross is the emblem of our liberty. Through its sacrifice our shackles are struck off. With loving, grateful hearts, we enter now the service of Him who has purchased us at so great a cost. We yield ourselves to His will, not by compulsion, but because we find in it our highest joy.

TEACHING HINTS

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

For Bible Class Teachers

Try to obtain one or more ways of dividing the Lesson. Help the scholars by taking advantage of any answers you get. Remember that your chief aim should be to quicken and strengthen their powers; to teach them how to study a lesson for themselves.

You know the time in our Lord's life at which this incident occurred. Have we any right to be surprised at the request? Would the rest of the disciples have done the same? Were the views of the rest identical with those of James and John?

Ask that the request be read or repeated. What does it amount to? Why did they speak so vaguely? Did they wish to commit our Lord by a promise given in ignorance, or did they expect Him to answer as He did? Is there anything wrong with the request? Why should James and John, who may have been our Lord's cousins, who were among His first disciples, and who were excelled in fidelity by none, not be entitled to ask their Master for the two highest positions in the kingdom He was about to establish? Are such requests ever made to kings to-day? Are they wrong?

What did our Lord mean when He said, "Ye know not what ye ask"? What is His cup? What His baptism? Do these differ from one another?

Was the answer of James and John the reply of mere ignorance? Or is there a praiseworthy element in it? Did Jesus

doubt their ability to drink His cup? If so, why? Call for an explanation of the sense in which James and John drank of our Lord's cup. Show the difference of their careers, and take occasion to point out the different ways in which this prediction of our Lord was fulfilled.

Enquire next what Jesus meant by saying, "is not mine to give." Is He thinking of His Father's will? This is possible. Nothing would be more natural than for our Lord to answer: "It is not My will, but My Father's will, which decides such matters." But the class will perhaps feel that this explanation is not adequate. If they do so, they are proving capable scholars. Seek now for the principle implied in the words "for whom it is prepared," but reserve the fuller discussion of this point till you have dealt with the resentment of the ten.

You will have no difficulty in getting any member of the class to account for the anger of the ten, but it will be profitable to obtain several answers. See if anybody will stand up for the two brothers. Make the ten expostulate with the two, and the two answer them.

Inform the class that you are now coming to the lesson of the Lesson, to a lesson which, even after two thousand years, the church itself has learned very imperfectly. What is that lesson? The kingdom of God differs from all earthly kingdoms. In an earthly kingdom the greatest men are those who rule over others, and whom others serve; in the kingdom of God the greatest are those who serve most. The foremost places in the

kingdom of God are not assigned by any favoritism, or by caprice, or by mere will; they are given on a fixed principle. This principle is that the first place goes to the man who serves most. Greatness in the kingdom means service in the kingdom.

Note that our Lord offers Himself as the illustration of this principle. The King came not to be served, but to serve. His very death was service, the highest service that could be rendered to man. All true greatness is the same as His. His place is the highest, because His service has been the greatest. The places next to Him are prepared for those who serve most like Him.

For Teachers of the Boys and Girls

The setting is often absolutely necessary to the full understanding of the Lesson. It is so in this case.

Begin, therefore, a little back. At what time in our Lord's ministry is the Lesson? Where was He? Whither was He going? Verses 32-34 should be read. When the scholars realize that it was His last journey to Jerusalem, where He was to be arrested, falsely accused, put to death, and that He was but a few days from the end, they will be prepared to be indignant at the two and the ten, and to see very far into the wonderful words of Jesus to them.

The foolish request of James and John comes first. Who they were, the Exposition tells. People can generally be measured by the things they want most. (Set the class working this out in detail: it will open the eyes of some of them to their own faults and short-comings.) They were to be great men by and by; but they were very little men now—James and John. How did they come? See v. 35—not in an open, straight-forward way: they thought to entangle Jesus in a promise for relationship's or friendship's sake. We should do much for our friends; but never things foolish, or wrong.

Jesus, like every righteous, truth-loving man, is very direct. By the question of v. 36, He makes them speak out. Likely they stammered a good deal in v. 37, but that is what they had come to ask for, their mother along with them, Matt. 20: 20, 21.

What a request! They had the whole

field before them: they may ask for whatsoever they desire. And this is what it amounts to—two seats, and the honor and power that go with them: an earthly king and an earthly kingdom, and themselves the foremost among the nobles. A small and mean request, compared with what they might have made. But do we choose even as well as they? What about our ambitions? What do we desire most, and most earnestly strive for? The meaner things of earth, or the better things; things earthly, or things heavenly?

How did Jesus deal with these poor, short-sighted men? How have our fathers dealt with us in our childish follies! Very gently: the words of v. 38 were spoken very tenderly. What do they mean? See Exposition and Light from the East. "Can you share," says Jesus, "My sad portion of suffering and shame?"

One honors James and John more, when he hears their brave answer—and they were beginning to get some glimpse of the depths of the woe before their Master—"We can!"

The response is staggering, but with a word of uplift. The woe is all to be theirs; and the honors? Only perhaps. That depends on the Father in heaven (Matt. 20: 23), and as Jesus taught, which we shall see in a moment, the Father gives the honors to those who prove themselves by their deeds worthy to receive them.

And now come the ten, to find fault, v. 41. Does not their fault-finding show that they are no better than the two. But is it not often the case, that we are keen to see in others the very faults to which we are blind in ourselves?

The Lord's reply is one of the great sayings of His ministry. Far reaching as it is, a child can understand it. In worldly kingdoms—such kingdoms, at any rate, as the kingdoms of those days were—honor was measured by a man's strength to rule over others. In the Kingdom of Christ, honor was to come through service of others. Be sure to make this clear and memorable.

Jesus was Himself the great Exemplar of all this, as v. 45 shows. Phil 2: 5-11, will make a capital ending for the lesson, putting full emphasis on the "wherefore" of v. 9.

ADDED HINTS AND HELPS

In this section will be found further assistance under the several headings.

Lesson Outline

TRUE AND FALSE GREATNESS

I. *The Request of the Two Disciples.*

1. Soon after the announcement of vs. 33, 34.
2. From two of the earliest disciples.
3. Influenced by their mother, Matt. 20: 20.
4. The searching question of Jesus.
5. An ambitious petition.

II. *The Answer of Jesus.*

1. Suffering must be expected.
2. Readiness to meet suffering professed.
3. Profession accepted and suffering predicted.
4. How to win promotion in the Kingdom.

III *The Instruction of the Twelve.*

1. The displeasure of the ten.
2. The world's view of greatness.
3. Greatness according to Jesus.
4. Our Example in service.

Lesson Points

Our desires should be subject to conscience and reason. v. 35.

No other questions are so searching as those of Jesus. v. 36.

It is nobler to be worthy of a crown, than to wear it. v. 37.

Performance is the true test of profession. v. 38.

The soldier counts it an honor to share the dangers of his leader. v. 39.

Promotion in the kingdom of God is not from, but in and for service. v. 40.

The world says, "Give me"; Jesus says, "I give." v. 42.

In the sight of heaven the lowliest are the loftiest. v. 43.

Our Redeemer is also our Ruler. v. 45.

From the Library

Who can wonder to see some sparks of weak and worldly desires in their holiest teacher, when the blessed apostles were not free from ambitious thoughts, while they

sat at the feet, yea, lay in the bosom of their Saviour?—Robert Hall.

Heaven-gates are not so highly arched
As princes' palaces; they that enter these
Must go upon their knees.—John Webster.

Humility and service, in the kingdom of God, not only lead to greatness, they are greatness; that is, they are the supreme marks of the Christian quality. And it is one of the signs that the world is becoming a seat of the kingdom of God, that rulers, leaders, employers, and others are beginning to recognize this idea of service as the meaning of their position.—Gould.

The sufferings of our Saviour have moved more men to repentance than all other moral forces combined, and more than all others have deepened throughout the whole world the sense of the infinite preciousness of personal goodness.—Dr. George C. Lorimer.

. . . And Gareth bowed himself
With all obedience to the king, and wrought
All kind of service with a noble ease
That graced the lowliest act in doing it.

—Tennyson

Breaking through the reserve that had held Him, and revealing to them the inmost thoughts which had occupied Him when He had been alone and apart, going before them on the way, He spoke for the first time fully what was the deepest meaning of His life, mission and death: "to give His life a ransom for many"—to pay with His life-blood the price of their redemption, to lay down His life for them; in their room and stead, and for their salvation.—Ederheim.

Love is vicarious in its impulse; love says "Let me take your burden." God is love. . . Christ loved us in this spirit, and in seeking to save us entered into our lot as only the divine and human Saviour could.—Dr. W. N. Clarke.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. False and true ambition.
2. Christ a ransom.

Prove from Scripture

That we should practice humility.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Whom had Jesus raised from the dead? What feast was now near at hand?

35-37 What did James and John request of Jesus? What kind of spirit did they show? Of what sort of kingdom were they thinking?

38 What did the two disciples think the first place would bring them? What would it really bring? Explain "the cup"; "the baptism."

39, 40 For what should the two disciples be praised? How did James show his sincerity? John?

41-45 Whom does the world count greatest? Who are greatest in Christ's kingdom? What did Jesus give for us?

Seniors and the Home Department—Whither did Jesus go after the raising of Lazarus? To what city was he now going? 35-37 Where had Jesus before rebuked ambition? To whom did He say His disciples should be like? (Matt. 18:1-3.)

39-40 What was the mistake of the two disciples? Where else does Jesus call His sufferings "a cup"? "A baptism"? On

what does position in Christ's kingdom depend?

41-45 Why were the ten angry? What ambition is right? Name one of Paul's ambitions. (Rom. 15:20.) What he call himself? (Rom. 1:1.) Why did Jesus die? (Rom. 4:25.)

Seek-Further Questions—What surname was given to James and John? To what island was John long afterwards banished, and wherefore?

Answers to Seek-Further Questions—(1) Ps. 103. (2) Isa. 1:16-18.

The Catechism

Ques. 23. *The Redeemer's Work.* "Office" in the Question means the work which the Redeemer was appointed to do. Three kinds of work are spoken of, that of a prophet, of a priest, and of a king. All these He does at the same time, and is doing continually. Two "estates," that is, conditions, are spoken of in which Christ has existed. The "estate of humiliation" means His life upon the earth, where He toiled, and suffered, and at last died. The "estate of exaltation" means His life in heaven, where He sits at God's right hand, sharing the glory of the Father. To see the difference between the two estates, read Phil. 2:6-8. Both on earth and in heaven He is the Prophet, Priest and King of His people.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Here is a sheet of paper with a large blot on it. It has almost spoiled the paper. Did you ever think that there are things that

make blots on our character. Here is one—self-seeking pride. You have all seen among your playmates the girl or boy who wanted to be "first" in everything, always wanted "the best place," wanted to be "leader" in all the games. Don't you think they had a blot on their character that spoiled the beauty of it? Do you know anyone or anything that can cleanse these blots from our character?

Lesson—We are to hear about a blot on the character of some of Jesus' disciples. Picture



Jesus Teaches Humility

Jesus and the twelve disciples on the way to Jerusalem. Jesus is talking to them, telling them that when they arrive at Jerusalem many sad things would happen to Him, vs. 33, 34. It was there that He was to die the shameful, cruel death of the cross—and all because He loved us and longed to save us.

Securing Best Places—Watch the two disciples walking beside Him—James and John. Listen to what they are saying to Him! "Master, will you do for us whatever we wish you to do?" Jesus does not promise, but says, "What do you want me to do?" "Give us the best places in heaven, let us sit one on Thy right hand, and one on Thy left hand." Tell Jesus' reply, so kind, yet with rebuke in His tone. He would feel sorry to see this self-seeking blot appearing. It is so that He always feels when He sees anything wrong in us. How careful we should be not to grieve His loving heart!

The other ten were much displeased when they heard James and John asking this—perhaps they too wanted "best places." Jesus gathers them all around Him, and lovingly talks to them. If they are true disciples, they must not be proud and self-seeking. He tells them that He came into the world to serve people, and although He is King of Kings, greater than anybody in

the world, He is willing to be very humble and to serve rather than to be honored, and His followers should not be seeking honor. Repeat—"Before honor is humility;" "Them that honor Me I will honor." Jesus knows what we deserve. We do not need to seek reward from Him. God knows all about each of us, and He has a place ready in heaven for each of us. Our part is just to do what we can humbly, and beware of the blot!

Humility—

"Find out what God would have you do
And do that little well,
For what is great or what is small.
'Tis He alone can tell."

Wherever we are, we can do something for Jesus. Some can speak for Him, some can sing for Him, and all can smile for Him. Shall we not do what we can?

A Lesson from the Birdies—Repeat—

"The birdies are content to sit
Unnoticed by the way,
And sweetly sing their Maker's praise
From dawn till close of day."

Something to Remember—Jesus wants me to be humble.

Something to Draw—Draw a large **BLOT** marked **SELF-SEEKING PRIDE**.

SUPERINTENDENT'S BLACKBOARD REVIEW

This lesson tells how two of by a great ambition. They supreme desire. What was it? No. Luxury? No, they wanted as would command the homage gently rebukes them for this, thing they had never thought portant to get honors as to drink the cup?" "Can you earn these honors?" That is the important point. (Erase **GET**.) Seek to **DESERVE** honors. This is the grander ambition. Never mind whether you get honors

SEEK
TO GET
HONORS

Jesus' disciples were aroused came to Jesus to **SEEK** their To **GET** something,—money? to get high **HONORS**, rank, such and reverence of men. Jesus and He teaches them something before; that it is not so undeserve them. "Can you

SEEK
TO DESERVE
HONORS

or not, but strive with all your might to deserve them. This change in the aim of life calls for a change in the method of living: a common way to get honors is by scheming for favor, but the only way to deserve honors is **BY SERVING**. **JESUS**

SEEK
TO DESERVE
HONORS
BY SERVING

says let the rule of your life be to serve. And in service He is Himself our great Example.

Lesson IX.

THE PASSOVER

May 29, 1904

Matt. 26 : 17-30. Commit to memory vs. 26-28. Compare Mark 14 : 12-26 ; Luke 22 : 7-30. Read Luke 18 : 35 to 19 : 28 ; Mark 11 : 1-18 ; John 12 : 20-50 ; Matt. 21 : 23 to 26 : 19.

GOLDEN TEXT—For even Christ our passover is sacrificed for us.—1 Cor. 5 : 7.

17 Now the first day of the feast of unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus had appointed them ; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ?

23 And he answered and said, He that dippeh his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him : but

Revised Version—Omit the feast of ; 2 Omit unto him ; 3 make ready ; 4 Omit will ; 5 Omit had ; 6 was sitting at meat ; 7 disciples ; 8 were eating ; 9 to say unto him everyone, is it I, Lord ; 10 dipped ; 11 through ; 12 good were it ; 13 And ; 14 Is it I, Rabbi ; 15 a ; 16 covenant ; 17 unto.

DAILY READINGS

M.—The Passover, Matt. 26 : 17-30. T.—Institution of the feast, Ex. 12 : 21-28. W.—The preparation, Luke 22 : 1-13. Th.—Bread of Life, John 6 : 47-58. F.—Reconciliation, Rom. 5 : 1-11. S.—A perfect sacrifice, Heb. 9 : 11-15. S.—In remembrance, 1 Cor. 11 : 20-28.

Shorter Catechism—Ques. 24. How doth Christ execute the office of a prophet ? A. Christ executeth

woe unto that man by whom the Son of man is betrayed ! It had been good for that man if he had not been born.

25 Then Ju'das, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

LESSON PLAN

I. The Passover Made Ready, 17-19.
II. The Traitor Pointed Out, 20-25.
III. The Lord's Supper Instituted, 26-30.
Lesson Hymns—Book of Praise, 218 ; 385 ; 65 (Ps. Sel.) ; 397 ; 240 (from Primary Quarterly) ; 418.

EXPOSITION

Time and Place—Thursday, April 6, A. D. 30 ; an upper room of some house in Jerusalem.

Connecting Links—On Sunday, April 2, Jesus makes a triumphal entry into the city. On Monday He drives the money-changers out of the temple, and Tuesday He spends in the same place teaching, returning in the evening of both days to Bethany. He remains at Bethany on Wednesday. He is now under the very shadow of the cross towards which he has been steadfastly advancing.

I. The Passover Made Ready, 17-19.

V. 17. *The first day . . . of unleavened bread.* The Feast of the Passover on the evening of the fourteenth day of the first month (Nisan), and the Feast of Unleavened Bread commencing on the fifteenth and lasting seven days, were regarded as rolled into one, and called by either name. (See Ex. 12 : 8 ; Lev. 23 : 6.) At the Passover each Israelitish family partook of a roasted lamb, with unleavened bread and bitter herbs. *Where wilt thou that we prepare ?* Jesus may have ar-

ranged beforehand for a room, keeping the place secret, lest His enemies should find it out and come upon them during the meal.

Vs. 18, 19. *And he said ;* Luke says (ch. 22 : 8) that He "sent Peter and John." *Go into the city ;* of Jerusalem. They were probably at Bethany. *To such a man ;* evidently a friend of Jesus. Mark and Luke tell us that the disciples were to find the place by following a servant whom they should see bearing a pitcher of water. *My time is at hand ;* that is, a crisis is near which God has appointed for Me. (Compare John 2 : 4 ; 7 : 6.) Jesus refers to His death. *At thy house.* "The householders of the city were accustomed to hire out rooms to visitors at the feast." (Century Bible.) *With my disciples ;* a family of thirteen in all, with Jesus as the Head. It was the rule that not less than ten nor more than twenty should eat the meal together. The lamb was to be entirely consumed, Ex. 12 : 4, 10.

II. The Traitor Pointed Out, 20-25.

V. 20. *When even was come.* See Light from the East. *Sat down (reclined) with the twelve ;*

on couches placed on two sides and one end of the table, probably with John and Judas on either side of Jesus on the couch to the right of the table. (Compare John 13 : 23.)

Vs. 21, 22. *As they did eat.* At the moment of divinest communion comes the terrible announcement. *One of you shall betray me.* The eleven had no idea of such treachery to this time, though Judas had already made the shameful bargain, vs. 14, 15. *Lord, is it I?* They were filled with a trembling fear (shared even by Peter, so bold a little later, John 13 : 36, 37), that they might be tempted to betray their Lord.

Vs. 23, 24. *Dipped his hand with me;* a mark of intimacy. As three or more would likely do this, however, the betrayer is not yet specially indicated. As still in the East, hands were used, not knives and forks. *In the dish.* There was a sauce consisting of dates, raisins, and vinegar, into which they dipped the unleavened bread and the bitter herbs. The bread and herbs were called "the sop" (see John 13 : 26, where we find that Jesus whispered in answer to a question prompted by Peter, a sign whereby to recognize the traitor).

Vs. 24, 25 *Son of man;* a name that Jesus frequently used of Himself. *Goeth;* to His death. *As it is written.* This is no chance matter, but a part of the divine plan foretold in scripture (see Isa. ch. 53). *But woe unto that man;* who is none the less guilty because of the divine plan. *Judas said . . . Is it I?* He wished to avert suspicion, or to discover whether Jesus knew of his plan. *Thou hast said;* an emphatic affirmative, probably not heard by the rest.

III. The Lord's Supper Instituted, 26-30.

Vs. 26, 27. *As they were eating;* probably towards the close of the paschal meal. It would seem that Judas had gone out, John 13 : 26-30. *Took bread;* one of the thin cakes of unleavened bread on the table. *Blessed;* asked a blessing. *Break it;* an action symbolizing the breaking of His body. (See 1 Cor. 11 : 24.) *Take, eat.* It is to become your food. *This is my body;* that is, it represents my body. (See John 6 : 32, 48, 51.) His life on earth lived in a fleshly human body is for their spiritual food. But the life

is to be broken before it is partaken of. *Took a cup.* (Rev. Ver.) In 1 Cor. 11 : 25, Paul says that this cup (of wine) was taken after the Passover Supper. *Gave thanks.* The Greek word thus translated gives rise to "Eucharist," a common name for the Lord's supper. *Drink ye all of it.* Each one is to appropriate it for himself, and all are to share it in common. In Luke's gospel (ch. 22 : 19), as in 1 Cor. 11 : 25, 26, Jesus uses the words, "This do in remembrance of Me," meaning that the feast is to be repeated as a memorial of Himself.

Vs. 29-30. *This is;* represents. *My blood of the new covenant* (Rev. Ver.); in which the forgiveness of sins was promised, Jer. 31 : 31. This covenant, like that of Ex. 24 : 8, must be sealed with blood, but with blood of a sacrifice greater than those of old. *Shed for many.* The twelve only represent a great multitude, Rev. 7 : 9, 10. *The remission* (forgiveness) *of sins;* secured only through the death of the Messiah, Isa. 53 : 6, 10, 12. (Compare Heb. 9 : 22.) *I will not drink henceforth.* This is His last Passover Feast on earth, but He foretells the eternal feast in the kingdom of God. *Drink it new;* no fruit of an earthly vine, but the new wine of God's eternal banquet. *Sung an hymn.* The Passover was closed by the singing of Psalms 115 to 118. Before they "went out" Jesus uttered the discourse of John chs. 14 to 16, and the prayer of ch. 17.

Light from the East

EVEN—The Hebrew day was reckoned from sunset to sunset, that is, it began and ended with an evening, the one evening extending from three to six o'clock and the other from six o'clock to the beginning of night. The time for the sacrifice of the Passover lamb was fixed in the law "between the two evenings." In the New Testament the term evening sometimes means the first, Matt. 8 : 16 ; 14 : 15 ; 27 : 57 ; Mark 4 : 35 ; and sometimes the second, Matt. 14 : 23 ; 16 : 2 ; 20 : 8 ; Mark 1 : 32 ; 6 : 47 ; John 6 : 16 ; 20 : 19. The daily sacrifice which was prescribed in the law to be made between the two evenings, was offered in the first century between half-past two and

half-past three in the afternoon, and the prayer connected with it was made at that hour, Acts 3:1; 10:3, 30. At the Passover three blasts of the silver trumpets, immediately after the evening sacrifice was concluded, gave the signal for the slaughter of the lambs, which had to be finished be-

tween three and five o'clock. The roasting and other preparations proceeded from the killing until sunset. A second threefold blast of the trumpets announced the appearance of the first three stars, which marked the opening of the fifteenth of Nisan, and as soon as possible after this the feast began.

APPLICATION

My time is at hand, v. 18. Although events may seem to be the result of accident, or although we may be able to unravel the chains of causes that lead up to them, they are none the less of God's ordaining. Our studies during the last two Quarters have led us through many stirring scenes in Christ's life. He has been in perils by sea and in perils among His own countrymen; but never did He show alarm, for His time was not yet come. Now He calmly prepares for the end, for He knows that His hour is near. Nothing so gives life such a sense of security, or such unbending strength, as the knowledge that our times are in God's hands, and that "we are immortal till our work is done."

As Jesus had appointed, v. 19. True discipleship involves implicit obedience. If Jesus has required a certain service of us, it is vain to question, criticise, or "an Remembrance of Me" protest; rather ought we to be zealous to observe each minute particular of His demands. His tenderest request is, "This do is remembrance of Me." Have you done it? Neither good intentions, nor timid procrastination, nor criticisms of others' conduct can atone for your neglect.

Is it I? v. 22. A betrayer in the "upper room" is a matter for alarm as well as surprise. May it be possible for one to be many years identified with the Christian church, to be even prominent in its work, and yet to be at heart a traitor to its Lord? Alas, it was so with Judas, and, sad to relate, it has sometimes been so with those holding positions of honor in the church since his day. No church can afford to boast over another; and self-complacent respectability is the last attitude for a disciple of Christ. The true,

humble-minded Christian, conscious of his many defects, too vividly mindful of the many occasions on which he has proved disloyal to his Master, asks tremblingly, "Lord is it I?"

This is my body, v. 26. The literal flesh of the Lord Jesus could profit us little, even though it were multiplied as miraculously as the five loaves and the two fishes. But the life that was in Christ, and which He gives to the believer, is the most priceless blessing we can receive. It is this divine life that is so forcefully symbolized by the broken bread. The symbol makes the possession more intensely real. The sacrament is not to be preferred before the sermon, as though we saw our Friend in the one and not in the other. We need them both. Spurgeon says: "I see Him in no other way in the Supper than in the sermon; but sometimes when my eye is weak with weeping, or dim with dust, that double mirror of the bread and wine suits me best."

My blood . . . shed . . . for the remission of sins, v. 28. No idea has been so potent to bring peace or to transform a sinful life as the truth expressed by the sacramental wine. Dr. Valpy, whose dictionary was on our father's bookshelves, converted late in life, gave it simple but effective expression in these lines:

"In peace let me resign my breath
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Lord Roden, struck with the lines, affixed them to the walls of his study, where they were the means of converting the careless but gallant General Taylor, who had served at Waterloo. Another officer in later days who fought in the Crimea, saw the lines and

In God's
Hands

A Double
Mirror

"an Remem-
brance of Me"

A Silent
Sermon

"Is It I?"

could never forget them, and they filled his last hours with peace and comfort. But the most touching expression of this sublime truth is when the wine cup is passed from lip to lip at the communion table. If not a communicant, stay and witness this silent scene, which has never ceased to be repeated, since Christ first instituted it in the upper

room in the city of Jerusalem.

Until that day, v. 29. The Lord's Supper has a forward as well as a backward look. Not memory alone, but expectation has its place here. We turn our eyes from the crucified, to the returning and triumphant, Christ, and rejoice in the prospect of sharing His glory.

The Forward
Look

TEACHING HINTS

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

For Bible Class Teachers

Ascertain how many of the scholars have read the Lesson, by asking some of them to give the substance of it, or to name the topics with which it deals. The three topics are so obvious that all the scholars should be able to recognize them as soon as they are mentioned.

The first topic is the preparation of the Passover. Try the experiment of asking one of the scholars to read the first verse of the lesson, and to explain its meaning, as if he were the teacher of a class, or to point out the words and expressions which need to be explained. In this way such questions as these will be brought up; What is meant by the "day of unleavened bread"? What was the Passover? How was it celebrated? You should not fail to make yourself familiar with the rite as observed in our Lord's time. If you use a Bible with helps, you will find there what you need. Any good commentary, or any of the lives of our Lord will also furnish you with the information you require. It will next be easy for you to elicit by questions, that the man whose name is not given was doubtless an adherent of our Lord, and that our Lord had arranged that he should have a room ready for His use.

The second part of the lesson is the announcement of the traitor. Bring the scene before the class: the meal and its sacred associations; the ties which bound the twelve to Jesus; the horror with which the declaration would be received. Observe that no one of the disciples, not even Peter, questions the statement. Notice, too, that none asks, "Is it he?" but that all disavow the

intention by asking, "It is not I, surely not?" Why did the disciples reply in this way? Were they distrustful of their own loyalty? The scholars will feel the terrible gravity of the declaration, "It had been good for that man if he had not been born," but you should ask them what such language means. Does it not apply to others beside Judas? Let the scholars read the parallel narrative in John's gospel, and then question them as to the words which may have been spoken to Judas. Could the eleven have understood that Judas was the traitor?

Now comes the institution of the Lord's Supper, as we call it. Ask the scholars to describe the manner in which they have seen the Supper dispensed. Inquire, next, what is the meaning of the words, "This is My body." A little questioning will make it plain that "is" stands here for "represents": the broken bread is the image or sign of the body of Jesus. So, too, the wine in the cup, represents the blood of our Lord. Call attention to the description of the blood as "blood of the new covenant." Where do we read of blood in connection with a covenant? Why is the blood of Jesus that of a new covenant? What is signified by the words "shed for many unto remission of sins"? State plainly that the whole New Testament teaches that our sins are forgiven, because Jesus died to obtain this gift for us. The remission of sins is bestowed on us through His death. Embrace the opportunity to speak simply and directly of the death of Jesus as the ground of our pardon.

Do you understand v. 29? How are your scholars likely to regard it? Perhaps it is best treated as an assurance that Jesus' death was not to lead to a final separation between Him and them. They shall meet

again around a joyous board in His Father's kingdom. To this blessed reunion Jesus taught His disciples to look forward.

For Teachers of the Boys and Girls

How would it do to begin by saying over, once or twice, slowly and deliberately—"For even Christ our passover is sacrificed for us" (the Golden Text)? This will arrest the attention of even restless scholars.

Before the attention droops, ask, "What was the Passover?" "What is meant by 'is sacrificed'?" The class knows about the Passover lamb, and the sprinkled blood, Ex. 12. As to the second question, the father of the family had "sacrificed" the lamb, shed its blood by God's appointment and for the preservation of life.

The "feast of unleavened bread," v. 1. Explain that the Passover was so called because for seven days all the bread eaten was unleavened (made without the yeast or fermenting process). This signified all sin put away.

Now the way is clear. Follow Jesus' footsteps day by day of that last sorrowful week (see Connecting Links). It is Thursday now, "the first day of the feast of unleavened bread," when every good Jew must prepare for the Passover. Hence the anxious question of the disciples. They were far from their homes; where should they and their Master eat the Passover lamb?

His last meal before His death! Jesus knew it, although they did not. How calmly He arranged! "My time is at hand." Verse 18 gives the directions. Mark 14: 13, 15; Luke 22: 10-12 complete the detail—all likely arranged beforehand by Jesus with some faithful friend, the arrangement being one to secure Him from sudden discovery and arrest by His foes. So they "made ready" the lamb and the bitter herbs and the unleavened cakes, with the sauce ("sop") of fruits and vinegar, and the wine.

The evening hour! At the end of the Thursday and the beginning of the Friday, for the Jewish day ended and began at sundown. Were ever men so privileged as these twelve (v. 20)? Was there ever, before or since, such a meal? Let us draw near very softly: it is thrice holy ground.

"As they did eat." Describe the Oriental method, each one of a group of three or four dipping a scoop-like piece of bread into a common dish. How safe they all felt; and how closely drawn to one another and to their loving Master! (If there is time, bring in the beautiful story of John 13: 1-10, which belongs here.)

Like a sudden thunder clap, with its thick darkness following, came the words of v. 21! What could it mean? No wonder those good-hearted, loving, honest men were "exceeding sorrowful." "How could I be so base?" each one said. And yet they knew that He knew them even as they did not know themselves, and so they cried out in fear, "It is not I, is it, Lord?"

There was one who said the words with his lips, but, at the same time, felt the coins in his money bag, the silver for which he had sold his Master. Who would be a Judas? How Judas must have quaked as he heard the words of v. 23! Nothing could he hide from this all-seeing Master; and those more terrible words still of vs. 24, 25. (For "as it is written," see Ps. 22; Isa. 53.) That dreadful thought will sink in almost of itself—better never to have been born than to prove false to Christ; and that other great mystery—our sin is none the lighter because it carries out God's plan. Note how Judas holds on defiantly (v. 25), and how Jesus pierces through his armor of defiance and pretence; read what John says, ch. 13: 30. Oh, the blackness of the night for that lost soul!

The feast of love follows. Explain each step. The scholars are now on familiar ground; they can give the meanings. In v. 28 come back to the Passover lamb. Hymn 158, vs. 1, 2, Book of Praise, interprets it.

A deep shadows follows—this is His last meal with them: the end is at hand. Then a glimpse into the blue, and the glory—the new wine of heaven, v. 29. Then the hymn of thanksgiving (v. 30), Ps, 118, and "they went out into the Mount of Olives," went out to we know what!

Did Jesus grudge the woe that followed? Golden Text is the answer, with the emphasis on "us."

ADDED HINTS AND HELPS

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

Lesson Outline

THE OLD AND THE NEW

I. The Passover Feast.

1. The name here given to it.
2. The disciples' question.
3. The arrangements of Jesus.
4. The preparations by the disciples.
5. The time of the feast.

II. The Traitor Indicated.

1. A general statement.
2. The question of the disciples.
3. The blackness of the treachery.
4. The death of Jesus foretold.
5. The guilt of His betrayer.
6. The question of Judas.
7. Our Lord's answer.

III. The Lord's Supper.

1. The bread blessed and broken.
2. The cup offered after thanks-giving.
3. Separation and reunion foretold.
4. The closing hymn.

Lesson Points

Before we begin the Lord's work we should listen for the Lord's word. v. 17.

Love rejoices to fulfil the requests of her Lord. v. 18.

Happy the home of which Jesus is the Head! v. 20.

No position is a protection against perfidy. v. 21.

Doubt of self leads to dependence on the Saviour. v. 22.

The plots of a pretended friend are more to be feared than the weapons of an open foe. v. 23.

Food will not benefit us unless we eat, nor Christ unless we believe. v. 26.

Our sins are not more manifold than the mercy of the Saviour. v. 27.

The Golden Age for the Christian is not in the past, but in the future. v. 29.

Human praise should be as continual as divine provision. v. 30.

From the Library

The disciples were not bidden to ask for the chief or "Upper Chamber," but for what we

have rendered, for want of better, by "hostelry" or "hall"—the place in the house where . . . the beasts of burden were unloaded, shoes and staff, or dusty garments and burdens laid down . . . But the unnamed disciple would assign to Him, not the hall, but the best and chiefest, the upper chamber, at the same time the most honorable and the most retired place.—Edersheim.

In that large upper room Jesus spent His last quiet hours with His disciples. It may have been in the house of Mary, the mother of Mark. If the young man who narrowly escaped arrest with Jesus in Gethsemane, was Mark himself (Mark 14 : 51, 52), which seems very probable, then it is further probable, that he came from the house where Jesus had spent the evening, and whither the soldiers doubtless went at first in the hope of finding Him.—Professor G. H. Gilbert.

How marvellously the horizon widens round Him as the feast proceeds. . . . When He takes the bread and again the cup, . . . beyond the cross He sees the glory that shall follow, sees men of all nations and climes coming to the feast He is preparing for them.—Dr. J. Mcnro Gibson.

At the close of the last Passover, Christ instituted the communion of the Supper . . . Empires have risen and fallen, society has been tossed in wild convulsion, and yet it holds on its way, and will do, for Christ Himself is in it with that heart of love which shall yet bless a whole sinful world.—Dr. John Ker.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The Lord's Supper—its meaning.
2. The Lord's Supper—why should I partake of it?

Prove from Scripture

That Christ died for our sins.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where did Jesus observe the Passover? How long had He been in the neighborhood of Jerusalem?

17-19 By what other name was the Passover known? How long did it last? Which of the disciples were sent to make preparations? To whom did they go? How were they guided? At what time of day was the feast kept? Who sat next Jesus on either side?

20-25 What announcement did Jesus make? What question asked by each disciple? Jesus' answer? Judas' question? The reply?

26, 27 What represented Jesus' body? His blood?

28-30 What does God promise to His people? What is the seal of that promise or covenant? Where will the new kind of wine be drunk? What is it? How did the Supper end?

Seniors and the Home Department—Describe the way in which Jesus spent each day immediately before His last Passover.

17-19 Of what was the Passover a memorial? Why did Jesus keep His arrangements for the Passover secret? Describe the Eastern fashion of sitting at meals.

20-25 With whom had Judas agreed to betray Jesus, and for what reward? (v. 14, 15.) What prophecy did this fulfill? (Zech. 11: 12.) What was afterwards done with this money? (ch. 27: 3-8.)

26-30 What elements used in the Lord's Supper? What actions performed? For

what purpose was Christ's blood shed? Who should partake of the Lord's Supper?

Seek-Further Questions—What office did Judas hold among the twelve? What Old Testament covenant was sealed with blood?

Answers to Seek-Further Questions—(1) Boanerges, that is, "the sons of thunder, Mark 3: 17. (2) Patmos; "for the word of God, and for the testimony of Jesus Christ, Rev. 1: 9.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

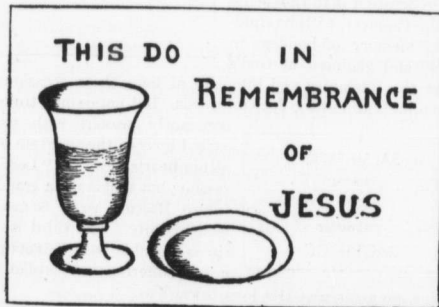
Ques. 24. Christ a Prophet. A Prophet is one who speaks for God to men, as Aaron was appointed to speak for Moses, Ex. 7: 1. Now only Christ can perfectly make known the thoughts and purposes of God. The prophets of the Old Testament, and the apostles of the New could speak for God only as Christ enabled them to do so. Besides making known God's will through the men who wrote the Bible, Christ has shown us in His own holy life what the will of God is. It is not only by His Word that Christ has spoken to men, but also by His Spirit. (Read John 15: 26.) And remember that the will of God made known to us is for our salvation. It is God's desire that we should be saved.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Begin by drawing a door-way. On the wide door posts and the lintel place marks representing drops of blood (Ex. ch. 12). The teacher should be quite familiar

with this chapter, as well as with the record of what led up to the tenth plague. Tell the class briefly and simply of the sparing of the children in the homes of the children of Israel, which were marked as directed in Ex. 12. How safe the children of Israel were behind the blood!

Memorial Days—Speak of memorial days—birthdays, Dominion Day, the King's Birthday, Christmas day. God commanded His people to remember this "passing over" of



their homes by the death angel, and every year to prepare a **FAMILY EAST** to be called the Passover. Tell of the sacrifice of the lamb, and the other observances connected therewith. Describe the scene. This feast was prepared and eaten by God's people every year for nearly 1500 years before Christ came to the world.

Lesson Subject—Jesus appointing a memorial feast.

Lesson—Recall last Lesson. Jesus and the disciples are now in Jerusalem. The time is drawing near when Jesus is to die on the cross. It is now the time for the Passover feast. The disciples ask Jesus where they shall eat it. They have no home in the city. Jesus tells them (v. 18). Then they prepare the feast in the usual way.

The Upper Room—Let us look in upon the scene. (One of the "Wilde" Pictures, price one cent each, will give the children an idea of the scene better than words can describe it.) A long table is spread. Jesus sits or reclines, about the middle of one side, John the beloved disciple beside Him, Judas near Him, the others around the table (Ask the children to name them all). They are very quiet.

"For even Christ our passover is sacrificed for us," says the Golden Text. Jesus is the

Lamb to be offered to God in sacrifice for us,—no more need of killing a lamb or offering sacrifices. The wine was to make them think of the blood, shed for the remission of our sins; the bread to make them think of Jesus' body sacrificed on the cross for us. Jesus said, "This do in remembrance of Me." Should not every follower of the Lord Jesus be very eager to do what He asks?

The Lord's Supper—That is what we call it now. We do not eat it in our family circle, but in the larger family—the church. That means that we should all be like one family in love and helpfulness, especially to those who belong to our church and Sunday School. We all belong to Jesus' family. God is our Father. Jesus is our Elder Brother, as well as our Saviour. (Describe the usual form of our communion service.) We may "remember Jesus" even if we are too small to go to the Lord's supper. When you were baptized, your parents gave you to God, and promised to help you to remember Jesus, till you are old enough to give yourselves to Him, and come to His table. Let us hope all our boys and girls will do this, and thus obey Jesus command.

Something to Remember—I should remember the Lord Jesus.

Something to Draw—Draw a communion cup and plate.

SUPERINTENDENT'S BLACKBOARD REVIEW

SIN

The most solemn national occasion was the day of Atonement, when the whole people confessed their SIN against God. The most solemn occasion in the home life was the Passover, with its shuddering memory of bondage in Egypt, and gladness at God's

RESCUE
SIN

merciful RESCUE. Jesus compresses the solemnity and intensity of both these occasions into His new sacrament, whose meaning is almost too deep for words. But notice only three constantly present with us, sacred hour in the awful sin of all our hearts as we say "Lord, rescue; but that is not a grand (erase RESCUE) write SALVA-God's family. The third fact sin is possible only THROUGH untold suffering; but He gladly

SALVATION
FROM
SIN
THROUGH
SACRIFICE

endured it all to take away our sins, so great was His love toward us.

*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

I. SILENCE.

II. *Superintendent.* Make a joyful noise unto the Lord, all ye lands.

School. Serve the Lord with gladness: come before His presence with singing.

Superintendent. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves;

School. We are His people, and the sheep of His pasture.

III. SINGING.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

—Hymn 434, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. Give the King Thy judgments, O God,

School. And Thy righteousness unto the King's Son.

Superintendent. He shall judge Thy people with righteousness,

School. And Thy poor with judgment.

Superintendent. The mountains shall bring peace to the people,

School. And the little hills, by righteousness.

Superintendent. They shall fear Thee as long as the sun and moon endure,

School. Throughout all generations.

Superintendent. He shall come down like rain upon the mown grass:

School. As showers that water the earth.

Superintendent. He shall have dominion also from sea to sea,

School. And from the river unto the ends of the earth.

Superintendent. His name shall endure for ever: His name shall be continued as long as the sun:

School. And men shall be blessed in Him: all nations shall call Him blessed.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER: Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. RESPONSIVE SENTENCES.

Superintendent. Then the eleven disciples went away into Galilee,

School. Into a mountain where Jesus had appointed them.

Superintendent. And when they saw Him, they worshipped Him:

School. But some doubted.

Superintendent. And Jesus came and spake unto them, saying,

School. All power is given unto Me in heaven and in earth.

Superintendent. Go ye therefore, and teach all nations,

School. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Superintendent. Teaching them to observe all things whatsoever I have commanded you:

School. And lo, I am with you alway, even unto the end of the world. Amen.

V. SINGING.

O'er those gloomy hills of darkness,

Look, my soul; be still and gaze;

All the promises do travail

With a glorious day of grace:

Blessed jubilee!

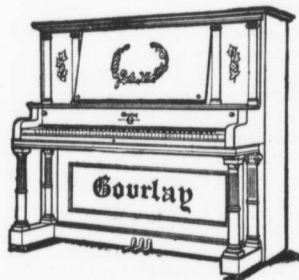
Let thy glorious morning dawn.

—Hymn 450, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

Gourlay

Pianos



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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

From the Upper Canada Tract Society, Toronto, we have received Dr. Denney's **The Atonement and the Modern Mind** (117 pages, 75c.). This is a book for the professional student. Its purpose may be briefly stated thus: Scientific progress, certain movements in philosophy, and devotion to historical study have given rise to opinions which hinder men from accepting the scriptural view of Christ's death. Dr. Denney demonstrates that these opinions are not well grounded. But there are two demands of the modern mind which a true explanation of Christ's death should satisfy. It should interpret the church's experience of redemption from sin; and it should exhibit the death of Christ as a power to regenerate men. Is there such an explanation? Dr. Denney thinks there is. And he sets it forth with great force and cogency.

Rev. Jas. S. Gale knows Korea as perhaps no other man; that is, he knows it from the inside. He has lived among its people for many years, has conquered their language so as to be an authority upon it, has wrestled with their religious beliefs and customs, has seen the people in their uprisings against the Government and in the Japanese invasion, in one word has lived their life. They amuse him; sometimes they seem to puzzle him; always he loves them. Add to this his rare skill as a writer, and one expects in **The**

Vanguard, A Tale of Korea (Fleming H. Revell Company, Toronto, 320 pages, \$1.50) a book of unusual interest. He is not disappointed. The Dragon, the servant of Willis, the young American missionary, who is the hero of the story; Ko the wife-thief and gambler, and afterwards so keen in winning souls; are but two of the many characters portrayed with the hand of a master, not to mention the various types of missionaries and other foreigners who are made to live before us. Mr. Gale's penetrating wit, his power of sarcasm, at times caustic, never ill-natured, his mastery of mission methods, and withal his genuinely earnest and evangelical spirit, have united to produce a memorable book. The long and steadfast waiting of Willis for the "tall, stately girl, beautiful and brave," and the happy ending of it all give the finishing touch of romance to the narrative. Readers of **East and West** will recall Mr. Gale's sketch of a few months ago, and will require no other reminder to make them eager for this new book from his hand.

Under such forms of government as those of Great Britain and her Colonies, and the United States, it is the citizens, with the power of the ballot in their hands, who really direct public affairs. They make and unmake cabinets and legislatures. Obviously it is most important that the possessors of so great power should be trained to use it wisely. So thinks Professor Shaler, of Harvard University; and his book, **The Citizen** (A. S. Barnes and Company, New York, 346 pages, \$1.40 net) is a discussion of the rights and

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FACULTY OF MEDICINE

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 3rd. There is a distinct and separate course for each of the four years.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honor course in Natural Science are able to fulfil the requirements of the primary work in medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has just been completed at a cost of \$175,000.00, in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,

Dean.

A. PRIDMORE, M.B., C.M.

Secretary.

Biological Department, University of Toronto.

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duties of citizenship. Written for the young people of the United States, its author is not blind to the faults of that people or to the virtues of other nations. There is much in this volume that will be profitable to the youth of any land, who look forward to taking their share in its government, and, indeed, to those as well who have already assumed their full responsibilities as citizens.

For country boys who have grown to be city men, but who deep down in their hearts—and we love them all the better for it—are country boys still, Forrest Crissey's, **The Country Boy** (Fleming H. Revell Company, Toronto, 300 pages, 15 full page illustrations, \$1.50 net), will prove a rarely entertaining book for a summer holiday or a long winter evening. Older boys, too, will like to recall the days when they were "youngsters." Indeed, little Harlow, with his high-wrought imaginativeness and "conscience, sensitive as quicksilver," makes an interesting psychological study, and the farm life is depicted as by one evidently "to the manor" born.

The story with the deep local color has its own attractions, and our neighbors across the line have a big enough community and sufficiently diverse conditions to give free scope for this vogue. Two tales just from the press (A. S. Barnes & Company, New York) are well to the front in this class. George Cary Eggleston's **Running the River** (205 pages, illustrated, \$1.50), tells how three boys and their sister, in the early days of the Mississippi and Illinois river navigation redeemed the family fortunes by a float-

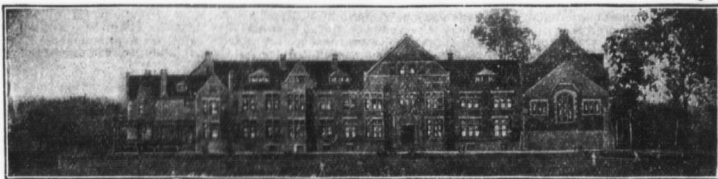
ing store. Their adventures through prairie fire, "fevernague," and other perils peculiar to the circumstances, give spice to a straight-ahead narrative which boys and girls will follow with interest. **Cap'n Eri** (397 pages, illustrated, \$1.50) is more a picture in strong colors of the characters of a New England fishing village. Captain Eri and his two captain-chums are humorists, conscious and unconscious. The book is full of wholesome fun and salt breezes and of real human interest.

Nearly a hundred missionary societies, as Harlan P. Beach tells us in his **India and Christian Opportunity** (Student Volunteer Movement for Foreign Missions, New York, 258 pages, 50c. net.), are at work in India. In this little volume a general account is given of this vast work. To meet the needs of mission study classes, for whom the book is primarily intended, being the twenty-seventh in a series of textbooks for such classes, very considerable space is given to the geography, ethnography, and religions of India.

The most notable feature of the **Puritan Edition of the Pilgrim's Progress** (Fleming H. Revell Company, Toronto, 319 pages, \$1.50 net) is the thirty-one beautiful full-page illustrations by Harold Copping, the well-known English artist. Mr. Copping shows the various characters of the book in the everyday costumes of Bunyan's time, which, added to the fine feeling and insight of the artist, makes the pictures particularly attractive. The text has been most carefully revised from the best of the early editions.

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