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The Teachers Monthly

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

Vol. XVIII.

Toronto, June, 1912

No. 6

Turn over to pages 300, 301 of this issue of the **TEACHERS MONTHLY**, and examine our full list of supplies for **PATRIOTIC SUNDAY—June 30**. They will help Schools in making a great success of the Day. Send in your orders at once. We shall mail same day as they are received.

The Song and the Sword

By Rev. Ronald Macleod

We speak of the church militant and the church triumphant: the former at warfare, the latter at rest. One is fighting sin with the sword of the Spirit; the other celebrating its joyful triumph in song. The one represents the church on earth, the other the church in heaven.

This distinction, however, is not absolute. The true church is not divided by past or present. We need the song and the sword here and now. The man who is doing battle for the Lord must have the song in the heart here. The Psalmist puts it well when he says: "Let the high praises of God be in their mouth, and a two-edged sword in their hand."

It is thus that you and I can be assured of victory in the cause of Christ. Our Christianity must be both cheerful and courageous. Many a hard fought battle would have been lost but for the song. Many a faltering soldier has rallied to the charge of victory under the inspiration of song or music. Much of the glory of the Gordons at Dargai was due to the music of the wounded piper.

The glory of Christianity is not its sword, but its song.

Here then is the secret of successful work for God—the song in the heart, and the sword in the hand. We must be able to say:

"He put a new song in my mouth,
Our God to magnify,"

before we can wield the sword of the Spirit. The joy of the Lord shall be your strength. The weapons of our warfare are not carnal. We have only one; but it is all sufficient with the high praises of God. The song of salvation and the sword of the Spirit are irresistible. Therefore sing your song. Some comrade by your side will hear, and will take courage.

But we cannot "feel like singing all the time." There will be moments of tension and fear. We drop the song for the sword. We may not hear the music in the din of battle. Life cannot always move to the tune of our song. What then? We must not drop the sword, because we cannot hear the song. Our aim is to win. The work is worth while, the means sufficient, the reward glorious. Discouragements are but challenges to our faith. They point on to the crown. In the Master's name we shall triumph at last.

North Vancouver, B.C.

Hiding Christ

By Rev. A. H. Campbell, B.A.

Fear of popular applause, and the ingratitude and perverseness of the multitude, had driven our Lord to seek retirement, but "He could not be hid." You may hide a lamp or a candle, but not the sun.

There was always someone needing the help of Jesus. At this particular time, it was a woman of Syrophenicia. Such cases ex-

cited His sympathy. This was His work, whatever risk might be involved. Selfish, narrow-minded men can afford to be hid, but not true benefactors. They are too few. It was thus with the Man of Nazareth. His time for service is short—the harvest is great, He could not be hid.

For nearly twenty centuries, the bitter foes of Christianity have tried to hide the world's Saviour. The most ingenious devices have been resorted to. The power of wealth and intellect and hate has been persistently applied. Men like Nero and Julian and the Duke of Alva and others, have never ceased to direct their batteries against Christianity and its Christ, but He could not be hid.

In another sense, Christ may be hid, and often is hid. The world needs Him. He can solve its vexed problems. He can purify its politics, sweeten society, regenerate its business methods and calm the strife between capital and labor. Yet, during all these centuries, the world has succeeded in an amazing degree in keeping Him in the background. It desires His gifts and blessings, but not the Giver.

The church needs Christ, and is the last place where one might expect His absence. When the church is regarded as an end in itself, Christ is crowded out. In some communions more prominence is given to Mary or the Saints. Even in many Protestant churches Christ does not get the place He expects and deserves.

The home needs Him. There are many homes professedly Christian, where a visitor might require weeks to discover Christ. The family altar has disappeared; there is no regular scripture teaching given; every heart is bent on the world's business or pleasure. When the home hides Christ, alas for the church and state!

If Jesus Christ is to find His true place in the world and in the church and in the home, He must first of all find His place in the individual. The individual can best show Christ by living Him. Once there was brier growing in a ditch. A gardener came, and with a spade lifted it out and planted it in a garden. With a knife he made a slit and grafted a rose. The next summer a lovely rose bloomed in the old brier. The beauty

was due not to what came out of, but to what was put into, the brier. This is what our Lord is continually doing with our poor human lives. He puts His own life in us, and the fruits of the Spirit appear in due time.

Christ ought not to be hid. The world is religious, and it needs a good religion. The Christian religion justly claims superiority to any other. Note its conception of God, and sin, and duty. Note its power to realize its ideals. It makes the character of God the standard for men,—a standard which to some extent may be realized. The world is full of sinful men in need of salvation. Christ alone can save them.

Lower Stewiacke, N.S.

A Path to God

By Frances Weld Danielson

There is a certain punctuation mark that well typifies the young child. What is it? The interrogation point, to be sure. How do you feel about this tendency of children to question? Do you consider it a real nuisance? Try to imagine a child who never asks a question. How would he learn anything? You may say you would be only too delighted to impart information, if you could choose your time and manner of doing so; but are you quite sure you would never forget to? I firmly believe that the children's questions are a necessary prod to even the best-intentioned educators.

What Will They Mean?

By Frank Yeigh

Once again we are in the centre of a year of Lessons dealing with the life of Christ.

What will they mean to us as teachers—to us who perchance have taught the old-familiar themes and subjects many times over?

Will they come with freshness and renewed life? Will they reveal new depths, new storehouses of wealth, new aspects of the wondrous Central Figure?

What will they mean to us as the months slide by and the year is ended? Will our study be merely academic, merely historic, merely biographic—a detached study

of an age, a race, a country, a Central Character?

What will *He* mean to us, of whom we study? Will the Christ of the Synoptic Gospels be more real and vital, more winsome and attractive, more the God-Son and world-Saviour?

Will He the more readily be admitted, when He knocks? Will His "Come" invitations be more quickly accepted than in the past?

What a test. Oh, what a test, is this teaching about the Christ—to the teacher.

What will it mean to you, and to me?

Toronto

Growth in Christian Life

By Rev. D. McTavish, D.Sc.

III. EFFECTIVE PRAYER

When Ethelred, the Saxon king of Northumberland, invaded Wales and was about to give battle to the Bretons, he saw, not far from the enemy, a large group of unarmed men. On enquiring who they were and what they were doing, he was told that they were the monks of Bangor and that they were praying for the success of their countrymen in the battle. "Then", said the heathen king, "they have already begun the fight against us. Attack them first."

This benighted heathen king had a truer conception of the effectiveness of prayer than many a Christian. I need not reiterate the conditions of effective prayer that are familiar to all. But how few seem to have grasped the idea, that, right in the heart of the government of this world, prayer occupies a place of real power. There are mysteries involved in the relation between the Eternal Father and His children; but in all the intricacies of the divine working, prayer reaches out as a force—a force as real and effectual in the moral world as gravitation or electricity is in the material world. Is that not the meaning of James 5:16, which has been translated by Dr. Weymouth: "The heartfelt supplication of a righteous man exerts a mighty influence." That is to say, prayer is a spiritual force, or is an exercise by which spiritual forces can be brought into operation.

This lofty conception of prayer lays upon Christians a great responsibility, and makes true prayer, not a dreamy reverie, but an intensely practical exercise. Dr. Chalmers said that the characteristic of the prayers of Philip Doddridge was, that they had an intensity, *business-like* spirit. Through the cables, wireless, telephone and fast steamers continents are being connected, and the world is fast becoming a neighborhood. "But", as Rev. Austin Phelps has said, "yonder is a child whose lisping tongue is every day doing more than these. In God's administration of things that child's morning prayer is a mightier reality than they. It sets in motion agencies more secret and more impalpable, and yet conscious agencies, whose chief vocation, so far as we know, it is to minister to that child's bidding."

It is not necessary to give illustrations, as they will occur to every one. It is, however, important to remember—as S. D. Gordon has pointed out, that prayer is *the most effective service* a Christian can render. All other services, such as preaching, working, giving, are more or less limited in their scope; but prayer is absolutely unlimited. We can pray for a man in the heart of China as easily as for one on the next street, and can be assured that because of our prayer God brings divine influences to bear on the object of our prayer.

If these things are so, how can we hold ourselves guiltless, in view of our neglect of the great ministry of intercession?

Children at Church

By Mrs. R. C. Cruikshank

VI. FROM A MOTHER'S POINT OF VIEW

The habits we wish our children to acquire must have a beginning. At an early age we endeavor to train them to ways of honesty, industry, neatness, etc., and surely it is no mistake to form for them the habit of regular attendance at church.

Then, too, an occupation in which all the family may join, serves to bring its members closer together. Life is becoming more complicated; fathers, mothers, children are so

deeply engrossed each in their own affairs, that there are not many times they may be together, or many employments in which all may share. So the mother says, "Go, and all go; join as a family in the public worship of God!"

The question is sometimes asked, What good does the child get who is too young to understand the sermon? He is learning the meaning of worship, and surely the little singer pouring out with glad heart some old, familiar hymn, is a sight which is well pleasing to God, and an inspiration to older, colder hearts!

It was Beecher, was it not? who said, "There is a world of things in children's minds that grown-up people do not understand", and although child-study is becoming more of a science, still every mother and every teacher realizes how little we know of the working of their minds. A

Lesson ever so carefully prepared may be received with indifference, and only what is drilled in, apparently will stick; while a chance phrase may set the brain to work, and you are surprised at a comprehension far beyond your expectations. So perhaps a thought from the sermon may enter the little minds, to be forgotten possibly for a time, but to recur in the day of need.

Children who are accustomed to an "after-service" conversation, the tone of which is that of fault-finding, grumbling at the length of the sermon or its lack of interest, criticizing the choir, etc., are almost sure to dislike church. But, the child who is told he *may* go, not he *must*; whose parents can say with the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord," will learn, like them, to love God's worship in His House.

St. John, N.B.

DEACONESS WORK IN THE SABBATH SCHOOL

By Miss Bessie L. Kirkwood, Deaconess

In many Toronto Sunday Schools and in an increasing number in other cities, the deaconess is becoming a familiar figure. Those who know her visiting work in the congregation will readily realize what a link she forms between the School and the homes from which the children come. Since many newcomers are present on her invitation, she is the natural person to know and welcome such. A tiny tot who had just started to the Primary Class exclaimed in delight, when she saw the Deaconess—the one familiar figure in the big new world,—“Oh, this is the lady's place!”

In some Schools whose equipment is very complete, the deaconess is retained for this sort of general work, occasionally being called upon to act as a substitute teacher. The secretary reports absentees to her and she looks them up. Knowing the home life of the children, she is often able to advise the teachers about special cases.

Where the School is new, and workers few in number, as in many of the outlying suburbs, the deaconess fills gaps in various

ways. She may be organist, leader of song, or even assistant superintendent. In some cases she combines these offices.

Ways in which a deaconess may use her special training are numerous in the Sunday School. Sometimes it falls to her share to initiate the teachers into the use of the Graded Lessons, or she may have a Teacher Training Class on regular lines. One Toronto deaconess inaugurated a communicants' class, meeting every Sunday after School, and embracing all the girls who desired light on the all-important subject, "What it is to be a Christian."

In Schools where a deaconess is given a regular class, it is usually conceded that her place is with the young girls in the early years of womanhood. At this age they need some one who can make religion very real to them, and the deaconess can do this, because she presents to them a concrete example of a life given up to Christian service. She stands for a true ideal in the midst of many false, alluring ones, and in time the influence of that ideal tells.

The classes for domestics and girls in boarding houses are especially a field for deaconess work. One downtown Sunday School has two student deaconesses, visiting specially for this sort of class, searching out girls, getting them interested, and following them up afterwards. Another deaconess, pitying the loneliness of the homeless girls on Sunday afternoons, adopted the plan of inviting them to the church at 4.30. The first hour is spent in the Sunday School lessons, or in hearing a talk from an interesting speaker. Then the girls remain until evening service, a tea being provided by the church, though they themselves are responsible for serving and clearing up. A happy, friendly group they appear, thoroughly appreciative of a chance to make friends and enjoy a "homey" hour together under the vicarious mother in the blue uniform. The whole plan is regarded as an extension of the Sunday School work, and is progressing in a way which fills those interested with enthusiasm.

Riverdale Presbyterian Church, Toronto

The Tenfold Standard of Excellence

IX. MISSIONARY INSTRUCTION AND OFFERING

Rev. A. Macgillivray, D.D.

Missionary instruction, where most effective, has been imparted by the mother—the most skilful of all teachers—, and in the home—the best of all schools. We will have no dearth of candidates for the Christian ministry, when mothers are telling their children of the moral and spiritual needs of the world, and the dignity, sacredness and privilege of being a witness for, and co-worker with, Jesus Christ. The missionary literature sent into our homes should contain material that the mother can use to inform the mind and teach the heart of her child.

The Weekly Question on Missions, to be found in the Lesson Helps published by our Publications Committee is excellent. In the course of the fifty-two Sundays of the year the pupil who has mastered the answer Sabbath by Sabbath, has no meager store of knowledge.

The Quarterly Missionary Lesson will add to his store of information, and in every Sunday School library there are, or ought to be, books dealing with the needs of the heathen countries, as well also as biographies of missionaries.

Illustrated missionary lectures greatly help to emphasize the cry—"Come over into Macedonia, and help us." Teach the child the need of the heathen world; show him how to help, and you will have an enthusiastic response that will repay you many fold.

Give the child a chance to give; let him feel that he is a partner in the divine work of winning the world for the Saviour, "who gave Himself", and said, "Go ye into all the world, and preach the gospel to every creature." Tell him, that, while he may not go himself, he can "help send" with his pennies; and he will gladly save, yea deny himself, for the cause.

There should be in every School stated and regular times for the missionary offering. Every School should have at least a quarterly offering—many have it monthly, and a steadily increasing number of Schools make it every Sunday, which is the ideal.

We have a quarter million enrolled in our 3,500 Schools; they can give us a *quarter million dollars* for the Schemes of the Church. They will, when adequately instructed and given the opportunity to share in the work of the church of which they are members, and where they love to be recognized.

Toronto

A Model Edmonton School

Westminster Church, Edmonton, under the pastoral leadership of Rev. C. A. Myers, has an admirably organized and most efficient Sunday School with an enrolment of some 700 scholars, and a teachers' and officers' staff of 67.

There are ten distinct departments in the School, all carefully graded into each other, and intended to include and provide a place for every person in the congregation who desires to make a study of God's Word, from the smallest child to the oldest member. The ten departments are: Cradle Roll; Beginners, from 3-5; Primary, 6-9; Junior,

9-13; Intermediate, 13-17; Senior, 17 to about 21; Adult; Welsh, with an enrolment of 46; Chinese, an enrolment of 32 pupils and 17 teachers; Home Department. The Bible School Council, consisting of all the teachers and officers, meets every Sabbath at the close of the school, for prayer and conference on the work of the day and for the study of the General Assembly's course on Teacher Training; and also once a month, on Wednesday evenings, for business.

Mr. W. D. Jones, himself a Welshman and one of the elders of the church, is the superintendent.

"The outstanding feature of our organization," writes the pastor, "is, that the Bible School is the basis from which all the activities of the young people are directed. The Bible School is our 'School of Impression,' while, on some week evening, each department meets in a club or society which gives opportunity as a 'School of Expression.' For example, the Junior Department has a Junior Endeavor Mission Band, of which all its members are supposed also to be members. The Intermediate Department has separate clubs: For the boys, The Knights of King Arthur and Boy Scouts combined; and for the girls, The Queens of Avilion Club. The Seniors have a Junior Men's Eureka Club and Hockey Team, and the Junior girls a Circle of their own. The Adult young men and women have their Men's Brotherhood and Young Ladies' Circle."

Conservative Superintendents

The conservatism of some superintendents lies heavy on the heart of the Sunday School reformer. It exhausts his stock of patience and leads him often to take comfort in that old definition of elementary mechanics: "Work is done, when force moves through resistance", the superintendent furnishing the resistance.

Such a conservative leader is worth a hundred of the kind that give every new project a wordy welcome, and shelve it next month for some fad of their own. The Sunday School superintendent, who is slow in adoption, steady in promotion, sure in completion, is truly an asset of reform.

Preparing for Graded Lessons

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

When it was decided to enlarge our church building and make better provision for the work of religious education, we had to face the problem of the Sunday School in all its parts; accommodation, equipment, organization and study material. In order to be able to solve the problem most satisfactorily, we decided to study, in the Teacher Training Class, the whole question as thoroughly as time and opportunity would permit.

As textbook we selected *The Teacher and the School, Handbook No. 2*, of the Advanced Standard Teacher Training Course, which deals with organization and methods of teaching. This, however, served only as a general guide in our work. With a grant from the Board of Managers, we purchased a Teachers' Reference Library, comprising about forty of the best books bearing upon the various phases of Sunday School work. These the teachers were encouraged to read with a view to getting as much light as possible upon our local situation. Papers were prepared by the teachers on various phases of the subject and were read at the meetings of the class. In all our study and in the class discussions the solution of our own particular problem was kept in view.

As a result of this course of preparation the teaching staff came to see more clearly the bigness, the complexity, and the importance of the work in which they were engaged. They understood also its wonderful possibilities, and, in a measure, the methods by which these possibilities could be realized. When the time came to arrange the details of the organization, these were not determined by some one or two individuals, but by the whole body of teachers. One committee was appointed to carefully grade all the scholars in the School. This was done chiefly according to age, although the week-day school standing was also considered. Another committee examined the various courses of study offered, and recommended the adoption of the International Graded Lessons for each department of the School. These recommendations were discussed and

passed upon by the whole teaching staff.

The system of organization and of study was not, therefore, thrust upon the teachers and officers, but was worked out by them in accordance with the principles made clear in their reading and class discussions. The reorganization was in this way effected with-

out the slightest hitch of any kind. Having played their part in shaping the scheme, the teachers are working under it enthusiastically and intelligently, and have thus been able to reap the success which has so generously crowned their efforts.

Pembroke, Ont.

HAPPY SUMMER SUNDAYS

By Rae Furlands

One summer a large Primary Department of a city church was left with only one of its regular teachers, the others being fortunate enough to take long vacations.

As it was a rich church, many of the children, also, took long vacation. The class dwindled down to five in number by the first Sunday in August.

The teacher began to make enquiries, and found that over a dozen might have been present, but for indifference on some one's part. It was too late to do much that year, but she managed to increase the attendance by six or eight for the rest of the month.

Being left again in the same circumstances the next summer, the teacher resolved to have, if possible, all the children present who were not out of town on the Sundays. *This* year, thirteen was the lowest attendance, and once it was as high as twenty-seven.

Necessarily, all the grades (nine-year-olds, down to the Beginners) met together. As novelty is an attraction to little people, the chairs were arranged in different fashion each Sunday, and always with a special purpose in view.

Once they were placed in two rows facing each other. This was a stream, and the children were sitting on the banks watching birds, etc., come for a drink. They sang all the hymns and Primary songs about birds and water-drops with which they were familiar. The Lesson was about God's goodness to, and care for, birds and animals, and was largely conversational. Suitable pictures were freely used which had previously been placed about the room; different children were pleased to get them as they were required.

Another Sunday, the chairs were scattered

here and there, and they with their occupants were great stones or rocks about which a stream wound its way. A new song, "Give! said the little stream", was introduced on this day.

The Sunday on which the Golden Text was, "The day is Thine, and the night also is Thine", the chairs were arranged in crescent form and reminded the children of God's gift of the moon.

It is not necessary to describe the work of each separate Sunday. The three given will suggest others.

Their vivid imagination helps little children to transform themselves into anything they wish. These particular children really felt cooler and kept still the day they were supposed to be stones, because stones with water about them are that way.

Another song taught was: "Life, Love and Beauty."

(Rae Furlands will be happy to send the words of this song to any one who may ask for them "care of PRESBYTERIAN PUBLICATIONS, TORONTO.")

This, and, "Give! said the little stream" (which is familiar to nearly every one) were the only new songs taught that summer, and the lessons drawn from them on giving, and on God's love and care for all He has created were the principal themes for the afternoons. The International Lessons were followed, but not as closely as during the rest of the year. In fact all the license necessary to make the hot afternoons profitable and pleasant to those who attended was allowed.

An occasional picture post-card and a copy of *JEWELS* mailed to any who stayed away, were week-day reminders of the happy hours spent in Sunday School.

HOW THE WORK GOES ON

The International S. S. Association's Training School for Secretaries and Field Workers, with Mr. W. C. Pearce, as Dean, will be held at the beautiful Lake Geneva, Wisconsin, August 2-11, with a staff made up of some of the most eminent S. S. leaders of the continent. For further information address Mr. W. C. Pearce, the Dean of the School, 1415 Mallers Building, Chicago, Ill.

Attention is drawn to the announcement of Teacher Training results on page 298 for the Quarter ending March 31, 1912. It will be seen how widespread is the interest in this perhaps the most important of all the departments of aggressive Sunday School work. The Teacher Training campaign begun last October has greatly enlarged the number of those who have taken the courses. The goal is, however, still far distant—a Teacher Training Class in connection with every Sunday School. But it is coming.

There follow a few extracts gleaned from the diary of Rev. E. R. MacLean, M.A., one of our field workers in the far West, whilst on a tour amongst the Sabbath Schools of British Columbia, in January last. Many of the Schools are just at their very beginnings. Mr. MacLean speaks in highest praise of the enthusiasm and devotion of many of the workers.

Burton City—It was decided to commence a Home Department.

Nakusp—I noticed that the children had a very good knowledge of the names and order of the books of the Bible, etc.

Slocan—Splendid memory work has been done. It was agreed to commence a Teacher Training Class, to study *The Life and Times of Jesus Christ*.

Fernie—The scholars here seemed to have a better general knowledge of the Bible than in any other place I have visited. The School has given largely to missions.

Coal Creek—Mrs. Stevinson, the wife of the missionary, has started a girls' club

among the girls of the Sunday School. This promises well. It was decided to commence a Cradle Roll.

Baynes Lake—This is a very small School. There is just one teacher and 10 scholars. While there are 27 on the roll at the day school, many of these are Roman Catholic. It was decided to start a Teacher Training Class, to meet every Wednesday.

Greenwood—This School is quite vigorous, and has an efficient superintendent. It has a good Teachers' library in addition to a library for the scholars. It was decided to commence a Teacher Training Class taking up *The Life and Times of Jesus Christ*.

Sidley—I was told there was no use mentioning Sunday School here at present, but to attempt a Home Department. This course was adopted and a Home Department is to be commenced. It is hoped that it may become a Sunday School in the spring.

Hosmer—Mr. Wallace, the Presbyterian Missionary, has commenced, in conjunction with the Methodist minister, a Sunday afternoon meeting for men, at which various subjects are discussed. This promises well. It is held immediately after the Sunday School. There are about 100 children attending day school, 40 of these are foreign and Roman Catholic, about 20 attend the Methodist Sunday School, and 25 the Presbyterian. A few foreign children, including some French and some Assyrians, attend our school. Mr. Wallace intends commencing a Cradle Roll as a further means of interesting the children of indifferent parents.

Wardner—This School has the youngest staff of teachers I have ever seen. There are five teachers besides the superintendent, and with one exception they are all under 18 years of age. The present superintendent told me that he was made ashamed at his own inactivity, when he saw two girls of 16 years of age carrying on the Sunday School themselves. In this way he was induced to come to their assistance, and since that time the number of workers has increased. The teachers decided to start a Cradle Roll,

to commence Bible Drill, and some of them said they would procure the Teacher Training Handbooks for their own use. It was also decided to introduce Catechism. A Teachers' Meeting is held occasionally for the discussion of Sunday School business.

The visit of the field worker was very timely as some of the workers, including the superintendent, had come recently from the United States, and did not know much about our Canadian methods or where to secure such information.

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Lesson Calendar : Second Quarter

1. April 7..... Missionary Lesson. Isaiah 2 : 2-4 ; 11 : 1-10.
2. April 14..... The Use of the Sabbath. Mark 2 : 23 to 3 : 6.
3. April 21..... The Appointment of the Twelve. Mark 3 : 7-19 ; Matthew 5 : 13-16.
4. April 28..... The Beatitudes. Matthew 5 : 1-12.
5. May 5..... Poverty and Riches. Luke 6 : 20-26 ; 16 : 19-31.
6. May 12..... The Law of Love. Luke 6 : 27-38 ; Romans 13 ; 8-10.
7. May 19..... The Old Law and the New Life. Matthew 5 : 17-26.
8. May 26..... Truthfulness. Matthew 5 : 33-37 ; James 3 : 1-12 ; 5 : 12.
9. June 2..... Hypocrisy and Sincerity. Matthew 6 : 1-18.
10. June 9..... Hearing and Doing. Luke 6 : 39-49.
11. June 16..... Christ's Witness to John the Baptist. Matthew 11 : 2-19.
12. June 23..... The Penitent Woman. Luke 7 : 36-50.
13. June 30..... REVIEW.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

Again the morn of gladness,
The morn of light is here ;
And earth itself looks fairer,
And heaven itself more near ;
The bells, like angel voices,
Speak peace to every breast ;
And all the land lies quiet
To keep the day of rest.

*Glory be to Jesus,
Let all His children say ;
He rose again, He rose again
On this glad day !*

—Hymn 364, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 96 : 9-13.

Superintendent. O worship the Lord in the beauty of holiness : fear before Him, all the earth.

School. Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved : He shall judge the people righteously.

Superintendent. Let the heavens rejoice, and let the earth be glad ;

School. Let the sea roar, and the fulness thereof.

Superintendent. Let the field be joyful, and all that is therein :

School. Then shall all the trees of the wood rejoice before the Lord : for He cometh, for He cometh to judge the earth :

All. He shall judge the world with righteousness, and the people with His truth.

IV. SINGING. Selected.

V. BIBLE WORK. From the Supplemental Lessons.

VI. SINGING. Hymn 351, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

VII. READING OF LESSON PASSAGE.

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

IX. SINGING. Psalm or Hymn selected.

(This selection may usually be that marked "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. PRAYER.

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

III. SINGING.

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs of His fold,

I should like to have been with Him then.

I wish that His hands had been placed on my head,

That His arms had been thrown around me,
And that I might have seen His kind look
when He said,

'Let the little ones come unto Me.'

—Hymn 567, Book of Praise

IV. RECITATION IN CONCERT. (All remain standing.)—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

V. PRAYER. Lord's Prayer repeated in concert.

VI. BENEDICTION.

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

Lesson IX.

HYPOCRISY AND SINCERITY

June 2, 1912

Matthew 6 : 1-18. Read Luke 11 : 1-4. *Commit to memory vs. 7, 8.

GOLDEN TEXT—Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father which is in heaven.—Matthew 6 : 1 (Rev. Ver.).

1 Take heed that ye do not your ¹alms before men, to be seen of them : otherwise ye have no reward ² of your Father which is in heaven.

2 ⁴ Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have ⁵ their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That *thine* alms may be in secret : and thy Father which seeth in secret ⁶ himself shall ⁷ reward thee openly.

5 And when ⁸ thou prayest, thou shalt not be as the hypocrites ⁹ are : for they love to ¹⁰ pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have ⁵ their reward.

6 But thou, when thou prayest, enter into ¹¹ thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall ⁷ reward thee openly.

7 ¹² But when ye pray, use not vain repetitions, as the ¹³ heathen do : for they think that they shall be heard for their much speaking.

8 Be not ¹⁴ ye therefore like unto them : for your

Revised Version—¹ righteousness ; ² else ye ; ³ with ; ⁴ When therefore thou doest alms, sound not a trumpet ; ⁵ received ; ⁶ Omit himself ; ⁷ recompense thee ; ⁸ ye pray ye shall not be ; ⁹ Omit are ; ¹⁰ stand and pray in ; ¹¹ thine inner chamber, and having shut ; ¹² And in praying use ; ¹³ Gentiles ; ¹⁴ Omit ye ; ¹⁵ as in heaven, so on earth ; ¹⁶ also have forgiven our ; ¹⁷ bring ; ¹⁸ the evil one (Omit rest of verse) ; ¹⁹ be seen of men ; ²⁰ thy ; ²¹ be not seen of men ; ²² of thy Father.

LESSON PLAN

I. Almsgiving, 1-4.

II. Prayer, 5-15.

III. Fasting, 17-18.

DAILY READINGS

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

M.—Hypocrisy and sincerity, Matt. 6 : 1-18. T.—Warning against hypocrisy, Matt. 23 : 1-12. W.—In-sincerity denounced, Isa. 1 : 4-15. Th.—A parable, Luke 18 : 9-14. F.—Sincerity in prayer, Luke 11 : 1-13. S.—God knoweth, Ps. 139 : 1-10. S.—The reward of sincerity, Ps. 34.

Shorter Catechism—Ques. 18. *Wherein consists the sinfulness of that estate wherinto man fell ?* A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin ; together with all actual transgressions which proceed from it.

The Question on Missions—9. What does the deaconess do to relieve poverty ? To relieve poverty, the deaconess cooperates with other charitable institutions of the city to provide work for the unemployed, and food and clothing for the sick and helpless, aiming,

whenever possible, to give permanent relief by helping people to help themselves.

9 After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done ¹⁵ in earth, as it is in heaven.

10 Give us this day our daily bread.

11 And forgive us our debts, as we ¹⁶ forgive our debtors.

12 And ¹⁷ lead us not into temptation, but deliver us from ¹⁸ evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

13 And if ye forgive men their trespasses, your heavenly Father will also forgive you :

14 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

15 Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may ¹⁹ appear unto men to fast. Verily I say unto you, They have ⁶ their reward.

16 But thou, when thou fastest, anoint ²⁰ thine head, and wash thy face ;

17 That thou ²¹ appear not unto men to fast, but ²² unto thy Father which is in secret : and thy Father, which seeth in secret, shall ⁷ reward thee openly.

18 That thou ²¹ appear not unto men to fast, but ²² unto thy Father which is in secret : and thy Father, which seeth in secret, shall ⁷ reward thee openly.

whenever possible, to give permanent relief by helping people to help themselves.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 402 ; 404 ; 97 (Ps. Sel.) ; 238 (from PRIMARY QUARTERLY) ; 403.

Special Scripture Reading—Pa. 139. (To be read responsively or in concert by the whole School.) It is expected that each Scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 886, Hallowed Be Thy name, or, a set of seven Slides on The Lord's Prayer. For Question on Missions, H. M. 692, A Thanksgiving Day Offering by a Sunday School for the Deaconess Home. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—No stereograph for this Lesson. Set of 12 stereographs for this Quarter's Lessons, \$2.00. To be procured from Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto. (Owners of 1911 material need only 11 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 8 new stereographs) ; five for June, 83c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A. D. 26 ; the high ground overlooking the Sea of Galilee.

Connecting Links—Between last Lesson and this, Jesus interprets the law of retaliation (ch. 5 : 38-42) and the law of love, vs. 43-48.

I. Almsgiving, 1-4.

V. 1. *Alms* ; Rev. Ver., "righteousness."

Alms formed a prominent part of Jewish righteousness, and were called "righteousness" by the rabbis. *Before men* ; in ch. 5 : 16 Jesus enjoins His disciples to let their light shine "before men." No contradiction. What He here condemns is ostentation, theatrical virtue, the motive, "to be seen of men." Bruce combines the two :

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

"show when tempted to hide; hide when tempted to show." *No reward of your Father.* Right motive is necessary in the kingdom of God.

Vs. 2-4. *Sound a trumpet.* There is evidence of such a literal practice. *Hypocrites; "actors"*, those who play a part in life. *Synagogues*; where alms were collected and distributed. *Streets*; where there was good opportunity of display. *Have their reward*; literally, "have in full." Their reward is now, and on earth. *Let not thy left hand know.* Give without self-consciousness or self-complacency, the root of ostentation. *Thine alms . . . in secret*; known only to the recipient. *Seeth in secret.* Compare Ps. 139:3. *Reward thee*; with spiritual health. *Openly*; omitted in Revised Version.

II. Prayer, 5-15.

Vs. 5, 6. *Pray standing*; the usual Jewish attitude in prayer (see Luke 18:11-13). *Synagogues . . . streets.* The "actors" planned that the hour for prayer should overtake them at times when there were plenty of observers. *Closet*; Rev. Ver., "Inner chamber." The Greek means, first a storeroom, then, any place of privacy.

V. 7. *Vain repetitions*; like the worshippers of Baal (1 Kgs. 18:26), or of Diana, Acts 19:34. *They think.* The pagans thought that the gods could be wearied into compliance by much invocation. This idea had passed into the Jewish Church. *Therefore*; because the idea is absurd. *Your Father knoweth.* Why then pray at all? "Because we cannot receive unless we desire, and if we desire, we will pray" (Bruce).

Vs. 9-15. THE LORD'S PRAYER. *After this manner.* Christian prayer is to be simple, direct and brief. *Father which art in heaven*; reverential trust. *Hallowed be thy name.* May God the Father become the one Object of worship all the world over. *Thy kingdom come.* May God the Father rule graciously in the hearts of men everywhere. *Thy will be done.* May the right everywhere prevail as against the wrong. *As it is in heaven*; ideally. *Daily bread*; either "bread of sustenance", that is, needed and sufficient, or, "bread for the coming day" (an evening prayer). In either case "daily bread" expresses the idea. *Debts*; "sins" in Luke.

"Failure to fulfil the divine will involves a 'debt'; wilful transgression of the law is 'sin'" (Century Bible). *As we forgive*; Rev. Ver., "as we also have forgiven." He who prays for forgiveness is bound by the law of love to which he appeals. (See Matt. 18:21-35.) Conscious of our own shortcomings, we are more indulgent towards the faults of others. *Lead us not into temptation.* Expose us not to moral trial. (Compare ch. 5:10.) "The Lord's Prayer is not merely for heroes, but for the timid, the inexperienced" (Bruce). *Deliver us from*; literally, "Bring us clear out from." The tense implies immediate action when the danger is imminent. *Evil*; Rev. Ver., "the evil one." *For thine . . . for ever. Amen.* Omitted in Revised Version. This doxology was added by the early Syrian churches when the Lord's Prayer came to be used liturgically.

III. Fasting, 16-18.

Vs. 16-18. *When ye fast.* Fasting, like prayer, was reduced to a system among the Pharisees. (See *Light from the East.*) *Sad countenance.* The Pharisees' gloom was artificial, for their fasting was conventional. *They disfigure . . . may appear.* In the Greek there is a play upon words, "They disfigure . . . that they may figure." The face was left unwashed and the hair unkempt. *Anoint . . . wash*; perform the usual daily ablutions, for comfort and cleanliness, and so avoid making a parade of fasting.

Light from the East

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

PRAY—The intense ritualism of the Pharisees turned their prayers into mechanical rites in which the rules crushed the spirit. The hours of prayer, the words to be used and all the movements of the body were laid down with the greatest precision. These hours often overtook the strict Pharisee in a crowded street, and he immediately stopped and went through his devotions. The synagogues were open every day, and the more righteous often went there to pray. They were not content with short prayers; but lengthened them out interminably to make a merit of duration. To repeat a form rightly and often was to lay up merit in heaven.

FAST—Only one public fast was appointed in the law, the Day of Atonement, but the rigid Pharisee fasted voluntarily on Monday and Thursday, because Moses was believed to have gone up into Sinai on a Thursday and to have returned with the law on a Monday. They often added other fasts to avert evil and procure good. In ordinary

fasts abstinence from food and drink from sunrise to sunset was enjoined, but washing and anointing were permitted. The stricter fast lasted from one sunset until the stars appeared after the next, and not only food and drink, but washing, anointing and salutations were prohibited.

APPLICATION

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

Before men, v. 1. "I often have a kind of waking dream", once wrote Dean Church, "up one road, the image of a man decked and adorned as if for a triumph, carried up by rejoicing friends, who praise his goodness and achievements; and on another road, turned back to back to it, there is the very man himself, in sordid and squalid apparel, surrounded not by friends but by ministers of justice, and going on, while his friends are exulting, to his certain and perhaps awful judgment." Man's judgment is so often superficial, and even utterly false, that his praise is not a true index to your real worth. His approval therefore does not carry with it the approval of God. To win popularity may bring a present satisfaction, but cannot assure that good pleasure of God which brings abiding joy.

Let not thy left hand know, v. 3. As the angels, so a legend goes, were watching a good man's life, they were so delighted with his unselfishness that they desired to confer upon him the gift of working a miracle.

And when they asked him what power he most desired to gain, he replied, "Let me do a great deal of good without ever knowing it." So the angels planned that wherever his shadow fell so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow. Day by day, as he lived his simple life, his presence brought blessing to those around, but so unostentatious was that life, that no one guessed its wonderful power of healing and helping, and so no one drew his attention to the kindly influence he was shedding on all sides. And therefore he had what he asked of the angels.

Prayest...as the hypocrites, v. 5. If our splendid sunsets appeared for a few evenings

only, once in a hundred years, and men could predict their coming, **Praying, or Saying Prayers?** how eagerly would they seek out every strategic point of view, and how strongly would the sight appeal to them. But they are so common that they almost cease to touch our lives. So the early freshness and joy of our religious experiences are apt to pass away through our very familiarity with the practices of religion, and our faith to become a matter of forms and attitudes. So we cease to really pray, and instead only say our prayers. No greater danger confronts the young Christian. Prayer can have no value for us, or influence with God, unless we mean the words we speak, expect our prayers to be heard, and cooperate with God in answering them. "When thou prayest", says Bunyan, "rather let thy heart be without words than thy words without heart."

Shall be heard for their much speaking, v. 7. Once Jesus drew for us a picture of God in the form of a parable. In that parable He made us see a father whose son **The Father** left home early in life, and wandered into a far country where he lived a life of shame. But the father never ceased to think of his lost boy, never ceased to long for his return. And when at last the boy came back, the father ran and fell on his neck and kissed him, and gave him the best the home afforded. So Jesus encouraged us to think of God as such a Father. God is not a hard God, reluctant to bless, indifferent to our needs, deaf to our prayers. He does not need to be "weariest into compliance." Loving His children as a father loves, He is anxious to bless them. How simply and confidently we should pray to God, who know His great love for us.

If ye forgive . . . your . . . Father will also forgive, v. 14. In an engine-room it is impossible to look into the great boiler and see how much water it contains. But "How Stands Your Gauge?" running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty, the boiler is empty. How are we to test the sincerity of our prayers to God for forgiveness? Look at the gauge. How merciful are we in our judgment of those that offend against us? How freely do we forgive our enemies? We can draw upon the love of God only to the extent that we obey the demands of that love in our relations to others.

Brethren, when thou fastest, v. 17.

"Is this a fast—to keep
The larder lean
And clean
From fat of veals and sheep?"

"Is it to fast an hour—
Or ragged go—
Or show
A downcast look, and sour?"

"No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

"To show a heart grief-rent;
To starve thy sin,
Not bin—
And that's to keep thy Lent."

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Get the setting of the Lesson before the class,—the further interpretation of the law by Jesus. Call attention to the three great lines of the Pharisaic idea of religion as righteousness embodied in the outward forms of almsgiving, prayer and fasting. The Lesson is Jesus' reassertion of their value and spirit.

1. *Almsgiving*, vs. 1-4. By questioning bring out the prevailing hypocritical method, a theatrical display for selfish ends. Discuss whether this method of giving is common now. Take up Jesus' view—give without self-complacency or ostentation. Examine Matt. 5:16. Emphasize the common principle, to glorify God. There are times when self must be kept in the background, to glorify God publicly. There are times when self must be kept in the background, to glorify God privately. True sincerity in almsgiving places God first and eliminates self seeking. Consider whether our method magnifies God or flatters self.

2. *Prayer*, vs. 5-15. Group the main teachings: (a) The warning against the hypocrite's theatrical display in prayer, and the vanity of idle repetition of words. Point

out how the customary forms may become an offence, when robbed of reality, also the conception of God in the heathen's thought that God can be wearied into hearing. Present the Christian view of God. (See John 4:23, 24.) (b) Bring out Jesus' ideal,—in secret, simple, brief (for God knows). Then take up the prayer, emphasizing the following points: (1) the foremost place it gives God and His kingdom, vs. 9, 10. (2) One petition only for daily material needs (v. 11), and that only when we are in right relations with God, v. 10. (3) The place it gives man's need of forgiveness, v. 12. (Note vs. 16, 17.) (4) The place it gives man's obligation to forgive others, v. 12. (5) The place it gives God as man's Guide in daily life, v. 13. (6) The subordinate place worldly considerations occupy, and the prominence assigned to the kingdom and spiritual realities; should be strongly brought out, and illustrated from other parts of Jesus' teaching.

3. *Fasting*, vs. 16-18. Show the prominent place fasting held in the Old Testament times (see *Light from the East*). The two points for consideration are: (a) The hypocrite's method,—a show of grief, filthy countenance, artificial display, set times; (b) Jesus' ideal,—decency, cleanliness, sincerity before God. This brings up the question of religious fasts and ceremonies. Consider Jesus' emphasis upon sincerity of purpose as

alone of value. Discuss whether present day routine and ritual are not fostering hypocritical tendencies. Show that many who are very regular in ritual observances are also immoral in daily life. Teach the necessity of sincerity in the religious life, and the supreme need of the individual approaching God according to his felt longings.

For Teachers of the Senior Scholars

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

Have a talk with the class about what hypocrisy means, what an ugly thing it is, how characteristic it was of the age in which Jesus lived here upon earth, and how prone we are to allow it to insinuate itself into life and rob our character of its finest qualities. The attention which Jesus here gives to this subject, indicates how great the danger is of allowing ourselves to yield to the seductive influences of this evil spirit. Note that Jesus deals with hypocrisy as it manifests itself in three different religious exercises :

1. *In Almsgiving*, vs. 1-4. Point out that there are two ways of doing almost everything, a wrong way and a right way. What are the two ways of giving alms described by Jesus? What is the motive in each case? What is the reward? Goldsmith refers to "the luxury of doing good." Life is a very beautiful thing, when it is a luxury to give to any good cause, when we know in our own experience that it is more blessed to give than to receive. Do we do any good by giving to be seen of men? We may do others good, but we do ourselves harm. "God loveth a cheerful giver."

2. *In Praying*, vs. 5-15. Note that it is bad enough for the spirit of hypocrisy to manifest itself in our giving, but it is worse when it manifests itself in our praying. What are the two ways of praying? If prayer is "the soul's sincere desire, uttered or unexpressed" (as Montgomery says), the prayer of the hypocrite is no prayer. What thought is suggested to us by the expression, "saying our prayers?" Dwell upon the model form of prayer. How many petitions are there, and what do they mean? Impress upon the class that saying the words even of this model form of prayer is not praying, unless we put our hearts into it. What petition of this prayer does Jesus dwell upon (vs. 14, 15)? Why is

this? Is this the hardest part of the prayer to pray? Urge the scholars to make sure that they can pray it.

3. *In Fasting*, vs. 16-18. Note the two ways of fasting, the way intended to make an impression on man, and the way intended to please God. Show that to hide from the world the most painful experiences of life, to wear a "morning face and a morning heart", to manifest a bright spirit when some physical ailment is wearing the life away, or some sorrow is gripping the heart, is a kind of hypocrisy which Jesus Himself commends. This is unselfishness of a Christlike kind.

For Teachers of the Boys and Girls

By Rev. P. M. MacDonald, M.A.

Review briefly last day's Lesson. What kind of speech did Jesus want His disciples to cultivate? Yes, truthful speech. Is oath-taking something we should avoid? In our common conversations, yes; but in law courts it is permissible and necessary. What does Jesus say about the tongue? It is powerful and untamable, without God's help.

Take up the Lesson as Jesus' teaching regarding "righteousness", another name for sincere well-doing and true worship. Follow the Lesson Plan :

I. ALMSGIVING, vs. 1-4. What is meant here by "alms?" The word includes all our religious duties. Does Jesus' command in Matt. 5 : 16 contradict what He says here? No, He is thinking of our sincerity in God's sight, both here and there. We should not do good for man's praise, but to honor God. What two rewards for almsgiving are here mentioned? Praise from men and praise from God. What does "blowing one's own horn" mean among us to-day? It corresponds to the sounding of the trumpet in our Lord's time. What is the meaning of "hypocrite?" A hypocrite is one who acts a part; in the Lesson, one who pretends to be charitable. Why did the hypocrites give alms in the synagogues and streets? Because the crowds were there. What is meant by hiding the doings of one hand from the other? Avoiding show and display of our kind deeds. Was Jesus' teaching about God seeing in secret, new? (Ps. 139 : 3.)

II. PRAYER, vs. 5-15. What was the usual posture in prayer among the Jews? Where did "hypocrites" love to pray? Why? What reward did they receive? Where would Jesus have His disciples pray to God? What does Jesus promise those who pray there? Give instances of "vain repetitions" (1 Kgs. 18:26; Acts 19:34). Why did the heathen believe in "much speaking" to their gods? Since God knows our needs, why should we pray at all? To test our belief, and to keep us in mind of our need of God. What does Jesus mean by "after this manner?" In this simple, direct and concise way, Who are included in "our", the first word of

the prayer? When is our prayer that God's kingdom may come, sincerely offered? How many petitions in the model prayer are for temporal blessings? What may we learn from this? Who need not expect God's forgiveness? Will our forgiveness of others alone secure us forgiveness from God?

III. FASTING, vs. 16-18. How often did the Pharisees fast? (Luke 18:12.) What days? Why? (See Exposition.) How did they disfigure themselves? What did Jesus require His disciples to do when they fasted?

Teach, in closing, that all pretending and show in our religious life is valueless in God's sight.

THE GEOGRAPHY LESSON

Situated¹ at the northeast of the fertile plain of Esdraelon, and within five miles of Nazareth, where Jesus was brought up, is Mount Tabor, one of the most captivating and celebrated mountains in Palestine. It rises to a height of 1,843 feet. In outline it is cone-shaped and its oval-shaped, level summit is frequently wrapped in the mists that linger about high hills. These mists are of great value to the orchards and groves of trees that adorn the lower slopes of the mountain, because of the heavy dews they help to distil. If you stand on Mount Tabor and look away to the north, your eye is filled with the hill known as the Horns of Hattin, the mountain upon which tradition says Jesus preached the Sermon to the multitudes.

Mount Tabor is so beautiful and so admirably situated as a rallying centre for the people of the land, that the Jewish rabbis say the temple would have been built there, had not God expressly commanded that it be built on Mount Moriah. Tradition says that Mount Tabor was the scene of our Lord's Transfiguration, and on the strength of the tradition churches and monasteries have been built upon it in past ages. All that remains of these now is a mass of unappreciated stone and rubble, among which the goats wander at will. The Latin and Greek monks from Nazareth continue, however, to hold an annual service on the mountain in commemoration of the Transfiguration.

ADDED HINTS AND HELPS

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

Lesson Points

By Rev. P. M. MacDonald, M.A.

To live for human applause is to choose the shadow and ignore the substance. v. 1.

To "blow your own horn" is the last employment of pride. v. 2.

God's rewards are worth waiting for. v. 4.

Prayer is both a necessity, and a privilege given us by our heavenly Father. v. 5.

Because we have secret sins, secret wants and secret temptations, we should have secret prayer. v. 6.

Not length, but strength, determines the

value of prayer. v. 9.

We share with Jesus in His relations: His Father is ours too. v. 9.

The kingdom that is coming is an inspiration to all who are in the service of God. v. 10.

"All good gifts around us are sent by heaven above." v. 11.

Without the forgiving spirit we cannot truly worship God. v. 15.

Self denial that makes us unwelcome to men cannot please God. v. 18.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Find the verse later in Matthew which

tells how Jesus prayed, "Thy will be done."

2. "Rend your hearts, and not your garments", said the Lord by one of His prophets. Find the verse.

ANSWERS, Lesson VIII.—(1) Ex. 20 : 7.
(2) Prov. 15 : 4.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Should gifts for the Lord's work be made public?
2. Is fasting a Christian duty?

Prove from Scripture

That we should be sincere.

The Catechism

Ques. 18. *In what human sinfulness consists.* 1. The guilt of Adam's first sin. It is a matter of fact that we share the penalties of Adam's first transgression. Why? The explanation of the Question is, that we are being held accountable for the first sin, even though we have not actually committed it. Adam was our representative (see Ques. 16), and what he did is reckoned to us. 2. The want of original righteousness; that is, the righteousness in which man was at first created. This, Adam lost, and none of his descendants have ever possessed it. 3. The corruption of the whole nature. This means

that the effects of sin have spread to every part of human nature. The corruption of the nature is called "original sin", because it comes with birth and lies at the root of our conduct. 4. Actual transgressions; sinful thoughts, words and deeds.

The Question on Missions

By Miss M. E. Gunn, Deaconess, Winnipeg

Ques. 9. On the staff of the Associated Charities of Winnipeg, there are two foreigners capable of speaking different languages and of investigating satisfactorily the cases referred to them. Thus, through cooperation with them, the deaconess receives invaluable aid in affording intelligent relief. The Women's Free Casual Employment Bureau, with a branch in every Institute and its central office in the Associated Charities, affords work for the women who must work by the day. Men needing work are referred to the Men's Employment Bureau in connection with the Associated Charities. In cases of sickness where medical advice or nursing is needed, the help of the Free Dispensary, and of the Nursing Mission are almost indispensable. In short, the deaconess keeps in touch with the work of the Day Nursery, the Children's Aid, the Children's Homes, and the many other organizations of the city, whose aid she may at any time need.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—Jesus the Mighty Worker teaching how to worship.

Introduction—The collection plate was being passed in Sunday School. Pennies were being dropped in from little hands.

When the plate came to George Mack, he fumbled in his pockets till he attracted the attention of all the children about him. Then he put a quarter on the plate and looked around with a proud toss of his head, as much as to say, "Look there! see what I gave. You did not give as much as that!" Our Lesson story tells us just what Jesus thinks about such giving.

Golden Text—Listen to our Golden Text. All repeat. (Explain "alms": see Exposition.)



Lesson—Jesus knew that the proud Pharisees liked to give money to the poor in the synagogue or in the crowded street, when everybody could see them, and think what kind, good persons they were. Their reward was in the praise and honor they got in this way from the people around them. But God knew their proud, selfish hearts, and they had no reward from Him for such giving.

The Best Way to Give—Mary and her mother, one evening just after dark, slipped quietly down to the narrow, dirty street where lived that poor family they had been hearing about. When the door was opened, the mother asked kindly questions about the sick father and the crippled boy, etc., and quietly placed within the door the basket of good things and parcel of clothing they had brought. Did anybody else see this kind deed? Yes, v. 4 tells us who saw it, and Jesus gives the promise that good deeds done in such a way will receive reward from our Father in heaven. Giving like this is one true way of worshiping God.

The Right Way to Pray—Describe the "showy" way in which the Pharisees prayed (see Exposition). Jesus warns His followers not to pray in such a way. Jesus says, God

likes us to pray in the quiet of our own rooms, at our bedside, or at mother's knee. Speak your little prayer to God, thinking only of Him. The heathen people were in the habit of saying words over and over again to their gods, thinking that in this way they would force them to listen to their prayers. Jesus tells us not to pray in such a way. Our God does not need to be told what we need. He knows all our needs. He just wants us to tell Him that we wish Him to give us the blessings He has ready for all who ask. This is the true way to worship God in prayer.

"Jesus, from Thy heavenly throne
Watching o'er each little one,
Till our life on earth is done,
Hear us, holy Jesus."

The Lord's Prayer—Then Jesus gives us a beautiful, simple prayer that we can all pray every day. Let us bow our heads and pray this prayer. (All repeat the Lord's Prayer.)

Symbols—Our building block to-day we'll name, TRUE WORSHIP, and our hammer will strike deep the thought, BE SINCERE.

Something to Think About—I should be sincere.

FROM THE PLATFORM By Rev. P. M. MacDonald, M.A.

OUR DONATIONS
DEVOTIONS
DENIALS ARE NOT FOR SHOW

Print on the blackboard the word OUR, and a large D. Ask the School what three religious acts are spoken of in the Lesson to-day. They will answer in the words of the Lesson Plan. Ask them to give other names for these religious acts. When we give money or food to help some poor person or institution, it may be called a DONATION (Print). When we kneel in our homes before God, or bow in the church, we engage in our DEVOTIONS (Print), and when we refuse to go to amusements that are wrong or questionable, or when we refuse to eat or drink things that will harm us, we are practising DENIALS (Print). These are "alms", "prayer", "fasting", in our day. How should we engage in these? Should we tell around any good thing we do? Should we parade our religious habits? No, these good exercises ARE NOT FOR SHOW (Print).

Lesson X.

HEARING AND DOING

June 9, 1912

Luke 6 : 39-49. Read Matthew, ch. 7 ; James 1 : 22-27. Commit to memory vs. 47-49.

GOLDEN TEXT—Be ye doers of the word, and not hearers only, deceiving your own selves.—James 1 : 22.

39 And he spake ¹ a parable unto them, Can the blind ² lead the blind ? shall they not both fall into ³ the ditch ?

40 The disciple is not above his master : but every one ⁴ that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but ⁵ perceivest not the beam that is in thine own eye ?

42 ⁶ Either how canst thou say to thy brother, Brother, let me ⁷ pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to ⁸ pull out the mote that is in thy brother's eye.

43 For ⁹ a good tree ⁹ bringeth not forth corrupt fruit ; ¹⁰ neither doth a corrupt tree ⁹ bring forth good fruit.

44 For ¹¹ every tree is known by ¹² his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Revised Version—¹ also ; ² guide ; ³ a pit ; ⁴ when he is perfected ; ⁵ considerest ; ⁶ Or, how ; ⁷ cast out ; ⁸ there is no good ; ⁹ that bringeth forth ; ¹⁰ nor again a ; ¹¹ each ; ¹² its ; ¹³ The good ; ¹⁴ the evil ; ¹⁵ Omit of his heart ; ¹⁶ out of ; ¹⁷ Every one that cometh unto me ; ¹⁸ words ; ¹⁹ building a house, who digged and went deep ; ²⁰ a ; ²¹ upon the rock ; ²² brake against that ; ²³ because it had been well builded ; ²⁴ built a house upon the earth without a foundation ; ²⁵ brake, and straightway it fell in.

LESSON PLAN

- I. The Blind Leading the Blind, 39, 40.
- II. The Mote and the Beam, 41, 42.
- III. The Good and Bad Trees, 43-45.
- IV. The Wise and Foolish Builders, 46-49.

DAILY READINGS

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

M.—Hearing and doing, Luke 6 : 39-49. T.—Sowing and reaping, Gal. 6 : 1-10. W.—Sweetness of obedience, Ps. 119 : 97-112. Th.—“My yoke is easy,” Matt. 11 : 25-30. F.—The rock foundation, 1 Cor. 3 : 8-15. S.—Known by their fruits, Matt. 7 : 16-27. S.—Not hearers only, James 1 : 22-27.

Shorter Catechism—*Ques.* 19. *What is the misery of that estate wherinto man fell ?* A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell

45 ¹³ A good man out of the good treasure of his heart bringeth forth that which is good ; and ¹⁴ an evil man out of the evil treasure ¹⁵ of his heart bringeth forth that which is evil : for ¹⁶ of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say ?

47 ¹⁷ Whosoever cometh to me, and heareth my ¹⁸ sayings, and doeth them, I will shew you to whom he is like :

48 He is like a man ¹⁹ which built an house, and digged deep, and laid ²⁰ the foundation ²¹ on a rock : and when ²⁰ the flood arose, the stream ²² beat vehemently upon that house, and could not shake it : ²³ for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that ²⁴ without a foundation built an house upon the earth ; against which the stream ²⁵ did beat vehemently, and immediately it fell ; and the ruin of that house was great.

The Question on Missions—10. What are the chief difficulties of the deaconess among the foreigners ? The greatest barrier to the work of the deaconess among the foreigners is that of languages. She must also contend with the evil of intemperance. Further, there is the tendency to copy, not the best features of our civilization, but those tending to degrade.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 100 ; 111 ; 44 (Ps. Sel.) ; 46 (from PRIMARY QUARTERLY) ; 245.

Special Scripture Reading—Isa. 35. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson. B. 285, A House in Syria Built upon a Rock ; B. 292, House on Rock and on Sand. For Question on Missions, H. M. 561, Mrs. Lesik (Russian) and Her Children.

Stereograph—For Lesson, Tiberias, a Town of Jewish Fishermen on the Sea of Galilee (Underwood & Underwood, see page 261).

EXPOSITION

Time and Place—The same as last Lesson.

Connecting Links—This Lesson is the closing part of the “Sermon in the Plain” from which the last six Lessons have been taken. The connection with what precedes is clearer in Matthew (ch. 7 : 15, etc.).

I. The Blind Leading the Blind, 39, 40.

V. 39. A *parable* ; in the broader sense—either “proverb” or “simile.” (See ch. 4 : 23.) Four “parables” follow : The Blind Guide, The Mote and the Beam, Trees and Their Fruit, and The Two Houses. *Blind lead the blind.* In Matt. 23 : 16 and Romans 2 : 19 similar language is used of Pharisees and Jews generally ; here the admonition is to Christian disciples. They who seek to guide others in the right way must themselves know the truth. *The ditch* ; Rev. Ver. “a pit” : one of the unfenced wells, tanks and

quarries that abound in Palestine (Century Bible).

V. 40. *Disciple* ; pupil or scholar. *Master* ; of pupils, that is, teacher. *Is perfect* ; Rev. Ver., “is perfected”, literally, “fully equipped quite adjusted, finished.” Same word as in 1 Cor. 1 : 10. The highest attainment of a pupil is to be on a level with his teacher. If a teacher is blind, therefore, only blindness can be expected in the pupil.

II. The Mote and the Beam, 41, 42.

Vs. 41, 42. *Beholdest* ; dost look for and see at a glance. *Mote* ; any dry particle of chaff or wood—symbol of a slight fault. *Perceivest not* ; dost not observe after careful inspection. *Beam* ; the large wooden beam used for supporting the floor or the centre of the roof,—“monstrous symbol of a great fault” (Bruce). Jewish illustrations were

often exaggerated. Compare Matt. 19 : 24. *Brother*. The fact that he is a brother ought to check censoriousness. *Hypocrite*; literally, "actor." The man in this parable is acting a false part. His zeal for perfection is manifestly insincere.

III. The Good and Bad Trees, 43-45.

V. 43. *For*; connects with the preceding. We cannot remove the defects of others while our own life is impure. *Good*; sound or healthy. *Corrupt*; degenerate through age or bad soil.

V. 44. *Known by its own fruit* (Rev. Ver.). In Matthew the reference is to false prophets. *Thorns . . . figs*. Compare James 3 : 12.

V. 45. *Treasure*; that which is most prized, and is stored in the heart like jewels in a cabinet. *Heart*; thought and will, as well as emotions. *Abundance of the heart*. That which abounds in the heart: the good or evil which predominates in one's life. As the heart is, so is the utterance. Conduct is the fruit of character. (See Matt. 12 : 34; Isa. 32 : 6.)

IV. The Wise and Foolish Builders, 46-49.

V. 46. *Why call ye me?* A direct, pointed question to His nominal disciples. This introduces the practical application of the whole sermon. See Mal. 1 : 6; Matt. 25 : 11, 12; Luke 13 : 25.

V. 47. *Cometh to me*; by becoming a follower of Mine. *Heareth . . . and doeth*. See James 1 : 22. No reference here to the fate of heathens.

V. 48. *Built an house*, etc.; Rev. Ver., "building a house, who digged and went deep." In Matthew, the men choose different sites, one rock, the other sand. Here they have the same soil, but build differently, one digging for a rock foundation, the other content to build on the superficial earth. *The flood*; a roaring torrent, the result of heavy

rains in a hilly region. *Founded upon a rock*; Rev. Ver., "had been well builded."

V. 49. *Without a foundation*; that is, of rock. Herein lay his folly. *Upon the earth*; the same soil as the other builder chose. *Immediately it fell*; Rev. Ver., "straightway it fell in." The destruction was sudden and complete. The torrent carried the soft, level earth away. *Ruin*; literally, "breach"—collapse. *Great*; not merely cracked walls or twisted beams, or the loss of adjuncts. The whole house fell in a heap, the earth being carried away from beneath.

Light from the East

THORNS—Palestine has probably a greater variety of thorny shrubs than any other country. About two hundred species have been found by naturalists, and at least seventeen words are used in the Old Testament for these pests. Whenever a piece of ground is neglected, it is soon covered with nettles, Syrian thistles ten feet high with pink flowers, the yellow spotted thistle, and the star thistle. The thorny burnet is common, several species of buckthorn, boxthorn, hawthorn and acacia, the silver berry, the prickly pear and interminable thickets of bramble bushes grow anywhere. The green brier is used for hedges, but more frequently the cactus ten and twelve feet tall, which no animal will go near. The country would have been still worse with thorns but for the scarcity of fuel, which causes the peasants to cut down all such bushes and grub up the roots of them for miles round every village and town, to burn them in limekilns, bakeshops, forges and domestic ovens. After harvest and before the farmers begin plowing, it is necessary to burn off the thorns that have grown up on barren spots among the grain, or along the pathways, or round the outside of the fields.

APPLICATION

Every one, when he is perfected, shall be as his master (Rev. Ver.), v. 40. It is now a well known fact of science that insects and birds and fishes tend to borrow color and habit from their surroundings. So we are influenced for good or evil by the character of our daily

companionships. They make us or mar us. As we feel a chill in entering a colder, or a glow of warmth in entering a hotter, room, so our moral tone lowers or rises with the moral atmosphere of those we make our friends. What are our chums like? Are they manly, gentle, truthful and courteous?

What are Our
Chums Like?

Then all is well with us. But if they do not ring true, if their language is coarse and their manner slovenly, then we are surely breathing a poisonous atmosphere that will deaden our better instincts and corrupt our souls.

Thou hypocrite, v. 42. A painter, who was noted as a severe critic of other artists, when asked how he could ever pass any of his own work when he had such a keen

Argus-eyed critical standard, frankly declared, "I have only two eyes when I look at my own work, but am argus-eyed, have a hundred eyes, when I look at the work of others." How quick we are to see and condemn the faults of others, how slow to confess our own in definite terms. Yet, if we are sincere in our hatred of evil, we will come to close grips with our own lives, and, calling our sins by their right names and looking them fair in the face, will not try to hide their heinousness under mild, honeyed designations that seem to make them excusable. We are only playing a part, and an ignoble part, when we draw attention to the weeds that mingle with the flowers in our neighbor's garden, while the garden of our own heart is overgrown with poisonous weeds unnoted and untouched by us.

Evil treasure of his heart, v. 45. A Danish poet relates a dream of death. On his passing into the world beyond, an angel showed him a golden book. "It is the book of your life", the angel told him. Looking closer he saw writing on the first page. "These", said the angel, "are your evil acts, and you see that they are many." As the page was turned, the dreamer saw that the next sheet was more closely written. "These," said the angel are your evil words, and you see that they outnumber your acts, for a man speaks more than he acts." The poet trembled. The next sheet was still more closely written.

The Golden Book

"These are your evil thoughts, more numerous than your words, as you see." Then the fourth page was turned, and lo! it was black as midnight. "This represents your evil heart", said the angel, "for it is out of the blackness of the heart that all evil thoughts and words and acts come." Our only salvation is to bring our hearts to Christ for His cleansing.

Could not shake it; for it was founded upon a rock, v. 48. Kitto tells of a traveler who was entertained at the house of a Greek Arab in Christ's own town of Nazareth. The house had been but recently built, and a foundation had been found for it by digging down to the solid rock, a distance of about thirty feet, and then building up arches of stone. In like manner, the sky-scrapers of Chicago are supported on pillars of concrete sunk one hundred feet through the treacherous soil to the solid rock. Nothing will serve, for abiding security, save the solid rock-bed of actually *doing* Christ's words. Good intentions, pious talk, fair profession, are but shifting sands.

And doeth not, v. 49. God gives us talents, that we may use them in His service. If we do not, then the word applies to us, "Take therefore the talent from him. . . **"The Thing You Leave Undone"** And cast ye the unprofitable servant into outer darkness." Christ calls us to the battle for righteousness in a world that loves evil. If we go not, and with an holy abandon, then we should listen to His words to the church at Laodicea, "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." When the light of Archbishop Ussher's life was fast fading, he prayed, "O God, forgive my sins, especially my sins of omission." We know that we should work for Him, but what definite service are we rendering in His church?

THE LESSON GRADED

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

For Teachers of Bible Classes

As this is the last Lesson from the Sermon on the Mount, review the principles Jesus has

presented, in contrast with the methods and spirit of the traditional theology. The Lesson applies especially to those who would teach others concerning the new way, and also gives direction to those who would enter upon the new way:

1. *The qualifications for teachers*, vs. 39-45. These are personal knowledge and experience. Deal with the three figures Jesus employs to show the impossibility of success without personal knowledge: (a) The blind guide. Why disqualified? (See Matt. 23:16; Rom. 2:19.) Note v. 40, where the best a disciple can do is to become like his master. Discuss the essentials of a safe guide. (b) The mote and the beam. Make plain that removal of our great faults is a necessary condition of helping others to remove their smaller faults. (c) The tree and its fruit. Human life eventually displays its inherent character. Bad conduct disqualifies for helpful service, because of its moral blindness and example. Review Jesus' demands in teachers especially, as vision, knowledge, uprighteousness, sincerity.

2. *The conditions of entrance into the kingdom*, vs. 46-49. Evidently it is not easy for human minds to detect the real Christian from the nominal, so Jesus gives the principles which reveals the difference. Bring these out clearly: (a) Take up the parable of the two houses as representing the two types of discipleship. Note the point of similarity. Both houses had the appearance of permanence. Both classes heard the word, and seemed to be all right. Now note the point of dissimilarity. In one case the underlying foundation was permanent, in the other, temporary. Only one class obeyed the word of the Lord. (b) Follow Jesus' idea of the right foundation. What is it? Truth incorporated into character. (c) The testing time. What is this? Daily life, business, politics, amusement, or eternity, or all of these? (d) The complete ruin of false discipleship and the final permanence of Christian character. Emphasize the practical lessons: (1) the necessity of Bible study in order to know the Word of Jesus, and (2) the matter of accepting Him as the Saviour.

For Teachers of the Senior Scholars

Draw attention to the way Jesus concludes the Sermon on the Mount. He sends the people away with some earnest warnings, with some solemn thoughts. This concluding section of the Sermon on the Mount contains four little parables or suggestive illustrations

taken from every day life. Take them up one by one:

1. *The Blind Leading the Blind*, vs. 39, 40. This is Christ's illustration of the religious conditions in His day. Who were the blind leaders? Nothing good could come of such leadership. The people could not be better than their spiritual teachers. This parable has a message for every teacher and preacher and leader,—and even children are leaders.

2. *The Mote and the Beam*, vs. 41, 42. What is this parable intended to teach? Some people are said to be born faultfinders, detectives of human imperfections in others. This is neither a happy nor profitable vocation, and this little parable is intended to teach that people of this kind are sadly imperfect themselves. Introspection may become morbid, but a certain amount of it is good for most people. We should deal very faithfully with ourselves before we begin to deal with the weaknesses of others.

3. *The Two Trees*, vs. 43-45. What is this parable intended to teach? Show that character is to be judged by outward conduct. If a man is kind and considerate in speech, Christlike in spirit, interested in everything that is good, we are right in forming a favorable estimate of his character. But if he is unkind in life, tricky in business, hard and grasping, self-indulgent, spending freely upon himself, and niggardly towards every good cause, we are right in forming an uncomfortable estimate of his character.

4. *The Two Houses*, vs. 46-49. What is this parable intended to teach? That both hearing and doing are necessary to a good life. Impress upon the class that hearing, in itself, although a good thing, is not enough. A good, enduring life, successful for time and for eternity, cannot be built up by merely hearing the best words ever spoken, by merely reading the best books ever written. It is necessary to translate the good and beautiful thoughts into life.

For Teachers of the Boys and Girls

Introduce the Lesson by a brief description of the scene on the Mount where Jesus preached this sermon. He is seated, the disciples are close around Him, and a little below them on the slopes are the multi-

tude. Question the scholars as to what a parable is—a story to illustrate a spiritual truth; and have them name as many of the parables of Jesus as they can. Also set them for another Sunday's lesson, to make a list of all the parables of Jesus. The parables Jesus used contain very important truths that questions will call out and impress.

1. *The blind leading the blind*, vs. 39, 40. Did you ever see a blind man being safely led? What did the guide have which the blind man had not? Was Palestine a dangerous place for blind persons? (See Exposition.) Can we go through life safely without a guide? Who is our Guide? (John 14 : 6.) Tell about forest guides and mountain guides, in illustration of Jesus as our Guide.

2. *The mote and the beam*, vs. 41, 42. How small is a "mote?" How large is a "beam?" Where was the mote Jesus spoke about? Where was the beam? Which did He say we should first cast out? Why is it necessary

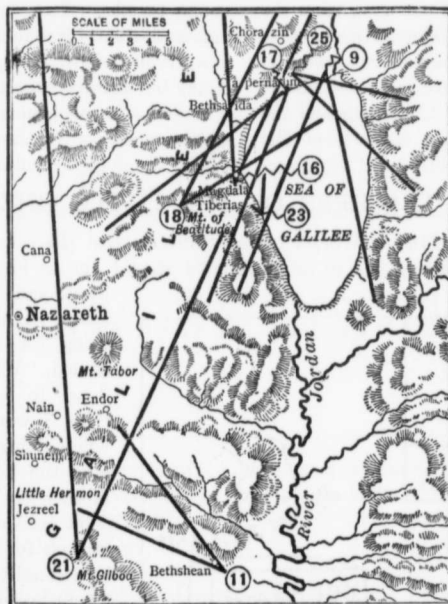
for us first to cast out the beam from our own eye? What is said about those who forget their own faults and condemn others? (Rom. 2 : 1.)

3. *The tree and its fruit*, vs. 43-45. How may we know if a tree is sound and healthy? How may we know if the character of a person is good? Yes, by his ways, his speech, his deeds, his preferences. This is the way to test all things—what effects do they make on life? A man once said to a Christian, "Hinduism is as good as Christianity." The Christian answered abruptly, but truly, "India is the reply to your statement."

4. *The two foundations*, vs. 46-49. What fault did Jesus find with His hearers? They substituted words for actions. When is confession of Christ good? When our lives correspond to our confession. What is the life like that confesses Christ, but does not obey Him? What is the obedient life like? Where are we told that Jesus Christ is our only sure Foundation? (1 Cor. 10 : 4.)

THE GEOGRAPHY LESSON

Find on the map the number 23, connected by a zigzag line with a point on the west bank of the lake. If you stand to-day at that point on the bank and look over the space included between the two spreading lines, you find yourself on a high wall with the shimmering waters of the lake down directly in front of you. At the left, behind the beach, low, flat-roofed houses stand crowded together on a sloping hillside. At the farther end of the beach are more such houses; those on the lowest part of the slope stand at the very edge of the lake. You can see where



MAP PATENT NO. 656,569 BY UNDERWOOD & UNDERWOOD.
PAT'D IN GREAT BRITAIN.

the rippling waters lap their foundation stones.

We are not sure that Jesus ever visited this particular town of Tiberias, but we know that people from this very town used to follow Him (John 6 : 23) to listen to His teachings. It is the only one of the old lakeside towns that remains to-day fairly large and prosperous.

You can see for yourself the beach, with the loose, rolling pebbles, and the house with solid foundations, if you use a stereograph entitled, Tiberias, a Town of Jewish Fish-

ermen on the Sea of Galilee.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Jesus says, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Where are the words?

2. "He that loveth not knoweth not God; for God is love." John writes these words. Where?

ANSWERS, Lesson IX.—(1) Matt. 26 : 42. (2) Joel 2 : 13.

For Discussion

1. How to treat our own faults. The faults of others.

2. Which is the proper term to apply to discipleship of Jesus—"hard", or "easy"?

Prove from Scripture

That doing is the proof of learning.

The Catechism

Ques. 19. *In what the misery of man's sinful estate consists.* 1. Loss of communion with God. Sin has separated man from the holy God, Isa. 59 : 2. 2. The wrath and curse of God. Both the Old Testament and the New speak of God's wrath (see Ps. 90 : 7, 9, 11; Rom. 1 : 18). "Curse" means the condemnation of God, the sentence of His law, Gal. 3 : 13. 3. Liability to all the miser-

ies of this life. Though great suffering is not necessarily the evidence of great sin (Luke 13 : 1-5), at the same time all human suffering dates from the Fall. 4. Death. This was the penalty threatened if Adam should fail to keep the covenant, Gen. 2 : 17. It was inflicted on him (Gen. 3 : 19), and to it all his descendants are subject. 5. The pains ("penalties") of hell forever. See Luke 16 : 26.

The Question on Missions

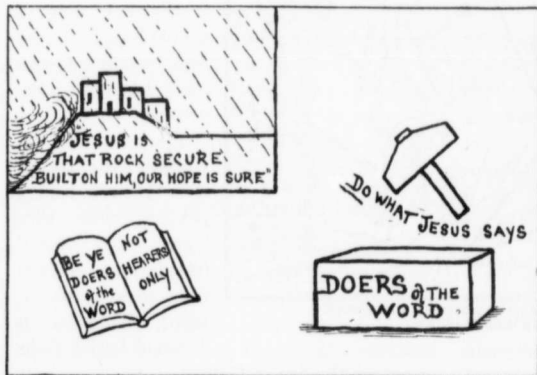
Ques. 10. Kindness is a language understood by all. A smile and a kindly act are never misinterpreted by the foreigner. Frequently a school child, or a neighbor, makes a good interpreter where one is needed. The majority of the foreigners working along with Anglo-Saxons rapidly acquire a working knowledge of the English language. A deaconess sometimes acquires a smattering of the language most commonly spoken in her district. This is very useful. A few years in Canada completely changes the appearance of the young people. With their Canadian clothing, and their Canadian manners, it is almost impossible to distinguish the nationality of any but marked types. Unfortunately the open bar, the pool-room, and the other degrading agencies of a large city, do much to nullify the uplifting influences.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker teaching how to treat His words.

Introduction—A little boy said to his mother, "I should like to have lived when Jesus

lived, and to have heard Him speak. I might have done something for Him." The mother smiled, "What would you have done to show your love?" "Oh, I would have run everywhere doing errands for Him", was the happy reply. Then mother told him we can now show our love to Jesus by going errands for Him, and by doing, as well as listening to, His words. There was a girl in school who listened to all the teacher said, and did her very best to obey what she heard.



Golden Text—Our Golden Text tells us to act in this wise way, when we hear the words of our great Teacher, Jesus. Repeat Golden Text and print the words, **BE YE DOERS . . . NOT HEARERS ONLY** (outline a Bible).

The House Without Foundation—Jesus tells His disciples a story. You all can tell me what the builders do first, when they want to build a good, strong house? Jesus says those who hear His words and do nothing, are as foolish as a man who built his house on the ground without foundations. What happened to that house, when the storms came? (Sketch.)

The House on the Rock—Those who hear and do His will, are like a wise man who built his house upon a rock. How did that house stand the storm? (Sketch.)

“Let us build upon the rock,
Firm amid the tempest shock.
Jesus is that Rock secure;
Built on Him, our hope is sure.”

Jesus teaches us that it is no use to listen to our teachers and ministers and the Bible, unless we try to do what God tells us to do.

The Right Kind of Teachers—Jesus tells His followers what kind of people they must be if they are going to guide others. (Can the blind lead the blind?) Jesus' followers must get rid of their own faults (give simple

illustrations), if they want to lead others to get rid of these same faults. Jesus says, if they are really like good trees, they will bring forth good fruit,—good thoughts, words and deeds. Then Jesus says, “What is the use of calling Me your Lord, your Teacher, your Master, if you do not do the things I tell you to do?” You little people are teaching the smaller brothers and sisters in the home. Your playmates at school and on the street are learning from you. See that you teach only what Jesus would like them to do.

“More like Jesus I would be,
Let my Saviour dwell with me,
Fill my soul with peace and love,
Make me as the gentle dove,
Poor in spirit would I be—
Let my Saviour dwell with me.”

Little Doers—(With gestures):

“Little eyes, look up to God,
Little ears, hear His word,
Little feet, walk His ways,
Little mouth, sing His praise,
Little hands, do His will,
Little heart, love Him still.”

Symbols—Our building block is, **DOERS OF THE WORD**. The hammer strikes, **DO WHAT JESUS SAYS**.

Something to Think About—I should do what Jesus says.

FROM THE PLATFORM

CLEAN YOUR OWN WINDOWS FIRST

In a recent book there is an account of the adventures of a fault-finding woman who lived in a house on a street that seemed very dismal whenever she looked out of the window. After a time she began to notice how very dirty the windows of her neighbors' houses were. They were streaked and spotted and grimy, as she saw them. So untidy were all her outside surroundings, that she resolved to move away from that neighborhood. As she was putting a card on the window sash, her hand brushed the glass and made a mark on it. She saw her own windows were dirty. So she went to work and gave them a good cleaning. Then she discovered that the windows in the other houses around were quite clean. Ask, what is the lesson for us? (Print) **CLEAN YOUR OWN WINDOWS FIRST**.

Lesson XI. CHRIST'S WITNESS TO JOHN THE BAPTIST June 16, 1912

Matthew 11 : 2-19. Read Luke 7 : 19-35. Commit to memory vs. 5, 6.

GOLDEN TEXT—Among them that are born of women there is none greater than John ; yet he that is but little in the kingdom of God is greater than he.—Luke 7 : 28 (Rev. Ver.).

2 Now when John ¹ had heard in the prison the works of ² Christ, he sent ³ two of his disciples,

3 And said unto him, Art thou he that ⁴ should come, or do we look for another ?

4 ⁵ Je'sus answered and said unto them, Go ⁶ and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have ⁷ the gospel preached to them.

6 And blessed is he, whosoever shall ⁸ not be offended in me.

7 And as ⁹ they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to ¹⁰ see ? A reed shaken with the wind ?

8 But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft ¹¹ clothing are in kings' houses.

9 But ¹² what went ye out for to see ? A prophet ? yea, I say unto you, and ¹³ more than a prophet.

10 ¹⁴ For this is he, of whom it is written, Behold, I send my messenger before thy face, ¹⁵ which shall prepare thy way before thee.

Revised Version—¹ Omit had ; ² the ; ³ by his ; ⁴ cometh, or look we for ; ⁵ And Jesus ; ⁶ your way and tell John the things ; ⁷ good tidings preached ; ⁸ find none occasion of stumbling in me ; ⁹ these went their way ; ¹⁰ behold ; ¹¹ raiment ; ¹² wherefore went ye out ? to see a prophet ; ¹³ much more ; ¹⁴ Omit For ; ¹⁵ Who shall ; ¹⁶ arisen ; ¹⁷ yet he that is but little in ; ¹⁸ men of violence ; ¹⁹ are willing to receive ; ²⁰ Elijah ; ²¹ is to come ; ²² marketplaces, which call unto ; ²³ say ; ²⁴ Omit have ; ²⁵ did not dance ; ²⁶ walled, and ye did not mourn ; ²⁷ And ; ²⁸ by her works.

LESSON PLAN

I. John Questioning, 2, 3.

II. John Answered, 4-6.

III. John Praised, 7-15.

IV. John Defended, 16-19.

DAILY READINGS

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

M.—Christ's witness to John the Baptist, Matt. 11 : 2-19. T.—John's witness to Christ, John 1 : 15-28.

W.—God's messenger, Mal. 3 : 1-6. Th.—Malachi's prophecy, Mal. 4. F.—"Ye believed Him not", Matt. 21 : 23-32. S.—Blessings of the gospel, Isa. 35. S.—Greatness of the prophets, Luke 7 : 19-35.

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 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.

The Question on Missions—11. What is being done to encourage temperance among the foreigners ? In some cases Temperance Leagues are formed to instruct the children. An effort is made to discourage drinking in the homes. It is believed, that, when proper methods of preparing food are better understood, the drink evil will be lessened.

Lesson Hymn—Book of Praise, 351 (Supplemental Lesson) ; 252 ; 256 ; 29 (Ps. Sel.) ; 585 (from PRIMARY QUARTERLY) ; 265.

Special Scripture Reading—Isa. 61. (To be read respectively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 200, Raising the Daughter of Jairus. For Question on Missions, H. M. 693, Foreign Boys of Presbyterian Mission. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, From Olivet East Over the Wilderness, Jordan Valley and Dead Sea, to Moab (Underwood & Underwood, see page 261).

EXPOSITION

Time and Place—A.D. 26 ; Galilee.

Connecting Links—Between the Sermon on the Mount and this Lesson Matthew inserts an active Galilean ministry of healing and teaching, and the appointment of the Twelve.

I. John Questioning, 2, 3.

Vs. 2, 3. *In the prison* ; the fortress of Machærus by the Dead Sea. (See ch. 4 : 12 ; 14 : 3.) *Works of Christ* ; the works by which the Messiahship of Jesus was expected to be proved. *He that should come.* "The Coming One" was a common description of the Messiah. (See Ps. 118 : 26 ; Rev. 1 : 4-7.) John had so designated Jesus at

His baptism (see ch. 3 : 11). *Another.* The Greek means, a different kind of person. Jesus evidently was not the sort of Messiah that John expected.

II. John Answered, 4-6.

Vs. 4-6. *Shew John again* ; Rev. Ver., "tell John." Bring John no new report, but state the facts of Jesus' ministry (chs. 8 and 9) in prophetic language, Isa. 35 : 5 ; 61 : 1. *The poor.* For its meaning see Matt. 9 : 36. *Have the gospel preached.* It might mean, "the poor (in this case the Twelve) preach good tidings." The passive is better, "the socially insignificant and neglected have good news preached to them." *Blessed is he ;*

a hint that John, like the majority of his contemporaries, failed to see in Jesus' works the mark of His Messiahship.

III. John Praised, 7-15.

Vs. 7, 8. *As they departed*; literally, "as they were in the act of going." Jesus at once makes a statement to the crowd, in order to hinder any inference injurious to John from what He has just said. *A reed*; symbol of an inconstant, weak man. *But*; indicating a negative answer to the first question. *Soft raiment*; fine garments, suggesting luxury, effeminacy. *Kings' houses*; frequented by sleek courtiers, in striking contrast to the roughly clad, uncompromising Baptist.

Vs. 9, 10. *Wherefore went ye out? to see a prophet?* (Rev. Ver.) *Yea*. "Right at last! a prophet indeed, with all that one expects in a prophet,—vigorous moral conviction, integrity, strength of will, fearless zeal for truth and righteousness; utterly free from the feebleness and time-serving of those who bend like reeds to every breath of wind, or bow obsequiously before greatness" (Bruce). *More than a prophet*; because he had heralded and seen the One about whom the prophets spoke. Jesus here expresses His own judgment of John, not the people's. *It is written*; in Mal. 3:1. The original is changed—"before Me" to "before Thee"—to make the Messianic reference apparent.

V. 11. *Born of woman*; a solemn way of referring to mankind. *A greater*; prophet. *He that is least*; Rev. Ver., "he that is but little," literally, "less." Some have taken it as referring to Jesus, who was less in age, and, at that time, in fame among the Jews. More likely, any one who is a member of *the kingdom*, even the least, is greater. John was not a member of the kingdom as an historical movement. His moral sternness, too, which was his greatness, placed him below the "little ones", the Twelve (ch. 10:42), who understood Christ's gracious spirit.

V. 12. *From the days of John*. He gave the first impetus to the movement toward the kingdom. *Suffereth violence*; is being taken by force, or stormed. *The violent*; publicans and sinners (ch. 9:9-12) who are becoming followers of Jesus, and are fighting their way, against orthodox prejudice, into the kingdom.

Vs. 13-15. *Prophesied until John*. They prophesied the kingdom, John announces it as here. *If ye will receive it*. John's present unhappy position seemed inconsistent with Jesus' view of his mission. *This is Elijah* (Rev. Ver.); prophesied by Malachi (ch. 4:5), herald of the great day ushered in by the kingdom. John fulfilled Malachi's prophecy of Elijah.

IV. John Defended, 16-19.

Vs. 16-19. *This generation*; especially the Pharisees, ch. 9:11. *Like unto children*; playing at mock marriages and funerals. *Calling unto their fellows*. The play ends in a quarrel. *Piped*; played merry music on the flute. *Wailed* (Rev. Ver.); sang funeral dirges. In spite of their seeming earnestness the Pharisees were really triflers, fickle, peevish, easily offended. *Neither eating nor drinking*; abstemious, ascetic. (See ch. 3:4.) *He hath a devil*; is mad, a demoniac. *Eating and drinking*. Genial, human, social. *Behold*; glutton, tippler, sinners' lover—so the Pharisees characterized Jesus. *Wisdom*. See Prov. 8:9. *Justified*; accounted righteous, acquitted of folly. *Of her children*; Rev. Ver., "by her works"—an appeal to results. Wisdom, condemned by the foolish, is justified in the long run by her works, or, by her children, the wise. Perhaps this sentence was a well known proverb.

Light from the East

MESSANGER—Caravans and even single travelers in the East have advance agents who go before, choose the camping ground, pitch the tents, contract with the inhabitants of the place for supplies, and arrange for a guard when it is necessary. In military affairs, the forerunners are messengers sent before the main army to examine the ground, clear it of obstacles, or discover the presence of the enemy. It is sometimes applied to Jesus, who has passed "within the veil" to open an entrance for us and show us that we have nothing to fear.

MARKETS—The streets of Eastern cities are very narrow, and the only place where children have room to play is the market square, where the main street widens into an open space. Sometimes it is a common

outside the town. There the travelers rest, people gather to hear the news, and the poor to get employment. Here the children imitate the wedding procession, one going before, playing, and the rest following, clap-

ping their hands. Then they try a funeral, moving slowly with their heads down, wailing the dirge for the dead, and the rest following beating their breasts. Jesus must often have stood and watched them at their play.

APPLICATION

Art thou he...? v. 3. Tyndall once wrote from Switzerland: "I live in the immediate presence of a mountain, noble alike in form and mass. But a bucket or two of water whipped into a cloud can obscure that lordly peak. You would almost say that no peak could be there." So sometimes we have melancholy moods, through ill health, some cross word spoken to us, the weariness of seemingly fruitless effort, or lack of appreciation; and our disheartenment forms a dark cloud over our horizon. In the darkness we cannot see the face of Christ, and doubts of His nearness and blessing haunt our timid and tried souls. Let us never judge ourselves, our work or the Christ, then. Believe that above the darkest clouds the sun is always shining, and wait for the light to come again; then judge.

These things which ye do hear and see, v. 4. What better antidote for doubt and discouragement than a review of the actual things that Christianity is accomplishing in the world? Said a traveler before a Missionary Convention: "When I first saw the inhabitants of Fernando Po, observed their filthiness, and heard their speech, like the grunting of brute animals, I confess I could not imagine their becoming Christians; but a little later I was privileged to visit a Christian town wholly inhabited by this tribe, and in their own church in the midst of their village of cleanly homes, I heard them sing the familiar hymns of Christendom and offer reverent, intelligent prayer. Then I knew that there is no humanity too low for the gospel to uplift." Such transformations are taking place every day, in every land, in individuals and in communities. One has but to lift up his eyes to his own neighborhood to see them all about.

A reed shaken with the wind? v. 7. John was convinced that he was sent of God to

do a definite work. This sense of a mission was the great fact of his life. He felt a divine obligation laid upon him, and under its compulsion he could not but be faithful. To be without such a conviction is to be a wavering reed, the sport of every change of wind. James VI. of Scotland, and I. of England, lacked definite and mastering convictions, and in consequence was so vacillating in conduct that, when a court preacher in his presence chose as his text, James 1 and 6,—"*He that wavereth, is like a wave of the sea*", the audience smiled in derision, for their king's feebleness was thus so well described. Does any boy want to be fearless and steadfast? Then let him remember that he has been sent into this world to do a definite work, a work he must do at any cost, and because his task is God-given, he can depend on the grace of God enabling him to do it.

The Son of man came eating and drinking, v. 19. A granite column loses nothing of its strength by being polished, and it becomes much more beautiful. All the rugged strength of John, we find in Jesus, but made more winsome and compelling by His geniality. This earth would still be a useful place, were there no flowers, but how much less attractive it would be; how very dull the world would seem, if all the earth were one cold grey, untouched by any variety of fragrance or color. Just so may men and women be austere good, and loyal to their convictions, but if they are not sociable and gracious in manner and gentle in word and deed, then their goodness is unattractive, and loses half its influence. And so it comes to be, that one's education is not complete—nay, is scarcely begun—unless he has learned to be thoughtful of others, especially of the weak and the aged and the friendless.

James One
and Six

Small Clouds
Hide Much

A Modern
Miracle

A World With
No Flowers

THE LESSON GRADED

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

For Teachers of Bible Classes

Show the place of this incident in Gospel history, as it gives time for a considerable knowledge of Jesus' public ministry. Review the main events of John's ministry leading up to the imprisonment.

1. Take up the question of John, vs. 2, 3. Consider why he sent his message, noting the views held: (1) to satisfy his own disciples concerning Jesus, (2) to seek confirmation of his own faith which, in his imprisonment, was wavering. It was an appeal to Jesus for evidence of His Messiahship.

2. Turn to Jesus' answer, vs. 4-6. Observe that Jesus considered His works were in line with prophetic teaching concerning Himself. Show how complete the fulfilment is. Note the popular idea that Messiah would come in such power as to sweep away tyrants, such as imprisoned John. It ignored the moral and spiritual, and hence doubted Jesus' Messiahship because He did not fulfil their idea.

3. Jesus' testimony to the personal and official greatness of John, vs. 7-15. See Luke 7:24-28 in this connection. Note: (a) The popular misconceptions concerning John, as a reed, as ease loving. (b) His real character, a prophet, especially commissioned to herald the coming of Jesus. Note his supreme place among mankind on this account. (c) John's relation to the kingdom. Consider in what respect he was less than the least in it. Was it historically, or spiritually? (d) John's influence perpetuated in turning people energetically to press into the kingdom.

4. Jesus' rebuke to the people, vs. 16-19. There are three lessons: (a) Lack of seriousness in religion treats all teachers with indifference. Observe the picture. Why did they treat John so carelessly? Why Jesus? (b) Lack of seriousness in religion leads to unreasoning criticism of everything. (c) The final justification of truth is that it is recognized and obeyed by the wise.

Bring out Jesus' teaching that only those who seriously and earnestly seek the truth are in a position to know it when they hear it.

For Teachers of the Senior Scholars

Get some one to tell the story of John's life up to his imprisonment. Was the prison-dungeon telling upon his health and spirits (vs. 2, 3)? Why was John disappointed in what he heard about Christ? Jesus was not carrying out the programme John had prepared for Him. We are always disappointed when God does not carry out *our* plans. John's methods of questioning Jesus Himself is worthy of imitation by all honest scholars. Note that in the Lesson we have Christ's response to John's question.

1. *A Divine Way of Removing Doubt*, vs. 4-6. Ask about other ways of answering John's question. Jesus might have said, "I am the Messiah." Refer to times when Jesus did declare Himself openly. (See John 4:26; 9:37.) Why did He not answer John in this way? Deeds are usually more convincing than words. What we are doing is usually a good explanation of who we are. What kind of story is our life telling?

2. *A Beautiful Tribute*, vs. 7-15. Note how Jesus seized upon this opportunity to say what He thought about John. John's faith was weakest when Jesus spoke these loving words. "What a Friend we have in Jesus." How does Jesus account for John's popularity (vs. 7-9)? What is His estimate of John's character (v. 11.)? In spirituality, in singleness of purpose, in disinterestedness, in heroic self-denial, the world had never seen a greater man. Whom does Christ point to as greater? What does this mean? (See Exposition.)

3. *Christ's Estimate of Some Other People*, vs. 16-19. Note the contrast between John's character and the character of the people of that generation. John was earnest; the people were like children playing at life, and dissatisfied with earnest souls because they would not join in their play, dissatisfied alike with John and with Jesus. Teach that life

must be earnest and real, must have a serious purpose, to be worth while.

For Teachers of the Boys and Girls

Begin by pointing out that no matter how hard we may try to hide our character, it will show itself. If our room is always in a topsy-turvy condition, anybody can fairly think that we have a disorderly way of doing things. If our school books are all soiled and ragged, it is easy to see that we are careless and rough in our ways. If people leave us with smiles upon their faces, it means that we are makers of good cheer. We are continually leaving traces of what we are—and we cannot help doing so.

Then question the scholars about John's inquiry of Jesus—Are You the Messiah? Jesus answered John in two ways:

Luke tells us (Luke 7:21) that while John's messengers were with Jesus He "cured many" afflicted people. Then He sent a message to John, vs. 4-6. Read in Isaiah the passage Jesus quotes. Show how Jesus puts prophecy beside His performance, and leaves

John to judge if they agree. Emphasize: (1) John's good way of clearing up doubts—asking Jesus. (2) Jesus' good way of answering questions—pointing to facts.

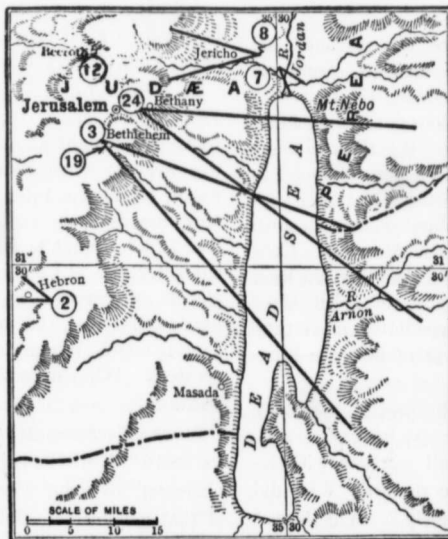
Take up Jesus' praise of John. Ask, what were the main features in John's character? (Vs. 7-10.) Bring these out. (See Exposition.) Explain v. 11. The meaning is that the spirit of Jesus and of the kingdom of heaven, in its grace and truth and love, is greater in God's sight than John's stern righteousness.

In vs. 12-15 Jesus teaches that a new religious period had come with John's appearance. Before John, birth was the deciding condition of entrance into the kingdom; after John came it was character. Describe the taking of a fortress by determined men as a picture of how we enter the kingdom. Bring out the meaning of vs. 16-19. Do people to-day play at religion? Do they ignore the message of God and find fault with the messenger.

Do we know that Jesus is the Son of God? Are we earnestly trying to serve Him? (See Application, "James One and Six.")

THE GEOGRAPHY LESSON

Find on the map where the number 24 marks a spot just east of Jerusalem. If you stand on that spot on the ridge of the Mount of Olives, and look nearly eastward over the space included between those spreading lines, you have directly before you the scene of a good part of John's career. Beyond the farthest orchard you see low hills and valleys, and more hills, one beyond another, all bare and brown, with hardly a sign of any green, growing things. That barren region is part of the Judean Wilderness. John's boyhood home had been in the Judean



hill country, off at the right. His hermit years were spent in some part of this very wilderness which is spread out at your feet. Over a road like that one which you see now, the people used to go out to hear him preach about the coming of the kingdom of heaven. Herod's castle at Machaerus, where John was imprisoned, stood on a height over in that part of Perea which you see now in the farthest distance, at the east of the Dead Sea.

Use a stereograph entitled, From Olivet East over the Wilderness, Jordan Valley and Dead Sea, to Moab.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Behold the Lamb of God, which taketh away the sin of the world." Who spoke these words? Where are they found?

2. Where does Isaiah say that sorrow and sighing will flee away, when Messiah comes?

ANSWERS, Lesson X.—(1) John 15 : 5.
(2) 1 John 4 : 8.

For Discussion

1. Are doubts regarding Christ's claims sinful?

2. Is entrance to the kingdom of God "hard" or "easy"?

Prove from Scripture

That privilege is the measure of responsibility.

The Catechism

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, or from telling others, that every one who believes on Jesus Christ will be saved. (See Acts 16 : 31.)

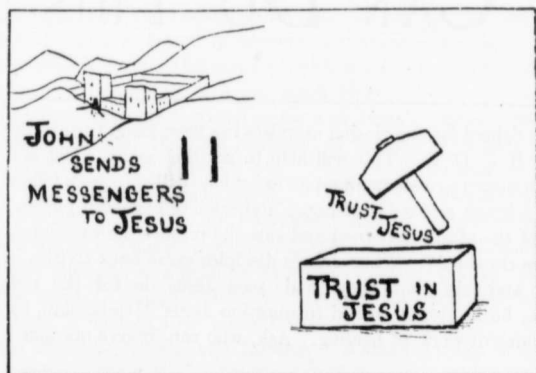
The Question on Missions

Ques. 11. Standards of right and wrong differ. English-speaking people as a rule strive to hide their drinking. Not so the foreigner. Drinking openly, he would fain extend his hospitality to the deaconess. A guest has come from far away. Beer flows freely. The deaconess calling for the children hears in an adjoining room the sounds of revelry. Through an opening in the wall a number of men are seen, roughly clad, dancing together to celebrate the great event. "Much beer", says the smiling little Russian mother as she reaches for a glass for the deaconess. Children are taught to indulge in intoxicants. The "visky", refused by the deaconess, is given to the baby, who "drinks it like water." The customs of generations cannot be changed in a moment. But instruction, where practicable, to mothers and to children gives hope for the future.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, the Mighty Worker, taking away doubts.

Introduction—Do you know what a fortress is? (Sketch a tower and a wall.) Here is a



fortress in the land where Jesus lived. While Jesus was teaching all these beautiful lessons we have been learning, a friend of His was shut up in this Roman fortress. This prisoner was John the Baptist. What can you tell about him? He had displeased the king by telling him of his wickedness, and the king had sent him to this prison. Perhaps John had been thinking that Jesus would in some way come to help him out of prison. Perhaps he was disappointed that Jesus was not showing Him-

self in kingly power. He began to wonder if this Jesus were really the One for whom they had been looking.

Messenger from John the Baptist—Jesus has finished His lessons to His disciples on the mountain side, and now He is going about again, preaching and teaching and healing. John sends two of his followers to Jesus. See, here they come (strokes). They say to Jesus (v. 3).

Jesus' Message to John—Listen to Jesus' message to John (vs. 4, 5)—“Go, tell John what you have seen Me do and heard Me say.” That is enough to prove that He is really the Son of God. No one else could do such wonderful works nor speak such words,—“Blessed are all who receive, and believe, and do not doubt Me.”

Golden Text—Repeat Jesus' words about John the Baptist. Jesus praises His workers, even if sometimes, like John, they get discouraged and downhearted and think that perhaps He is not able to help them. Jesus always does what is best for us; sometimes leaves us in trouble, for a good reason. He tells of John's greatness and strength and of the great work he had done.

Little Ones in Jesus' Kingdom—Jesus says that even the “little ones”, those who are just learning about Him, are greater than this

mighty John, because they belong to Jesus' kingdom and have listened to Jesus' teaching. John was taught according to the old laws before Jesus came. John was a fighter for the right. He did not know of the gentleness and kindness that Jesus taught. These are greater weapons in fighting wrong doing than force and anger.

Trusting Jesus—When John the Baptist came, the people thought he was too stern and fierce and unfriendly. Listen to these same people finding fault with Jesus. “He is too friendly”, they say. “He eats and drinks with sinners.” They did not understand John, and they did not understand Jesus. Jesus always acted in the very best way to help the people with whom He was. We should trust Jesus and believe that everything He does is right. Be glad that you belong to Jesus' kingdom, that you can listen to His words, that you can love Him and pray to Him, and that He sees and hears and knows all about you. Try to lead others into Jesus' kingdom.

Symbols—Our building block is, TRUST IN JESUS. Our hammer strikes, TRUST JESUS.

Something to Think About—I should trust Jesus.

FROM THE PLATFORM

ONLY HE CAN DO THIS

As soon as the bell that calls the School for the closing exercises has been rung, turn to the blackboard and print in capitals, O H C D T. This will help to get the needed quiet and attention. Then say, “I want you to listen to a story about an artist who called to see a fellow artist, but finding he was out, took a brush and a bit of paper and made a beautiful picture, and went away. When the owner of the studio returned and saw the picture, he exclaimed, ‘Rubens has been here; only he can do this.’” When John's disciples came back to him in the gloomy prison of Herod's palace and told what they had seen Jesus do for the sick and the suffering people around him, he no doubt ceased to question Jesus' Messiahship, for (Print) ONLY HE CAN DO THIS wonderful work of healing. Ask, who can forgive our sins? ONLY HE CAN DO THIS.

Lesson XII.

THE PENITENT WOMAN

June 23, 1912

Luke 7 : 36-50. Commit to memory vs. 37, 38 or 47.

GOLDEN TEXT—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Timothy 1 : 15 (Rev. Ver.).

36 And one of the Pharisees desired him that he would eat with him. And he¹ went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman² in the city, which was a sinner, when she knew that³ Jesus sat at meat in the Pharisee's house, ⁴brought an alabaster⁵ box of ointment,

38 And⁶ stood at his feet behind him weeping, and began to wash his feet with tears, and ⁷did wipe them with the⁸ hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have⁹ known who and what manner of woman this is¹⁰ that toucheth him : ¹¹for she is a sinner.

40 And Jesus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on.

41 ¹²There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

42 ¹³And when they had nothing to pay, he ¹⁴Revised Version—¹entered into ; ²which was in the city, a sinner ; and when ; ³he was sitting at ; ⁴she ; ⁵eruse ; ⁶standing behind at his feet, weeping, she began to wet his feet with her tears ; ⁷wiped them ; ⁸hair ; ⁹perceived ; ¹⁰which ; ¹¹that she ; ¹²A certain lender had ; ¹³When they had not wherewith to pay ; ¹⁴Omit frankly ; ¹⁵Which of them therefore will ; ¹⁶He, I suppose, to whom ; ¹⁷the ; ¹⁸turning to ; ¹⁹he said ; ²⁰wetted ; ²¹her ; ²²her hair ; ²³she, since ; ²⁴she hath ; ²⁵even forgiveth sins ; ²⁶unto.

LESSON PLAN

I. The Sinful Woman, 36-38.

II. The Fault-Finding Pharisee, 39-43.

III. The Forgiving Saviour, 44-50.

DAILY READINGS

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

M.—The penitent woman, Luke 7 : 36-50. T.—Confession and prayer, Ps. 51 : 1-13. W.—Joy in heaven, Luke 15 : 1-10. Th.—For the ungodly, Rom. 5 : 1-18. F.—Abundant pardon, Isa. 55 : 6-11. S.—Whosoever believeth, Acts 10 : 34-43. S.—The anointing at Bethany, John 12 : 1-8.

Shorter Catechism—Review Questions 18-20.

The Question on Missions—12. Does the work of the deaconess pay ? It does. On the foreign mothers

¹⁴ frankly forgave them both. ¹⁵ Tell me therefore, which of them will love him most ?

43 Si'mon answered and said, ¹⁶ I suppose that he, to whom he forgave ¹⁷ most. And he said unto him, Thou hast rightly judged.

44 And ¹⁸ he turned to the woman, ¹⁹ and said unto Si'mon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath ²⁰ washed my feet with ²¹ tears, and wiped them with ²² the hairs of her head.

45 Thou gavest me no kiss : but ²³ this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint : but ²⁴ this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that ²⁵ forgiveth sins also ?

50 And he said ²⁶ to the woman, Thy faith hath saved thee ; go in peace.

And children depend largely the future of our country. And if Canada is to take her place as a great Christian nation, doing her share to evangelize the world, it is imperative that the homes of these foreigners be reached.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 152 ; 123 ; 38 (Ps. Sel.) ; 531 (from PRIMARY QUARTERLY) ; 217.

Special Scripture Reading—Prov. 22 : 1-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 59, Jesus in the House of Simon. For Question on Missions, H. M. 566, Part of a Kindergarten Class and Teachers. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Traditional Capernaum, Christ's Home by the Sea of Galilee (Underwood & Underwood, see page 261).

EXPOSITION

Time and Place—A.D. 26 ; Galilee.

Connecting Links—Luke uses this narrative to illustrate the two complaints against Jesus in the last Lesson,—that He was an ascetic, and a friend of sinners. Popular tradition identifies this incident with the anointing in Matt. 26 : 6-13 and Mark 14 : 3-9. But this story belongs to Galilee and Jesus' early ministry, that to Bethany of Judea and the last week of Jesus' life.

I. The Sinful Woman, 36-38.

Vs. 36, 37. *One of the Pharisees.* We do not know his motive, perhaps hostile, more likely curiosity or a genuine interest in Jesus. *Sat down to meat ;* literally, "reclined at table", a custom then lately borrowed from the Persians, Greeks and Romans. *Woman . . . sinner ;* Rev. Ver., "a woman, which was

in the city, a sinner"—a woman of the street of notorious repute. *The city ;* unknown. Some say Capernaum, others Magdala. *When she knew ;* literally, "learned", by accident or inquiry, or both. An Eastern house was often open and accessible to spectators during a meal. It required heroism for such a person to enter the home of a Pharisee who despised her. *Alabaster box ;* a flask of alabaster, a fine variety of gypsum, carried by a cord around the neck and hanging down below the bosom. *Ointment ;* likely a perfumed oil made from roses and the iris plant. The women of Palestine commonly carried a phial of ointment called "foliatum."

V. 38. *Stood at his feet.* Jesus was reclining on His left elbow, and His feet

projected behind the couch. *Weeping*; tears of penitence and love. *Began*; an involuntary act. *To wash*; literally, "to bedew or moisten." *Hairs of her head*. It was counted shameful for a woman to let down her hair in public. *Kissed*; literally, "was fervently kissing",—again and again. *Anointed them*; what she came to do. The rest was impulsive, under the rush of feeling.

II. The Fault-Finding Pharisee, 39-43.

V. 39. *This man*; a supercilious epithet. A *prophet*. Some manuscripts have "the prophet", the expected prophet. *Would have known*; and therefore would have repulsed her, like any common man. *That toucheth him*. Simon thought this impossible without evil desire arising in her.

V. 40. *Answering*; to the thought of Simon written on his face. *Simon*; addressed as in friendly conversation. *Master*; teacher or rabbi.

Vs. 41, 42. *Creditor*; perhaps a money "lender" (Rev. Ver.) *Five hundred pence*... (denarii) *fifty*. The Roman denarius—a silver coin—was the usual day's wage for a laborer, and represented about fifteen cents of our money. The two debts would be equal to \$75 and \$7.50 respectively. Silver and gold were worth much more than now, and in purchasing power these debts would represent about \$250 and \$25 respectively.

V. 43. *I suppose*; as if the question were a trivial one, with no bearing on himself. *Rightly*; a favorite word of Socrates, but here without that great teacher's dialectic irony.

III. The Forgiving Saviour, 44-50.

Vs. 44-46. *Seest thou this woman?* Three common courtesies of Oriental hospitality were: to have a slave bathe the feet of the guest in cool water, to give him a kiss of welcome, and to pour on his head at least olive oil. Simon had neglected all three; the woman whom he condemned had performed them all. Instead of the slave's washing, she had bathed His feet with her tears. Instead of the formal kissing on the cheek, she had passionately and repeatedly kissed His feet. For common oil, she gave ointment.

V. 47. *Her sins... are forgiven*. Her acts were not those of a courtesan, as Simon

thought, but those of a penitent. *Which are many*. Jesus did not make light of sin in forgiving it. *For she loved much*; not that her forgiveness was a consequence of her love, but that her manifestation of the penitent's love was Jesus' reason for declaring her forgiveness. He is able to say she is forgiven, because He sees the fruits of forgiveness in the tokens of love. She was already forgiven—her faith had saved her. He merely declared her forgiveness. The greatness of her love is the consequence of the greatness of her forgiveness. *To whom little is forgiven*; the other side of the truth as it applied to Simon. The smallness of love is the consequence of the smallness of forgiveness.

Vs. 48-50. *Thy sins are forgiven*; a direct assurance for the confirmation of her faith. *Who is this?* The usual cavil of the scribes about Jesus' trespassing on the prerogatives of God. *Faith hath saved*. It was her faith in Jesus' power and willingness to save even such a flagrant sinner that brought her into His presence. What followed was the result of her faith. *In peace*; literally, "into peace", a cordial Jewish way of saying "Farewell."

Light from the East

OIL—From early times it was customary in the East, and all around the Mediterranean, to rub oil on the hair and on the exposed parts of the skin, to soothe the irritation produced by the burning sun. Homer's heroes, after a battle refreshed their wearied limbs by frictions of oil. Alexander the Great, Pompey, and many wealthy Romans used highly perfumed ointments. In the Old Testament anointing was part of the toilet on special occasions. Egyptian monuments represent servants anointing guests on their arrival, and alabaster vases still exist which retain traces of the ointment they once contained. It is still customary in Palestine to pour perfume from a long-necked bottle over the hands of the guest, and he rubs it over his hair and beard with many expressions of thankfulness to God and appreciation of the attention. Sometimes a censor or chafing dish with a few hot coals in it, on which a piece of aloes-wood is

laid, is presented to each guest, and an embroidered handkerchief is thrown over his head to retain the fumes. He removes the cloth when he is satisfied, but the incense

clings tenaciously to his damp hair. In cold weather, when a charcoal brazier is used to warm the room, a piece of ambergris is placed on the coals to perfume the air.

APPLICATION

A woman . . . stood at his feet, vs. 37, 38. A missionary in Asia tells of how, one day, while traveling over a desolate stretch of country, he observed just beyond a bend of the road, a flock of sheep huddled about a shepherd so close that they pressed against his legs. As he passed on around a huge mass of rock, he saw the cause of the unusual sight. For, at a little distance down the road, there stood a gaunt Asiatic wolf, that looked with hungry eyes upon the sheep, but shrank back in fear of the shepherd with his knotty staff. By a sure instinct the sheep knew the place of safety and sought it. So this woman, whose sins had separated her from the pity and love of her fellows, and who was pursued by her own sense of guilt and by their scorn, felt instinctively that in Jesus she would find compassion and pardon.

Weeping, v. 38. Dr. Hoyt tells of a captain who said to him that when he was a young man, and just married, to please his wife, who was a Christian, he began to go to church. The songs they sang there touched him strongly. They brought up forgotten memories and unloosed the springs of feeling; he was overcome. Because he wept, they thought he had become a Christian. His wife and friends pressed him to join the church. "But", said the captain, "I could not. I told them I had simply been stirred by songs, as I always am. I knew I had not given up my evil ways." Sorrow over our past becomes true penitence only when there is an actual turning away from our evil habits, an actual giving up of our sinful loves and practices.

Her sins, which are many, v. 47. A German student who had sinned much, went one day to see his aged and saintly pastor. "My son", said the minister, "tell me your sins, that I may show you how to be delivered from them." Immediately the

young man recited evil deed after evil deed, and after each he stated with passionate emphasis, "But I don't care for that." The other listened patiently till he had done, and then quietly made the request, "Tonight and every night, when you retire, kneel down and say this: 'O Lord Jesus, Thou hast died upon the cross for me, that my sins may be forgiven,—but I don't care for that', and come back at the end of a week and tell me your sins again." Consent was lightly given. But the fourth night saw a penitent, white and trembling, at the old man's door, asking for admission. "I can't say it, and I do care", was his faltering admission. Jesus never makes light of sin. He always calls it the evil thing it is. And those who once stand at the foot of the cross, and learn what sin meant to Jesus, find it hard to sin again with a light heart.

For she loved much, v. 47. In Robert Falconer, by George Macdonald, one is reading of Mary Magdalene to a company of sinners. "Some one sobbed aloud. It was a young, slender girl, with a face disfigured by smallpox, and, save for the tearful look it wore, poor and expressionless. Falconer said something gentle to her. 'Will He ever come again?' she sobbed. 'Who?' said Falconer. 'Him—Jesus Christ. I've heard tell, I think, that He was to come again some day.' 'Why do you ask?' 'Because', she said, with a fresh burst of tears which rendered the words that followed unintelligible. But she recovered herself in a few moments, and, as if finishing her sentence, put her hand up to her poor, thin, colorless hair, and said, 'My hair ain't long enough to wipe His feet.'" How earnestly we should strive to keep vividly before our minds all that Jesus has suffered for us, and done for us in forgiving our sins and bringing peace to our

The Place of Safety

What True Penitence Is

"I can't Say It"

"Ain't Long Enough!"

souls, that our hearts may overflow with gratitude and our hands be filled with kindly deeds for Him in glad return.

Thy faith hath saved thee ; go in peace, v. 50. One of the most touching incidents in the terrible tragedy of the Titanic last April was

**Peace Goes
With Faith**

that of the little babe transferred with its nurse from the sinking vessel to the life boat, and after hours of floating on the broad sea in the bitter winter air, lifted up to the deck

of the rescuing vessel ; and all the while lying in peaceful slumber. "It was just the sound sleep of infancy", someone says. Perhaps. But the sleep was the deeper and calmer and more sweet because of the absolute trust of the child. Its faith kept it in peace. It trusted, and could be moved by nothing, to fear. When Christ says to a sinner, "Thy faith hath saved thee", it is as if He also said, "Go in peace." The one goes with the other, peace, with faith.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by showing that this is an illustration of Jesus' treatment of sinners and of why the Pharisees criticized Him.

1. *The penitent's service*, vs. 36-38. Some account of the Eastern house and customs is necessary in order to see how this woman could enter and carry out her wish. Note that her character had been notoriously wicked. The social ostracism should be pointed out. Emphasize her tribute to the Master, its greatness as an expression of love and evidence of true penitence. Deal with her deliberate purpose in so doing, and the moral courage necessary to face the Pharisee in his own home. Teach that love seeks expression. (See John 14 : 15, Rev. Ver.)

2. *The penitent's critic*, v. 39. Bring out the main features. Emphasize the Pharisee's idea of superiority and his hypocrisy in concealing his thoughts. Note his idea of Jesus. "This man", a term of contempt. Observe his assumption that Jesus is only a mere man, because He does not repel the woman : if Jesus knew, He would repel her. Dwell upon the popular thought, that a prophet knows the inner life of men. What light does this throw upon the Pharisee's dealing with the sinner and the outcast. Teach that ignorance leads to unjust criticism. Question about some of the obstacles in the way of genuine expression of love for the Master to-day.

3. *The penitent's Defender*, vs. 40-47. Take up : (a) The parable, noting the three

points,—the relative value of the amounts, the forgiving creditor, the resulting gratitude. (b) The application. Observe the three common courtesies of Eastern hospitality,—bathing the feet, the kiss, the anointing of the head. The Pharisee neglected these, the woman performed each with marked devotion. Does this neglect imply hostility to Jesus, indifference, or idle curiosity? Question, does our love demand that we be careful in our attention to the things of Jesus? (c) The Master's announcement. Her faith had saved her before she entered the room, and Simon's blindness made him a slanderer. Again, her love sprang from her sense of forgiveness. Further, Jesus declares her forgiveness because the evidence of her love was apparent to all. Does Jesus imply that the Pharisee had some love, but his sense of forgiveness was so little that it was practically dead?

4. *The penitent's Comforter*, vs. 48-50. Note this was spoken as a personal message of encouragement after the hostile criticism.

Sum up the Lesson as a revelation of Jesus' abiding attitude toward the penitent. (See Luke 15 : 32.)

For Teachers of the Senior Scholars

Begin the Lesson by having the scholars tell about some of the social gatherings Jesus had attended. (See Mark 2 : 15 ; John 2 : 2 ; John 12 : 2.) Jesus entered freely into the social life of the people, that He might redeem society and make gatherings of this kind what they ought to be. There is always something elevating about a social

gathering at which Jesus is an invited Guest. What was peculiar about this dinner-party at Simon's house? In the other cases those who invited Jesus were His friends. Simon, although manifesting a friendly spirit, was not altogether decided as to what his attitude towards this new Teacher should be. Get the class to look in upon the dinner-party and learn a lesson from what took place.

1. *Great Love Revealed*, vs. 37, 38. Ask some one to tell the story of this penitent woman who came into Simon's house while the dinner was in progress. Was there any impropriety in her coming in uninvited? The whole scene is a heart-touching one, a revelation of woman's love and devotion. Have we any other illustrations of love like this in the Gospels? (See *Connecting Links*.) Is woman endowed with a larger capacity for love than man? Or is it that she is capable of giving freer expression to her love?

2. *Some Mistakes Corrected*, vs. 39, 40. (1) What mistake did Simon make with reference to this woman? He knew something of her history. She had a bad reputation. He might have understood from her attitude towards Jesus that she was a changed woman; but it is hard for such a person to recover her good name. Note the trouble that Jesus took to correct the mistake which this man had made (vs. 41-43). He interprets her great love by telling a story. How kind Jesus is to those who fall! How loving in His efforts to give them another chance! (2) What mistake did Simon make with reference to Jesus? (V. 39.) How did Jesus reveal to him that He knew what he was saying in his heart? (V. 40.) Jesus is a Mind-reader, a Heart-searcher. We need to remember this.

3. *A Comparison Instituted*, vs. 44-50. Note the unconventional talk which this Guest had with His host. Silence under such circumstances would have been sinful. Sometimes it is necessary to disregard the laws of conventionality. The host had failed in the common courtesies of life, had interpreted in an unkindly way the conduct of his Guest, and had condemned one who was far better than himself. Jesus pointed all this out to him, that he might be led to do

better. It is a good thing to have our mistakes pointed out in a kindly way.

For Teachers of the Boys and Girls

Draw out the class by a talk on their opinions of some people. Question, what do you think of King George? Of Kipling? Of Lord Roberts? Of Queen Mary? etc. When the interest is roused, say that the Lesson is a study of what some people thought of each other.

1. How did Jesus come to be in Simon's house? (V. 36.) Did Simon treat Him as an honored Guest? (Vs. 44-46.) Simon evidently thought himself better than Jesus (v. 39). His estimate of Jesus seems to have been that He was inferior to himself in social rank, in knowledge and in religious standing.

2. How did the woman come to be in Simon's house? (V. 37.) Was it merely curiosity that brought her? She evidently had heard a kind word from Him before, and came to show her gratitude. Six distinct acts showed this. Have them named one by one. Her estimate of Jesus prompts her to give this costly gift, in this humble way.

3. Did Simon utter his estimate of Jesus? (V. 39.) Did Jesus know Simon's estimate of Him? (V. 40.) This was a kind of dialogue between Simon and Jesus. Although Simon had said nothing, Jesus knew his thoughts, just as He knows ours. Tell the parable story. (See *Exposition*.) Bring out the contrast Jesus draws between Simon and the woman. Three times He says, "thou", and "this woman" (vs. 44-46). Jesus' estimate of Simon was that he was an unloving, because an unforgiven, sinner (v. 47).

4. Did Jesus know the reputation the woman had? (V. 47.) Did that cause Him to spurn her? (See *Mark 2:17*.) What did He see in her act of seeking Him? (V. 50.) What did her behavior in Simon's house reveal? Her repentance, her love, her gratitude. Was her love the cause of her forgiveness, or the result of her forgiveness? Assuredly the latter. Jesus' estimate of her was that she belonged to a class more likely to enter heaven than the class to which Simon belonged. (See *Matt. 21:31*.)

5. The onlookers were impressed most by this—Jesus forgave sins. What is our esti-

mate of Jesus? What is His estimate of us to-day?

ADDED HINTS AND HELPS

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

Something to Look Up

1. John wrote when he was an old man, "We love Him, because He first loved us." Find the verse.

2. Where in John's Gospel are we told of Mary the sister of Lazarus anointing the feet of Jesus with costly ointment?

ANSWERS, Lesson XI.—John the Baptist; John 1:29. (2) Isa. 35:10.

Prove from Scripture

That there is forgiveness with God.

The Catechism

Ques. 18-20 (Review)—These three Questions deal with some of the most profound and most important matters in our religious thought—the guilt and misery of sin and the gift of the Saviour. In Question 18 the sinful condition of man is set forth. "Original sin" is there shown to consist of three parts. What are they? Question 19 gives a summary of the miseries of man's fallen condition. These are five; name them. When we come to Question 20, we are on the

edge of the Immanuel's Land of the Catechism. What moved God to redeem man? Does the doctrine of election discourage faith on the part of any? (See Gal. 3:22.) Election shuts no one out.

The Question on Missions

Ques. 12. A large percentage of the population of Canada is foreign. Many of these foreigners have a very low standard of conduct. To help them morally and spiritually, as well as physically, the homes must be reached. This can be done effectively only by women fitted by disposition and training for that work. Results are not in every case apparent; but *there are* results. Many homes become brighter and more comfortable. The warm-hearted mothers respond in time to the loving sympathy of the deaconess and count her their friend to whom they may go for advice. The bright-faced children, singing "Jesus loves me", are surely learning that religion is not a cold and formal thing. Reaching out a helping hand to our sisters beyond the seas is a privilege not to be under-estimated; but surely it is a duty to remember, as well, the foreign sisters within our own land.

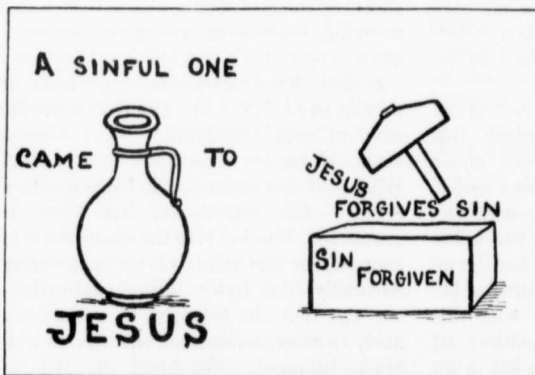
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker forgiving a sinful woman.

Introduction—To-day we are going to see Jesus a Guest at a feast or party. One of the

Pharisees has invited Jesus to his house (see Exposition). Here is an Eastern table (sketch).

Lesson—The guests are reclining on couches beside the table. The Eastern houses are open, and people may walk in uninvited during a meal time and watch the guests at the table. See, a woman is coming in. Can it be possible! There comes that woman whom every one knows is such a sinful woman. How can she dare to come in where Jesus is? Ah, that is just why she has come. She knows



Jesus is here. It is Jesus whom she wishes to see. She has an alabaster box of ointment. (See Exposition ; tell vs. 33, 39.)

A Creditor and Two Debtors—In a very kindly way, Jesus says, "Simon, I have something to say to you." "Master, say on", Simon replies. Then Jesus tells him a story (vs. 41, 42). "Which of the two would love that man most?" Then Jesus asks the Pharisee, Tell me what you think about these forgiven debtors and the creditor.

Jesus Forgives Sinners—Then Jesus points to the woman and says, "See how she has shown her love for Me! You have done none of even the usual kindnesses (explain) that are done for a guest. She has done more than the usual things. Her sins are many ; but I forgive her them all, for her heart is full of love and thankfulness to Me." Those who have been the most sinful are the most grateful for forgiveness. Then Jesus says to

the woman, "Thy sins are forgiven."

Golden Text—Repeat Golden Text.

Forgiveness for all—Make the practical thought a missionary one. Jesus will forgive every sinner who asks Him for forgiveness. All the heathen boys and girls, all the boys and girls in our own land, everybody in the world,—all need forgiveness. Tell them of Jesus, who is able to forgive, and who delights to do so.

My Prayer—

Dear Lord, forgive, through Thy dear Son,

All the wrong that I have done.

Help me by my life to prove

That my heart is full of love.

Symbols—The building stone is, SIN FORGIVEN. The hammer rings, JESUS FORGIVES SIN.

Something to Think About—I should ask Jesus to forgive me.

FROM THE PLATFORM

"What a Friend we have in Jesus!"

Write on the blackboard the first line of Hymn 404, Book of Praise. Ask the scholars what the scribes and Pharisees had said about Jesus' relations with "the publicans and sinners." They said, He was "a friend" of these outcasts. Was it true? It was. The publicans and sinners could have sung these words on the blackboard. In to-day's Lesson, do we see Jesus showing friendliness to people? Yes, He goes to Simon's house—a friendly act. He accepts the devotion of a penitent sinful woman—a friendly act. Is there any one in the world who has no right to think of Jesus as a Friend? No, He will forgive and love and help any one who truly comes to Him. Then He will be *our* Friend? Suppose we rub out "we", and print instead "I", and say then to ourselves, **WHAT A FRIEND I HAVE IN JESUS!**

TEMPERANCE LESSON—An Alternative Lesson

Ephesians 5 : 11-21. Commit to memory vs. 18-20.

GOLDEN TEXT—Wine is a mocker, strong drink is raging.—Proverbs 20: 1.

Time and Place—About A.D. 59 ; written to the converts at Ephesus by Paul during his Roman captivity.

I. Light, 11-14.

Vs. 11-14. *Fellowship*; partnership. *Un-*

fruitful works; works that yield no blessing or reward. (Compare Gal. 5 : 19-22.) *Reprove them*; speak against them, and, because they are secret, rebuke them, that the heathen may be convinced of their shame. *Even to*

speak; except in reproof. *Them in secret*; shameless heathen practices. *All things that are reproved*; better, "all these things, when they are reproved." *By the light*; of Christian truth acting in their reproof. *Whatsoever doth make manifest*; better, Rev. Ver., "everything that is made manifest", that is, disclosed in its real colors. *Is light*; ceases to be secret. *He (God) saith*; a quotation from an ancient hymn or liturgy, or a very free citation of Isa. 60 : 1. *Awake*; out of sin. *Give thee light*; Rev. Ver., "shine upon thee", with the saving light of His truth.

II. Wisdom, 15-17.

Vs. 15-17. *Look therefore carefully how ye walk* (Rev. Ver.); a return to the thought of v. 8. Take heed to live as Christians. *Not as fools*; Rev. Ver., "not as unwise." They were to walk as wise men. *Redeeming the time*; literally, "buying up for yourselves the opportunity." Allowing no chance for well-doing to pass unused. *Because the days are evil*. The motive is the moral corruption of the times in which they lived. *Be ye not unwise*; literally, "Become ye not foolish." Don't slip back into your former folly as Gentiles. *Understanding*; exercising moral intelligence to discover God's will.

III. Joy, 18-21.

V. 18. *Drunk with wine*; a particular case of the folly to be avoided. *Wherein*; referring not to wine, but to being made drunk with wine. *Excess*; Rev. Ver., "riot", literally, the condition of one who is past salvation,—an abandoned, debauched life. *Be filled with the Spirit*. The contrast is between two elevated conditions or states, one due to the excitement of wine, the other to the indwelling of the Holy Spirit, Acts 2 : 15-17.

Vs. 19-21. *Speaking to yourselves*; Rev. Ver., "one to another"—not meditation, but conversation. *Psalms*; especially from the Old Testament. *Hymns*; songs of praise. *Spiritual songs*; a general term,—any songs inspired by the Spirit, in contrast to drinking songs. *In your heart*; a second kind of praise—the unvoiced praise of meditation and inward worship. *Giving thanks*; a third way in which the Holy Spirit will manifest itself. *For all things*. See Rom. 8 : 28. *God and the Father*; One who is God and at the same time Father. *Submitting yourselves*; a fourth way in which the Holy Spirit will express Himself. Mutual subjection, which is Christian, not pagan self-seeking.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Purity of life.

Introduction—A locomotive engineer gave his little girl a small red flag, and explained that on the railway it stands for danger. "Would you stop your train if you saw a red flag on the track?" she asked. "Yes", he said, "or there might be an accident."

After her father had left, the little girl found her mother crying, "Why are you crying, Mother?" she asked. "Is it because Father drank from that nasty brandy decanter before he went to work?" "Yes, dear. I fear he will completely wreck his life." All day long the child thought of what she might do to help, and at last she remembered the meaning of the red flag. Going to the sideboard, she fastened the red flag to the decanter, and then went to bed satisfied. The father came home, went to the sideboard for his usual drink, but saw the red flag, and heeded the warning.

Lesson—We will fasten this danger signal to some things that Paul warns us are dangerous. (Outline flags in colored crayon.)

FLAG I.—Beside bad companions (vs. 11, 12).

FLAG II.—Beside foolish companions (v. 15).

FLAG III.—Beside idleness (v. 17).

FLAG IV.—Beside wine (v. 18).

Golden Text—Repeat and print, WINE IS A MOCKER, etc.

Dangers on Life's Pathway—Your life is like a pathway. You will meet all these dangers in the way. (Tell simple stories to illustrate each temptation.) Jesus can help you to pass them all safely.

Symbols—The building block is, PURITY OF LIFE. The hammer strikes a hard blow at STRONG DRINK; Wine is a mocker.

Something to Think About—I should keep away from evil.

Lesson XIII.

REVIEW

June 30, 1912

TO MAKE READY FOR THE REVIEW—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 12 to 20), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—I am not come to destroy, but to fulfil.—Matthew 5 : 17.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The use of the Sabbath, Mark 2 : 23 to 3 : 6. T.—The Beatitudes, Matt. 5 : 1-12. W.—Poverty and riches, Luke 6 : 20-26. Th.—The law of love, Luke 6 : 27-38. F.—Truthfulness, James 3 : 1-12. S.—Hearing and doing, Luke 6 : 39-49. S.—The penitent woman, Luke 7 : 36-50.

Prove from Scripture—That Jesus fulfilled the scriptures.

Lesson Hymns—Book of Praise, 351 (Sup. Lesson) ; 522 ; 89 (Ps. Sel.) ; 559 (from PRIMARY QUARTERLY) ; 32.

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

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 261).

REVIEW CHART—SECOND QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Isa. 2 : 2-4 ; 11 : 1-10.	Missionary Lesson.	The earth shall be full.—Isa. 11 : 9.	1. The kingdom. 2. The King.
II.—Mark 2 : 23 to 3 : 6.	The Use of the Sabbath.	The Sabbath was made for man.—Mark 2 : 27.	1. Sabbath labor. 2. Sabbath healing.
III.—Mark 3 : 7-19 ; Matt. 5 : 13-16.	The Appointment of the Twelve.	Ye did not choose me.—John 15 : 16.	1. The choosing of the Twelve. 2. The work of the Twelve.
IV.—Matt. 5 : 1-12.	The Beatitudes.	Blessed are the pure in heart.—Matt. 5 : 8.	1. Beatitudes of character. 2. Beatitudes of conduct.
V.—Luke 6 : 20-26 ; 16 : 19-31.	Poverty and Riches.	A man's life consisteth not in the abundance of his possessions.—Luke 12 : 15.	1. The Teaching. 2. The Illustration.
VI.—Luke 6 : 27-38 ; Rom. 13 : 8-10.	The Law of Love.	Thou shalt love thy neighbour.—Rom. 13 : 9.	1. Love and life. 2. Love and law.
VII.—Matt. 5 : 17-26.	The Old Law and the New Life.	He that loveth his neighbour.—Rom. 13 : 8.	1. The law fulfilled. 2. The law enlarged. 3. The law explained.
VIII.—Matt. 5 : 33-37 ; James 3 : 1-12 ; 5 : 12.	Truthfulness.	Putting away falsehood.—Eph. 4 : 25.	1. The truthful tongue. 2. The powerful tongue. 3. The double tongue.
IX.—Matt. 6 : 1-18.	Hypocrisy and Sincerity.	Take heed that ye do not your righteousness.—Matt. 6 : 1.	1. Almsgiving. 2. Prayer. 3. Fasting.
X.—Luke 6 : 39-49.	Hearing and Doing.	Be ye doers of the word.—James 1 : 22.	1. The blind leading the blind. 2. The mote and the beam. 3. The good and bad trees. 4. The wise and foolish builders.
XI.—Matt. 11 : 2-19.	Christ's Witness to John the Baptist.	Among them that are born of the water and of the Spirit.—John 1 : 12.	1. John questioning. 2. John answered. 3. John praised. 4. John defended.
XII.—Luke 7 : 36-50.	The Penitent Woman.	Faithful is the saying.—Tim. 1 : 15.	1. The sinful woman. 2. The fault-finding Pharisee. 3. The forgiving Saviour.

The Catechism—Ques. 12-20. (Review)—The Questions for the Quarter make a story in five chapters. In the first chapter (Ques. 12), we see God creating our first parents holy and happy, and promising to them an enduring and blessed life, on condition of obedience to the Creator's command. Dark shadows begin to fall in the second chapter (Ques. 13-15), for it shows us the pair whose lives God had so filled with good things, sinning against Him, by disobeying the command he had laid upon them. The third chapter (Ques. 16) tells of the descendants of the first man and woman. Every one of these comes into the world with a sinful nature, and this at once shows itself in sinful deeds. Sad beyond words is the fourth chapter (Ques. 17-19), for it pictures the misery brought by sin on the whole human race. But the story has a happy ending ; for the fifth chapter (Ques. 20) points us to the Saviour whom God sent to deliver men from sin and all its misery.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: A Review of Jesus' New Teachings

The Golden Text for the Quarter regards the Quarter's Lessons as essentially Jesus' interpretation of the old law, which was especially considered in Lesson VII. Let the review turn upon a summary of the principles which Jesus brought to their perfection in His teaching ministry.

1. *The law of Sabbath keeping*, Lesson II. Deal with the original legislation, the additions of traditional teaching, and Jesus' restatement of the law. The present day current ideas on this subject might be pointed out, and the tendency of recent legislation considered. The work of the Lord's Day Alliance is suggestive.

2. *The law of conquest*, Lesson III. The method of Jesus in selecting the apostles without regard to the ritualistic principles of the Old Testament is noteworthy. It marks the beginning of a new democratic method in religion. Its bearing upon missionary work is important.

3. *The law of blessedness*, Lesson IV. Set forth the emphasis of the Old Testament on material prosperity as a mark of blessedness. Further, note the importance the world has always attached to possessions as constituting blessedness. Summarize Jesus' teaching, which places blessedness in spiritual experience and yearning,—in being, as distinguished from having.

4. *Restatement of the true inwardness of poverty and riches*, Lesson V. Follow the contrast of the conditions existing in this world and the world beyond. Present the fact that poverty does not bar from the kingdom, and riches do not admit to the kingdom. Take the further fact that riches may become so fascinating as to harden the soul against the spirit of brotherhood and thereby exclude from the kingdom.

5. *The law of love*, Lesson VI. Trace the Old Testament ideals which practically limited love to the clan, tribe or nation. Also show how, in Jesus' day, all outside the Jewish state were treated as dogs. Set forth Jesus' doctrine of love in relation to enemies within the social order, and to all outside. The missionary appeal this makes should not be forgotten.

6. *The relation of the old law to the new Christian experiences*, Lesson VII. Jesus confirms the revelation in the Old Testament. He completes it by showing its spiritual principle and universal application.

7. *The law of truthfulness*, Lesson VIII. Again get the Old Testament point of view, and the place oaths filled in testimony and ordinary conversation. Trace the tendency of the age to avoid the responsibility, by modifying the form, and therefore the sacredness of the oath. Emphasize Jesus' teaching as a demand for character so transparent that a man's word will be final. Test modern ways of falsehood by this standard.

8. *The law of sincerity in religion*, Lesson IX. State the Old Testament teaching on almsgiving, prayer, fasting. Especially bring out the perversion of these by the Pharisees, and the demoralizing effect. Trace Jesus' doctrine, to the effect that the important thing is to be so sincere that God can bless.

9. *The law of the Christian life*, Lesson X. Begin with the emphasis of the Old Testament upon doing, as seen in the elaborate ritual. Trace the Pharisaic method, which ignored personal loyalty to truth. Present Jesus' teaching, to the effect that He demands such loyalty as leads to obedience to Him.

10. *The forerunner of the Master*, Lesson XI. This graphically sets forth the development of the old in the new. Study John as the representative of the old, and as ushering in the new. Study Jesus as recognizing the value of the old, and giving evidence of the finality of the new.

11. *The new attitude towards the penitent*, Lesson XII. The attitude of the Pharisee represents the spirit of the prevailing religion, in its contempt for sinners and its hopelessness regarding their salvation. Contrast Jesus as the Saviour of the worst, and His personal interest in the returning prodigal.

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THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Review by Texts

The Lessons for the Quarter have covered a very short period in the life of Christ, since the larger number of them have been taken from the Sermon on the Mount. Make this a Review by Texts. Introduce each Lesson by calling for the Golden Text belonging to it. Ask each class in turn to furnish this by repeating it in concert. If the classes are told that "the next Golden Text will be given by Mr. —'s class", they will be prepared to do their part promptly and well. After the Golden Text has been repeated let the teacher quote a text from one of the Lessons and make this the subject of a series of questions. The following will serve as illustration of how such a Review may be conducted.

1. "*A little child shall lead them*", Isa. 11 : 6. Where is this text to be found? In what beautiful word-picture of the prophet does it occur? If the reference is to the taming of the wild-animal side of human nature, what fulfilment of this prophecy have we in the history of the Foreign Mission work of our own church, in Erromanga, for example? When will come the complete fulfilment?

2. "*The Sabbath was made for man...*", Mark 2 : 27. Who will complete the quotation? Under what circumstances did Jesus speak these words? Would His interpretation of the Sabbath be termed broad or narrow in His day? How would it be termed in our day? What expression in the answer to the Shorter Catechism question, "How is the Sabbath to be sanctified?" is based upon Christ's interpretation of the Sabbath in this Lesson?

3. "*He ordained twelve*", Mark 3 : 14. Repeat their names. What is meant by "ordaining" a man? What was the most important work they had to do? What kind of men were they? Every life should be set apart to do something worth while in the world.

4. "*Blessed are the merciful*", Matt. 5 : 7. In what sermon did Christ make use of these words? What is this section of the sermon called? What reason is attached to this Beatitude? What other reasons might be attached? How is mercy blest? In what sense is "sweet mercy nobility's true badge"? Who need not expect mercy? Why should we show mercy to those who wrong us? To those who are needy?

5. "*Love is the fulfilling of the law*", Rom. 13 : 10. Where is this text to be found? What does it mean? How did Christ fill up the Sixth Commandment, for example, with new meaning, new life, new love?

6. "*The tongue can no man tame*", James 3 : 8. Where is this text to be found? Did you ever feel, when your tongue had gotten beyond control, that James had found you out? How can the tongue be tamed? With God all things are possible. A man or a woman with an untamed tongue is like a dangerous animal. What is said about the tongue in Prov. 6 : 10 ; 10 : 20, 31?

7. "*Among them that are born of women, there hath not risen a greater than...*", Matt. 11 : 11. Complete the quotation. Whose tribute to John's greatness is this? In what sense was John a great man? He was a great preacher and a great reformer; he was great on the spiritual side of his nature. What kind of life did John live as a lad? Is the simple life the best life? Why not call him "John the Great" instead of John the Baptist? Who is greater than John the Baptist?

8. "*She loved much*", Luke 7 : 47. Who was this? Why did she love much? How did she manifest her love? Who misinterpreted her love? How much do we love? What ways are we taking to manifest our love? What are we doing? How much are we giving? Let us try to understand more fully how much we have been loved, how much we have been forgiven, and we shall love Christ more.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: The Mighty Worker

Review Subject—Jesus the Mighty Worker.

Golden Text for the Quarter—I am not come to destroy, but to fulfil.—Matt. 5 : 17.

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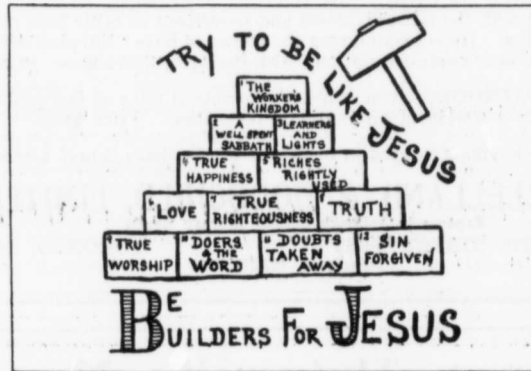
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Introduction—In our Lesson stories we see Jesus, the Mighty Worker, fulfilling all the old laws and prophecies. We see Him beginning to build up His kingdom on earth, and telling His followers what kind of people they must be, if they are to belong to His kingdom and help to build up His kingdom on earth. We will outline one of our building blocks for each Lesson, and show that the people who form Christ's kingdom, are those whose character and life are built up of these "stones." Recall the main points of each Lesson, and with the motion of hammering (one clenched hand striking the other) repeat the Lesson thought.

Lesson I.—Building block, **THE WORKER'S KINGDOM**. We listen to the prophet Isaiah telling us about the peacefulness of Christ's kingdom, and of a time when the knowledge of Jesus shall cover the whole earth. Hammer, *Be a Worker for Jesus*.

Lesson II.—Building block, **A WELL SPENT SABBATH**. Recall the walk through the grain fields. What did the disciples do? Was this wrong? What did Jesus say about the right way to spend the Sabbath? Hammer, *Love God's day*.



Lesson III.—Building block, **LEARNERS AND LIGHTS**. Who are the learners? Who is their Teacher? Why is He teaching them? Hammer, *Learn of Jesus*.

Lesson IV.—Building block, **TRUE HAPPINESS**. What are Jesus' nine rules for finding true happiness? Hammer, *Jesus will make me happy*.

Lesson V.—Building block, **RICHES RIGHTLY USED**. Who were the two men in this Lesson? Describe them? How did the rich man treat the poor man? How did God punish him? Hammer, *Be kind to the poor*.

Lesson VI.—Building block, **LOVE**. What is the Golden Rule that Jesus taught us? Hammer, *Love everybody*.

Lesson VII.—Building block, **TRUE RIGHTEOUSNESS**. What seed will take root and grow in the hearts of Jesus' followers and help them to obey all His laws? Hammer, *Obey God's laws*.

Lesson VIII.—Building block, **TRUTH**. What is it that nobody ever can catch again? (A word once spoken.) What does Jesus tell us about the tongue? Hammer, *Speak the truth*.

Lesson IX.—Building block, **TRUE WORSHIP**. Are true worshipers quiet, or noisy? How does Jesus like us to do kind deeds? What prayer did Jesus teach us? Hammer, *Be sincere*.

Lesson X.—Building block, **DOERS OF THE WORD**. What does Jesus say about idle listeners? Hammer, *Do all that Jesus says*.

Lesson XI.—Building block, **DOUBTS TAKEN AWAY**. Who sent messengers to Jesus? Where was John? What was Jesus' reply to the messengers? What did Jesus say about the least one in His kingdom? What fault did some people find with Jesus? Hammer, *I should trust Jesus*.

Lesson XII.—Building block, **SIN FORGIVEN**. What is Jesus doing in the Pharisee's house? Who comes in? How does this sinful woman show her love? How did Jesus treat her? Hammer, *Jesus will forgive me*.

Something to Think About—I should try to be like Jesus.

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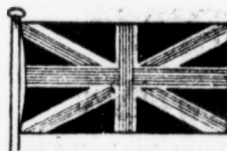
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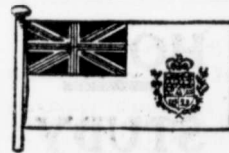
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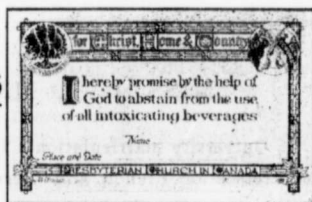
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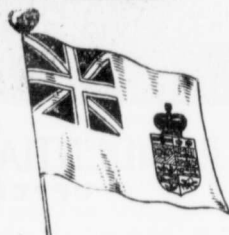


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