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Presbyterian Church in Canada

Rev. R. Douglas Fraser
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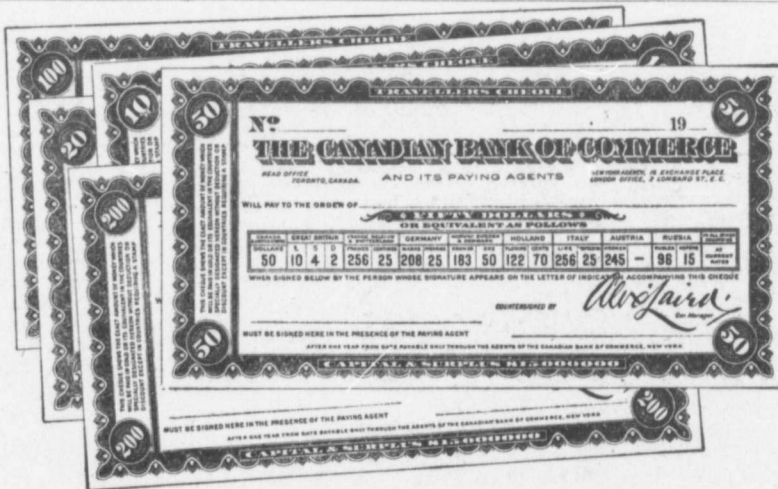
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The Teachers Monthly

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

Vol. XVI.

Toronto, December, 1910

No. 12

Soul Winning

This is a good subject for the end of the year, for the beginning of the year, and for all the year round: for there is no better thing on earth that any one can do. It is placed at the top of this column, as the old year is passing out, to remind pastors and superintendents and teachers,—and not by any means least of all, but most of all, parents,—of their high privilege and duty.

As will be seen on another page, the Assembly's Sabbath School Committee exhorts to cooperation in the evangelistic campaigns which our church has undertaken. This is timely, and well. But better still, and along with this, the wise, loving, and insistent personal approach and appeal, which does not wait for any set place or time. The parents, the superintendent, the teachers, have the confidence of the children and young people. These are looking to them for the helping word and the helping hand into the kingdom of God. Who dare hold back from being a soul winner?

God Not Ashamed

It was a wonderful testimony borne to Abraham and his descendants of like spirit, when it was said, "God is not ashamed of them to be called their God." These men were not perfect. Many sins and imperfections still clung about them. But their feet were in the path of the upward calling. They had not reached the ideal of character, but their eyes were fixed upon it, and, with steadfast endeavor, they pressed on towards it. And because God saw that for which they were striving and to which they would one day attain, He was not ashamed of them

as His representatives in the world. He knew that the impulse of faith, begotten in them by Himself, would bring them, at last, to the goal which they sought.

For that goal was one which He Himself had fixed. It was He who had "prepared for them a city". The end which they were seeking was the end to which He was guiding them. Their efforts were in the line of His purpose. His will was theirs. They were working out what He worked in them. And wherever there is this harmony between the divine purpose and human effort, the approval of God is certain, and success is assured.

"One of You"

By Rev. Professor R. E. Welsh, D.D.

We sometimes look anxiously into the group of faces and wonder which of them has it in him, which is capable of it, which will yet stand before kings, which will betray the Master and fill a shameful grave. "One of you, one of the dozen, will do it!" Conceive the weird sensation, the creep of the flesh, the air of the upper room electric with emotion as before a thunderstorm, when the first crack shot dismay through the company of disciples,—"*One of you shall betray Me.*" Did His eyes sweep the company, or did He look down as if again writing on the ground? A traitor at the table! No wonder if they first looked round at one another, and then each into his own heart.

The challenges of Jesus are often put in general terms, for the benefit both of the guilty and of the innocent. Such is the tact and tenderness of His treatment of us, such the skilful strategy of His indirect method of inducing us to judge ourselves. He does

not at first single out the false one for exposure. He holds up a mirror in which the individual is left to see his own face. What he had it in his heart to do, he may never have realized or put definitely to himself until it is detected by the Seer of hearts, until the veracious vulgar name is stamped upon it, and the picture of himself is drawn without glozing guise. Then, when the sign of the soap is privately given, his secret is crystalized, his crouching purpose is precipitated to its issue, and he slips out, and it is dark.

"Lord, when Thou saidst, 'One of you', my heart said, 'Lord, is it I?'" For this purpose, also, He issues His challenge anonymously—that each of us may search his own bosom through all its backwindings and make sure of his loyalty. Samuel Rutherford wrote to Lady Boyd, "My white side comes out on paper, but at home there is much black work. All God's challenges come true of me",—and *he* the saint of Anwoth! Very natural that first suspicious glance round at the others, wondering "Is it *he*, or *he*?" A good sign, and gladdening to the Master's heart, is the affrighted cry of self-distrust, "Lord, is it I?" In that question of alarm there is an implicit ring of horrified protestation of attachment that is a tonic of assurance and joy to the Lord.

† We read a tale or hear a story in which some human character is unveiled that startles us by a certain kinship with our own possibilities. No, it is not our portrait, thank God; and yet we feel challenged with the suspicion that we harbor something akin to that disposition, that we might possibly have done that deed if we had been in a like case. Or people speak in high terms of our virtues and piety, and, by a curious law of counterpoint, we are sent back upon ourselves ashamed,—“If only they knew me!” Or, on the contrary, some unwarrantable insinuation or false charge is started against us: first we are indignant; then we are driven back into the holy Presence to ask if the finger of accusation has touched the spot of our weakness; we recall and confess other errors; but on this point we have high witness borne to our integrity, and we emerge from our judgment hour with tested loyalty and

humbler dependence upon God. A sanctified self-suspicion becomes a means of more grace.
Presbyterian College, Montreal

The Prayer Life of the Christian

By Rev. J. A. Z. Dickson, Ph.D.

In prayer the Christian life begins, in prayer it continues, and in prayer it ends. When the Holy Spirit comes into the heart, He manifests His presence in the outflow of the soul to God in prayer.

The Christian who is wise, or mighty, or successful, is so through prayer. A prayerless Christian is a weak, worthless, useless Christian. The bond that binds him to God is broken, the channel of communication is cut off, and without God he can do nothing.

The prayer life, therefore, needs to be carefully cultivated in the soul. Uncared for, it speedily fails like a stream cut off from its source of supply; but cherished and nourished, it grows and greatens and makes all the life fruitful.

What should enter into prayer? It should have in it all that will naturally arise out of our condition in our relation to God. We must never forget that God is infinitely holy, and that sin is abhorrent to His nature. When we live in the light of His holiness, we shall not fail to see the evil and the enormity of our sin,—our “want of conformity unto, or transgression of, the law of God”. And consequently we shall be able to realize the pressing and urgent need of confession. Think of this,—“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In other words, we must recognize that we have sinned, and acknowledge our sin, and seek deliverance from its malign influence. Prayer without humble confession is hateful to God.

Looking up to God we must adore Him, thinking of all that He is, and cast ourselves upon His mercy and His grace. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” We need mercy, that is, the pardon of sin; and we need grace to help, that is, the abundant supply of God's goodness.

Prayer, then, is not a free and easy talk with God, such as man has with man. It has in it humility and reverence, a broken and contrite heart, a desire to be purged of evil and to be strong in good, an appreciation of the grace of God, and a steady and constant faith in His promises. It never forgets the one Mediator, by whom our prayers gain acceptance. We ask "in His name". Prayer is humbling, but it is hallowing. It shows us our misery, but it clothes us with meekness. It unveils God in His majesty, but it seizes upon His might. It casts us down, but it never fails to lift us up. It draws out our hearts to God and binds us to Him in a loving and holy allegiance.

How much is said of prayer in the scriptures! Why? Because it is such a large and living element in our Christian life. A prayerless Christian is a contradiction in terms: the Christian is the praying man.

The spirit of prayer must be assiduously cultivated. We must "watch and pray that we enter not into temptation". We must "pray without ceasing". We must continue "instant in prayer". And above all, we must take time to pray. Prayer is the channel of our communion with God.

Galt, Ont.

Persuading the Scholar

By Rev. C. E. Wilbur, D.D.

In all persuasion, the will is the centre to be reached, and action is the result to be attained. There are three primary faculties in the human soul,—intellect, sensibilities, and will. The will is reached through the two first named. Facts and arguments are presented to the intellect; through these the sensibilities, or feelings, are aroused; and these act directly on the will, moving it to action. But there are so many secondary things that assist in reaching the intellect and sensibilities, that it is necessary to consider the subject under three heads,—motive, manner, and environment.

1. *Motive.* Persuasion must be through motives. Motives cause the soul to act at a given time. They are presented to the intellect, and should arouse the feelings and move the will. Such motives should be

selected as will appeal to the age and condition of the scholar. In the city of Detroit, a worker was addressing a School. "Now, all you that want to go to heaven will please arise." All arose save one little fellow. The speaker said, "My little friend, do you not want to go to heaven?" His little voice piped out, "Detroit is good enough for me." In youth, when all the powers are in full activity, and are yielding present enjoyment, the presentation of heaven does not constitute a powerful motive. To the young, show the advantages of religion as applied to the life now lived, rather than future benefits.

Such motives must be presented as will reach the scholars through the things in which they are the most interested. Jesus was most skilful in this. To the women He likened the kingdom of heaven to leaven; to the merchantmen of the north He likened it to a treasure hidden in a field; to husbandmen He compared it to a sower. In reaching the scholar, let the approach be made to him through his sports, his studies,—the things that are the most familiar.

2. The *manner* in which the motives are presented is almost as important in persuasion as the motives themselves. The motives must be made alive, must be set on fire. They must be made to reach the will. This can be done through the manner of the teacher. He must be himself profoundly impressed by the truth he is presenting. He must be all aglow with interest himself. It is not enough for a teacher to have an intellectual conception of truth. It must be a part of his life. It must arouse enthusiasm in him. Then from this centre of power it will go with force and cogency.

Another consideration is the personal regard and affection that should exist between the teacher and scholar. This will lead the teacher to use the most tender and loving approach to the scholar, and will lead the scholar to give the most considerate attention to the wishes of the teacher.

3. Finally, *environment.* The surroundings of the class must be favorable, and should reinforce the earnest efforts of the teacher to persuade. The active efforts of one to lead, are often overcome or counteracted by the unconscious influence of others, or, often,

by the inconsistencies of the one that is using the active effort. Some habit or course of life in some one in the School overcomes a world of positive effort to win. The true way to do good is to be good, to have a character that will of itself communicate good. It is best to have only Christians for officers and teachers. The School itself should be a consistent influence in its life, methods, and conduct, that the teacher may have a favorable environment in which to reach and persuade to righteousness.

Pittsburg, Pa.

At the Source of Power

By Rev. M. A. MacKinnon, M.A.

A visit to Ban de la Roche is not a visit but a pilgrimage, for Jean Frederic Oberlin lived and labored there. During the sixty years of his ministry, which closed in 1826, in this barren district on the borders of Alsace and Lorraine, he wrought an amazing transformation in both the inner character and material surroundings of the people.

The secret of his spiritual influence and power is in the solemn act of self-dedication he entered into on January 1st, 1760: "In the name of the Lord I renounce this day all former lords that have had dominion over me, the pleasures of earth in which I was drawn and all carnal desires. I renounce all perishable things, that God may be all in all. I consecrate to Thee all I am and all I have,—my mind, my body, my means and my time. Help me, O Father of mercies, to use all to Thy glory and in obedience to Thy will. Shouldst Thou entrust me in this life with the work of bringing others to Thee, give me courage and strength to declare myself openly on Thy side. Bestow upon me the grace not only of devoting myself to Thee, but of persuading my brethren to dedicate themselves also."

Regina, Sask.

"Information Has Set In!"

By Marion Wathen

"Inflammation has set in",—I remember, when a child, often hearing grown-up folk make this assertion with regard to a sick friend; then they would shake their heads and look very sober. So I came to look on

this "setting in of inflammation" as a very, very serious thing indeed.

But in these later days, when I learn that in some of our Primary classes and departments "Information has set in", I begin to quake for the future of that class, dreading this almost as much for the Sunday School as I did the old "setting in of inflammation" for the physical organism.

The trouble is that many teachers can't stand the "setting in of information". They can't and don't discriminate. Here is a teacher who visits another Primary class and sees something new done. She at once hastens back to her own class and adopts it, regardless of the "why", or adaptability to that particular class. Some day, for example, she goes into a city School and hears them singing "such cute little kindergarten songs" (I have been a kindergarten, and know and love most of the songs); so she goes home and proceeds at once to drop out the sweet, foundation-building, beautiful hymns, and substitutes those about little streams and birds, some of which are well adapted for the Sunday School, but most of them are much better adapted for the day school or kindergarten.

Of course the children are interested in, and love, these; but that is not enough. They will be delighted to move about and be "the little stream", "the birds", etc. To interest the child, however, should not, in itself, be the teacher's goal, but to interest him in the religious teaching of the hour. There should be a distinctively Sunday note about every Primary class or department. Give the children bright, interesting, childlike songs by all means; but let the teaching of these be very positively religious. They have the other in the day schools and kindergartens.

Let us remember that the child's nature is threefold,—physical, mental and spiritual. While education, to give the best results, must develop harmoniously along each of these lines, yet we expect that week-day instruction will emphasize the mental and physical, while in the Sunday instruction, the education of the spiritual shall be dominant.

Of course, every true, live teacher is always

on the lookout for new ways, for new methods, for new hymns ; she is always willing to learn. When she visits another School and sees a thing that she is convinced is good, she goes home to try it with her own class. But let us be sure first that these new things are adapted to *our* class, to *our* needs. Let us be sure that we are not adopting it simply because it is new, because a larger class, or a city class, does it. Adjust everything in the Primary class, in the Primary department, to suit the child nature, and then *choose*. Remember that everything cannot be crammed into the one Sunday School hour ; so

for this hour we must choose the best, that which will be best adapted to the building up of a strong spiritual life in the child.

Let us always hold to the fact that the Sunday School exists primarily for teaching the Word of God. That is the text-book for use in this School that is different from all other schools. Everything else should centre about the teaching of the textbook, and because the time spent in this School is so short, so much shorter than in schools where mental instruction is given, we cannot afford to introduce any side issues.

Toronto

Christmas in Our Sabbath School

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

It was a snowy day, the Christmas Sabbath of 1909, but, in spite of the blinding snow-storm, there was a full attendance of the School, with a healthy sprinkling from outside of the regular membership.

The classes, with their teachers, were seated in a body according to grade, the Adult Bible Class constituting the rearward. A copy of the printed "Service" for the day, prepared by the minister, was placed in the hands of each person present. The superintendent was in charge.

At the appointed time, the organist plays a prelude, then breaks into the familiar strains of the grand old Christmas hymn, "It came upon the midnight clear". Through the open door of the church parlor is heard the chorus of children's voices, at first "far, far away, like bells at evening pealing", then nearer and fuller until two processions enter, and, in double file, singing as they go, march up the two aisles of the Schoolroom, and mounting the platform, constitute one large juvenile choir. These are the elementary and junior classes of the School,—Grades A and B. Hardly have the youthful voices ceased, when the whole audience, rising, breaks forth in chorus, singing "Praise God from whom all blessings flow", and the service is fairly begun.

The order of service as printed is followed in detail. There is responsive reading and responsive singing. The superintendent, the

teachers, the boys, the girls, the Adult Bible Class,—there is a part for each in the carrying out of the programme for the day.

The Responsive Reading selected from the Old Testament was a part of the Twenty-fourth Psalm. The superintendent represents the king who led the procession up the hill of Zion, entering through the gates into the city. The girls constitute the first chorus in response, the boys the second. The teachers are they who stand to throw wide the gates, as the superintendent comes to lead his procession of boys and girls within the walls.

The New Testament Responsive Reading was the story of the annunciation of the birth of Jesus to the shepherds on the hillside, taken from the second chapter of Luke. Here again the responses were arranged with design, the superintendent taking the narrative portions, the scholars the words of the angels, while the Adult Bible Class spoke for the shepherds.

Besides these two portions of scripture, a Responsive Reading was arranged, intended to give information concerning the birth of Christ as found in detached passages. Grades A and B, who are the Primary and Junior scholars, wishing, as it were, to learn more of it all, ask the question, "Had any one told the people beforehand of the coming of the Christ?" and Grade D, their seniors, who are supposed to know more, reply as to

what Isaiah had said, while the Adult Bible Class supplement the information with the words of Micah. The juveniles, not yet satisfied, speak again, "Tell us the story of the Wise Men from the East", and the seniors reply in the language of Matthew. The responses that followed were intended to set forth the love of Jesus for all mankind in general, and for the little ones in particular, and to lead up to the duty of love and helpfulness towards those who need His care and ours.

We are now ready for the offering, and, with a brief word of comment, this is announced to be for the Protestant Orphans' Home of the city. The attention of those present is also called to the provision made for the aged in our homes,—mothers, grandmothers, and others. We are sending scholars from this service, as angels of blessing, to bear to them our hearty greeting of "peace and good-will", and to present them, in our name, with a beautiful rose bouquet.

A brother minister gave an appropriate address that focused the thought of the School upon the real message of the Christmastide. From the hush of the benediction, young and old went forth into the storm, stronger, let us hope, to meet the storms that still remain when winter's snows have ceased.

St. John's Church, St. John, N.B.

Letters of a Primary Teacher

By Esther Miller MacGregor

XII. THE YEAR'S HARVEST

MY DEAR PRINCIPAL :—

It seems quite too good to be true, that, in two weeks more, you will actually be here. I announced the joyous news to the class last Sunday, and they grew so uproarious we had to sing, "Dare to be a Daniel", right through before I could get them quieted. See what a disturbing element you are! And I am to be your "partner" when you come back, eh? Why, I've been promoted then, haven't I? I accept the appointment proudly. Won't we do heaps of things with this class, you and I together, working in His strength?

When I realized that my year was almost up, I made a wonderful discovery. I was

glad—yes, actually glad you went away! I should never have learned, otherwise, what it meant to be a really, truly Sunday School teacher, and it's been the most blessed experience of my life. Your children may not have learned much in your absence, but your assistant has stumbled through some valuable lessons.

The hardest one, and the one at which she was most stupid, was the lesson that she who teaches on Sunday afternoon only, is no teacher at all. I have found my greatest opportunities on week days. Through my long neglected visiting, I got a little army of workers about me,—the children's mothers. They are almost all vitally in sympathy with the teacher, and have been the greatest help to me with their advice and prayers.

And, next, I've learned how to study my Bible. That's one of the biggest blessings the needs of the class brought to me. I have no more desultory, because-it's-my-duty reading of scripture now, but really hard study; and every moment of it brings pleasure as well as profit. The Bible and the secret prayer are the teacher's stronghold, aren't they? She must prepare her lessons faithfully, and visit the homes regularly, and keep in touch with the individuals of her class; but all her work is of no use without prayer,—prayer "without ceasing". But it took me a long time to learn that, Principal mine.

The harvest of the year has another golden sheaf. I never quite realized what self-sacrifice really was, until about a week ago. I was on the way home from Mrs. Trent's, and met Mr. Wentworth. He stopped, and nearly shook my hand off, telling me I was a noble, self-denying angel to give up so many of my own pleasures for the sake of the children. Of course, for a few minutes, my vanity was tremendously tickled, and I felt like patting myself on the back. But when I got home I asked myself what pleasure had I really "given up" for my class, and my conscience demanded that I answer, "Not one". Occasionally some small trivial self-indulgence had merely dropped from me, because my hands were filling with the great gladness of His service. So that's my best lesson, that we don't "give up", when we

are working for Him ; we only "take".

Do you remember my telling you last summer how Muriel Grey and I paddled across the bay and watched the sun go down behind the pines on Indian Peak ? As we sat there in our canoe, floating on the glory of the glassy water, with the dark, overshadowing hills above us, and the silence so wonderful, we dared not break it even by the dip of a paddle, I remember Muriel whispered, "I can feel all the small things I worried about last winter slipping off me." I've often thought since, how much that was like my

experience. When we leave the world for a few minutes, and travel into the radiance and glory that surrounds His cross, all these little things we used to consider pleasures, just slip off us. The Master Teacher has been very tender with His blundering apprentice, Principal dear. I can say, as the result of this happy year's work, truly His "yoke is easy" and His "burden is light". Till the fifteenth of December, I am,

Your eagerly expectant,

ASSISTANT

Orillia, Ont.

How the Work Goes On

The following resolution was adopted by the General Assembly's Committee on Sabbath Schools : "That the Committee, realizing the supreme importance of bringing all the Sabbath School scholars to a personal decision for Christ, earnestly urge upon Synod and Presbytery Committees and upon all superintendents and teachers the duty of cooperation in all evangelistic campaigns, and other similar movements under the direction of our church, and that, with this purpose in view, the Convener be requested to write a letter to Synod and Presbytery Conveners and all superintendents and teachers on this subject."

A Sunday School superintendent in a Western city, acting on a hint in Principal King's article in the June TEACHERS MONTHLY, For Boys Only, that a boys' class might support a boy at Rasapura or Rutlam Orphanage, at a yearly cost of \$20.00, brought the matter before his teachers, with the result that the School decided to support at least one orphan. It was also arranged that a missionary address should be given in the School on the first Sabbath of each month.

A good Rally Day announcement was sent out, early in the autumn, by a Toronto School. It is in the form of a "Wireless Message" or "Rallygram". The form of a telegraphic despatch is closely followed, with a corresponding envelope. The message is marked as having been "Sent by

Teacher"; "Received by Pupil"; the "Check" space is printed "Charges Paid"; and in the "Time" space, "Never Be Late". A note says : "It is expected that every scholar will be accounted for, from the littlest tot in the Primary Department to the biggest grown up in the Bible Class." In big, black capital letters is printed, ASK THE FOLKS AT HOME TO COME.

The superintendent of the Sunday School at Perdue, Saskatchewan, found that the children at Leney, a new town on the Grand Trunk Pacific line, three miles distant, were not able to attend the School in Perdue. She at once organized a School at Leney, gladly accepting the use of a restaurant as the only available meeting place in the meantime, and conducts both Schools every Sunday.

In the Presbyterian Church in New Zealand, the training of teachers is regarded as of supreme importance, and every effort is being made to induce the teachers to form themselves into classes. So far, it has been found most practicable to band the teachers of individual Schools together, rather than to have larger classes composed of teachers gathered from a number of separate Schools. The text-books are those published by the Presbyterian Church in Canada, and known as the Teacher Training Handbooks. The teachers are sympathetic toward the scheme, and a large number study the books, though

not a large number have come forward to the yearly examinations so far. The six books are taken two per year, so that the teacher training scheme provides for a three years' course in scripture, doctrine and the art of teaching.

An interesting service was recently held in St. John's Presbyterian Sunday School, Toronto. Portraits were shown of the foreign missionaries from the congregation or who had been or were being supported by it. The names of these missionaries, are, Rev. T. Craigie Hood, B.A. (who died in Honan in 1902, after only three years' service); Rev. G. M. Ross, B.A., now one of our missionaries in Honan, supported by St. John's Church; Miss Harriet Thompson; Dr. Chone Oliver; Miss Clearihue; Dr. Jessie MacBean; Miss Madill; Miss Glendinning; Dr. F. O. Gilbert; Miss Margaret Gay. As each picture was shown, the minister gave a brief account of the missionary. These portraits will be kept in the School, and will doubtless be added to as additional missionaries go out from the congregation.

President Mullins of the Southern Baptist Theological Seminary, Louisville, Ky., has started his "Sunday School Creed", from which we quote the following articles:

1. The factor of the Sunday School most potent in the development of character is the teacher.
2. The supreme lack in the present day Sunday School is the lack of a sufficient number of thoroughly equipped teachers.
3. The chief teacher of the teachers and trainer of the trainers of the Sunday School is the pastor.

The Sunday School Society of France was founded in 1857. Now, after the labors of eight successive agents during 68 years, the Sunday School Society helps about 2,000 Schools, 7,000 teachers, and 67,000 scholars, by its information bureau, its publications, the visits of its missionary agents, its lectures, and its normal classes.

Dr. Franklin McElfresh, Teacher Training Superintendent of the International Sunday

School Association, reports: "During the year ending June 25, 1910, there have been enrolled in our office, reported from the State and Provincial officers, 41,846 students in 2,920 classes, and 253 individual students. This indicates that the average class numbers about fourteen students. Diplomas have been issued to the number of 10,598. Of these diplomas, 469 were for the completion of the Advanced Standard Course. This shows a gain of 200 Advanced Standard Diplomas over last year's issue. These classes, with enrolment of each and the name and address of the teacher, have been sent to the Secretaries of the Denominational Boards at the close of each Quarter. This has been done with painstaking care and thoroughness throughout the year."

The Sunday School hosts of the world are growing at the rate of 200 Schools every Sunday, with 20,000 members. This has been the net weekly gain for the past three years.

There are more than a thousand Sunday Schools in Jamaica.

A week or so before the annual Children's Day Service in the Presbyterian Church, Mitchell, Ont., a letter signed by the officers of the Teachers' Association was sent to all the homes in the congregation. After an announcement of the Service, the letter goes on to say:

"The object of our Sunday School is to give some assistance to parents in the great work entrusted to them, namely, the work of training the children to know, to love and to serve the Saviour. We trust that you will mark your appreciation of our efforts in three ways: 1st, by coming to this special Rally Day Service of our School; 2nd, by encouraging and aiding the preparation of the weekly lesson in the home; and 3rd, by arranging that, so far as the children in your home are concerned, nothing that can be avoided shall be allowed to interfere with their punctual attendance every Sunday afternoon throughout the year. See Matt. 18: 1-14."

*Matthew 26 : 31-35, 69-75. Commit to memory vs. 74, 75.

GOLDEN TEXT—Let him that thinketh he standeth take heed lest he fall.— 1 Corinthians 12 : 12.

31 Then saith Je'sus unto them, All ye shall be offended¹ because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am² risen again, I will go before you into Gal'ilee.

33 ³ Pe'ter answered and said unto him, ⁴ Though all men shall be offended⁵ because of thee, ⁶ yet will I never be offended.

34 Je'sus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Pe'ter⁷ said unto him, ⁸ Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

69 Now Pe'ter⁹ sat without in the¹⁰ palace : and a¹¹ damsel came unto him, saying, Thou also wast with Je'sus¹² of Gal'ilee.

Revised Version—¹ in me ; ² raised up, I ; ³ But ; ⁴ If all shall ; ⁵ in thee ; ⁶ I will never ; ⁷ saith ; ⁸ even if I must die ; ⁹ was sitting ; ¹⁰ court ; ¹¹ maid ; ¹² the Galilæan ; ¹³ man also was ; ¹⁴ the Nazarene ; ¹⁵ know not ; ¹⁶ little while they that stood by came and said ; ¹⁷ Of a truth thou ; ¹⁸ Omit saying ; ¹⁹ straight-way ; ²⁰ which Jesus had said.

LESSON PLAN

I. Jesus' Warning, 31-35.

II. Peter's Denials, 69-75.

DAILY READINGS

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

M.—Peter's denial, Matt. 26 : 31-35, 69-75. T.—Warning, Luke 22 : 31-34, 54-62. W.—Evil company, Prov. 4 : 10-19. Th.—Godly sorrow, 2 Cor. 7 : 1-10. F.—Peter restored, John 21 : 1-19. S.—Peter's counsel, 2 Pet. 3 : 14-18. S.—Way of safety, Ps. 1.

Shorter Catechism—Ques. 80. *What is required in the tenth commandment ?* A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—10. Do the young people help in church work? Those who were baptized in childhood and have grown up in the church, are among our best helpers. They are displacing the old school teachers, teaching in the

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and⁷ said unto them that were there, This¹³ fellow was also with Je'sus¹⁴ of Naz'arene¹⁵.

72 And again he denied with an oath, I¹⁶ do not know the man.

73 And after a¹⁶ while came unto him they that stood by, and said to Pe'ter,¹⁷ Surely thou also art one of them ; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, ¹⁸ saying, I know not the man. And¹⁹ immediately the cock crew.

75 And Pe'ter remembered the word²⁰ of Je'sus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Sunday School, and taking a prominent part in all church activities.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 116 ; 235 ; 65 (Ps. Sel.); 74 (from PRIMARY QUARTERLY); 240.

Special Scripture Reading—James 3 : 1-13. (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, 788, "Now Peter was sitting without; and a maid came unto him, saying"; For Question on Missions, K, 21, A Woman's Bible Institute Held for Twelve Days ; 177 women and girls attended.

Stereographs—For Lesson, Garden of Gethsemane and Mount of Olives, from the Eastern Wall (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.04 ; 4 for December, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—Thursday night and Friday morning of Passion Week, A.D. 30 ; first of the Valley of Kidron and then the court of the palace of Caiaphas in Jerusalem.

Connecting Links—The incidents of vs. 31-35 took place between the Last Supper and the agony of Gethsemane, those of vs. 69-75 at the same time as that of the last Lesson, vs. 57-68.

I. Jesus' Warning, 31-35.

Vs. 31, 32. *Then* ; on the way from the upper room to Gethsemane, through the Valley of Kidron or Jehoshaphat, between the city and the Mount of Olives (vs. 30, 36) ; or, as some think, while Jesus and His disciples were still in the upper room. *All ye.*

Judas alone was a traitor, but the others were all weak. *Shall be offended.* The Greek means "caused to stumble", that is, into the sin of forsaking the Master. *Because of me* ; literally, "in Me", that is, in what is about to happen to Me. *For it is written* ; in Zech. 13 : 7. Jesus gives a free rendering of the original Hebrew. *I.* The speaker is God. *Will smite the shepherd* ; permit Jesus the Good Shepherd (John 10 : 14) to be smitten by His enemies. *Sheep of the flock* : the disciples. *Scattered* ; like weak, defenceless sheep before their foes, here pictured as ravaging wolves. *Risen again* ; from the grave. *I will go before you* ; as an Eastern shepherd leads his flock. *Into*

*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,

Galilee; the place of reunion. Matthew places the appearance of the risen Lord to His disciples in Galilee (see ch. 28 : 16-20).

Vs. 33-35. *Though all . . . be offended*. Peter is willing to believe in the apostasy of the others. *I never*. These vehement words were spoken with all sincerity, but in forgetfulness of how weak he was. *Before the cock crow* ("twice", Mark 14 : 30 adds); before dawn. *Thrice*. The denial will be in an aggravated form. *Though I should die with thee*; literally, "even if it be necessary that I die with Thee". *Will I not*; a strong negative,—“I will, by no means, certainly not, deny Thee.” *Likewise . . . all the disciples*; but not likely with Peter's overweening self-confidence.

II. Peter's Denials, 69-75.

Vs. 69, 70. *Now Peter*; who had followed Jesus, a bound Captive, from the Garden of Gethsemane, v. 58. *Sat*; "was sitting", while the trial before Caiaphas was going on. *Without*; not in the trial room. *In the palace*; Rev. Ver., "the court". In Eastern houses the street door opened into a hall or passage, the "porch" of v. 71. Beyond this was a central court open to the sky and surrounded by pillars. The reception rooms were on the ground floor, built around the central court. The room in which Jesus was being tried evidently opened on the court, for Luke says that Jesus turned and looked on Peter, Luke 22 : 61. *A damsel*; literally, "one maid servant", to distinguish her from "another" in v. 71. *Thou also wast with Jesus*; as if she had seen Jesus and His companions within the last few days, and recognized Peter. *The Galilæan* (Rev. Ver.); a term of contempt with the people of Judea. *Denied before them all*; those who were gathered round the fire in the courtyard, John 18 : 18. *I know not what thou sayest*. He pretends extreme ignorance, not only of the Man, but of what the maid is talking about.

Vs. 71, 72. *Into the porch*; toward the entrance or gateway (see on v. 69). Perhaps he was trying to avoid the crowd in the court from fear of detection. *Another maid . . . said*; pointing him out to the other bystanders. It was not easy for him to escape. *The Nazarene* (Rev. Ver.); like "the Gali-

læan" (v. 69, Rev. Ver.), was a contemptuous title. *Again he denied*; the descent in the way of falsehood proving, as always, swift and easy. *With an oath*; false calling on God as a Witness to his assertion. *I know not the man* (Rev. Ver.); a direct lie, and supported by perjury.

Vs. 73-75. *After a while*; about an hour after, Luke 22 : 59. *They that stood by*; the loungers who saw his confusion and wished to torment him. *Surely*; beyond doubt. *One of them*; of the notorious group of Galileans. *Thy speech bewrayeth thee*; maketh thee known. Peter was discovered by his Galilean dialect, which had a strong burr. *To curse and to swear*; completely losing control of himself. "To curse" means to call down curses upon himself if what he said were not true, and "to swear" is to affirm with an oath (see v. 72). *Immediately*; just after Peter's passionate outburst. *The cock crew*; in fulfilment of Jesus' words, v. 34. *Peter remembered*; the word his Master had spoken. *He went out*; not from fear of being arrested, not from shame of being associated with the Galilean Prisoner, but in order to give free vent to his penitent feelings. *And wept*; "sobbed" or "wept loudly". *Bitterly*; with poignant grief.

Light from the East

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

SWEAR—Peter was not cursing in anger, but in fear, and was instinctively using the most solemn forms of Jewish asseveration. It is not easy to say when an Arab passes into profanity, because he is continually uttering pious ejaculations and allusions to the Deity, His providence and our dependence on Him. The most hardened scoundrel flavors his speech as thickly with it as any Old Testament saint, and when he does swear he is the most artistic and proficient of cursers. He swears by his head, by his life, by heaven, by everything. Often, when a Christian is passing, a Mohammedan will stop and pour forth a stream of the most varied, ingenious, and terrible imprecations on the infidel.

COCK—Jewish scholars say that the keeping of fowls in Jerusalem was unlawful as

long as the temple stood, because by their scratching in the earth they dug up unclean things, and spread Levitical uncleanness even to the sacrifices. But this could not be enforced after the Roman occupation. It is generally believed that the Old Testament

allusions to fowls are to ducks, geese and wild birds, and that hens were unknown until the third century before Christ. Chickens continue to be artificially hatched in Egypt, as in the days of Herodotus, in ovens built underground.

APPLICATION

By Rev. F. H. Larkin, B.D., Seaforth, Ont.

All ye shall be offended, v. 31. Jesus Christ, looking along the hours, saw the coming failure of His disciples, saw the ten in cowardly flight, saw Peter in the base act of denial. He sees us too, in all our infirmities and evil possibilities. He discerns the thoughts and intents of the heart; and yet His is a love that will not let us go. Knowing us perfectly, He clings to us still, and trusts us still, and hopes on. Because we are His, He will continue to bear with our weakness, to heal our backslidings and to faith in us the work of faith with power. What joy there is in being believed in and cherished, by One who understands us so fully! And how His love to us should constrain us to hate and forsake everything that displeases Him!

I will smite the shepherd, v. 31. Cruel men, in the judgment hall of the high priest, "smote Him with the palms of their hands".

In those blows human hate rained itself down upon the face that always shone in love for all who looked upon it. The sin that had taken possession of men's hearts wreaked its malevolent will upon the One in whom stainless purity and unspotted innocence stood incarnate. But all the while the hatred and malice of Jesus' foes was working out the great purpose of His heavenly Father. It was the Father's will that He should endure the blows inflicted by the hands of wicked men. The redeeming God sent the Son whom He loved to endure all that shame, that we might be saved. That was the price of our salvation. How precious it should be to us! How eager we should be to share it with others!

After I am risen again, v. 32. These words ring down the ages, with their message of cheer and victory. Jesus is risen. Then the price for our ransom has been paid. His resur-

rection is the declaration written in God's own hand that His redeeming work for us has been accepted, and that God, for His sake, is well pleased with us. Jesus is risen. Then, while we toil and struggle here, He intercedes for us at the right hand of God with prayers that are always timely and always prevail. Jesus is risen. Then He goes before us in every path, whether of service or of suffering, and, with Him as Leader, we can never go astray and are sure to reach the goal of His kingdom.

If all shall be offended. . . I . . . never (Rev. Ver.), v. 33. It is well to have good intentions and to form good resolutions, but it is

a mistake to put self-confidence against the warnings of Christ.

We don't know to what lengths and depths of disloyalty we might go; but we know this, that unless we are strong in the Lord, we are not strong at all. The secret of a blameless life is to be found in a close walk with God and an abiding sense of our dependence on Him. We are to keep ourselves in the love of God, but that is possible only because God Himself is our Keeper and Protector. We are safe in the hour of temptation only when we are kept by power divine. "Let him that thinketh he standeth take heed lest he fall."

I know not, v. 70. In the wars between Rome and Carthage, Hannibal, the Carthaginian leader, invaded Italy, and brought the Roman power to the brink

of ruin. So long as the Romans remained on the defensive, they suffered loss and defeat. But at last the Roman general, Cornelius Scipio, carried the war into Africa and gained a complete and decisive victory which terminated the wars. In the conflict with sin, a merely defensive position is always perilous. We are sure of conquest only when we carry

Love That Will
Not Let Us Go

God's Hand

Our Keeping
And God's

Carry the War
Into Africa

on an active campaign against the foe.

Peter remembered, v. 75. Every day and in more ways than can be numbered, we are writing on the tablets of memory. We cannot be too careful what we write. Seeing a young man about to scratch something on a mirror in a railway station with a diamond ring, a little newspaper boy said to him, "Don't write there." "Why not?" said

"Can't Rub It Out"

the youth. "Because you can't rub it out", was the boy's reply. It was true what the boy said; and yet the mercy of God and the penitence of man combine to take the sting out of very bitter and shameful memories. In fact God uses memory as a faithful friend to wound by its accusations, in order that we may turn to the great Healer, who has given the gracious promise, "Their sins and iniquities will I remember no more."

TEACHING HINTS

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

For Teachers of Bible Classes

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

Follow Jesus and the disciples in the midnight march to the Garden of Gethsemane. There are two points:

1. *The warning*, vs. 31-35. Discuss the word "offend"—to cause to stumble, pointing out that it indicates weakness rather than purpose to deny. Help the scholars to see what there was in the trials and death of Jesus that would cause His disciples to stumble. Have the prophecy in Zech. 13 : 7 turned up. Where does Jesus call Himself "the Good Shepherd"? (See John 10 : 11.) What are our stumbling-blocks, and how are we guarding against them?

Question as to Peter's attitude, bringing out: (a) His idea of his own strength and that of others. Call attention to the word "never" as indicating his mind. (b) Jesus' reply. Contrast "never", and "this night" and "thrice". (c) Peter's further answer, protesting his fidelity even unto death. Elicit the following points from the history of the case: (1) Peter's warm-hearted loyalty to Jesus. His motive was the highest. (2) His ignorance of his own strength and character; (3) His influence over the other disciples who were driven to an extreme position, v. 35. They did not know their great need of warning (see 1 Cor. 10 : 12). Make clear the bearing of these points on individual experience now.

2. *The fall*, vs. 69-75. Recall v. 58 as indicating how the boldness of Peter began to fail when the time of actual testing came on. Already he was falling. Follow him into the danger zone. Question out the de-

scription of the high priest's judgment hall.

Discuss the occasion of Peter's fall. Follow out the details of the three denials: (a) The first denial, vs. 69, 70. Call attention to the place (the court); the person (a damsel); her statement (a fact probably known by personal knowledge, as she had likely seen Peter with Jesus); the denial,—before all. (b) The second denial, vs. 71, 72. The points to be brought out here are: the place (the gateway); the accuser (another maid speaking to others); the statement (a plain fact); the denial,—stronger than before as he used an oath. (c) The third denial, vs. 73, 74,—the place (the court); the persons (a company of loungers); the statement (Were these on-lookers simply amusing themselves by teasing Peter?); the denial,—complete, as he lost control of himself and burst into denial and profanity. Try to leave in the scholars' minds a clear picture of the growing power of sin, and a warning against self-confidence. There was no real danger for Peter from without. The weakness was within.

Do not fail to trace Peter's repentance, and help the scholars to see how one can regain his lost faith and win out at the end.

For Teachers of the Senior Scholars

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

Our Lesson to-day begins with a conversation between Jesus and His disciples as they left the upper room that memorable night and went out to Gethsemane. What was the nature of this conversation? Who took part in it? What revelation did Jesus make? Our attention to-day is turned chiefly to Peter's part in that conversation, and to his conduct a little later, when a testing time came.

1. *Peter's self-confidence*, vs. 33-35. How

did Peter manifest his self-confidence? Have a talk with the scholars about the good and the evil, the praiseworthy and the presumptuous, in the spirit which Peter manifested. It is always foolhardy to contradict the Master. Some people have too little self-confidence, others too much. At certain periods of life we are more prone to over-self-confidence than at other times. Bring out the fact that youth is such a time. Boys and girls often think that they know better what they ought to do, and where they ought to go, than their parents. But as they grow older, as they come to know themselves better, and to know life better, they begin to lose confidence in themselves. Peter was old enough to know better than to speak to Jesus as he did. It was a good impulse that prompted him to speak in this way, but it was an impulse born of ignorance of his own heart.

2. *Signs of weakening.* Recall vs. 56, 58. What were the signs? (1) Perhaps we may find the first sign of weakening in his sleeping in the garden, when Christ asked him to watch with Him. How does Luke apologize for the sleeping disciples? (See Luke 22: 45.) (2) Forsaking Jesus, v. 56. What do you suppose Peter was thinking about as he fled? (See v. 31.) (3) Following afar off, v. 58. Although Peter forsook Jesus and fled, his heart was all the while with the Master. He soon stopped to see what had become of the lanterns and the torches. When he saw that the great crowd was moving towards the city, he followed afar off. Talk about what a poor business it is to follow Jesus afar off. Is it any better than not to follow Him at all?

3. *Peter's Denial*, vs. 69-74. Talk about the three denials, how each succeeding denial was worse than the preceding one. Impress upon the class that when we get started on the down grade, we can never tell what we shall come to.

4. *Peter's Repentance*, v. 75. What led to his repentance? The crowing of the cock, and the look of Jesus (Luke 22: 61) sent him out into the early morning to weep bitterly. It is well to weep bitterly over sin, but it is better to be saved this experience, by not sinning.

For Teachers of the Boys and Girls

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

The conversation may follow the Lesson Plan:

I. JESUS' WARNING, vs. 31-35. Fix in the scholars' minds the time and place,—just after the Lord's Supper (vs. 17-30, Lesson VI., Nov. 6), and either in the upper room or on the way through the streets of Jerusalem and across the Kidron Valley to Gethsemane, vs. 36-56, Lesson VIII., Nov. 20.

Question on the prediction of Jesus in v. 31, bringing out the meaning of "offended",—caused to stumble so as to fall into the sin of unfaithfulness and forsake the Lord. Have the scholars trace back the quotation from Zech. 13: 7 to its source, and discuss its meaning. Call attention to the promise in v. 32, and the appointment of a meeting place.

Take up the answer of Peter, with the light which it throws upon the character of that disciple,—always forward as the spokesman for the Twelve, and also, perhaps, his greater readiness to believe that others may be unfaithful than that he himself may be so. Turn to the Lord's warning in v. 34, making sure that the references to the Jewish methods of reckoning time are understood. Ask about Peter's second assertion that he will be faithful even to death, noting that the other disciples joined in it, though not with confidence like Peter's.

II. PETER'S DENIALS, vs. 69-75. Again call attention to the time and place,—now during the midnight trial of Jesus (vs. 57-68, Lesson IX., Nov. 27), and in the square courtyard, open to the sky, round which the rooms of Caiaphas' palace were built. Recall v. 58 of Lesson IX. in explanation of Peter's presence in the courtyard. Take up the three denials one by one:

1. *First Denial*, vs. 69, 70. Call attention to the accuser,—a serving maid in the high priest's palace; the accusation,—that Peter was one of Jesus' followers; and the contempt in the title "Galilean" (Rev. Ver.). Discuss the reply of Peter,—the surprise it manifests and its shuffling character: it is not a straight contradiction, but a profession of ignorance as to the girl's meaning.

2. *Second Denial*, vs. 71, 72. See Exposition for "porch" in v. 71. Question about the second accuser and her accusation,

and Peter's second reply, noting this time the "oath", that is the calling on God as a Witness, that accompanied it.

3. *Third Denial*, vs. 73, 74. Deal in like manner with this denial, calling attention to "thy speech bewrayeth thee" and "to curse and to swear".

Leave time to deal with Peter's penitence, v. 75. Have noted the reminder in the crow-

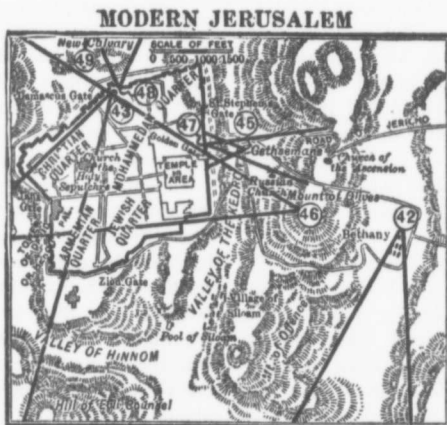
ing of the cock, and also the Lord's look (see Luke 22 : 61). Make clear how sincere and heartfelt Peter's grief was.

Close with a little earnest talk about ways in which there is a danger of our denying Jesus, and enforce the lesson of Peter's repentance. If we have followed Peter in his denials, we should follow him also in his sorrow and resolve to be faithful in the future.

THE GEOGRAPHY LESSON

Refer to the Jerusalem map, and find a point on the eastern wall of the city marked 47. If you stand at that spot on the city wall (it is very near the closed "Golden Gate") and look eastward over the space between the two spreading lines, you find yourself peering far down into a field where a few olive trees are growing. Beyond this field is a walled garden with more

olive trees and several tall, stiff cypresses with narrow vertical masses of close, dark foliage. That is the Garden of Gethsemane. Beyond the garden the Mount of Olives rises steeply. Remember this as you look down



on Gethsemane, — during the hour of Jesus' agony in the garden here, He not only found the strength He needed, but also took some of His few precious moments to tell Peter and the rest once more how to arm themselves against sorrowful and shameful falls when He should have gone away. "Watch and pray, that ye enter not into temptation."

To see for yourself the scene of Peter's promise, and of our Saviour's very last words of direct counsel, use the stereograph entitled, Garden of Gethsemane and Mount of Olives from the Eastern Wall of Jerusalem.

ADDED HINTS AND HELPS

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

Lesson Points

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

The Good Shepherd grieves not for His own desolation, but for His feeble and defenceless sheep. v. 31.

For every disciple there is in the future a certain and joyful reunion with his risen Lord. v. 32.

We cannot have too little confidence in our own strength nor too much in the power of Christ. v. 33.

To be forewarned is to be forearmed. v. 34.
He who claims to be stronger than others

is likely to prove the weakest of all. v. 35.

It is more common for people to be surprised into sin than to sin with deliberate purpose. v. 70.

"He who tells a lie, is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one." v. 72.

"Happy he whose speech bewrays him to be a disciple of Christ." v. 73.

A lie always gathers interest, and the interest is compound. v. 74.

Many have imitated Peter in his denials who have never followed him in his penitence. v. 75.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Feed My lambs", said Jesus to Peter, after the resurrection. Where are these words found?

2. We are told in the Book of Proverbs that "pride goeth before destruction, and an haughty spirit before a fall"; and that "before honor is humility". Find the two verses that contain these sayings.

ANSWERS, Lesson IX.—(1) Acts 6 : 12, 13. (2) The Ninth, Ex. 20 : 16.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

- Confidence in self and confidence in God.
- Repentance.

Prove from Scripture

That pride brings peril.

The Catechism

Ques. 80. *What the Tenth Commandment requires.* We may break each of the Ten Commandments in our thoughts and desires, as well as in our outward actions. For example, 1 John 3 : 15 says, "Whosoever hateth his brother is a murderer", that is, he breaks the Sixth Commandment. Now the Tenth Commandment is added to the others, specially to warn us against sinful thoughts and desires. It requires us, while we plan and work to better our condition

to be fully content with what God gives us. And then, it bids us have "a right and charitable frame of spirit toward our neighbor". We should be just as glad when good fortune and happiness come to those around us, as if these had come to ourselves.

The Question on Missions

By Rev. W. E. Foote, B.D., Wonsan, Korea

Ques. 10. The young people are loyal to the church and seldom forget her services. In many ways it is harder to be faithful in Korea than in Canada. Young Christians frequently cannot find employment except with their heathen neighbors and Japanese, where the anti-Christian spirit is so strong that they would not be allowed to keep the Sabbath. Hence our young people, especially in the cities, often have no steady employment. In places where the Christians are too few to support a school, the boys go without a good education rather than attend a heathen school, where the influence is opposed to Christianity and they would be kept from service. Although the young help wherever they can, the customs of the country are such that a young man under 25 years cannot be an effective worker except as a school teacher, and a young woman cannot engage in church work except among her intimate friends.

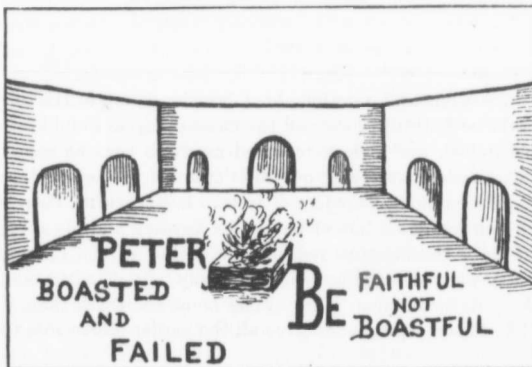
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—King Jesus' faithless disciple.

Introduction—Teddy and Jim were two newsboys.

They slept together at the house of old Mrs. Brown, and were "chums" in everything they did. Jim often said he would "stick to Teddy no matter what happened". One day they were standing in a crowd at one of the busy corners, when a cry was raised that some money had been taken from the pocket of a gentleman. In some way Teddy was wrongfully suspected of being the culprit, and when the policeman roughly took hold of him and arrested him, what do you think Jim did? Why, he walked away as



fast as he could, not even looking at Teddy.

"Say Jim, you know Ted. Why don't you speak up and tell that he would not do anything bad", said a boy who knew both lads. "Oh, do you know the thief?" said some one else. "No", said Jim, "I don't know him." You say, "How mean! How could he do so! I would not treat a friend so." Our Lesson story tells us about a friend of Jesus who treated Jesus in just such a mean way. You will scarcely believe that Peter could ever turn away from Jesus and say that he did not even know Him. Listen!

Review—Recall the night in the upper room. Jesus told His disciples that they would all run away from Him that very night and leave Him with His enemies, v. 31.

Boastful Peter—Listen to Peter! How boastful he is! "Even if everybody else should turn from You and be untrue to You, I never will deny You, though I should have to die with You." So said all the disciples (Even now Judas has gone to betray Him). Tell Jesus' words (v. 34). Recall the scenes after this,—the garden of Gethsemane, the arrest, the trial. We see all the disciples running away and leaving Jesus alone with His enemies, just as He had said, and the boast-

ful Peter with the rest. Now we see Peter drawing near and following at a distance, to see what will become of his Master.

Peter's Denial—Describe the palace of the high priest with its court. See! As the evening is cool, the servants have made a fire of coals in the centre of the courtyard. (Outline a fire of coals.) There is Peter standing with some of the other servants, warming himself beside the fire! A young maidservant comes to him and says, "Oh, you were with Jesus in Galilee." Listen to Peter! "I do not know what you are talking about." Then he went out into the porch, where he thought no one would notice him, but here also another maid saw him and said (v. 71). Again he denied,—"I do not know the man." Then some of the other servants came to Peter saying, "You must be one of His disciples, for you speak just as they do." (Tell vs. 74, 75.) Three times Peter denied his Master, Jesus.

Golden Text—Repeat. Peter was proud, and thought he was able to overcome temptation himself; but when temptation came he fell. It is only Jesus who can keep us from wrong-doing.

To Think About—I should never boast.

FROM THE PLATFORM

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

PETER'S PROMISE PERFORMANCE PENITENCE

Print on the blackboard, PETER'S PROMISE, and question about Jesus' warning to His disciples, Peter's declaration that he would be faithful though all the other disciples should fail, our Lord's prediction of the threefold denial, and Peter's repeated assertion that he would stand fast. Next print, Peter's PERFORMANCE, and bring out the details of his temptation and fall in the courtyard of Caiaphas' palace amongst the foes of Jesus. Lastly, print, Peter's PENITENCE, and ask about the sign which reminded him of his Lord's warning and his going out from the courtyard to weep bitterly. Having thus recalled the outline of the Lesson, talk about some ways in which we may deny Jesus,—by being cowardly about witnessing for Him, by words and deeds that bring dishonor upon Him. Press home the truth that, if we ever thus deny Him, we should, like Peter, repent and strive all the harder afterwards to be faithful to our Lord.

Lesson XI.

THE CRUCIFIXION

December 11, 1910

Matthew 27 : 33-50. Commit to memory vs. 41, 42. Study Matthew 27 : 15-50.

GOLDEN TEXT—He was wounded for our transgressions, he was bruised for our iniquities.—Isaiah 53 : 5.33 And when they were come unto a place called Golgotha, that is to say, ¹ a place of a skull,34 They gave him ² vinegar to drink mingled with gall : and when he had tasted ³ thereof, he would not drink.35 And ⁴ they crucified him, and ¹ parted his garments, ⁵ casting lots : ⁶ that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.36 ⁷ And sitting down they watched him there ;
37 And ⁸ set up over his head his accusation written, THIS IS JE'SUS THE KING OF THE JEWS.38 Then ⁹ were there two thieves crucified with him, one on the right hand, and ¹⁰ another on the left.39 And they that passed by ¹¹ reviled him, wagging their heads,40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou ¹² be the Son of God, come down from the cross.41 ¹³ Likewise also the chief priests mocking him, with the scribes and elders, said,**Revised Version**—¹ The ; ² wine ; ³ it ; ⁴ when they had crucified him, they parted ; ⁵ among them ; ⁶ Omit rest of verse ; ⁷ And they sat and watched ; ⁸ they ; ⁹ are there crucified with him two robbers ; ¹⁰ one on ; ¹¹ railed on him ; ¹² art ; ¹³ In like manner ; ¹⁴ He is ; ¹⁵ on ; ¹⁶ trusteth on ; ¹⁷ desireth him ; ¹⁸ And the robbers also that were ; ¹⁹ upon him the same reproach ; ²⁰ until ; ²¹ Omit to say ; ²² And ; ²³ Elijah ; ²⁴ sponge ; ²⁵ cometh ; ²⁶ And Jesus cried ; ²⁷ his spirit.**LESSON PLAN**

I. The Crucifixion, 33-38.

II. The Mockeries, 39-43.

III. The Death, 44-50.

DAILY READINGS

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

M.—The crucifixion, Matt. 27 : 15-32. T.—The crucifixion, Matt. 27 : 33-50. W.—Herod's mockery, Luke 26 : 4-18. Th.—Pilate's question, John 18 : 28-40. F.—The malefactors, Luke 23 : 32-47. S.—The burial, Matt. 27 : 57-66. S.—"For us", Isa. 53.

Shorter Catechism—*Ques. 81. What is forbidden in the tenth commandment?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.**EXPOSITION****Time and Place**—Friday, April 7, A.D. 30 ; Jerusalem.**Connecting Links**—Between last Lesson and to-day's, Matthew inserts a formal meeting of the Sanhedrin on Friday morning (vs. 1, 2), the suicide of Judas (vs. 3-10), and the opening of the trial before Pilate, vs. 11-14. Note the twofold trial of Jesus before (1) the Jewish, and (2) the Roman authorities. In each trial there were three stages. In the Jewish trial our Lord appeared: (1) before Annas (John 18 : 12-14); (2) before Caiaphas and the Sanhedrin at night (ch. 26 : 57, 58, Lesson IX., Nov. 27); (3) before the same body in the morning, vs. 1, 2. The Roman trial included appearances: (1) before Pilate (vs. 11-14); (2) before42 He saved others ; himself he cannot save. ¹⁴ If he be the King of Israel, let him now come down from the cross, and we will believe ¹⁵ him.43 He ¹⁶ trusted in God ; let him deliver him now, if he ¹⁷ will have him : for he said, I am the Son of God.44 ¹⁸ The thieves also, which were crucified with him, cast ¹⁹ the same in his teeth.45 Now from the sixth hour there was darkness over all the land ²⁰ unto the ninth hour.46 And about the ninth hour Je'sus cried with a loud voice, saying, E'li, E'li, la'ma sabach'thani ? that is ²¹ to say, My God, my God, why hast thou forsaken me ?47 ²² Some of them that stood there, when they heard ²³ that, said, This man calleth ²⁴ for Eli'as.48 And straightway one of them ran, and took a ²⁵ sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.49 ²⁶ The rest said, Let be, let us see whether ²⁷ Eli'as ²⁸ will come to save him.50 ²⁹ Je'sus, when he had cried again with a loud voice, ³⁰ yielded up ³¹ the ghost.51 And when he had cried, they parted ; ³² among them ;52 And straightway one of them ran, and took a ³³ sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.53 The rest said, Let be, let us see whether ³⁴ Eli'as ³⁵ will come to save him.54 Je'sus, when he had cried again with a loud voice, ³⁶ yielded up ³⁷ the ghost.**The Question on Missions**—11. How do girls benefit by Christianity ? They attend the schools which the church has established purposely for them and receive a good education, after which they become teachers and helpers. They gain freedom of thought and an independent spirit; decline to marry very young, or against their own will.**Lesson Hymns**—Book of Praise, 506 (Supplemental Lesson); 213 ; 225 ; 32 (Ps. Sel.); 49 (from PRIMARY QUARTERLY); 205.**Special Scripture Reading**—Ps. 22. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. 790, Christ Leaving the Pretorium ; B. 789, Christ on Calvary ; B. 791, Where They Crucified Him. For Question c. Missions, K. 28, Rev. Yee Kee Pung, First Native Missionary of the Korean Presbyterian Church, Wife and Child.**Stereograph**—For Lesson, The New Calvary, Outside the Damascus Gate, from the Northern Wall (Underwood & Underwood, see page 571).

Herod (Luke 23 : 6-11); and (3) again before Pilate, vs. 15-30 of to-day's Lesson.

The Sanhedrin had judged Jesus worthy of death, but they had not the power to inflict capital punishment. Therefore they brought Him before Pilate, the Roman procurator, to have their sentence carried out. In answer to the governor's question, Jesus acknowledged that He was King of the Jews, but Pilate evidently saw that the claim of Jesus was not one of political rivalry with Cæsar. (See John 18 : 33-38.) As was the custom at the Passover, Pilate was about to release a Jewish prisoner, and he offered the crowd a choice between Barabbas and Jesus. They asked for the release of Barabbas, and demanded the crucifixion of Jesus. The im-

pression made on Pilate by the personality of Jesus was deepened by the plea of his wife on behalf of this "just man"; but his fear of a popular riot that would imperil his standing at Rome, caused him to yield. With strange inconsistency, he first declared his innocence of the death of Jesus, and then scourged Him and gave Him over to the mob for crucifixion. After the Roman soldiers had made cruel sport of Jesus, decking Him out with the emblems of royalty and subjecting Him to ridicule and torture, they led Him forth to be crucified. Vs. 15-32.

I. The Crucifixion, 33-38.

Vs. 33, 34. *When they were come*; that is, the procession in which Jesus was led to be crucified. *Unto . . . Golgotha*, etc. See Geography Lesson. *Vinegar*; the sour wine or "posca" used by the Roman soldiers. *Mingled with gall*; "a vague word for drugs with a bitter taste". (See Ps. 69: 21.) "The meaning . . . is that the wine was drugged to deaden pain, probably with other things besides 'gall'." *Tasted . . . would not drink*; either because it was unpalatable, or because He preferred to suffer with His senses clear.

Vs. 35-38. *They crucified him*. See Light from the East. *Parted his garments, casting lots*; throwing dice to settle what each should have. John says they divided His outer garments, and cast lots for His tunic, John 19: 23, 24. *Fulfilled*. Matthew, as usual, sees in this a fulfillment of prophecy (see Ps. 22: 18). *Watched him there*; to prevent a rescue by His friends. *Set up . . . his accusation*. Sometimes a placard stating the crime for which the crucified suffered, was placed on the cross over his head; sometimes it was put on his neck as he went to crucifixion. **THE KING OF THE JEWS**. This title was written in Hebrew, Greek and Latin, the three chief languages of the world at that time, Luke 23: 38. Thus Jesus, albeit in mockery, was declared to be the rightful Sovereign of all mankind. *Two thieves*; mountain robbers who perhaps had been partners with Barabbas in his rising against Rome (see Mark 15: 7).

II. The Mockeries, 39-43.

Vs. 39, 40. *They that passed by*. Calvary was near a public road. *Wagging their heads*; toward the cross, as if to say, "So this is

what His great claims have come to." *Destroyest the temple*, etc.; an echo of the charge made against Jesus before the Sanhedrin, ch. 26: 60, 61. *The Son of God*. Jesus had declared Himself to be the Son of God at His trial, ch. 26: 64. These are evidently Jewish taunts; Luke alone gives us the taunts of the Roman soldiers (see Luke 23: 37). *Come down from the cross*. It was unthinkable to the Jews that the Messiah could have anything to do with a cross.

Vs. 41-43. *We will believe*. These pious scoffers pretend that they will accept Jesus' descent from the cross as a sign from heaven. *He trusted in God*. They knew that He called God "Father", and preached a gospel of faith. *If he will have him*; literally, "if He desireth or loveth Him". God's love of Jesus, they think, is disproved by His fate.

III. The Death, 44-50.

Vs. 44-50. *The robbers also* (Rev. Ver.). Luke, however, tells of the penitence of one of the robbers, Luke 23: 42, 43. *Sixth hour*; 12 noon. Jesus was crucified at the third hour or 9 a.m. (see Mark 15: 25). *Darkness over all the land*; not an eclipse of the sun, for it was the Passover full moon. Matthew evidently regards the darkness as supernatural. *Eli, Eli*; the opening words of Ps. 22. *Call-eth Elijah* (Rev. Ver.); a heartless witticism from His Jewish enemies. *One of them ran*; not one of His mockers, but a bystander with human pity who thought for some reason that Jesus was afflicted with thirst. *Sponge . . . vinegar . . . reed*. These were kept in readiness to quench the victim's thirst. *The rest said*; the scoffing crowd. *Let be*; that is, "Don't give Him a drink; let us see if Elijah will come to save Him." *Cried again*; pointing back to v. 46—an inarticulate cry as of one "dying of a ruptured heart". (Dr. Stroud.) *Yielded up the ghost*; let His spirit (life) go (see Luke 23: 46).

Light from the East

Cross—Among the Romans the cross was reserved for slaves, foreigners and criminals of the lowest class. The upright beam was generally left standing in the ground, and only the cross bar was carried by the criminal. It was laid on the ground, he was stripped naked, his arms stretched along it,

and his hands nailed to it. He was then hoisted up, and the cross bar was spiked to its place on the upright. About half way up, a stout peg was driven into the upright, and on this the main weight of the body rested as on a saddle. The feet were either tied or nailed to the upright, or to a support on it. A white board, on which was written in large letters the crime for which he suffered, was carried before him and nailed to the upright

over his head. A charitable society among the ladies of Jerusalem provided a vegetable narcotic to deaden the suffering. Jesus tasted it, in deference to the humanity which supplied it, but declined to drink it because He had work to do to the end. A healthy person would live thirty-six hours on the cross or perhaps double that time. He might hang till he died of hunger or exhaustion, or was devoured by birds or beasts of prey.

APPLICATION

When they were come unto . . . Golgotha, v. 33. We read of the Highland shepherd who ascended the hill behind his house one summer morning, when the landscape was bathed in sunlight, and reverently bared his head before the beauty of the world. With how much greater reason may we stand in imagination on the hill of Golgotha and do reverence before that scene! There we see the greatest sorrow in history. There we see the greatest love, the greatest crime, the greatest light, the greatest benefaction, the greatest fascination, the greatest glory. There despair hides its head. There hope is born. There rest is found. Gazing upon that scene, the meeting-point of two eternities, the centre of all things, how we should take a fresh vow of allegiance to the Lord who redeemed us!

"Love so amazing, so divine,
Demands my soul, my life, my all."

They crucified him, v. 35. Long before this, Plato had declared that if virtue were to be clothed in human form men would murder its possessor. Men acted as Plato said they would act, and did it because they were men in whom sin reigned. Sin leads to death. It brought the Sin-bearer to the cross, not only the sin of those who nailed on Him, but our sins as well. A converted African once said, "When the story of Christ's death was read to me, I cursed Pilate and the Jews; but when I understood it, I cursed myself, for I, too, have crucified Jesus Christ." We have all sinned and must make the same confession as this African convert. How then should we hate and forsake that murderous thing in ourselves which forged the nails that pierced the precious body of

the All-perfect One! We may well make our own the words of Count Zinzendorf, who was constrained to fresh devotion to Christ as he looked upon a picture of the Crucifixion bearing the inscription underneath, "This for thee; what for Me?"

They crucified him, v. 35. A little girl loved her mother very dearly, and thought that she had the most beautiful face in the

world. But she did not think that her hands were beautiful.

Beautiful Hands They were sadly scarred and disfigured. One day the little girl said to her mother: "I love you very much, and I think your face is lovely, but I do not like your hands, they are so ugly." Then the mother told her, that when she was a very tiny child, one day her clothes accidentally took fire and her life was in danger. The mother rushed to her, and beat out the fire, saving her from a dreadful death. But the mother's hands were burned so badly that they were marred for life. When the little girl heard this story and learned that the mother's hands had been so injured for her, she thought they were even more beautiful than the face she loved so well. So when we remember that the hands of Jesus were pierced by the cruel nails of the cross for us, we see in them a beauty that no other hands can have. It is His sacrifice that wins and keeps our hearts for Him.

THIS IS JESUS THE KING, v. 37. The title given to Jesus in jesting mockery by Pilate, rightfully belongs to the Saviour. He is the King of the universe. He **Before the King** is our King, and in all we do, we should seek to please Him. A music teacher had for one of her pupils a girl who was so indolent and careless, that

the teacher was about to give her up in despair. But one day, to the teacher's surprise, the girl played her exercises with unusual accuracy and expression. Asked for an explanation, she replied that she was imagining herself to be playing before the king and so was doing her best. If we go into our work and play as before the King, only our best will satisfy us.

Two thieves crucified with him, v. 38. Jesus "was numbered with the transgressors". One reason for this, as a well known preacher recently pointed out, was that He might diminish their numbers. Of the two thieves who were crucified alongside of Him on Calvary, one was carried by His strong hand right through the gates of paradise. That is the work which Jesus is still doing in the world,—diminishing the number of transgressors. Every one who believes in Him receives the forgiveness of sins and has imparted to him a new life,

To Diminish
Their Number

He might diminish their numbers.

TEACHING HINTS

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

For Teachers of Bible Classes

Briefly state the time and place of the Lesson. Follow the story since last Lesson, calling attention to the Roman trial before Pilate (vs. 11-32), the three charges (sedition, forbidding to give tribute to Cæsar, claiming to be a king), Pilate's verdict, the trial before Herod (Luke 23 : 6-11), Herod's verdict, Pilate's further examination and final judgment. Have the class recall the incidents in the journey to the cross which heaped indignity upon Jesus.

1. *The crucifixion*, vs. 33-38. Especially bring out the details which illustrate the Roman customs, and therefore the manner in which Jesus suffered. Emphasize His refusal to take the vinegar as an act of sublime heroism, in order to retain full consciousness to the end. Have the class consider the accusation written over His head, bringing out the original intention and the real meaning. Question as to the purpose in having the robbers crucified with Jesus. Point out how every incident reveals the brutal coarseness, not so much of the soldiers, as of the authorities. As the Golden Text

in the power of which he walks in God's ways. Let each scholar yield himself to Jesus and the number of transgressors will be diminished.

He saved others; himself he cannot save, v. 42. The candle gives light by burning down towards the socket. The coal diffuses warmth by being itself consumed. Life becomes valuable through self-expenditure. Christ did not save Himself. He gave Himself. He suffered. He died. Why? Because He wanted to save others, and He could only do this through the sacrifice of Himself. He thus revealed a great universal law. As Calvin said, "Man was made for the use of man"; and therefore we should be alive to other people,—to their worth, their claims, their needs, their interests, their destiny. If our religion does not link us to these great personal concerns in sympathy and love and practical ministrations, it is not the right kind of religion.

"Christ's
Cannot"

makes this aspect of the Lesson the main consideration, press upon the class the element of individual responsibility.

2. *The lingering death*. Bring out the attitude of the various classes at the cross. (a) The action of the soldiers was ordinary indifference as they cast lots for His garments. Teach the value of fulfilled prophecy. (b) The attitude of the rulers was bitter antagonism. Bring out the mirth, ridicule and senseless taunts. (c) The attitude of the women and disciples was profound sympathy (see John 19 : 25, 26). Emphasize the moral and spiritual results of these three types,—"apathy, antipathy, sympathy". Bring out the meaning of the seven last words as revealing the thought of Jesus when dying. Complete the scene with the darkness preceding His death and the last word of victory.

Raise the question as to the meaning of this death for us. Bring out what it teaches of the nature of sin as a violation of God's law. Emphasize this, as it is much needed in this age, when Jesus is often regarded solely as a Teacher. Discuss what it means as a revelation of God's way of salvation according to both love and justice. Use the story of the penitent thief to illustrate the way

of salvation. Carefully point out the part each, the Saviour and the sinner, has in that process. Emphasize the light it throws upon the Christian conception of death as going to the Father.

The supreme place of the death of Jesus in redemption should be clearly stated. Use this as a means of teaching the need of salvation, and close with an invitation to accept Jesus as Lord and Master.

For Teachers of the Senior Scholars

In this Lesson we come to the "green hill far away . . . where the dear Lord was crucified". After the Jews had tried Jesus and condemned Him to death for blasphemy, they sent Him to Pilate, who, as Roman governor, alone had power, to put Him to death, in the hope that he would, without much investigation, carry out their wishes.

1. *The Trial Before Pilate*, vs. 15-26. What were the different stages of the trial? Get the scholars to indicate these and to describe them. What was the accusation? (See Luke 23 : 2.) Why did they not adhere to the charge of blasphemy? Blasphemy was not a criminal offence in the eyes of the Romans. It was a different matter altogether when the charge of treason was preferred. Pilate must listen to them now. Dwell upon the efforts made to sustain this charge and the effect upon Pilate. Why did Pilate send Jesus to Herod? (See Luke 23 : 6-11.) How did Herod treat the Prisoner? Note the other incidents connected with the trial,—how the people made a choice of Barabbas (vs. 15-18, 20-23); the dream of Pilate's wife (v. 19); how Pilate washed his hands of the whole matter (vs. 24, 25), but, while doing so, scourged an innocent Prisoner, and delivered Him up to be crucified, v. 26.

2. *From the Judgment Hall to Calvary*, vs. 27-34. Get some member of the class to describe the painful scene in the "common hall", vs. 27-31. What did it all mean? What incidents occurred on the way to Calvary? (See v. 32, also Luke 23 : 27, 28.) Draw attention to the legend of Veronica, the woman who gave Jesus, while on the way to the cross, a handkerchief to wipe His brow, on which was left an impress of His face; and also to the legend of the Wandering Jew

who refused to allow Jesus to rest at his door when He passed his house on His way to Calvary, and who was doomed by Jesus to wander up and down the earth till our Lord's return.

3. *The Crucifixion*, vs. 35-50. It will be well for the teacher to describe this scene in the simplest and most reverent way,—the scene about the cross (vs. 35, 36); the three crosses (v. 38); the mocking crowd (vs. 39-44); the darkness (v. 45); the loud voice out of the darkness (v. 46); other words from the cross (see Luke 23 : 34, 43, 46, and John 19 : 26, 28, 30).

What does the Crucifixion mean to us? A simple interpretation of this most sublime event in history is to be found in Mrs. Alexander's hymn, "There is a green hill far away", Hymn 46, Book of Praise. This hymn satisfies the heart. Let all commit to memory.

For Teachers of the Boys and Girls

Some such outline as the following may be helpful to the teacher as a guide in the questioning and discussion: 1. The Three Crosses. 2. The Mocking Onlookers. 3. The Darkened Heavens. 4. The Dying Saviour. The information for answering the questions suggested will be found in various sections of the Lesson material.

1. *The Three Crosses*, vs. 33-38. Where was Jesus crucified? Why was the place so named? What was offered to Jesus to drink? For what purpose? Why did He refuse it? Who actually crucified Jesus? (See vs. 26, 27, etc.) What was done with His garments? What prophecy was thus fulfilled? Who kept watch over Jesus on the cross? Wherefore? What accusation was written over the Saviour's head? By whose order was this done? In what languages was it written? What did this signify? (See John 19 : 19, 20.) Who were crucified along with Jesus?

2. *The Mocking Onlookers*, vs. 39-44. How did the passers-by treat Jesus? What charge made against Jesus did they repeat? What proof did they demand that He was the Son of God? What three classes of religious leaders joined in the mockery? What did these say that Jesus had done for others?

What did they say He could not do for Himself? In what sense was this true? What title did they use which Jesus had claimed? What proof did they demand of His kingship? In whom did they say Jesus had trusted? What did they reason from Jesus' being on the cross as to God's regard for Him? How did the robbers crucified with Jesus act towards Him? What change afterwards took place in one of these?

3. *The Darkened Heavens*, vs. 45-48. What miracle took place? How widespread was the darkness? At what time, according to Jewish reckoning, did it begin? What hour would this be in our day? Until what time, according to (1) Jewish, (2) our own reckoning, did it last? What cry did Jesus utter? At what time? From what Psalm were His words taken? For whom did some of those

standing by think that He was calling? What did one of these hasten to do? What did the others say?

4. *The Dying Saviour*, v. 50. What did Jesus do just before He died? What words did He utter? From what Psalm were these words taken? (Ps. 31:5.) In what words is the death of Jesus described? What do these words teach as to the voluntariness of Jesus' death? Where did He say that He was to lay down His life of Himself? (John 10:18.) Wherefore does the Golden Text teach us that Jesus died?

Press home, in closing, the thought of the Golden Text, that Jesus died for us and our sins. Therefore we ought to seek pardon through His blood, and since He has thus given Himself for us, so we should give ourselves to Him and His service.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Consult the special Jerusalem map, and find the number 48 marking a position by the northern wall. If you stand at the spot marked 48, and look north over the space included between the spreading lines, you see down directly before you the grassy slopes of a little valley, and then a steep rocky hillside, with several dark, cavernous hollows in the cliffs. In one place, two caves of nearly the same size, side by side, make a part of the ragged rock look startlingly like a skull with empty eye-sockets. Down at the right is a much larger hollow, with buildings before it. At the left you can see where a

walled alley-way seems to lead to a point rather low down in the cliff. In all probability this is the hill toward which Jesus was led, bearing on His shoulders the heavy wooden cross on which He was to die of slow torture. "The walled passage that you see down at the left is modern, but it leads to a very ancient tomb cut from the solid rock of the hill. It is believed to be the very tomb in which His dead body was laid away.

To see for yourself the place where the cross was set up, use the stereograph, *The New Calvary from the Northern Wall of Jerusalem*.

ADDED HINTS AND HELPS

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

Lesson Points

Because He had work to do, even on the cross, Jesus refused to blunt His faculties. v. 34.

Without the seeing eye, the greatest sight will fail to make its impression. v. 36.

Pilate's mocking inscription in three languages is a prophecy that is daily reaching a more complete fulfilment. v. 37.

The Son of God came to dwell amongst sinners that He might save them. v. 38.

It was not by the nails through His hands and feet, but by the cords of redeeming love that Jesus was held to the cross. v. 40.

If Jesus had saved Himself, He could not have saved others. v. 42.

In the Southern cross we behold the might and majesty of God; the darkened cross reveals His love. v. 45.

"No one is forsaken who can pray, 'My God.'" v. 46.

We satisfy the thirst of Jesus when we yield our hearts to Him. v. 48.

Of His own will the Saviour let go the life He could have retained. v. 50.

Something to Look Up

1. "Father, forgive them; for they know not what they do." These words were spoken by Jesus while He was being crucified. Find the verse.

2. Find the verse in Isaiah which contains this prophecy about Jesu, "And He made His grave with the wicked, and with the rich in His death."

ANSWERS, Lesson X.—(1) John 21 : 15.
(2) Prov. 16 : 18 ; 15 : 33.

For Discussion

1. Jesus the world's King.
2. "Himself He cannot save." True, or untrue?

Prove from Scripture

That Jesus' blood opens the way to God.

The Gatechism

Ques. 81. *What the Tenth Commandment forbids.* This is another question that has to do with our feelings and desires. It tells us that there are three things which we should never allow to remain in our hearts. The first of these is envy. When we see some one else happy, and the sight makes us discontented with what we have, that is envy, and a mean, ungrateful feeling it is. Then there is "grieving at the good of our

neighbor". Think of it, being sorry because another has received some good thing! Why, it just needs a good square look at such a feeling to make us hate it. And lastly, there are "inordinate motions and affections" towards our neighbor's possessions. What is meant here is any desire that is contrary to God's law, and that would lead us to interfere with the right of others.

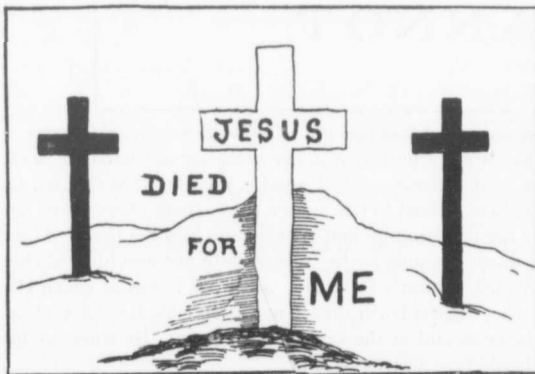
The Question on Missions

Ques. 11. Uneducated girls, and these include the great majority in Korea, are to be pitied. They know nothing of the great world beyond their own village. They are looked upon as much inferior to boys, and the birth of a girl baby often causes disappointment and sorrow to the parents. This disappointment frequently finds expression in the names they give them, such as, "Grief", "Sadness", etc. The light of the gospel has changed all this in Christian homes, where little girls receive a warm welcome and are tenderly cared for. There are very few schools for girls besides those maintained by the native church, and these few have only been recently started. The girls are bright, and love school life. They get away from the home drudgery of other girls; their minds develop and they learn to take a place of usefulness in the home and church, as well as in the day and Sabbath Schools.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' sacrifice.

Introduction—Tell a simple story of one who gave his life to save another life. A



fireman rescues a child from a burning building, but himself dies from the injuries received; or a father rescues his child from drowning, but loses his own life.

Lesson—Our Lesson is about One who died to save us all from death. Recall what has been happening to Jesus. At last those enemies who were judging Jesus said that He must be crucified, put to a cruel death on a cross. The Roman soldiers led Him away out of the city of Jerusalem up to this hill of Calvary

(Outline with green chalk). On this hill we'll draw a white cross, and on each side of it a black cross. There on that cross Jesus died for our sins. He came to earth, and lived and suffered and died, that we all might be saved from sin and be forgiven of God and live again in heaven forever.

Jesus Without Sin—The white cross will make us remember that Jesus' life was perfectly pure and sinless. On these black crosses were crucified two wicked robbers, who were rightly punished for their sins. Jesus' enemies taunted Him, saying, "If Thou be the Son of God, come down from the cross." The robbers, too, who were crucified along with Jesus, joined in taunting Him. But afterwards one of them became sorry for what he had been doing, and turned to Jesus, saying, "Lord, remember me when Thou comest into Thy kingdom." And Jesus promised him that he would that very day be taken with Him to heaven.

The Crucifixion—It was at nine o'clock in the morning that Jesus was crucified (on a Friday). The sun was shining brightly (Outline). But suddenly, just at noon, God made it all dark as night (Erase sunbeams). Then people knew that God was angry at the way they had treated Jesus. Jesus cried out to God in His suffering, and then His spirit went back to God and His body died upon

the cross. (Do not tell the distressing details.) Tell the story as found in the other Gospels also. All repeat

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven
Saved by His precious blood."

Golden Text—Repeat and explain Golden Text. Let us draw a shield with a cross on it, and we'll remember that Jesus is our Shield from sin and death. We should love Jesus because He loved us. We should help to send the story of the cross to children all over the world. All repeat,—

"There are many little children,
Away across the sea,
Who do not know that Jesus died
For you and for me.
Send some one to tell them,
To teach them the way,
And show how to love Him, to serve
and obey."

Let us also repeat this verse,—

"Jesus loves all, and I know He loves me.
Love made Him suffer and die on the tree.
Only one way to the mansions of rest,
Only one way to the pure and the blest,—
Jesus, the Truth and the Life and the Way;
Trust Him, believe in Him, love Him
always."

To Think About—Jesus died to save me.

FROM THE PLATFORM

CHRIST'S CANNOT

Tell this story of a great ocean steamer that was on fire. The boats were quickly lowered and filled, and all had put off but one, when a mother and her little boy appeared on deck. "Too late, we cannot take you; our boat is dangerously loaded", was the word shouted up to her. At last, however, those in the boat offered to risk taking one of them; they dared not take both. At once the mother bade her boy good-by and lowered him into the boat. There was a "cannot" for the mother. It was impossible for her to save both her own life and that of her boy. Now print on the blackboard, CHRIST'S CANNOT. Ask what it was of which His enemies said, "He cannot do it." Bring out the truth that it was impossible for the Saviour to save Himself from the death of the cross and at the same time save us. He chose to die that we might be saved. How we should love and serve Him!

Lesson XII.

*THE RESURRECTION

December 18, 1910

Matthew 28: 1-10, 19, 20. Commit to memory vs. 5, 6. Study Matthew 28: 1-20.

GOLDEN TEXT—Lo, I am with you alway, even unto the end of the world.—Matthew 28: 20.

1¹ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is

Revised Version—¹ Now late on the sabbath day; ² an angel; ³ away the stone; ⁴ appearance; ⁵ as lightning; ⁶ watchers; ⁷ quake; ⁸ hath been; ⁹ even; ¹⁰ He; ¹¹ lo, he; ¹² tomb; ¹³ ran; ¹⁴ Omit seven words; ¹⁵ took hold of his feet; ¹⁶ saith; ¹⁷ Fear not; ¹⁸ depart; ¹⁹ make disciples of all the nations; ²⁰ into; ²¹ Omit have; ²² Amen.

LESSON PLAN

- I. The Empty Grave, 1-8.
- II. The Risen Saviour, 9, 10.
- III. The Great Commission, 19, 20.

DAILY READINGS

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

M.—The resurrection, Matt. 28: 1-20. T.—The empty tomb, John 20: 1-10. W.—Glad hearts, John 20: 11-20. Th.—Paul's declaration, Acts 13: 26-37. F.—Seen by many, 1 Cor. 15: 1-11. S.—Fruit of the resurrection, 1 Cor. 15: 12-26. S.—Alive for evermore, Rev. 1: 9-18.

Shorter Catechism—Review Questions 80, 81.
The Question on Missions—12. What hope has the church, of the girls and boys? Those now grow-

risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

ing up in the church know but little of the evils their parents practised; they will understand the Bible better, have a more tender conscience, be better educated and better qualified as leaders.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 61; 67; 8 (Ps. Sel.); 60 (from PRIMARY QUARTERLY); 434.

Special Scripture Reading—Ps. 16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 792, And They Laid Him in the Tomb; B. 325, The Resurrection; B. 310, He is Risen; B. 307, The Three Marys at the Tomb. For Question on Missions, K. 25, Rev. A. R. Ross, with a Future Parishioner in His Arms.

Stereograph—For Lesson, A Tomb with the Stone Rolled Away (Underwood & Underwood, see page 571).

EXPOSITION

Time and Place—April-May, A.D. 30; near Jerusalem and in Galilee.

Connecting Links—Between the last Lesson and that for to-day, Matthew narrates the earthquake which opened graves about Jerusalem, so that many of the dead came forth; the centurion's conviction that Jesus must be the Son of God; and the burial in the new sepulchre of Joseph of Arimathea; and the placing of a Roman guard at the tomb. (See ch. 27: 51-66.)

I. The Empty Grave, 1-8.

V. 1. *End of the sabbath...first day of the week.* According to the Jewish mode of reckoning the day from sunset to sunset, the first clause would mean Sabbath (our Saturday) evening. But from the second clause we learn that it means Sunday morning. Matthew evidently follows the mode of reckoning the day from sunrise to sunrise. *Mary Magdalene*; that is, of Magdala, a town half-way down the western shore of the Sea

of Galilee. Out of this woman Jesus had cast seven evil spirits, Luke 8: 2. *The other Mary*; the mother of James the Less, Mark 15: 40. *To see the sepulchre.* Matthew does not mention the anointing (see Mark 16: 1).

Vs. 2-4. *Earthquake.* This is recorded only in Matthew. *An angel of the Lord* (Rev. Ver.). Mark says, "a young man" (Mark 16: 5); Luke, "two men" (Luke 24: 4); John, "two angels", John 20: 12. Such minor differences are what one would expect of independent witnesses. *Rolled back the stone*; which was used to close the entrance into the sepulchre. The perplexity of the women (Mark 16: 3) was thus solved. *Countenance...lightning.* Compare ch. 17: 2. *Raiment white as snow*; the dress of dwellers in the heavenly regions, Rev. 3: 4, 5; 7: 13-15. *For fear of him*; recognizing him as a visitant from another world, with power, perhaps, to do them harm. *Keepers did shake*; liter-

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

ally, "were shaken as by an earthquake". *As dead men*; stupefied and helpless, utterly incapacitated for action, and also for testifying as to what had taken place.

Vs. 5-8. *Fear not ye*. "Ye" is emphatic,— "Don't you be afraid like the guards." *Ye seek Jesus*. They are recognized as friends of Jesus, and therefore need fear no harm from heaven. *Was crucified*. His death was real. *He is not here . . . he is risen*. The essential part of the story is the same in the three Synoptic Gospels (compare Mark 16 : 6 and Luke 24 : 6). *Come, see the place*; to make sure that He is no longer there. *Where the Lord lay*; in the hands of death, but only till He should put forth His mighty power and come forth from the rock-closed, soldier-guarded tomb. *Go quickly*. The news is too important for loitering. *Tell his disciples*; and so bring comfort to their sad hearts. *Goeth before you*. The risen Shepherd is already going before His sheep to the appointed meeting place (compare ch. 26 : 32). *Shall ye see him*; and so satisfy yourselves of His resurrection. *From the sepulchre*, Matthew does not say that they had been in the tomb, but compare Mark 16 : 5-8. *With fear*; because they had been in the presence of the supernatural, which always produces awe (compare Rev. 1 : 17). *And great joy*; gladdened by the good news with which they were entrusted.

II. The Risen Saviour, 9, 10.

Vs. 9, 10. *And behold* (Rev. Ver.). Another surprise is in store for them (compare v. 2). *Jesus met them*; the Master whom they thought was lost to them, but who would now be with them forever. *All hail*; literally, "Rejoice",—the customary Greek salutation both in meeting and parting. *Held him by the feet*; in a sudden rush of love and adoration. *Worshipped him*; as their Lord and Master. *Be not afraid*. The risen Saviour brings to His friends not fear but joy. *Go tell my brethren*; the same missionary mes-

sage as that of the angel in v. 7. This is the first use of the term "brethren" by Jesus for His disciples (compare John 20 : 17; Heb. 2 : 11).

While the women went on their errand, the guard of soldiers set to watch the tomb of Jesus (ch. 27 : 62-66), returned to Jerusalem and, on their way, told the priests what had happened. The priests, along with the elders, bribed the soldiers to say that Jesus' disciples had stolen the body of Jesus while they were asleep. The Eleven, as soon as they heard the news brought by the women, left Jerusalem and went to Galilee, where Jesus met them. Vs. 11-18.

III. The Great Commission, 19, 20.

Vs. 19, 20. *Go ye therefore*; because in the Resurrection all power (v. 18), every form of authority has been given to Me (compare Rom. 1 : 4), and so I have the right to send you. The resurrection supplied all the means necessary for advancing Christ's kingdom. *And teach*; Rev. Ver., "make disciples of". *All nations*; Gentiles as well as Jews. All peoples in the world are to be brought under the sway of Jesus. *Baptizing them*; make disciples by baptizing. Circumcision and other Jewish rites are not essential; baptism, as a sign of faith in Christ, the sole condition. *Into the name* (Rev. Ver.); as having confessed the name. *Father . . . Son . . . Holy Ghost*. The aim of baptism is to bring its subjects into fellowship with the three-one God. *Teaching them*. Instruction is to follow baptism. *To observe*. The aim of the teaching is not correct thinking merely, but right living. *And, lo, I am with you*. "I", the risen and all-powerful One. "Am",—not will be. The spiritual Christ looks at things from the eternal point of view. "You",—My apostles or missionaries. *Always*; literally, "all the days". *End of the world*; unto the close of the present age or æon, when Christ will come again.

APPLICATION

Angel . . . rolled back the stone, v. 2. There have been many obstacles to the progress of the gospel,—the obstacle of vast unexplored areas, the obstacles of prejudice, hos-

tility and exclusion on the part of the heathen peoples, the obstacle of language, the obstacle of difficult and sometimes impossible communication. But one by one these obstacles have been rolling away. Where it took three

Stone Rolled
Back

months to make a journey to the heart of Africa from the coast, it can now be done in sixty hours. The separation caused by rude dialects has been largely overcome. The once closed doors of Japan, Korea, China, India, Madagascar and the Dark Continent are now open. Instead of enmity and suspicion in rulers and officials, there are increasing confidence and friendliness. The barrier between God's truth and God's messenger on the one hand, and the heathen mind on the other, is rapidly falling away. What does it mean? It is the call of God to this generation to go in and possess the nations in the name of Him who shall have the heathen for His inheritance. We all have a part to do in this great work.

He is risen, v. 6. Dr. Dale of Birmingham came to write his widely read book, "The Living Christ", in this way. He was writing

The Living
Christ

an Easter sermon, and when half-way through, the thought of the risen Lord broke in upon him as it had never done before. "'Christ is alive', I said to myself, 'Alive! Can that be really true? Living as really as I myself am?' I got up, and walked about, repeating, 'Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory. Yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure of it. I then said, 'My people shall know it; I shall preach about it again and again, until they believe it as I do now.'" It is for each of us to share with Dr. Dale and with the Christian saints of all ages the deep spiritual joy and uplift which come from realizing that Christ is alive forevermore. It is a luxury that we cannot afford to be without, for the living Christ is nearer to us than breathing. His dwelling-place is the soul of the believer.

Go tell... see me, v. 10. The late Professor

McKenzie of the Presbyterian College, Montreal, loved to tell of a picture he had seen in a country church in Oxford County, Ontario, around the border of which were thirty small photographs of men who had gone out of that country parish into the Christian ministry. The minister who served that church all his life was in the habit of looking up young men of parts, and directing their attention to the ministry to preach Christ crucified, risen, glorified. Whether we are ministers, missionaries or privates in the ranks, we should ever be ready to speak a good word for Jesus Christ. And there is so much to tell.

Teach all nations, v. 19. David Brainerd, more than a hundred years ago, wrote, "I cared not where nor how I lived, nor what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake the first thing I thought of was this great work." We need more of the spirit of David Brainerd to-day. The world gropes in darkness and sin; but there is a light to lighten the Gentiles; and those upon whom this light has shone should become light bearers to others.

Go ye... I am with you, vs. 19, 20. Bishop Taylor Smith once defined the needs of the church in this way,—“to know, to grow, to glow, to go.” Christ said, “Lo, I am with you always” to those who go to the nations; and in obeying this marching order, the church knows, and we all know, that the eye of the glorious Captain is upon us. The knowledge of this fact should be like a motive and an inspiration, even as the dispirited Macgregor clan, at the battle of Prestonpans, were aroused to enthusiasm and victory by the words of the wounded chief, “I am not dead, my children; I am looking at you to see you do your duty.”

TEACHING HINTS

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

For Teachers of Bible Classes

As the Resurrection is of such outstanding

importance, it is well to bring out the facts in clear outline before the class. Emphasize how the enemies of Jesus guarded against any mistake in His death, especially referring to the piercing of the body (John 19 : 34, 35);

the testimony of the centurion who officially declared Him dead (Mark 15 : 44, 45); the testimony of His friends who wrapped the body in spices (John 19 : 38-42); the sealing of the tomb and the Roman guard, Matt. 27 : 62-66.

1. *The story of the Resurrection*, vs. 1-10. Carefully present every detail as to the time, persons at the tomb, the angels and the announcement. Get before the class a full view of the evidence, by bringing together the accounts of the eleven appearances. The use of the blackboard will add to the value of this summary statement.

2. *The missionary ideal*, vs. 19, 20. Discuss the three elements in this ideal. (a) The authority of the message, v. 18. Show how this was the result of Christ's atoning work and resurrection, and how the victory He won gave Him the right to the world as His own. Point out that Jesus commands us to evangelize the world because it is now His crown right. Consider whether missionary work done from merely humanitarian principles can be ultimately successful. (b) The command, v. 19. Carefully bring out the force of the words, "Make disciples of all the nations" (Rev. Ver.). Teach that this is to be an aggressive campaign because divine resources are behind the service and the workers. Question whether the church has yet felt the sure foundation of her missionary work. Consider whether the great failure is not in the unbelief which shrinks from absolute obedience. (c) The three facts which enter into the service which evangelizes the world: (1) Baptism in the name of the Father, Son and Holy Ghost. Dwell upon this as the distinctive mark of discipleship, involving an open confession of Jesus. (2) The educative work. Emphasize the standard of obedience which includes all things He has commanded. Discuss whether Jesus planned to realize a redeemed civilization on this earth. (3) The assurance that He shares with His people the burden of the work until all is complete. Enlarge upon the comfort and strength this promise gives to all workers, whether at home or abroad.

This Lesson affords a good opportunity of pressing upon the class the question of per-

sonal responsibility until every one has heard the gospel of the kingdom.

For Teachers of the Senior Scholars

The women, who were amongst the last at the cross (v. 56), were first at the sepulchre. The brightest morning in the history of the world was dawning out of the darkest night, as they reached the garden.

1. *What they saw and heard*, vs. 2-6. What did they come to see? What did they see? How many angels were there? (See John 20 : 12.) The earthquake and the angels had frightened the soldiers who were keeping watch at the sepulchre. Note the power of anything supernatural to excite fear. Is there anything to indicate that the women were frightened (v. 5)? The Roman soldiers were more frightened than the women were. Why was this? What message had the angels for them (v. 6)? What a glorious message this was! The tomb was no longer the dark place where death was. What does this message mean to us? The tomb has never since that morning been to the Christian heart so dark a place. We can say even now, as we stand by the grave of a friend, "He is not here; he is with the risen Christ."

2. *What they were required to do*, v. 7. The angel sent them at once to proclaim the glad gospel of the Resurrection. Dwell upon the thought that it is not enough to hear the gospel. After hearing it, we are expected to make it known to others. What are we doing to carry this message to some one? "Go quickly", the angel said. Unless we go quickly, we may not be able to go at all. Some one whom we ought to reach will not get the message. The great business of life is to tell some one that Jesus is an ever-living, ever-loving Saviour.

3. *They met Jesus by the way*, vs. 8-10. What happened? He had a blessed word of salutation and benediction for them. In the way of service we are sure to meet Jesus and get His benediction.

4. *The Great Commission*, vs. 19, 20. Bring out the truth that Christianity is a universal religion, intended for the whole world, adapted to the whole world, and destined to reach the whole world. Dwell on the precious promise attached to the Great

Commission, "Lo, I am with you alway." Christ's presence makes victory sure. Illustrate by referring to the famous Saint-Gaudens statue of Phillips Brooks unveiled a few months ago in Boston. Behind the figure stands Christ, elevated above the preacher, and with His hand resting upon the preacher's shoulder. What a suggestive interpretation of these last words of this Gospel!

"All unseen the Master walketh
By the toiling servant's side."

Urge upon each scholar his duty in relation to the "Great Commission", emphasizing obedience to it as the condition of enjoying the Saviour's presence.

For Teachers of the Boys and Girls

The Lesson describes four scenes:

I. THE OPENED TOMB, vs. 1, 2. Question as to the time noted in v. 1, and the persons. Discuss the purpose of the women in visiting the grave of Jesus, bringing in the light of Mark 16: 1-3.

II. THE ANGEL'S MESSAGE, vs. 3-7. The description of the angel's countenance and raiment (v. 3); the effect which his appearance had upon the keepers of the tomb (Recall from ch. 27: 62-66 who these were, and have noted also the affixing of the Roman government's seal to the entrance of the tomb); the reassuring words of the angel to the women, and the great announcement he made to them (v. 6); the invitation to inspect the place where the body of Jesus had lain and which was now empty; the message for the disciples, and the appointment of a meeting place with Jesus in Galilee,—these

are the main points here to be brought out by questioning and discussion.

III. THE WOMEN'S VISION, vs. 8-10. Question about the women's departure from the grave, filled with fear, that is, awe, because they had seen a visitor from the supernatural world, and with joy because of his great tidings; their eagerness to carry the news to the rest of the disciples; their meeting with Jesus; His salutation and their worship; His command to them confirming the message of the angel, and the appointment of a meeting in Galilee.

IV. THE LORD'S COMMAND, vs. 19, 20. Leave plenty of time for dealing with this portion of the Lesson. A word or two will recall the contents of the unprinted portion of the Lesson,—the lying report of the watch, and the disciples' departure into Galilee. Then take up the command, clause by clause, questioning out the force of each: "Go ye therefore",—because all power belongs to Jesus, and so He has the right to give the command, as well as the might to enable His followers to carry it out. "Teach all nations",—the gospel which they had heard from Jesus Himself. "Baptizing them",—as a sign of their faith in Jesus. "In the name", etc.,—bringing them into fellowship with the three-one God. "Teaching them to observe", etc. It is the purpose of Jesus that all mankind shall obey Him. "Lo, I am with you alway",—the promise that is the assurance of success.

Urge the obligation of the great missionary command on every scholar, according to his ability and opportunity.

THE GEOGRAPHY LESSON

The common people of Palestine, in our Lord's time, as now, excavated a shallow grave in the rocky soil, laid the body in it without any coffin and then covered it with a large slab counter, sunk until it was level with the ground. But, as the limestone rock was easily worked, well-off people made an opening in the side of a perpendicular rock, and cut out a chamber eight or nine feet square and six feet high. Along three sides of the chamber recesses were cut at right angles to the wall, six or seven feet deep and two feet wide, and into each of these a body

was inserted with the feet towards the opening, which was then closed with a slab and sealed with plaster. Sometimes the recess was cut like a shelf lengthwise along the wall, and the body laid in it. Even the floor of the chamber was sometimes utilized for graves. The door of the outside opening was usually a circular slab which rolled in a groove before it. Members of the same family were buried together. To allow a stranger to be buried in the family vault was a sign of the very greatest magnanimity and love.

ADDED HINTS AND HELPS

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

Something to Look Up

1. One day, after He was risen, Jesus joined two of the disciples as they were walking to Emmaus. Where is the story found?

2. Find the verses that tell how Thomas, one of the disciples, would not believe at first that Jesus had risen from the dead.

ANSWERS, Lesson XI.—(1) Luke 23 : 34. (2) Isa. 53 : 9.

For Discussion

1. Proofs that Jesus rose from the dead.
2. Ways of obeying Jesus' missionary command.

Prove from Scripture

That Jesus is a living Saviour.

The Catechism

Ques. 80, 81 (Review). In Rom. 7 : 7 (Rev. Ver.), Paul says of himself, "I had not known sin, except through the law : for I had not known coveting, except the law had said, Thou shalt not covet." He could say truthfully, that he had not broken the Commandments in outward act. He had not set other gods before Him, he had not been an idolater, a profane man, or a Sabbath-breaker ; he had not dishonored his parents, nor had he been a murderer, an adulterer, a thief, or a false witness. But he could not say that he had never had evil

desires in his heart. And so he found, as we shall find, if we are honest with ourselves, that his own obedience was very imperfect, and that he needed the perfect obedience of Christ to make him acceptable to God.

The Question on Missions

Ques. 12. It is the aim of the church to provide educational facilities, so that those who wish to study may not have to attend anti-Christian institutions. The boys prefer Christian academies and colleges, and by attending these become better qualified to aid in the various church activities. Most graduates are engaged in some kind of church work, and those now studying hope to be similarly employed, either as teachers, helpers or doctors. Girls are being trained, that they may go among the villages and congregations as Bible women and evangelists, and to live in them as teachers. Those attending school from country congregations will return to be a great blessing. In the church, a generation of women belonging to the hermit nation type, is fast giving place to a generation of young women, many of whom have a good common school education, and some an academy training. Thus far the missionaries have had to do most of the teaching ; but from now on, the young men and women, to a large extent, will take this responsibility.

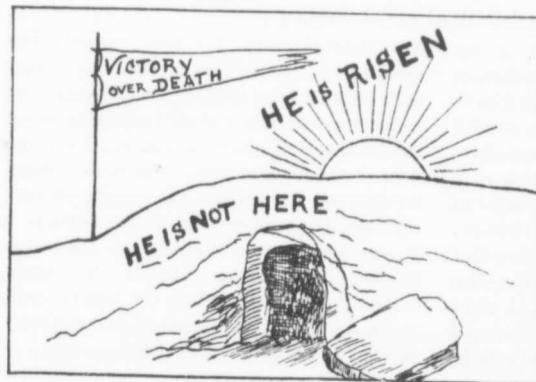
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' resurrection.

Introduction—Last Sunday our story was a sad one (Recall). We saw the sunshine

disappear and darkness come over the land, when Jesus our Saviour died upon the cross. To-day our story is all brightness and joy. The sun is shining, for Jesus did not stay dead.

Lesson—Our story to-day is about Jesus' resurrection (coming to life after being dead). After Jesus died on the cross, His friends came and lovingly took His body down from the cross, and carried it away to a new tomb in a garden belonging to a friend of Jesus. No other body had yet been laid in this



tomb. Now we bury our dead in a grave in the ground among the flowers, but when Jesus died. He was buried in a tomb cut out of the rock on the hillside (Outline), something like this picture. A great stone was placed before the opening, and a guard of Roman soldiers was placed beside the door by those enemies who had crucified Jesus, because they said His friends would try to take His body away. All this happened on a Friday.

The Resurrection Morning—Mabel and her mother walked out one day to the place where baby sister was buried. Mabel carried a beautiful bouquet of flowers to put on baby's grave. This is our custom. Jesus' friends, Mary Magdalene and another Mary, rose very early to go to visit the tomb of Jesus, and take fresh linen and sweet-smelling ointment to put on the body of Jesus. This was their custom in that land. Watch the women as they go along the road. The sun is just rising (Outline), making the sky beautiful with its light.

The Open Tomb—They remember the big stone before the door of the tomb. "How can we get into the tomb? Who will roll the stone away for us?" they say. But when they reach the tomb, see! the stone was already rolled away, the soldiers were lying like dead men, and on the stone

sat a beautiful angel with shining face and snow-white dress. God had caused a great earthquake to roll the stone away when the angel came from heaven. The soldiers had fallen down in fear. Just think how frightened they would be. They could not move nor speak, and did not know what had happened.

The Risen Saviour—Tell the words of the angel to the women (vs. 5-7). Now watch them as they hurry away, frightened but joyful, running to tell the disciples what they had seen and heard. (Sing Hymn 537, Book of Praise.) But look! Some one meets them. It is Jesus Himself greeting them. See! They fall down at His feet and worship Him. Listen to the kind voice,—“Be not afraid.” Then the message to the disciples,—“Go tell”, etc. (v. 10).

Golden Text—How we love to remember the last words of our friends. Now we'll hear Jesus' last words to His friends (All repeat vs. 19, 20). How can little ones go into all the world and preach, etc.? Repeat Golden Text. Jesus has died once. He will never die again. He will be with His friends always. Now our flag will wave “Victory Over Death”.

Something to Think About—Jesus is stronger than death.

FROM THE PLATFORM

MISSIONS WHAT
WHERE ?
WHY
WHEN
HOW

Announce to the School that the talk is to be about MISSIONS (Print). Ask, What are missions? and print WHAT. Bring out the thought that the work of missions is to teach about Jesus. Next ask, Where is the work of missions to be carried on? printing WHERE. You will readily get the answer, Amongst all nations, or, In all the world. Speak of the special mission fields of our own church, at home and in foreign lands. Deal in the same way with the question, WHY (Print) should the work of missions be done? Take as many answers as you can get, but lay stress on the command of Jesus as the great reason. Another question is, WHEN (Print) should this work be done? The point to emphasize here is, immediately. Jesus says “Go”, and He means us to go without delay. A closing question is, How (Print) shall we be able to do this work? For the answer see vs. 18 and 20. Press home on each scholar the obligation to do something to carry out the Great Commission.

Lesson XIII.

REVIEW

December 25, 1910

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73 to 81), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Philippians 2 : 9.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The anointing of Jesus, Matt. 26 : 1-16. T.—The Last Supper, Matt. 26 : 17-30. W.—Jesus in Gethsemane, Matt. 26 : 36-46. Th.—The trial of Jesus, Matt. 26 : 57-68. F.—Peter's denial, Matt. 26 : 69-75. S.—The crucifixion, Matt. 27 : 33-50. S.—The resurrection, Matt. 28 : 1-20.

Prove from Scripture—*That Jesus is at God's right hand.*

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 90; 100; 84 (Ps. Sel.); 64 (from PRIMARY QUARTERLY); 111. **Lantern Slides**—For Lesson (Review), use all the Slides of the Quarter.

Stereograph—For Christmas Lesson, Bethlehem of Judea, the Birthplace of Jesus (Underwood & Underwood, see page 571).

REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
V.—Matt. 26 : 1-16.	The Anointing of Jesus.	She hath done what she could.—Mark 14 : 8.	1. The ruler's plot. 2. Mary's anointing. 3. Judas' betrayal.
VI.—Matt. 26 : 17-30.	The Last Supper.	This is my body which is given for you.—Luke 22 : 19.	1. The preparation. 2. The Passover. 3. The Lord's Supper.
VII.—Matt. 24 : 32-44.	World's Temperance Lesson.	Watch and pray.—Matt. 26 : 41.	1. The fig tree. 2. The days of Noah. 3. The coming of the thief.
VIII.—Matt. 26 : 36-46.	Jesus in Gethsemane.	The Son of man is betrayed.—Matt. 26 : 45.	1. The sorrowful Saviour. 2. The obedient Son. 3. The willing Sacrifice.
IX.—Matt. 26 : 57-68.	The Trial of Jesus.	Who, when he was reviled.—1 Pet. 2 : 23.	1. The court. 2. The charges. 3. The condemnation.
X.—Matt. 26 : 31-35, 69-75.	Peter's Denial.	Let him that thinketh he standeth.—1 Cor. 10 : 12.	1. Jesus' warning. 2. Peter's denials.
XI.—Matt. 27 : 33-50.	The Crucifixion.	He was wounded for our transgressions.—Isa. 53 : 5.	1. The crucifixion. 2. The mockeries. 3. The death.
XII.—Matt. 28 : 1-10, 19, 20.	The Resurrection.	Lo, I am with you always.—Matt. 28 : 20.	1. The empty grave. 2. The risen Saviour. 3. The great commission.

THE QUARTERLY REVIEW

For Bible Classes : HUMILIATION AND EXALTATION

This Review gives a good opportunity of crystalizing fundamental truths round one central principle. The Golden Text gives the starting-point and method. Briefly bring out the meaning of the passage, emphasizing : (a) the place which the renunciation and obedience of Jesus has in His life on earth and present glory in heaven; (b) the essence of the exaltation of Jesus,—God has in the eyes of men given Him equality with Himself and therefore men should recognize this; (c) the coming supremacy of Jesus. These truths should be seen in the Lessons of this Quarter :

1. *The humiliation of Jesus during Passion Week.* Recall how this was foreshadowed in Jesus' consciousness in the Lesson on The Anointing, Lesson V. In this He saw what was hidden from all others. Make clear the ways in which it was set forth in the Lesson on The Last Supper, Lesson VI. The old and the new met here, and His death was the meeting-point.

View Jesus' consciousness of coming death. The humiliation as seen by the disciples comes out in the following four Lessons : (1) Jesus in Gethsemane, Lesson VIII. Have the scholars see this Lesson in the light of the Golden Text. Why this sorrow and crushing load of agony ? (2) The Trial of Jesus, Lesson IX. Question out the details of this stupendous blunder of illegality. Call attention to the mob, the disrespect, the cruelty, the suffering, all so quietly endured. Why ? (3) Peter's Denial, Lesson X. Recall rapidly the scenes in the courtyard of the high priest's palace. (4) The Crucifixion, Lesson XI. Emphasize the shame of the crucifixion in the eyes of the world. Relate the Lessons to the world plan of Jesus. Sin and unbelief did all that could be done ; and Jesus quietly, voluntarily endured, not for Himself, but for the sake of others.

2. *The exaltation of Jesus.* Recall the foreshadowing of the exaltation in Jesus' consciousness in the Lesson on The Anointing, Lesson V. He looked beyond the cross and saw His gospel become a universal power. Already He saw His supremacy. Bring out the same thought from the Lesson on The Last Supper, Lesson VI. Jesus instituted this as a temporary memorial until He should return as the King to reign. In the thought of the disciples His exaltation is seen in the Lesson on The Resurrection, Lesson XII. Discuss the effect this had on the life and preaching of the apostles. The Christian doctrine of the hereafter is based on Jesus' victory over sin and death. Paul's Epistles are a good illustration of the triumph of Jesus' doctrine.

Relate these truths to daily experience and conduct. Press home the thought that Jesus' plan must become the ideal for human life. Life in the fellowship of God begins with renunciation of that self-life which exalts itself against the will of God. Refer to its method,—the giving up of sin, unbelief, and the surrender of all to the will of God, in order that it may prevail in our hearts and the world. Unfold in some detail. Recall Jesus' teaching concerning "ministering unto", the corn of wheat giving up its life and Paul's doctrine of being "crucified with Christ". This surrender will lead to exaltation. Point out that the path of greatness is always service, as exemplified by missionaries, statesmen, scientists, etc. Call for personal surrender to Him. If His teaching appeals as true, all should live by it.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls : THE LAST THREE CHAPTERS

During this Quarter we have studied the last three chapters of Matthew. Only three chapters, but chapters containing a record of the greatest events in the history of the world.

CHAPTER XXVI.

We have had five Lessons in this chapter. What are they ?

1. *The Anointing of Jesus.* Who was the woman ? What did the anointing mean ? It may be all summed up in the word "Love". How did Jesus interpret the anointing ? Love is most Christlike when it manifests itself in kind words and deeds to the living.

2. *The Last Supper.* Where was it held ? Why was it instituted ? It is intended to keep the memory of Christ's death forever green in our hearts, and as a means of sweet communion with Christ, and refreshing from His Presence. Who should partake of this Supper ? When are boys and girls old enough to commune ?

3. *Jesus in Gethsemane.* What prayer did Jesus pray in the garden ? What was there that was human in that prayer ? What was there that was divine ? We need to understand this matter well when we come to our Gethsemanes.

4. *The Trial of Jesus.* How many trials did Jesus undergo? Which was this? Who constituted the court? What was the charge preferred against Jesus? One peculiarity about this trial was that there was no charge at first. The object of the trial was to find out what charge could be preferred. Who were the witnesses? What evidence was adduced? What was the verdict of the court?

5. *Peter's Denial.* What position did Peter occupy amongst the apostles? What were some of the most characteristic things about him? Impulsiveness and self-confidence. His professions of faith and loyalty could not always be taken at their face value. Christ found it necessary to discount them more than once. Which is the worse,—to profess too little or too much? The best of all is to profess to be what we ought to be and to live up to it.

CHAPTER XXVII.

The Crucifixion. Recall the incidents briefly. Get some one to repeat the words of the hymn, "There is a green hill far away", Hymn 46, Book of Praise. Tell the story of the picture in the gallery at Dusseldorf of the Saviour crowned with thorns, with the words attached, "All this have I done for thee; what hast thou done for Me?" This picture is said to have led to the conversion of Count von Zinzendorf, the founder of the Moravian Church. It was this picture which led Miss Havergal to write her hymn, "I gave My life for Thee". May this thought get hold of every heart!

CHAPTER XXVIII.

The Resurrection. How many of Christ's appearances after the Resurrection have we in the New Testament? Ten or eleven. Which of these have we in this chapter? Who was the first to preach the gospel of the Resurrection? After the angel, came the women as preachers of this gospel. In the closing words of this Gospel by Matthew, the disciples were divinely commissioned to carry this gospel of the Resurrection everywhere. The church is trying to-day as never before to obey this command. It is our glory to have some part in this work. This is the greatest work in the world. It is a business in which no investment ever fails to yield a happy return.

THE QUARTERLY REVIEW

For Teachers of the Little Ones: THE KING'S TRIUMPH

Lesson Subject—King Jesus' triumph.

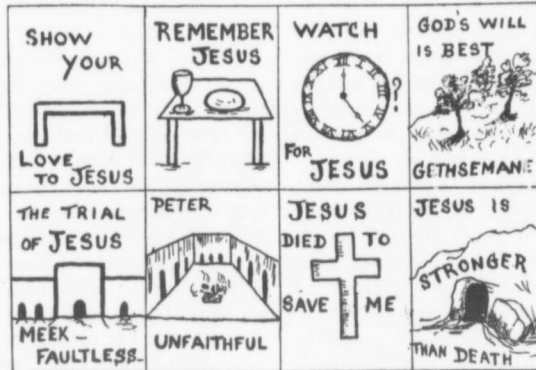
Golden Text—"Wherefore God also hath highly exalted Him, and given Him a name which is above every name", Phil. 2:9.

Review—We are again going to see Jesus during the last few days of His life on earth. In each of these spaces on the board we'll print some words and draw an outline that will recall what happened each day.

LESSON V. FEAST IN BETHANY (Outline an Eastern table). Who is the woman pouring sweet-smelling ointment on Jesus' feet and head? Why is she doing this? Who finds fault with her? What does Jesus say? Lesson Thought—*Jesus is glad that I love Him.*

LESSON VI. THE LAST SUPPER (Outline a cup and plate). Who are at this Supper? What did Jesus tell the disciples to do? What do we call this feast? How can we remember Jesus while we are little? *I should always remember Jesus.*

Lesson VII. WATCH (Outline a clock face). For whom are we to watch? *I should watch and pray.*



Lesson VIII. GARDEN OF GETHSEMANE (Outline a tree). What do we hear Jesus saying to His heavenly Father? Who came into the garden? What do they do to Jesus? *God's will is best for me.*

Lesson IX. THE HIGH PRIEST'S PALACE. Who was the high priest? What did false witnesses say about Jesus? What did the judges say should be done with Him? *Jesus was without sin.*

Lesson X. COURTYARD OF THE HIGH PRIEST'S PALACE (Outline a courtyard). Who is inside the palace? Who in the courtyard? What had Peter promised Jesus? Did he keep his word? *I should never boast.*

Lesson XI. THE CROSS (Outline a cross). Who died on the cross? Why did Jesus die? *Jesus died to save me.*

Lesson XII. THE OPEN TOMB (Outline a tomb). Who went first to the tomb? What did they see? Who spoke to them? What message did He leave for us all? *Jesus is stronger than death.*

Over all these spaces we'll place the flag with the cross on it—the flag of triumph. Repeat v. 1, Hymn 64, Book of Praise. Sing Hymn 547, Book of Praise.

Something to Think About—Jesus is now at God's right hand.

CHRISTMAS LESSON—An Alternative Lesson

Luke 2 : 6-20. Commit to memory vs. 13, 14.

GOLDEN TEXT—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—
Luke 2 : 11.

I. The Saviour's Birth, 6, 7.

Vs. 6, 7. *While they were there.* Mary the mother of Jesus, with Joseph her husband, had come from their home in Nazareth to Bethlehem, for the "enrolment" ordered by the Roman emperor, who then ruled over Palestine. (See vs. 1-5.) It is likely that

Jesus was born in B.C. 4. *Swaddling clothes*; swathes wrapped round and round the babe, in Eastern fashion. *In a manger*; which was not then in use, the cattle being out at pasture. *No room for them*; because so man had come to Bethlehem for the enrolment. *In the inn*; an Eastern khan, which was

simply an enclosed space, open to the sky, with covered porticoes, along the sides.

II. The Angel's Song, 8-14.

Vs. 8-12. *In the same country*; the pastures about Bethlehem in which David had spent his youth and fought the lion and the bear, 1 Sam. 17 : 34, 35. *Shepherds abiding in the field.* They were passing the night in the open air. "This statement is by no means conclusive against December as the time of the year. The season may have been a mild one; it is not certain that all sheep were brought under cover at night during the winter months." (Plummer.) *Came upon them*; stood suddenly beside them. *The glory of the Lord*; the brightness of the heavenly world to which the angel belonged. *Behold, I bring*; literally, "I bring good news in the form of a great joy." *To all people*; that is, of Israel. The gospel was for the Jews first, then for the Gentiles. (Compare ch. 1 : 68.) *Christ the Lord.* Christ in Greek is the equivalent of Messiah in Hebrew.

Vs. 13, 14. There are two different readings of the angels' song found in the ancient manuscripts of the Gospels. (1) Two lines :

"Glory to God in the highest,
And on earth peace among men in whom
He is well pleased."

(2) Three lines :

"Glory to God in the highest,
And on earth peace (between man and
man),
Good will (of God) toward men."

Glory to God; honor to God through the coming of a Saviour. *On earth peace.* Peace follows wherever the Saviour is known. *Good will toward men*; rather, "among men of good will", that is, those with whom God is well pleased. Such only have true peace.

III. The Shepherd's Visit, 15-20.

Vs. 15-20. *Let us now go.* The Greek is very energetic,—*"Come, let us go."* They had been piously waiting for the consolation of Israel, and were naturally excited by the good news of the Saviour's birth. *When they had seen it.* They recognized in the parents in the stall, and the Babe in the manger, the fact announced by the angels. *Made known abroad.* They told the story of what led them to go to Bethlehem, and what they saw there, and so became the first Christian missionaries.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The birth of Jesus.

Introduction—We are going to take a journey this Christmas day. We shall go "in our minds" to the country where Jesus was born; and we'll "make believe" we are seeing some of the things that happened there on the first Christmas day 1910 years ago.

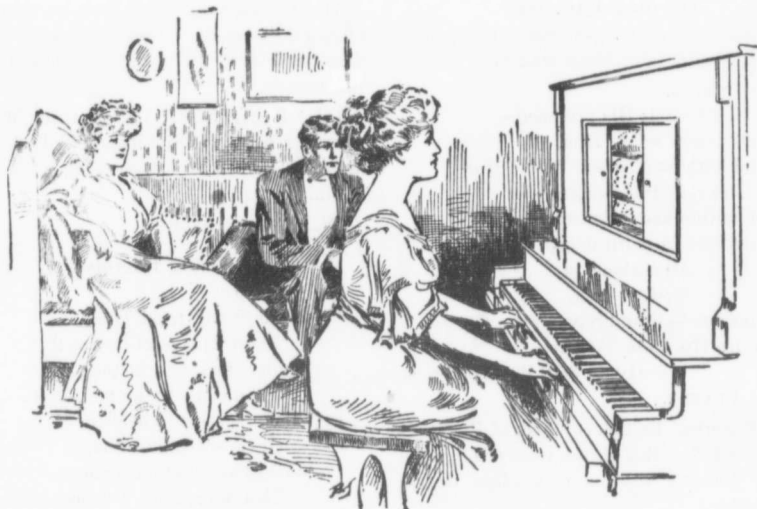
Lesson—We'll go first to the village of Bethlehem. (Sing Hymn 29, Book of Praise.) Out here we see the hills (Outline). It is night time (Outline stars). Here are sheep (outlines) on the hillsides, and shepherds (outlines) watching the sheep. Suddenly a great glow of light appears in the sky, and in the midst of it a beautiful angel appears.

Golden Text—Describe the wonder and fear of the shepherds. Ah! Listen to the sweet-voiced angel,—*"Fear not"*, etc. (All repeat vs. 10-12.) See! The sky is filled with angel faces. Grand music fills the air, such as never was heard on earth. Listen! *"Glory to God"*, etc. (Repeat v. 14.)

The Visit of the Shepherds—Then the angels disappeared. "Let us go and see if it be true", the shepherds say to one another. Away they hurry into Bethlehem, wondering if it can be possible. They have heard of a promised Saviour. "Is He really come?" See them hurrying along the road! They reach the inn and hear that a baby boy has just been born there. They find the child lying in a manger (Explain). Yes, the angel had told them true. They hastened to tell everybody the glad news. Then they returned to their work praising and glorifying God. Sing Hymn 520, Book of Praise.

Christmas Day—To-day we keep in mind the birthday of Jesus the Saviour. Let us, like the shepherds, begin from this day to tell others about His birth. Let us bring Him gifts of love and service, and give ourselves to Him. Sing Hymn 535, Book of Praise.

Something to Think About—Jesus is God's Christmas Gift to us.



The man that hath no music in himself,
Nor is not moved by concourse of sweet sounds,
Is fit for treasons, stratagems and spoils ;
The motions of his spirit are dull as night,
And his affections dark as e ebus ;
Let no such man be trusted.—*Shakespeare.*

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* AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. *Superintendent.* O send out Thy light
and Thy truth : let them lead me.

II. SINGING.

God reveals His presence—
Let us now adore Him,
And with awe appear before Him.
God is in His temple—
All within keep silence,
Prostrate lie with deepest reverence.

Him alone

God we own,

Him our God and Saviour :

Praise His name forever.

—Hymn 360, Book of Praise

III. PRAYER.

IV. SINGING. Ps. Sel. 16, Book of Praise. It
is expected that this Hymn from the Supple-
mental Lessons will be memorized during
the Quarter.)

V. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each LESSON.

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

VII. BIBLE WORK. From the Supple-
mental Lessons.

VIII. SINGING. Hymn 119, Book of
Praise, v. 1.

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

IX. REPEAT IN CONCERT the Golden Text
for the Quarter : "Happy is that people,
whose God is the Lord", Ps. 144 : 15.

X. READING OF LESSON PASSAGE

XI. SINGING. Hymn 25, Book of Praise.

Class Work

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

I. ROLL CALL, by teacher or Class Secre-
tary.

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. Cate-
chism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Jesus, I will trust Thee,
Trust Thee with my soul ;
Guilty, lost, and helpless,
Thou canst make me whole.
There is none in heaven
Or on earth like Thee ;
Thou hast died for sinners—
Therefore, Lord, for me.

—Hymn 167, Book of Praise

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. RESPONSIVE SENTENCES. Colossians
3 : 23, 24.

Superintendent. Whatsoever ye do, do it
heartily, as to the Lord, and not unto men ;
School. For ye serve the Lord Christ.

IV. SINGING. Hymn 297, Book of Praise,
v. 1.

He leadeth me ! O blessed thought !
O words with heavenly comfort fraught !
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !
By His own hand He leadeth me !
His faithful follower I would be,
For by His hand He leadeth me !*

V. PRAYER, closing with the Lord's
Prayer repeated in concert.

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Lesson Calendar : Fourth Quarter

1. October 2.....The Wise and Foolish Virgins. Matthew 25 : 1-13.
2. October 9.....The Parable of the Talents. Matthew 25 : 14-30.
3. October 16.....The Last Judgment. Matthew 25 : 31-46.
4. October 23.....REVIEW.
5. October 30.....The Anointing of Jesus. Matthew 26 : 1-16.
6. November 6.....The Last Supper. Matthew 26 : 17-30.
7. November 13.....World's Temperance Lesson. Matthew 24 : 32-44.
8. November 20.....Jesus in Gethsemane. Matthew 26 : 36-46.
9. November 27.....The Trial of Jesus. Matthew 26 : 57-68.
10. December 4.....Peter's Denial. Matthew 26 : 31-35, 69-75.
11. December 11.....The Crucifixion. Matthew 27 : 33-50.
12. December 18.....The Resurrection. Matthew 28 : 1-10, 19, 20.
13. December 25.....REVIEW.

Bible Dictionary for Fourth Quarter, 1910

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

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

Cal'-a-phas. The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent Him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

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

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

Geth-sem'-a-ne. The garden in which Jesus was arrested. It was on the western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means Oil Press. The traditional site contains eight olive trees of very great age, and is about three-quarters of a mile from the city.

Gol'-go-tha. The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem, where Jesus was crucified.

Is'-ra-el. A name given to the whole body of Jacob's descendants; afterwards the name of the kingdom formed by the tribes which separated from Judah after the death of Solomon.

Je'-sus. The name given to our Lord

by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

Ju'-das Is-car'-i-ot. The disciple who betrayed his Lord.

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

Mar'-y Mag'-da-lene. A resident of Magdala, on the south western shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

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

N'-oe. That is Noah, son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

Pe'-ter. The Greek form of the Aramaic Cephas, meaning "a rock", which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles.

Si'-mon. A householder of Bethany, who had been a leper, and had probably been cured by Christ. It was at this Simon's house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

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

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