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THE TEACHERS MONTHLY



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Presbyterian Church in Canada

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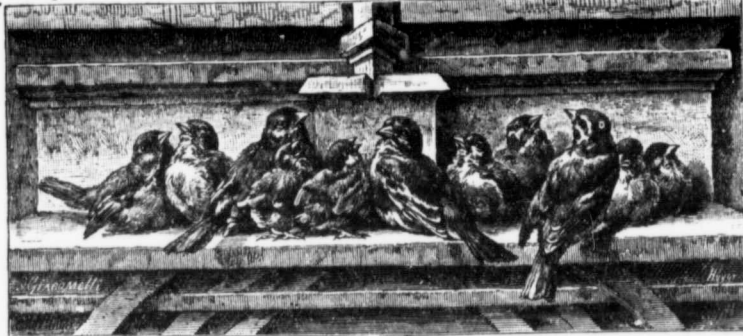
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The Teachers Monthly

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

Vol. XVI.

Toronto, August, 1910

No. 8

Our Sabbath Schools

Sab. Schools (including 418 Union) -	3,327
Schools open all the year - - -	1,863
Officers and Teachers - - - -	24,909
Scholars, not including Bible Classes	173,485
Membership of Bible Classes - -	45,840
On Cradle Roll - - - - -	18,651
In Home Department - - - -	10,432
Taking Teacher Training Course -	1,628
New Communicants during year -	7,357
S. S. Scholars in full communion -	36,731
By S. Schools for self-support -	\$99,553
“ “ “ Children’s Day Fund	\$11,716
“ “ “ other Church Schemes	\$40,362
“ “ “ other purposes -	\$31,724

Idealizing

By Rev. F. W. Murray, M.A.

A missionary preaching to a handful of people seated on boards in a Western railway station, with a few lanterns for lights, with none of the usual accessories that are to be found in churches, used to find his effectiveness increased by trying to idealize the situation. He would feel: This little audience is a part of the great church militant. Soon it will take its place in the vast church triumphant. Possibly I am preparing some of these men to be messengers in the completed kingdom of God, and some of these children will be ministering spirits. Myself am preaching not only before these present, but also before that august assemblage who are looking with joy upon all faithful work done on earth!

Said the missionary, “I used to forget time and place, and that I was a hard-pressed missionary. The place to me was a temple. My hearers were the heirs of righteousness, and I was a prophet of good things to come.”

The power to idealize the present, to clothe it with the things not seen as yet, but that are surely on the way, is a faculty that will assist one triumphantly through the most wearing tasks.

There is never real cause for discouragement in any good work. Men who try to do the right are ever working alongside the great of the earth. They have comrades on every field. They are working, too, amidst the most inspiring surroundings. All things are with them. Moreover, they do and will positively cause wildernesses to blossom as the rose. Present difficulties will all be overcome. True and good things will succeed, beyond any shadow of doubt.

Glassville, N.B.

The Creed of the Christian Worker

By Rev. K. J. Macdonald, B.D.

There are certain beliefs which we must strongly hold in order to do effective service. The creed of the Christian worker must at least contain:

1. Faith in God whom he serves. One of the most discouraging experiences that comes to us in our work is the sense of failure, and this because we cannot see any good purpose served by certain things we seek to do. In a small work, the end may be seen from the beginning; but in the larger work of Christian service, where there is an infinitude of detail, only the Master Builder knows the place designed for each word and thought and act. In the building of the temple, where each man had his own special work, how much must have appeared meaningless; but when each piece of timber and block of stone at last found its place in the completed structure, how clear the meaning of each individual task! Life’s work seems detached, unre-

lated, purposeless, from our standpoint ; the machinery seems complicated, wheel within wheel, and not all revolving in the same direction; but with faith in God, with whom we are co-workers, there comes the assurance that there is a purpose in life, that

"This world is no blot for us,

Nor blank ; it means intensely, and means good."

2. Faith in ourselves as God's servants. There is no doubt a great deal of overestimating of one's ability, many trying to do what they never can do, assuming responsibilities which they never can discharge, occupying positions which they never can fill ; but there are, on the other hand, multitudes who are underestimating their gifts, shirking responsibilities which they ought to shoulder, evading positions they ought to fill, spending energy and time in digging holes in which to hide their talents, remaining home to bury a dead father instead of preaching the gospel. This is largely owing to lack of faith in themselves and in their gifts : "I can do all things through Christ." When Jean Valjean, now Mons. Madeleine, refused to become mayor of M. sur M. owing to his consciousness of an unworthy past, an old woman charged him as a wrong-doer. "What wrong have I done ?" asked Valjean. The answer, "Is it not wrong to refuse to do the right ?" led him to his wiser decision. When once this conviction grips us, that we are something and must do our part, we receive an encouragement and inspiration that makes our lives tell for good.

3. Faith in others as the material on which we have to work. Some of this material is most promising, and this is particularly true of the young lives entrusted to the care of Sunday School workers. But there is much that is the very opposite, which, even the most optimistic may be disposed at times to relegate to the rubbish heap. Scientific knowledge has, however, demonstrated that much of what we call waste is another name for ignorance. Our Master has taught us to look for the good in the worst, and that under His divine and human touch, good will assert itself. The unlovely and defiled become the beautiful and pure, the hard-hearted become tender, the lost become the saved.

He never lost faith in poor man ; in His service, let us also believe that all may return to a Father's home and live the children's lives.
Montreal

How a Brave Soldier Fought

By Rev. Charles H. Stewart

"I have fought a good fight, I have finished my course, I have kept the faith" : Paul did not write the words for a boast, but to encourage a young Christian teacher to keep right on at his work, when that work was fraught with discouragement and dangers which would have made the stoutest heart tremble.

It is very pathetic to hear the aged apostle saying, "I am now ready to be offered, and the time of my departure is at hand." But, oh, there is something very splendid about the way this great heroic soul contemplates the cruel death that drew so fearfully near: no agitation, no anxiety, no fear, no regret, no feverish excitement about getting his soul ready for death ; only most careful direction about everything that might concern the work he left behind. A cloak, a few books, his precious parchments,—these are the things he takes care to mention. Small things they may have seemed to the great men of earth then, but to us to-day, how infinitely more did Paul's parchments mean for the world than do the decrees of a Cæsar.

The Christian life was a strenuous affair for Paul, a prolonged and desperate fight, a fight with himself,—“When I would do good, evil is present with me. O wretched man that I am ! who shall deliver me ?” a fight with his fellow countrymen in oft-repeated conflict with the Jews ; a fight sometimes even with his fellow Christians,—Peter, Barnabas, Mark. But the fiercest fight of all was with the great heathen world for which he died fighting,—“If after the manner of men I have fought with the beasts of Ephesus.” The battle has never ceased. A really great Christian to-day will have the same war to wage.

The great apostle does not say that he was always victorious in his battles for Christ. That was not a matter of first consequence with him, nor should it be with us. God will take care of the issues. All any good soldier

needs be concerned about is the way he fights. We do not go to war at our own charge in this contest. We may confidently leave results with the God of battles. We need never ask ourselves whether we are winning or losing, but only how we are fighting. If we fight right, all will be right in the end. Much of Paul's work must have seemed an utter failure to him, but how glorious a success it really was! The "noble six hundred" won no victory, but they made the best charge the world ever knew.

There was one thing Paul did long for in his fierce conflicts,—the sympathy of his comrades. He writes to Timothy: "Do thy diligence to come shortly unto me." Demas, Crescens, and Titus had all forsaken him. Only Luke remained. I am sure, when Timothy got this letter, he was completely broken up. The thought of his great, brave teacher and his present desolate condition as a prisoner at Rome, would make an irresistible appeal. I am sure, many a time, in after years, when Paul was gone to his "crown of righteousness", Timothy would take out this letter and read it till his eyes filled with tears and his heart burned with a new and greater love for Paul's Master and his own.

Winnipeg

Seeing, or Not Seeing. Why?

By Rev. D. Stiles Fraser, B.A.

The story has been told of two men going home after their day's toil. Both were weary. Their way was through a rustling wood, and by a rippling brook. From a clear sky the moon shone through the fluttering leaves and made living shadows on earth and water.

One man, ill-natured and complaining, stumbled along, and saw only a rough road over which he had to get home to go to bed. He saw nothing to rest or brighten his dull life, and his home-coming had nothing to cheer wife or children; for he walked God's earth as one who saw not. And so it was, day by day.

For the other man, the leaves had a voice of comfort, the brook sang restfully, and the shadows, dancing by the way, had helpful

messages. His heart was light, if his feet were heavy. The sky, and the moon, and the stars—all reminded him of God's glory and of God's goodness; and, like Cowper's

"Freeman, whom the truth makes free",
he could

"With filial confidence inspired,
Lift to heaven an unassuming eye,
And smiling say—'My Father made them
all.'"

Why the difference? This man had given Christ His rightful place in heart and life; and he walked as one who sees many things otherwise hidden from human vision.

"So reads he nature whom the lamp of
truth illuminates."

He had fellowship with the divine. His heart was glad, and on his face was a smile that brightened the Christian home into which he came.

Yes, it does make all the difference possible to live as "seeing Him who is invisible".

"The heavens declare the glory of God; and the firmament showeth His handiwork"—to those who will see. In the raging storm He is "our Refuge", and we are not afraid. Amidst all the mysteries of life we will "be still", and know that He is God, even our own God, who will always be with us. His presence will purify the heart, and then we shall "see God". Living in His light, we shall see light clearly, and it will be our delight always to do His will. Seeing, or not Seeing. Why? Do we not understand?

"Acquaint thyself with God, if thou wouldst
taste

His works. Admitted once to His embrace,
Thou shalt perceive that thou wast blind
before;

Thine eye shall be instructed; and thine
heart,

Made pure, shall relish, with divine delight
Till then unfelt, what hands divine have
wrought."

And the greatest of all that He has wrought, the grandest, the most beneficent, the most wonderful, is redemption through our Lord Jesus Christ.

Shelburne, N.S.

The Matter of Decision

By Rev. R. C. Strathie, B.D.

The supreme aim of all Sunday School work is to bring our scholars into vital relationship with Jesus Christ. To stop short of this is to waste what is a magnificent opportunity, and to prove false to Christ's charge.

Decision emphasizes the exercise of the will. The will is as essential a part of our personality as is the mind or the affections. Of course, if such a determination of will is to be permanent, that determination must rest upon conviction. Hence we do right to inform the mind by means of our scripture lessons; we do right to touch the emotions with visions of the living, loving Jesus; but we do wrong, if we are satisfied with this and neglect the third step, the practical step of inviting our scholars to make real their faith through the exercise of a determining choice.

It is interesting here to note, that Professor F. G. Peabody, in his latest work, *The Approach to the Social Question*, asserts that the primary teaching of Jesus was to the will. "His first demand of those who would be His disciples, was practical obedience and moral decision."

How shall we make this a real part of our Sunday School work?

1. The important link is the teacher. He sits with his scholars face to face. He knows them one by one, knows their habits of thought, knows their methods of play, knows them as they are known in their own family. Intimate conversation between the teacher and his class ought not to be difficult. The teacher, without doubt, is in a position to press home effectively upon young hearts the tremendous importance of making a right decision.

2. The atmosphere of the School tells also. Enter into some Schools, and there is an indefinable something which at once makes you aware that that School means business. In other Schools, one feels that those present are but marking time. The scholars—present Sunday by Sunday—will respond to this atmosphere far more quickly than you, a visitor. The first duty of pastor and superintendent and officers is to make a spiritually

wholesome atmosphere.

3. Then there is the cooperation of School and teacher. Wise planning and enthusiastic working together must precede the best kind of a campaign. Even the worst kind can scarcely do without it. Such questions as these will emerge:

Shall we have a definite Decision Day? Or shall we set aside a whole month? I have found the month of March the best month in the year. This month precedes the Easter communion, and there are few other things to offer distraction. Shall we use the "stand-up" test during the School assembly time? Or shall we leave the matter to the teacher and the class? Shall we use cards to indicate a decision made?

It is easy to move tender, young, impressionable hearts. The teacher's wise direction must be behind all movements of this kind. It is for him to see that there is on the part of the scholar a full understanding of what the step involves.

Summerside, P.E.I.

What Our Church is Doing for the Small School

By Rev. A. Macgillivray

The settled policy of our church is to have a Sabbath School established and in active operation in every community where a score, or even a dozen, members can be enrolled. Now that it is being realized that the School is not only for children, but for all who desire to study the Word of God, it is becoming possible to have a live, helpful School in localities where at one time it would have been deemed impossible, owing to the fewness of children.

The church is understanding better every day, that bigness is not everything, and that her business is not so much to care for the crowd, as for the units and smaller groups, that make the crowd. The church not only establishes the School, but keeps in helpful touch with it. The fact that it is small, or far removed from any centre of population and activity,

makes its claim all the stronger. And as the mother bestows most thought and care on the delicate one of her children, so the church shepherds with tenderest consideration the least in her flock.

Every year, in increasing numbers, new Schools in needy districts, receive substantial and deserved assistance in the way of Illustrated Papers, and scholars' and teachers' Helps. In the great majority of instances, the assistance is only for a season, for, in a short time, many of those so helped, become the helpers of the others.

The church through her Committees on Sabbath School work, in Assembly, Synod, and Presbytery, is successfully planning to reach, by personal visitation, Sabbath School Institutes, and correspondence, every School of the church, thus placing at the disposal of the humblest of our more than 3,000 schools, the fullest knowledge, and ripest experience of the whole church.

Toronto

World-Wide Missionary Plans

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

"Life is never a thing for one, but for two", said President Meyer in his opening address at the World's Sunday School Convention in Washington in May; and the Convention's chief aim was to set the one at work for some other one. It was, above all else, a missionary convention. There were representatives from a score and more of nations, including all the great missionary fields of the world, and many of the lesser ones. The recitals of the conquests of the cross in heathen and Mohammedan lands by workers direct from the field were listened to with keenest interest. The missionary was made to feel that his was a work that counts, and plans were laid for aiding in an ampler and more effective way the missionary forces in the prosecution of their great enterprise the world over.

"The universe is big; but man is great, because man is made in the image of God", was another of Dr. Meyer's memorable sayings; and to bring out all the greatness that is in man, by bringing him close to his Maker and Lord, as a little child, he declared to be the glorious task which the Sunday School

has set itself; and, with the great Artificer to add His touch to what our poor hands can do, the Sunday School may yet reach the children of the whole human race. The present working force is a magnificent one, 285,842 Sunday Schools, 2,598,613 officers and teachers, and 25,288,119 scholars, making, in all, an army of 27,886,732, meeting Sunday by Sunday for the study of the Word, and standing ready to lend a hand in giving that same blessed Word to all who still know it not.

The present was the sixth World's Sunday School Convention. At each Convention the missionary note has become stronger, and the World's Sunday School Association has now come to stand distinctly for a world-wide propaganda of the Sunday School and its methods. At the Rome Convention, it was resolved, amongst other things, to cooperate with missionaries and national and other Sunday School organizations in mission fields, in promoting the Sunday School movements, also to seek to cultivate a deeper interest in the work of the Sunday School on the part of the missionary boards of the various denominations, and to send expert Sunday School workers to visit mission fields to assist in effecting national and local Sunday School Unions or Associations. The British section undertook the work in the continent of Europe, India, China and South Africa; the American section the work in Japan, Mexico, the West Indies, Turkey, Northern Africa, the Congo Free State, Korea, the Philippines, and, later, Central and South America.

The detail of work already accomplished through visitation, etc., is most interesting. The mission boards at home and the missionaries abroad are taking hold of the Sunday School end of the situation with fresh interest and energy. Dr. Meyer's six months in Africa, and his subsequent visit to Turkey, the Malay Peninsula and China, with the scores of conferences and institutes held and the hundreds of addresses given, is a sample of what has already been accomplished.

Up to the present, the work of this great world organization has been done by voluntary effort. There has been no paid secretary or field worker. Enthusiastic Sunday School men like Dr. Bailey, the chairman of the Executive, and now the President of the

Association, have been glad to give time and means unstintingly to it. The work has now, however, outgrown the voluntary stage, and the recent Convention gladly pledged tens of thousands per year to it for the next three years, and in addition to a paid secretary, men specially qualified will be sent to Turkey and other parts of the Moslem world, to South America, to Japan and Mexico, to Korea and the Philippines, to China and to various European countries, where the Sunday School movement needs to be inaugurated or stimulated and strengthened.

Outside of what the various churches are endeavoring to do to promote Sunday Schools in their missions abroad—to aim at the winning of the child as the speediest and surest way to the bringing in of the kingdom of the Christ, the churches will be quick to recognize the claims of this great world organization to their sympathy as a valuable ally in this most indispensable and most hopeful work.

Why Ask Questions ?

By E. A. Hardy, B.A.

Why do we ask our class questions ? Out of many reasons I select these :

(a) To make a good start. The first few minutes of the teaching period largely determine the result of the day's work with your class. Arouse their interest in these opening minutes, and you are on the road to victory. Here you make your point of contact (let me urge you to read Patterson Du Bois' little book, *The Point of Contact*, for this part of your lesson). Incidentally, you wish to connect to-day's lesson with last Sunday's and to find out what the class knows about the subject matter of the lesson in hand ; but, above everything else, you must get their interest in you and in the day's work. Don't imagine they are inattentive. It is doubtful if a boy can ever be inattentive for a single second ; the truth is, he is attentive to something else. You want to transfer his attention to your matter in hand. Know what you want to interest him in, and by a combination of questions and vivid statements, lead him away from other thoughts and interests to yours.

(b) To get clear ideas. Persons, places, dress, customs, in our Bible lessons are all of

another age and another country. A few pictures, actual or in words, and some clear-cut questions, will produce clear images in the minds of your class. That means clearer appreciation of the truths you want to impress, for confusion in one group of your pupils' ideas involves confusion elsewhere.

(c) To carry the class along your line of thought. Skilful questioning will not only carry your class where you want them to go, but will enlist their cooperation. By the lecture method you can reach the same place, but their pleasure and profit will not be as great, since they have had less to do. Moreover, skilful questions help to avoid side-tracking by over zealous or argumentative members of the class.

(d) To test your teaching. Especially towards the close of the lesson should you put a few questions to see if the class has followed you and grasped your thought.

(e) To discipline. Much better than a reprimand is a question or series of questions for a troublesome pupil. Pointed, unexpected questions, with the right tone of voice and look and gesture, are of the greatest value not only to keep attention, but to encourage or rebuke.

Toronto

Giving by Classes

By Mrs. R. L. Corbett

Our Sunday School is the only one on this comparatively small island, with its scattered comfortable homes, in their setting of young orchards. While the numbers here given in the School may seem small, we have all the children on the island old enough to come, excepting a very few, and the attendance is remarkably regular.

For the last three years, the money in our Sunday School for all missionary purposes has been raised by classes—the former plan of individual effort having been abandoned. Although showing, in some cases, wonderful results, it was felt, on the whole, not to be entirely satisfactory. Under the new plan each class, with its teacher, resolved itself into a committee to suggest, consult and discuss ways and means of making money during the year.

Specimens of the methods employed, up to the present, and the amount raised by each class during the last year, may be of interest.

The Bible Class raised its money partly by managing an attractive stand, supplied with a variety of home-made candy, lemonade, etc., in connection with a picnic given during the summer. This class has an average attendance of about five, but their numbers are materially increased during the summer vacations and Christmas holidays by the temporary return of former members who still count themselves an integral part of the class.

By various methods, the class, last year, made nearly \$60 clear of all expenses.

The Boys' Intermediate Class made their money by fishing on holidays, their teacher sometimes accompanying them, finding a ready home market for their catch; by doing odd jobs for which they were paid; by buying young chickens and growing and fattening them for market; by obtaining the right to become vendors of nuts, candies, etc., at one of the entertainments given by the Bible Class, thus realizing a handsome profit. This class has an attendance of three, and last year, made \$20.35 missionary money.

The Girls' Intermediate Class, with an average attendance, up to the summer vacation, of three, gathered small shells and made them during the year into picture frames and napkin rings, the girls meeting on certain afternoons to do the work. They also sold a number of sea eggs, which I think one of the boys gallantly obtained for them. The second year their teacher led them in making home-made picture frames, the girls meeting an afternoon at the teacher's residence and helping in the finishing. Last year they assisted the Bible Class. The sum made by their joint efforts has already been given in the report of the Bible Class.

The Primary Class, numbering four, under the able generalship of its teacher, was led into paths of horticulture, and desiring to be specialists, they chose the growing of citrons as their means of making mission money. The results for the first year were so satisfactory that they continued to devote their attention to citron raising at the proper season. This last year, after their stock was

disposed of in the city, found them with the gratifying sum of \$20.15, clear of all expenses, as their mission money.

The Infant Class has five small people, who have attended very regularly. They were thought too young to engage actively in making missionary money, but each one was provided with a little home-made bank, covered with gilt paper, and the owner's first name neatly pasted on. They were encouraged to practise self-denial in the matter of candy money, and put the five cents in the little bank for the poor little orphans in India. The teacher also had a bank just like the children's. This year, when the banks were opened, in presence of the class, the sum of \$4.75 was counted up for missions. Altogether, for the last year, with an average attendance of about eighteen, the Sunday School raised the sum of \$104.45 for all missionary purposes. They also gave \$4.25 on Children's Day, and \$15.00 for Sunday School supplies.

Pender Island, B.C.

The Letters of a Primary Teacher

By *Esther Miller MacGregor*

VIII. SONG

MY DEAR PRINCIPAL,—

I think it is in, The Man from Glengarry, that Ralph Connor says the Sabbath was held in such reverence that people began to prepare for it on Saturday night. Those pious Indian Lands folk never dreamed of the heights I have reached. I start getting ready early Monday morning. Here I am at 8.30 a.m. Monday, picking out the hymns for next Sunday before my first music pupil comes. That done, I am going to fill in the time writing to you.

Speaking of hymns reminds me you were asking about the singing in your last letter. I'm glad you didn't mention it before, because for a while, I'm afraid it was sadly neglected. I didn't realize its great importance in the class work, and for a time looked upon it merely as a safety valve. When I saw disorder approaching, I flew to the liveliest hymn in the book, to let off steam. "Dare to be a Daniel" has many a time been my refuge from the roaring lions of disorder.

But after a few Sundays I noticed that the singing dragged. One day Bobby Langton refused to open his mouth. Fancy shouting Bobby! I said, "Why aren't you singing, Bobby?" And he said, "Please, that piece is too old." And then I remembered the poor dears hadn't learned a new hymn for ever so long. So, next Sunday, I was ready with that beautiful one, new to them, "Whither pilgrims?" I "drew" on the blackboard "hills and plains and valleys", and a "palace" at the end of a long road, and put in strokes for the "pilgrims". Then the little folk told me, with just a few hints, that we were those pilgrims, and Jesus was our Guide taking us to His palace in heaven. When we had memorized one verse, I asked Miss Hallett to play and sing it. She sang so softly and sweetly, that a reverent hush fell over the children. Then, when they'd sung it several times, just for variety she sang the question, "Whither pilgrims", etc., and they gave the answer very softly, "We are going on a journey." It was delightful.

Of course, we find plenty of use for the strenuous hymns, but I never dreamed what a soothing effect quiet singing could have. Miss Hallett has developed into a class soloist. Sometimes, when I feel disorder marching upon me, I open doors and windows, and she sings, "Come to Jesus", or, "There is a green hill far away", etc.; and the class are all quiet at once. No danger of my letting a pupil sing a solo again, after your warnings. I agree with you; it breeds conceit and all evil.

I have something delightful to tell you about that last hymn I mentioned. You

remember, in your precious "Hints", you told me to review the familiar hymns often, so that the children wouldn't fall into slovenly ways of pronouncing the words. I didn't actually forget the good advice, oh wise Principal, I merely mislaid it; but I picked it up again in a tremendous hurry one day, when Baby Newton said, "Pleathe, thing 'Green hill for a day'". I saw there was crying need for a review, and the more I reviewed, the more amazed I became at the unimaginable ways in which the little feather-heads get the words twisted.

When we finished, we sang the hymn, very softly, sitting; and when we came to the verse,—

"He died that we might be forgiven,

He died to make us good"—

there was poor, sulky Willie Martin, with two big tears in his eyes!

When the class was dismissed, I set him to putting away crayons, brushes, etc.; and then we had a little confidential chat. That beautiful hymn had really touched the boy's heart as all my teaching had never done. He's going to "work for Jesus" now, he declares manfully, "because Jesus died to make him good". He was the worst boy in my Trent-kitchen Bible Class, Principal dear, and I am so happy about him. I hear my first pupil's ring. Behold me folding away. Pleasure in an envelope, to go down and listen to Duty thumped out on the piano. In haste, I am ever,

Your, very much mixed, but always affectionate,

ASSISTANT

Orillia, Ont.

Lesson Calendar : Third Quarter

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

Lesson VI.

JESUS ON THE WAY TO JERUSALEM

August 7, 1910

Matthew 19 : 1, 2, 13-26. *Commit to memory vs. 13-15.

GOLDEN TEXT—Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.—Matthew 19 : 14.

1 And it came to pass, ¹that when Je'sus had finished these ²sayings, he departed from Gal'ilee, and came into the ³coasts of Judæ'a beyond Jor'dan.

2 And great multitudes followed him; and he healed them there.

13 Then were there brought unto him little children, that he should ⁴put *his* hands on them, and pray : and the disciples rebuked them.

14 But Je'sus said, Suffer ⁵little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came ⁶and said unto him, Good Master, what good thing shall I do, that I may have eternal life ?

17 And he said unto him, Why ⁷callest thou me good ? *there is* none good but one, *that is*, God : but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which ? ⁸Je'sus said, Thou shalt ⁹do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear

Revised Version—¹Omit that ; ²words ; ³borders ; ⁴lay ; ⁵the ; ⁶to him and said, Master ; ⁷askest thou me concerning that which is good ? One there is who is good : but if thou wouldst enter into ; ⁸And ; ⁹not kill ; ¹⁰observed : what lack ; ¹¹wouldist ; ¹²Omit and ; ¹³was one that ; ¹⁴And Jesus said ; ¹⁵It is hard for a rich man to ; ¹⁶a needle's eye ; ¹⁷And when the ; ¹⁸astonished exceedingly ; ¹⁹And Jesus looking upon them, said to.

LESSON PLAN.

- I. The Needy Multitudes, 1, 2.
- II. The Little Children, 13-15.
- III. The Rich Young Man, 16-26.

DAILY READINGS

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

M.—Jesus on the way to Jerusalem, Matt. 19 : 1, 2, 13-26. T.—Gather the children, Deut. 31 : 7-13. W.—“Jesus called a little child”, Matt. 18 : 1-14. Th.—Danger of riches, Luke 12 : 13-21. F.—Vanity of riches, Eccles. 2 : 1-11. S.—Treasure in heaven, Matt. 6 : 16-23. S.—The blessing, Mark 10 : 13-22.

Shorter Catechism—*Ques. 65. What is forbidden in the fifth commandment ?* A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to everyone in their several places and relations.

The Question on Missions—6. What are Indian homes like ? The wandering tribes live in rounded tents (tepees), while those more settled dwell in little log shacks, with mudded fire-places. The more

false witness,

19 Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I ¹⁰kept from my youth up : what lack I yet ?

21 Je'sus said unto him, If thou ¹¹wilt be perfect, go ¹²and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come ¹³and follow me.

22 But when the young man heard ⁸that saying, he went away sorrowful : for he ¹³had great possessions.

23 ¹⁴Then said Je'sus unto his disciples, Verily I say unto you, ¹⁵That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through ¹⁶the eye of a needle, than for a rich man to enter into the kingdom of God.

25 ¹⁷When his disciples heard ¹⁴it, they were ¹⁸exceedingly amazed, saying, Who then can be saved ?

23 ¹⁹But Je'sus beheld *them*, and said unto them, With men this is impossible ; but with God all things are possible.

advanced occupy neat log or frame houses furnished with stoves, beds, tables, etc., using tents only in the summer months.

Lesson Hymns—Book of Praise, 250 (Supplementary Lesson); 32 ; 272 ; 65 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 205.

Special Scripture Reading—Acts 5 : 32-37. (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. 160, Jesus Blessing the Children ; B. 313, The Rich Young Man. For Question on Missions, H.M. 417, A Blackfoot Brave of the Early Times with his Pony and Wigwam of Skins Sewn Together.

Stereograph—For Lesson, A Greek Priest Blessing the Village Children in Ramah (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.87 ; 4 for August, 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—A.D. 30 ; Perea.

Connecting Links—The Lesson closely follows the last.

I. The Needy Multitudes, 1, 2.

Vs. 1, 2. *Departed from Galilee.* In Matthew's narrative, this is the final departure. *Coasts* (Rev. Ver., “borders”) of *Judæa beyond Jordan.* The meaning is, that Jesus came through Perea to the eastern borders of Judea, perhaps near Jericho. (See Geography Lesson.) *He healed them.* Mark

(ch. 10 : 1) refers only to a teaching ministry. Training the Twelve was now Jesus' supreme work ; but the needs of the multitude, as ever, roused His compassion.

II. The Little Children, 13-15.

Vs. 13-15. *Were . . . brought . . . little children.* It was a Jewish custom for parents to bring their children to the synagogue to be blessed by the rabbi. *Disciples rebuked them.* They did not wish their Master to be annoyed by the crowd of mothers seeking a parting bless-

*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.

ing for their children. *Suffer. forbid them not.* Jesus enjoyed the presence of the children, emblems of the true members of His kingdom. *Of such;* that is, the children and the childlike. (See ch. 18 : 3.) Trust, innocence, humility, unpretentiousness,—these are the childlike characteristics of the citizens of the kingdom. *Laid his hands on them.* “Children may receive a blessing, though not conscious of an obligation.” (Cambridge Bible.) *Departed thence;* whence and whither, we are not told.

III. The Rich Young Man, 16-26.

Vs. 16, 17. *One came.* Compare Mark 10 : 17-22, and Luke 18 : 18-23. Luke says he was a “ruler”, that is, of the synagogue; Mark that he “came . . . running, and kneeled”. *Good master;* a conventional and courteous address. *What good thing shall I do?* The Pharisees asked this question, thinking that goodness consisted in conformity to outward rules of conduct; but this man wanted to know what “the good” really is. *Eternal life;* a name in Jewish speech for “the highest good”. He really asked, in an earnest spirit, the all-important first question of the Shorter Catechism. *Why callest thou me good?* So say Mark and Luke; but the Rev. Ver., in the Lesson, has, “Why askest thou Me concerning that which is good?” *None good but one.* Jesus does not say that the title should not be applied to Him; but He does not want it so applied by any one who does not realize its meaning. His answer to the inquirer is: God is the one good Being, and His revealed will shows us the good He would have us do. *But if thou wilt.* Jesus here gives a direct answer to his question. *Keep the commandments;* a serious answer—Do the will of God.

Vs. 18-20. *Which?* Literally, “What sort” of commands? Moral or ritual? A natural question. The scribes had added so many commands to the Ten. *Jesus said.* He quotes the sixth, seventh, eighth, ninth and fifth Commandments of the Decalogue, and adds, “Thou shalt love thy neighbor as thyself”, as the summing up of our duty to our fellow men. *The young man.* Matthew alone presents him as a youth. *All these have I kept;* not spoken in the self-righteous spirit of the Pharisees. He speaks sadly. He had

devoted his life to moral, rather than ritual righteousness; but had not found peace and satisfaction. Because his ethical ideals were so high, “Jesus beholding him loved him”, Mark 10 : 21. *What lack I yet?* A question indicating a felt need and perplexity.

Vs. 21, 22. *If thou wilt be perfect;* reach the desired goal of the true life, and the rest it brings. *Sell . . . and give;* not a universal rule, but the test of a special case. Doing this would prove that he cared supremely for the true life. Which does he love the more, eternal life or his possessions? *Went away sorrowful.* He prized his wealth and the social position it gave him; he also longed for the “highest good” which Jesus promised him through discipleship. He could not have both; hence his sorrow. We are not told his final decision.

Vs. 23, 24. *A rich man.* The teaching on the dangers of wealth is naturally suggested by the incident above. *Hardly;* with difficulty. Wealth is a hindrance in the divine life. *Again I say.* The incident made a very deep impression on Jesus. *Easier for a camel to go through the eye of a needle;* a Jewish proverb expressing the impossible.

Vs. 25, 26. *Exceedingly amazed.* Wealth was commonly regarded as a mark of the divine favor. *Who then can be saved?* The Jews took it for granted that salvation belonged by right to rulers of synagogues and other rich people. *Jesus beheld them;* with sympathy. He sees that His words have made a wrong impression, and He hastens to qualify them. *With God . . . possible.* By using the proverb (in v. 24) He did not mean that salvation of a rich man was absolutely impossible, but only that the tendency of wealth was to hinder the divine life.

Light from the East

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

CHILDREN—The child was more important in Israel than in heathenism. Centuries of Old Testament teaching had elevated the home life. The stress laid on a religious and patriotic education, and its place in the symbolic worship of Judaism, gave the child a deep religious significance. And Christ raised the child higher still. He illustrated the ideal of childhood in His own life as a

Child, and showed His affection for children on many occasions. He asserted for them a place in His kingdom, and made their condition of dependence and helplessness a type of the fundamental character of all its citizens. He adopted the relation of childhood as the best image of the relation of God's people to their unseen Parent, and thus reflected back upon fatherhood and sonship a glory by which they have been transfigured ever

since. His use of family terms and household affections to set forth the mysteries of the Godhead, the holy and ineffable affection of the divine Persons, has thrown a halo over childhood, and given it an emotional value and a preciousness which were new to the world. Christians reverence the helplessness of children as the emblem of their own condition before God, and recognize in their dependence an appeal to our unselfish devotion.

APPLICATION

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

Suffer little children . . . to come unto me, v. 14. A man well advanced in years began to take lessons on the violin; but he did not make satisfactory progress. At last he was informed by his teacher that he never would be able to play really well. What was the trouble? He began too late in his life. His fingers were stiff and awkward. Had he begun as a boy, it would have been comparatively easy to learn. It is easier for us to come to Jesus when we are young, before evil habits have gripped us and we have fallen into careless ways. We cannot begin too early, if we wish to live our best lives.

What . . . shall I do? v. 16. A bird found its way into a church, and could not find its way out again. The door stood open, but it flew about the ceiling and against the closed windows, frightened and bewildered. Escape was so easy, if only the bird would turn to the open door. At last it grew tired and fluttered down. There, just in front of it, was the road to liberty, and it went out. We sometimes worry over our sins and fret over our troubles, and ask, "What shall I do?", while all the time Jesus is trying to tell us what He has done for us, and how He is the open Door into the kingdom, where there is pardon and peace. Just to turn our back upon our sins, stop thinking about ourselves, and look to Jesus to forgive and bless us, that is to find peace. That Door is always open.

Keep the commandments, v. 17. In the British regiments, no man is permitted to enlist who is under a certain height. As the applicants step up to the standard to be tested, the man who is only an inch too short,

is rejected with the man who is three or five inches below the mark. God's Standard law sets before us a standard of absolute righteousness. It condemns us if we fail in a single point. It is broken by wrong thoughts and desires, as well as by evil deeds. No one of us can stand the test of that divine law. It shows us our defects and failures, as Jesus meant it to show the young ruler his. But the gospel offers us the perfect righteousness of Christ. In this there is no imperfection, and it will, therefore, gain for us an entrance into God's kingdom of power and holiness.

Treasure in heaven, v. 21. Mountstuart Elphinstone, the well known British statesman and historian of the first half of last century, and governor, for a time, of Bombay, tells, that, when Mahmoud, the great Moham-medan conqueror of India once ordered an idol fifteen feet high facing the entrance of a temple to be destroyed, the Brahmins in charge threw themselves before him, and offered an enormous ransom if he would spare their deity. Mahmoud, after a moment's pause, declared that he would rather be known as the breaker than the seller of idols, and struck the image with his mace. His example was instantaneously followed, and the image, which was hollow, burst with the blows and poured forth a quantity of diamonds and other jewels which amply repaid Mahmoud for the sacrifice of the ransom. Though we should give up the whole world to follow Jesus, the result would be unspeakable gain.

Went away sorrowful, v. 22. Many years ago, Rubenstein, the famous pianist, was

A Violin
Lesson

The Bird in
the Church

Mahmoud and
the Idol

playing to a company of musicians, when, with one accord, they broke out in applause at the close of a brilliant piece. "Friends", exclaimed the musician, "please do not applaud. Your applause turns away my thoughts from the music to myself, and I cannot play." Wealth, with the good things it could buy, was the magnet that drew the heart of the young man in the Lesson away

Rubenstein and the Musicians

from Christ. So long as any other love but the love of Jesus is supreme in our hearts, our lives must surely grow away from Him. When the applause or the blame of the world, pleasure or sin, wealth or poverty, turns our thoughts from Jesus to ourselves, the music of our lives turns into discords, and our joys fade into the sorrow, at last, of vain regrets, and sometimes bitter remorse.

TEACHING HINTS

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

For Teachers of Bible Classes

By the late Rev. H. R. McCracken, Brantford

1. *The Question of Eternal Life.* Was there ever a more prominent seeker than this young man? Bring out the fact that here is a man with the *supreme* (why, supreme?) question upon his lips. Show what a joy it was to Christ to meet with such a man, and a young man at that! Show also what a sad reflection it was on the Jewish religion, when a moral, devout, orthodox, zealous churchman of his day was not saved! Is this possible nowadays? Make emphatic, that the young man knew that there was something vitally wrong with him. His soul was haunted by a deep unrest. It is half way to the kingdom of heaven, to get a man dead in earnest over his spiritual life.

2. *The Confession of Greatest Need.* "What lack I yet?" Why are anxious men unable to realize life eternal? Dwell—through question and conversation—upon the various reasons suggested in this Lesson.

1. A great transgression unforgiven— theft, murder, adultery, perjury.

2. Many minor breaches of the moral law, all unpardoned. This young man was conscious of none of these and took pride in the thought.

3. Commandments broken in thought and spirit. Every heart has entertained covetousness, hatred, lust and deceit. But this ruler had not heard the Sermon on the Mount. He was judging his life by outward actions, and therefore did not realize he was a sinner. Point out how men outside the church, and in, to-day share in this conception of righteousness.

4. But the first commandment of all not kept: You do not love the Lord God with all the heart, mind, soul and strength. Why did Jesus keep this in the background? Because the lack in this inquirer's character could be the more convincingly revealed by the complementary commandment, namely:

5. The second commandment of all not kept: You do not love your neighbor as yourself. He said he did, but was self-deceived. Christ now gives him a practical test, v. 21: You are hoarding up riches, and yet men are starving at your door. Is that neighborly love? Sell... give.

6. Self not surrendered to God. That is the final answer, the reason beneath all others. The lack is in keeping back from God the life He gave. This young man had identified his wealth with himself; it was his be-all, and was becoming his God. (a) "Sell all." Thus must full surrender express itself in your case. Confess you are only the steward of your money, all is God's. (b) "Take up thy cross." Continue to practise a life of self-denial. (c) "Follow Me." That is the practical side of spiritual faith which says, "Believe in Me." Make this the climax of the lesson.

For Teachers of the Senior Scholars

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

1. We see Jesus exercising a healing ministry, vs. 1, 2. Discuss the gladness of the people in the country beyond Jordan to see Jesus, as evidenced by great multitudes who followed Him; His time was spent in healing the sick and in teaching the people (see Mark 10:1). This double ministry Jesus exercised everywhere He went. Impress upon the class that there must be something of this double ministry in the life of every follower of Jesus, that we ought to know something of life well

enough to teach others how to live, and we ought to possess enough of the beautiful spirit of love to minister to the sick. It is wonderful, almost miraculous, the healing power of the touch of a loving hand.

2. We see Jesus blessing little children, vs. 13-15. There is something sweet and beautiful in this scene. It goes to the heart. Jesus, "the best Man who e'er wore earth about Him", loved little children well. We have caught something of the spirit of Christ. The child is loved to-day and studied, as never before.

What is there in child life suggestive of the kingdom of heaven? Such points may be elicited as (1) A certain sweet simplicity, a happy unconsciousness of self, an interesting guilelessness. There is no "put-on" about children. If we have wandered away into the kingdom of "put-on", of duplicity and insincerity, we must become as little children again. (2) A beautiful spirit of confidence in others, of trustfulness. This is the spirit of the kingdom of heaven, and we lose beyond counting, when we allow this spirit to die out in the heart.

3. We see Jesus conversing with a young man by the wayside, vs. 16-22. Draw from the class the description of this young man. Consult Mark 10 : 17-22 and Luke 18 : 18-23, for further information about him. His life was blameless; his aspirations hopeful; his opportunities bright and promising; but his final decision was sorrowful. What was lacking in his character? Why did he make the great refusal? Impress upon the class that there must be loyalty to Christ, a willingness to do what He wants us to do, at any cost. Do not fail to make it clear, that it costs a great deal more to make the great refusal, than to make a complete surrender.

4. We see Jesus conversing with the disciples after the rich young man has gone away, vs. 23-26. What is there in riches to keep a man out of the kingdom of heaven? (See Mark 10 : 24.) Is there anything in poverty to keep a man out of the kingdom? (Prov. 30 : 8.) What our life choice should be, and the importance of making it now,—let this be the line of a closing appeal.

For Teachers of the Boys and Girls

"Jesus . . . departed from Galilee." Follow Jesus and the disciples in their journey from Galilee to Judea through Perea and across the Jordan to the neighborhood of Jericho. Then take up the four Lesson scenes :

1. *The Ministry of Healing*, v. 2. The picture (help the scholars to see it) which this verse holds up is of Jesus and the Twelve journeying from place to place in Perea, with great crowds following. There may be a little talk about Jesus' compassion and power, and the ways in which the church is still carrying on His work of healing, for example, in our hospitals in newer parts of Canada and our medical missions in heathen lands. Have a word, too, about the worse disease of sin from which Jesus heals our souls.

2. *The Welcome to the Children*, vs. 13-15. The scholars will readily tell the details of this scene,—the mothers bringing their little ones to be blessed of Jesus, the action of the disciples in driving the mothers away, the emphatic command of Jesus to permit them to come to Him. Bring in, from Mark 10 : 14, the touch of Jesus' displeasure with the disciples, our Lord's declaration about the children's place in His kingdom, and His blessing them. Talk about some of the marks of the childlike spirit which all must have who seek to be true members of Christ's kingdom.

3. *The Visit of the Rich Young Ruler*, vs. 16-22. After drawing out from the scholars as full an account as possible of this visitor's character and position, question about what he was seeking ("eternal life", v. 16); how he hoped to obtain it (by doing some "good thing", v. 16); Jesus' first test ("keep the commandments", v. 17); the young man's reply (v. 20); the further test of the requirement to sell his property and supply the wants of the poor; and his sorrowful departure. Make it clear that the purpose of the second test was to reveal whether the young man loved best, Christ or his own wealth. Use simple illustrations to show how, practically, the same test comes to us.

4. *Teaching the Disciples*. See Exposition for required information to make clear Jesus' teaching about riches making it difficult to His disciples. Use Mark 10 : 23, 24, with its distinc-

tion between having riches and trusting in them.

How much easier it was for the children to follow Jesus than for the rich young man, and

much easier it is for us at the beginning of life than later on, to become His followers,— make this the point of application.

THE GEOGRAPHY LESSON

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



Map Patent No. 656,569 by Underwood & Underwood, Pat'd in Great Britain.

is illustrated by the Underwood stereograph, A Greek Priest Blessing the Village Children in Ramah (see circle 34).

ADDED HINTS AND HELPS

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

Lesson Points

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

With Jesus the completion of one task marked the beginning of another, till His work was done. v. 1.

Jesus Christ was the first Medical Missionary. v. 2.

Our interruptions often open the door to our largest opportunities. v. 13.

None have a more loving invitation, and none receive a warmer welcome, from Jesus than the children. v. 14.

Eternal life has its root, not in what

we do, but in what Jesus has done. v. 16.

God's law reveals the spiritual need, which His grace supplies. v. 17.

Almost a Christian is not a Christian. v. 20.

"Christ never asks us to give up merely for the sake of giving up, but always in order to win something better." v. 21.

Goods cease to be dangerous only when God is recognized as The Good. v. 23.

Grace is able to overcome even the power of gold. v. 26.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Whosoever shall not receive the kingdom of God as a little child", said Jesus,

"shall in no wise enter therein." Where are these words found?

2. One of the Gospel writers tells us that this rich young ruler was so good and noble, that, when Jesus looked on him, He loved him. Where is this told?

ANSWERS, Lesson V.—(1) Ps. 103 : 12.
(2) Paul ; Eph. 4 : 32.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. The childlike spirit : what is it ?
2. The rich young ruler's mistake.

Prove from Scripture

That Christians should be childlike.

The Catechism

Ques. 65. *What the Fifth Commandment forbids.* Note : 1. *The penalty attached to this Commandment.* Under the Mosaic law, death was the penalty for smiting, cursing, or reviling father or mother, Ex. 21 : 15, 17. This extreme penalty is no longer inflicted on disobedient children. But the law itself is perpetual, and breaking it still brings punishment in one form or another. 2. *The limits of human authority.* All rightful authority in the home and church and state is derived from God. The stream cannot rise higher than its source, and no earthly law can bind us which conflicts with a divine command. When any human authority bids us do what

is contrary to the will of God, our attitude should be that of the apostles who said to the Sanhedrin, "We ought to obey God rather than man", Acts 5 : 29.

The Question on Missions

By W. A. Hendry, Esq.

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

Ques. 6. The Indians in the early times lived in wigwams made of skins sewn together. These wigwams were made after the style of the bell-shaped military tent. The fire was placed in the centre, and the smoke passed out at the top. Afterwards came the wedge-shaped tent, but even to-day the military style is the more popular of the two. When the buffalo became scarce and tents had to be made from canvas, they found them cold in winter and began to build small houses or "shacks". These houses usually had one door, one window and a shanty roof. The graduates of the Indian schools are building houses such as one sees on the ordinary farm. In these better homes you will find beds, chairs, cooking utensils, and sometimes an organ and a sewing machine. As soon as the graduates begin to farm for themselves, home life has its beginning, and the wandering habit has come to an end. They are then well on the way to become independent citizens of our Dominion.

FOR TEACHERS OF THE LITTLE ONES

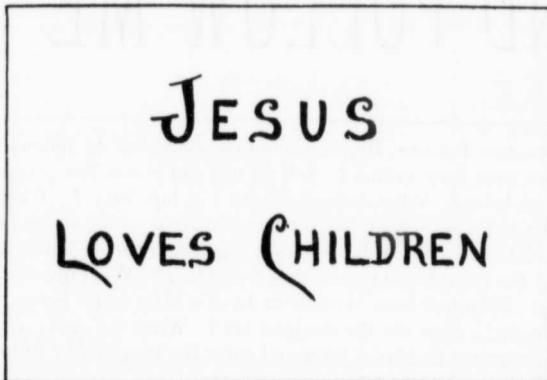
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—King Jesus' words about entering His kingdom.

The Mothers—Part of our Lesson story is about the mothers who took their little children

to Jesus to be blessed by Him. Recall what Jesus had been doing in Galilee. Now He is on His way to Jerusalem (map). Crowds are following Him, begging to be healed of their diseases, and He heals them.

Children Brought to Jesus—Here is a hillside and some trees (outline), and here we see Jesus (stroke). Here come many mothers (strokes) to Jesus, leading their little children (strokes) by the hand, or carrying them in their arms, bringing them to Jesus, that He



may lay His hands upon their heads, and pray for them. Listen to the disciples! "Take the children away", they say, "do not trouble Jesus with them, He has greater work to do, and time is passing. He must hurry on to Jerusalem." Must they take their children away? Some have come a long distance, and they are so eager to have His blessing for their little ones. There may never be another such opportunity. They may never see Jesus again.

Golden Text—Listen to Jesus! (Repeat and print Golden Text.) Sing a verse or two of Hymn 561, Book of Praise. This is why we have our Sunday Schools. We bring you to Him now by teaching you about Him and His love; and His Holy Spirit comes into your hearts, and blesses you, and makes you belong to the kingdom of heaven.

The Rich Young Ruler—See! here comes one who was not very long ago a little child. He is now a young man. He is running to Jesus! He kneels on the ground at Jesus' feet! (Tell vs. 16-22.) This young man must be unselfish for the sake of others, and obedient to God's commandments. We must be so, too, if we would belong to His kingdom.

Giving Up for Others—Bob was a little

street arab, who earned his money by selling papers. He had saved up a few dimes for Christmas time, and was counting the days till he should be able to enjoy the feast of good things this money would buy. The day before Christmas he met a ragged little girl crying in the street. Her pitiful story of nothing to eat, a sick mother, etc., caused Bob to give up his earnings, and, without a word, he handed them all to her. Jesus wants us to be willing to give up everything for others, for His sake, and to follow Him.

Withholding Our Gifts—When the collection plate was passed, Jackie would not put on his penny. He wanted to keep it for candy next day. What would Jesus think of this? Near a little summer cottage in a wood beside the lake grew a queer looking tree. The children called it "the horseback tree" for it was bent so they could ride upon it, and then the trunk grew up again straight and tall. "How could hard wood bend into that shape, father?" asked wee Neddie. "Ah", said his father, "that tree was bent when it was young. While you are young, is the best time to bend your life to follow Jesus.

Something to Think About—Jesus loves children.

FROM THE PLATFORM

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

COME AND FOLLOW ME

Print on the blackboard, COME AND FOLLOW ME, and question somewhat as follows: Who were these? To whom were they spoken? Tell all you can about this young man. What question did he ask of Jesus? What laws did Jesus bid him keep? What did he reply? What did Jesus then bid him do? What promise did Jesus make to him? Why did he not become a follower of Jesus? What did Jesus say about rich people entering the kingdom of heaven? How did the disciples feel when they heard this? What question did they ask? Give Jesus' answer. Who had been brought to Jesus a little while before? What did the mothers wish Him to do? How did the disciples act? What did Jesus say about the children? Whom, then, must we be like, if we would enter His kingdom? Who can make our hearts like those of the little children?

Lesson VII.

THE LABORERS IN THE VINEYARD

August 14, 1910

Matthew 20 : 1-16. Commit to memory vs. 6, 7.

GOLDEN TEXT—Many that are first shall be last ; and the last shall be first.—Matthew 19 : 30.

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

7 Then say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and

to them he said ; 2 the ; 3 Omit idle ; 4 he ; 5 Omit rest of verse ; 6 And when ; 7 pay ; 8 would receive ; 9 Omit had ; 10 householder ; 11 spent ; 12 of the day and the scorching heat ; 13 and said to one of them ; 14 up that which is thine ; 15 it is my will to give ; 16 or is ; 17 Omit rest of verse.

LESSON PLAN

- I. The Work, 1-7.
- II. The Payment, 8-10.
- III. The Complaint, 11, 12.
- IV. The Answer, 13-16.

DAILY READINGS

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

M.—First and last, Matt. 19 : 27-30. T.—The laborers in the vineyard, Matt. 20 : 1-16. W.—Need of laborers, Rom. 10 : 6-17. Th.—Gifts well used, Rom. 12 : 1-8. F.—The laborer's aim, Eph. 3 : 1-12. S.—Wages, John 4 : 27-38. S.—Reward of service, 2 Tim. 4 : 1-8.

Shorter Catechism—*Quest. 66. What is the reason annexed to the fifth commandment? A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.*

EXPOSITION

Time and Place—A. D. 30 ; Perea.

Connecting Links—The last Lesson closed with Jesus' teaching on the dangers of wealth. Then Peter said, "We have forsaken all, and followed Thee"; and he asked in a legal spirit, "What shall we have therefore?" Jesus' answer to his question is twofold : (1) All who make sacrifices for the kingdom shall be rewarded (ch. 19 : 28, 29) ; but (2) those entering the kingdom first may not receive any higher reward than those following them, ch. 19 : 30. The parable of the Lesson is an illustration of the second point. It is intended to show that the legal temper—so much, for so much—has no place in Christian service.

I. The Work, 1-7.

Vs. 1-7. *Householder* ; an owner of a farm

7 give them *their* hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 8 But when the first came, they supposed that they 8 should have received more ; and they likewise received every man a penny.

11 And when they 9 had received it, they murmured against the 10 Goodman of the house,

12 Saying, These last have 11 wrought but one hour, and thou hast made them equal unto us, which have borne the burden 12 and heat of the day.

13 But he answered 13 one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14 Take 14 that thine is, and go thy way : 15 I will give unto this last, even as unto thee.

15 It is not lawful for me to do what I will with mine own ? 16 Is thine eye evil, because I am good ?

16 So the last shall be first, and the first last : 17 for many be called, but few chosen.

The Question on Missions—7. How do Indians earn a living ? Many of the men still follow their old pursuits—hunting, trapping and fishing, the women doing bead work and tanning the skins. Of late years, some have taken to farming, a few to various trades.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson) ; 245 ; 240 ; 58 ; (Ps. Sel.) ; 205 (from PRIMARY QUARTERLY) ; 239.

Special Scripture Reading—Rom. 12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 357. Parable of the Laborers—"He went out . . . and saw others standing idle"; Matt. 20 : 3. For Question on Missions, H.M. 418, Dog Rib Indians of Great Slave Lake Making a Portage on a Hunting, Trapping and Fishing Expedition.

Stereograph—For Lesson, Terraced Vineyards and Old Watch-tower at Beeroth (Underwood & Underwood, see page 371).

or estate. *Early in the morning.* The early search for workmen was due to the great demand for laborers during the season of grape-gathering. Palestine has always been noted for its grape-vines, on which a single bunch of grapes sometimes weighs as much as ten pounds. A penny ; denarius (about 16c.), the usual day's wage for a workman, but equal then in purchasing power to from four to six times that sum. *The third hour ; nine o'clock in the forenoon.* The day was reckoned from 6 a.m. to 6 p.m. *Idle ; unemployed, but looking for work.* *The marketplace ; a meeting-place for masters and men.* *Whatsoever is right.* A contract is made only with the first laborers engaged. The others are merely promised a fair and generous recompense. *Eleventh hour ; 5 p.m.* These men would

work only one hour. *Why .idle? .no man hath hired us.* Their waiting in the market-place all day was evidence that they were willing to work if work could be had. All the laborers went as soon as they were called.

II. The Payment, 8-10.

Vs. 8-10. *When even was come.* Deut. 24 : 15 directs that the laborer should be paid each day. *Beginning from the last.* The men who were entitled to the least on the basis of actual work, were paid first, and given a full day's wage. *The first came.* They had seen the last receive a penny, and why should not *they* receive twelve times as much ?

III. The Complaint, 11, 12.

V. 12. *Burden and heat of the day.* Their complaint is, that they have borne the burden of a whole day's work and worked through the heat, while the last comers have only worked one hour in the cool of the evening; yet they are made equal as to payment.

IV. The Answer, 13-16.

Vs. 13, 14. *One of them.* Perhaps smarting under the apparent injustice, he had refused the penny. *Friend* ; or "comrade", a kindly and familiar greeting. *No wrong.* The contract was for a penny. *Take .thine ;* what is thine by our bargain. *I will give ;* literally, "I choose to give." The will of the master is the central feature of the story. *With mine own ;* or, "in mine own affairs".

Vs. 15, 16. *Is thine eye evil?* See Matt. 6 : 22, 23. Art thou envious ? *Because I am good ;* generous, doing more than justice demands. For the distinction between "just" (righteous) and "good", see Rom. 5 : 7. *The last shall be first, and the first last.* Compare ch. 19 : 30. *Many be called ;* into the service of Christ. *Few chosen ;* or choice. The choice followers of Jesus, who serve Him all for love and not for reward, are few. Those who serve Jesus out of love, not bargaining for a reward, will have the highest place, while those who serve for gain, will be counted the least worthy.

The point of the parable is this. There is no place in the religion of Christ for legalism and the idea of merit. The parable is therefore a rebuke of Peter's question in ch. 19 : 27.

We have here also a parable of the relations

of Jews and Gentiles in the apostolic age. The Gentiles came into the kingdom later than the Jews ; they had no claim to salvation ; but they were made equal to the Jews. Some of the latter were envious. They did not like the idea that they should be put on an equality with "sinners of the Gentiles". The idea persisted for some time among the Jewish Christians, that works and faith, the law and the gospel, merit and grace, should exist side by side. So Paul, as a true interpreter of the mind of Christ, showed that the two systems are mutually exclusive, that Jewish and Gentile converts are on an absolute equality in the church, and that all men are saved simply by God's grace. The legal contract idea had to yield before the principle of the divine generosity (Acts 15 : 8-11).

Light from the East

MARKET-PLACE—This was a much simpler affair in a Jewish village than in a Greek city. Generally an open space was reserved around the well which had originated the village, and there were usually a few trees in it. Two or three shops for the supply of food and clothing opened towards it. There travelers rested their beasts for a while, and told the news to the villagers. There the elders assembled to chat, and the children to play, where there was most to be seen and heard. There day laborers gathered at dawn from different quarters waiting to be engaged, and while waiting, would take a morning cup of coffee and eat a morsel of bread, and there a large part of the social intercourse took place in the summer evenings.

LABORERS—The restrictions imposed on slavery by the Jewish law multiplied the number of free laborers in Palestine. Slaves were mostly confined to prisoners of war and those bought from outsiders. While the law allowed the temporary enslavement of debtors, other means were devised in later Judaism to discharge the debt. Work was accepted and required as a substitute, but, as far as possible, the personal freedom of the debtor was respected. In the majority of Jewish homes most of the male servants were free, but many of the female servants were slaves.

APPLICATION

Went out early . . . to hire laborers, v. 1. In charge of a large hospital for waifs and strays was Sister Dora, who often went to rest too tired to sleep. But over her head was a bell, to be sounded, in spite of all her weariness, when any sufferer needed her. And the bell bore this inscription: "The Master is come, and calleth for thee." Early and late the Master calls for laborers in His kingdom. If His work is to be done at all, it must be done by us. If we do not shine for Him, there will be darkness upon the earth; if we do not speak for Him, there will be silence; if we do not continue His ministry of love and mercy, it must cease; if we do not do the work of God, how is it to be done? He has made Himself dependent on our cooperation. When He calls, can we refuse?

He sent them into his vineyard, v. 2. When Henry Drummond was a boy attending school, an expected visit from the then Prince of Wales led the pupils to decorate their "O. H. M. S." building lavishly in honor of the occasion. The older boys had charge of this work, while the younger looked on. When they ran out of certain materials, Henry was asked to go down street for more, but, fearing he might miss seeing something, he at first refused. "But", said one of the seniors, "it is O.H.M.S." At once Henry went, and he tells us how proud he felt, as he hurried along, that he was "On Her Majesty's Service". It is a great thing for us to feel that behind all our service for others is the Master's call, that we are "sent" by Jesus, that we have a divine mission in life. It gives distinction to the humblest duty we have to perform.

The third hour, v. 3. No loving word was ever spoken, no good deed ever done, "to-morrow". We cannot act in the unborn future, nor in the dead past, but only in the living present. Every day is a "doomsday", for it brings the opportunity that helps to fix our destiny. We can make the most of life only by doing the duty that presents itself now. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage; Peter slept

one hour, and lost a matchless opportunity; Mary's name is forever fragrant for the loving deed of an hour. Let us do our best now.

Why stand ye . . . idle? v. 6. In a certain community lived a man known throughout the community for his good works and self-sacrifice. The possession of great wealth made the way easy to lead a life of indolence and luxury. When asked why he was spending his time and strength in lowly, arduous service, he replied: "When I became a Christian and began to read my Bible, with appreciation of its meaning, I read that I was called into the vineyard of the Lord, and I made up my mind at once that I was not called there to eat grapes, but to hoe, and I've been trying to hoe ever since." In view of the Master's call, "Go, work", and of the world's needs, there is something very ignoble in the life that is lived in idleness and selfish pleasure. "Why stand ye idle?"

Supposed that they would receive more (Rev. Ver.), v. 10. "Our business in life", it has been well said, "is not to get ahead of other people, but to get ahead of ourselves." To break our own record, to make today's work better than yesterday's, to bear our troubles more bravely, to be stronger against temptation than ever before,—these are the real gains. The main thing is not to beat somebody else's game, but to beat our own game,—to play the great game of life better.

They murmured, v. 11. Sakati, a Mohammedan saint, is said to have prayed for forgiveness for twenty years, because he once exclaimed, "Praise be to God." As he explained: "A fire broke out in Bagdad and I was told that my shop had escaped, whereupon I uttered those words; and even to this moment I repent of having said so, because it showed that I wished better to myself than to others." When we have learned the utter unselfishness of Christ, we shall not envy any man his pleasures or rewards; and when we feel the sting of jealousy, we will pray earnestly that God will take the poison out of our hearts, and give us a spirit of appreciation.

Now! Now!
Now!

Beating Our
Own Game

The Cure
for Envy

TEACHING HINTS

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

For Teachers of Bible Classes

Get some one to tell the story of the parable in his own words, and then raise a point of difficulty: Why did the householder not hire all the men needed at the first hour of the day? Every man was in the market then, waiting to be hired. It is easy to suggest that he was an eccentric man or an inexperienced vineyard manager, but such explanations destroy the value of the parable; for the householder is Christ, and the vineyard is His kingdom.

1. *Laborers in a man's vineyard.* Show that the point of the parable is in the response of the laborers. Sufficient of them had been hired for the day's work, but their willingness and ability were the unknown quantities. They must have proved very slothful and careless, when it was necessary for the vineyard owner to return to the market again and again for more men to complete the work of the day. At nightfall each man received a penny; but is this the end of the transaction? Grape growers usually hire men for the season, providing they give satisfaction. May we not then consider this a trial day, as a result of which the men who labored best would be hired on for the season. Bring out by questioning, who are the chosen ones? (1) *Faithful* workers. All were judged according to the work done hour by hour. The first hired, who had doubtless trifled with their time, sure of the promised pay—what ground of complaint could these have? (2) *Cheerful* workers. No grumblers were wanted, nor men who only worked for wages. It must be the joy of the work and the interests of the employer. How did the householder find them out? (3) *Patient* waiters. The men who stood in the market nine and eleven hours, waiting to be hired, were the most promising men. They might be the least experienced, but would they not be the most willing to learn and obey? Far more trying was it to stand idle in the market, seeing other men called to work, than to bear the burden and heat of the day. It was worth a whole day's pay to discover such men. (4) *Trustful*

workers,—those who would take the householder at his word, v. 7.

2. *Laborers in God's vineyard.* Discuss this heading under the following particulars: (1) Standing in the market-place. The call of God to service comes to every man willing to respond. (2) "Go, work." Discipleship means hard work in the vineyard of the Lord. (3) The men hired. As the wise householder selected his men, so Christ chooses His. (4) The work will be done. Some laborers may refuse the call and fail in the work, but Christ will get men who will do His will.

The Lesson significantly follows the incident of the ruler. He was called, but the trial day's work was too great. He would not sell all. Notice also ch. 19: 27 and John 6: 66. Conclude the Lesson by indicating how this parable bears upon the Golden Text.

For Teachers of the Senior Scholars

Question the class as to what they think of the story. Some will no doubt think it a very improbable story. Some will think, that it was not quite fair for this man to treat his men as he did. Some will think it teaches that it is best not to begin too soon to serve Christ. Try to find out what object Jesus had in telling this story, and this will throw some light on the subject, which will help to remove all thought of improbability from the story, and all thought of unfairness. The closing words of the parable (v. 16), are a clue to the meaning of the story. Quality counts for more than quantity in divine service. Many are called and engage in the service of Christ, but few are chosen—few are choice laborers. It is not so much the time we spend, as the earnest, loving, unselfish soul which we put into our work, which counts. One man may do more in one hour than another in twelve hours. The lessons of the parable may be brought out by following some such line as this:

1. There is something for each of us to do for Christ. There is no reason why we should stand all the day idle. What is there for the members of the class to do? The teacher ought to be able to help the members to find something to do. When we study the Lesson

well, when we get its loving thoughts into our hearts, we are doing something which the Master loves to have us do. We can do much at home to make home life happy. Religion begins at home. We can do much to make life brighter for some one. We can get work for our Master, if we want it.

Note that the men of the parable put themselves in the way of getting work; they went to the market-place, where those wanting help went to look for it. If you are looking for something to do for the Master, you are sure to find it:

"Let none hear you idly saying,
'There is nothing I can do.'"

2. All work for Christ is well rewarded. A silver penny was good wages in Christ's day. None of the laborers received anything less than this. The smallest service never goes unrewarded. (See ch. 10 : 42, and ch. 25 : 34-40.) What a blessed thing to serve such a Master! Whenever we complain about what God is doing for us, like the man in the parable, we reveal the littleness of our souls, our incapacity for the higher and richer blessings of God.

3. The highest kind of service is that which never thinks about the reward, is that which is done for the love of doing it. In the future life,

"No one shall work for money, and no one shall work for fame;
But each for the joy of the working."

In closing, emphasize the truth, that those who begin in the morning of life and work all day in the right spirit, will receive the largest reward here and hereafter. Some who are first shall be first, and some who are last shall be first; but God will give to each of us his rightful place.

For Teachers of the Boys and Girls

Get the setting of the Lesson clearly before the minds of the scholars. Recall the account, in the last Lesson, of the visit of the rich young ruler and what Jesus required of him,—that he should give up all his property and become His follower. Point out that Jesus spoke the Lesson parable because of Peter's question about rewards, ch. 19 : 27. Likely all the disciples were thinking

too much about what they were to get by following Jesus.

Coming to the Lesson itself, the teaching of the parable it contains may be brought out by questioning in some such way as the following:

I. THE DAY'S WORK, vs. 1-7. We have here: The householder who needed workers for his vineyard, the first group of laborers, the time at which they began, and the pay which they were to receive; the second group, the place where they were found, the orders given to them, and the arrangement as to their pay; and the groups hired at the sixth, ninth and eleventh hours respectively (see Exposition on the reckoning of time). The points to make clear in the story are, that there were two classes of laborers, those who began work early in the morning and those who did not begin till later; that each class began as soon as they were called; and that a definite bargain as to pay was made with the first class, while in the other class, the matter of payment was left to the generosity of the vineyard owner.

II. THE EVENING PAYMENT, vs. 8-10. A few questions will elicit the points in these verses.

III. THE ENVIOUS COMPLAINT, vs. 11, 12. Doubtless the scholars will think that the vineyard owner's proceeding as to paying the laborers was a strange one; but they will be quick to see also that the earliest hired laborers had no just cause of complaint. They got what they had bargained for.

IV. THE OWNER'S ANSWER, vs. 13-15. Bring out, in the discussion here, the fairness of the employer to those who had worked since morning, his generosity to the others, and, in contrast, the jealousy of those who had worked longest.

Having thus brought out the points of the parable story, talk about the lesson drawn from them. Recall again the words of Peter, ch. 19 : 27. Now the Twelve were the *first* to follow Jesus, and they seemed to have thought that they should receive a greater reward than those who began to follow Him later. But Jesus would teach that, in His kingdom, rewards do not depend on the time of beginning to serve

Him, but on the spirit of the service. He wishes us to serve for love and not for reward : and all who do serve for love will be rewarded alike. When He says, "The last shall be first", etc., He means that jealousy will

rob the reward of its joy, and so the jealous ones will be lost. To follow Jesus because they love Him, who is so worthy of love, and not for what they may gain by it,—this is the ideal to set before the scholars.

THE GEOGRAPHY LESSON



Map Patent No. 656,569 by Underwood & Underwood. Pat'd in Great Britain.

"The vine in Palestine", says Dr. G. E. Post, "is cultivated in a variety of ways. Sometimes it is trained over a trellis or made to climb a tree. In this way a man sat under his vine. Sometimes it is trained over props about the height of a man, or a little higher, and the branches spread laterally, often forming festoons from stake to stake. But the more usual method is to allow the stem to trail on the surface of the soil, and simply to prop up the cluster-bearing branches by forked sticks sufficiently to keep them off the ground." "The vintage", to quote the same writer, "is a season of great rejoicing. It begins in low-lying districts in July. But when the grapes are quite ripe, in August or September, the rejoicing is complete. The people go in large numbers to gather the grapes, and eat them in the vineyard. The quantity which one person consumes is enormous. It is curious to see a man with a huge bunch of grapes in his hand, held a little above his head, with his neck bent backward, and his free hand plucking the grapes, singly or in pairs, and to see them go into his mouth as fast

as his hand can move." (See the Underwood stereograph, Terraced Vineyard and Old Watch Tower at Beeroth, circle 33.)

ADDED HINTS AND HELPS

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

Lesson Points

The world can offer no honor equal to that of being a laborer with God. v. 1.

"No amount of pay has ever made a good soldier, a good teacher, a good artist, or a good workman." v. 2.

Christ's summons to service is a sufficient guarantee of a just recompense. v. 4.

It is never too early nor too late to begin serving God. v. 6.

Payment in the Lord's service is all of grace. v. 9.

"Base envy withers at another's joy." v. 11.

God never gives less than He has promised, but He often gives more. v. 13.

All men are beggars before God, and it ill becomes them, therefore, to be bargainers. v. 13.

Actions are valued in heaven according to the motives from which they spring. v. 15.

To be really first in God's sight, the desire to be first must be overcome by the spirit of love. v. 16.

Something to Look Up

1. Paul tells us that, in God's eyes, there is no difference between one person and another, for all have sinned and must be saved by Jesus. Where does he say this?

2. Jesus wants workers in His vineyard. Where does He say that the harvest is great, but the laborers few?

ANSWERS, Lesson VI.—(1) Luke 18 : 17.
(2) Mark 10 : 21.

For Discussion

1. Importance of obeying God's first call.
2. How God judges our service.

Prove from Scripture

That eternal life is God's gift.

The Catechism

Ques. 66. *Why the Fifth Commandment should be obeyed.* The Question contains two things, the promise, and its conditions : 1. *The Promise.* Obedience to parents secures, as a rule, the reward of a long and happy life. While this refers specially to the relation between parents and children, the blessing of long life and prosperity is the portion of those, also, who are faithful in

other relations, for example, those who love and obey God (Ps. 91 : 16) and keep the precepts of wisdom, Prov. 3 : 2. 2. *The Conditions.* These are, that (1) God's glory, and (2) our own good, shall be furthered by our prosperity and length of life. But the two conditions are in reality one. For whatever brings most glory to God will certainly at the same time bring the highest good to men.

The Question on Missions

Ques. 7. The old methods of earning a living are more and more giving place to those of the white man. In some districts the Indians still trap ; but this is confined largely to British Columbia and the wooded district of Eastern Canada. In marshy districts of the prairies, some muskrat hunting is still done. Fishing is naturally the chief occupation of the British Columbia Indians, since fish are so abundant in that Province. The Indian of the plains continues to farm more each year, and farming is at present his chief occupation. The increase in his earnings from agriculture (\$198,866 last year over the previous year ; see Ques. 3) shows the direction in which the Indian is moving, and also the rapid pace of his progress. At the end of a few more years, he will be an important factor in the producing power of the West.

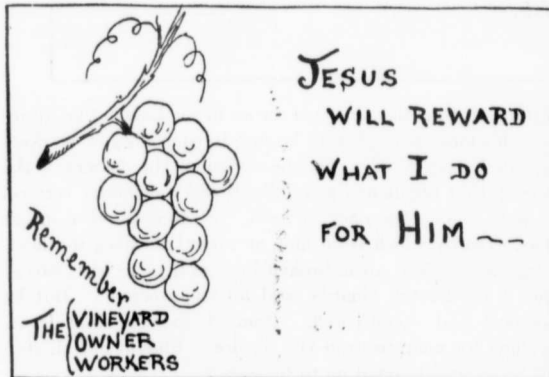
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about working for God.

Introduction—What am I drawing? Yes, a bunch of grapes. Who can tell me how grapes grow? On a tree? On a bush? Yes, Willie knows.

They grow "on a vine"—something like this (sketch). Now, can you tell me what we call a big field of grapes? We'll draw this square field and in it print VINEYARD.

Review—After Jesus had been talking to the rich young ruler, and had been blessing the little children, Peter came to Him, asking Him to remember that the twelve disciples had left their fishing-boats and all they owned and had followed Jesus.



"What reward are you going to give us?" asked Peter. Then Jesus tells them this story or parable about the workers in the vineyard.

Lesson—The vineyard needed a great deal of care. The owner alone could not keep it weeded and the vines pruned, and he could not gather all the fruit himself, so he had to have helpers—laborers. (Tell about the hiring of the first laborers.)

Other Workers—A little later in the day the owner of the vineyard goes out to the marketplace again, and finds others standing idle, and he takes these into his vineyard, promising to pay them what was right; and later, just a little while before it is time to stop work, he takes in some more laborers, without telling them what he means to give them.

Rewarding the Workers—Now it is evening. It is time for work in the vineyard to stop. Here comes the owner of the vineyard. He tells his head man (his steward) to call the workers and give them their pay, beginning at the last ones who began to work. Here they come:—A penny for you, and a penny for you, and a penny for you,—till every one has received a penny.

Equal Reward—Now, here come the grumblers, those who came into the vineyard first,

and have worked all day. They promised to work for a penny, you remember; but now they think they should get more than those who have not worked so long, and they begin to complain, vs. 12-16. Explain (see Exposition). The vineyard is the world. We are all the workers. Jesus is the Lord of the vineyard. Jesus wants to teach us by this story, that it is never too late to begin to love and work for Him in the world. Those who began work late received the pay for their labor. And He also teaches us, that those who work for Him without thinking about the reward will be counted among the chosen or choice ones whom He best loves. Those who serve Jesus for the reward will be counted least worthy of it.

Golden Text—Repeat Golden Text. Jesus rewards all who work for Him. He wants you each to be one of the choice workers, who serve Him because they love Him, not merely for the reward.

The Reward—Doing loving deeds for Jesus' sake, makes us happy. It makes us loved by those we help, and in many ways we can see how Jesus rewards our love for Him. The great reward is life for evermore.

Something to Think About—Jesus will reward what I do for Him.

FROM THE PLATFORM

GO! GO! GO! GO! GO!

Elicit from the scholars, by questioning, that the vineyard owner in the Lesson five times in one day went out to get laborers for his vineyard. Likely he said to each class of workers GO! (Print.) Now recall the oft-repeated story of how, on one occasion, the colonel of the Scotch Guards called for volunteers from that regiment for a difficult and dangerous service. Those who were willing to volunteer were to step one pace forward. So that the men might choose freely, without being influenced even by a look from him, he turned his back to them. When he looked again, he saw the regiment still in an unbroken line, as if none had moved forward. "What!" said the colonel, "the Scotch Guards, and no volunteers?" But he discovered that all had stepped forward and volunteered. Remind the class that Jesus, the greatest of all Commanders, is calling for volunteers in His service. Should not all step forward to do His work? Who will be so half-hearted as to hesitate?

Lesson VIII.

JESUS NEARING JERUSALEM

August 21, 1910

Matthew 20 : 17-34. Commit to memory vs. 25-27.

GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

17 And ¹ Jesus going up to Jeru'salem took the twelve disciples ² apart in the way, and said unto them,

18 Behold, we go up to Jeru'salem; and the Son of man shall be ³ betrayed unto the chief priests and ⁴ unto the scribes, and they shall condemn him to death,

19 And shall deliver him ⁵ to the Gen'tiles to mock, and to scourge, and to crucify ⁶ him; and the third day he shall ⁷ rise again.

20 Then came to him the mother of ⁸ Zeb'edee's children with her sons, worshipping him, and ⁹ desiring a certain thing of him.

21 And he said unto her, What ¹⁰ wilt thou? She saith unto him, ¹¹ Grant that these my two sons may sit, ¹² the one on thy right hand, and ¹³ the other on the left, in thy kingdom.

22 But Je'sus answered and said, Ye know not what ye ask. Are ye able to drink ¹⁴ of the cup that I ¹⁵ shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 ¹⁶ And he saith unto them, ¹⁷ Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left ¹⁸, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.*

24 And when the ten heard *it*, they were moved with indignation ²¹ against the two brethren.

Revised Version—¹ as Jesus was going up to Jerusalem, he ² apart, and in the way he said: ³ delivered; ⁴ Omit unto the; ⁵ unto; ⁶ Omit him; ⁷ be raised up; ⁸ the sons of Zebedee; ⁹ asking; ¹⁰ wouldst; ¹¹ Command; ¹² Omit the; ¹³ one on thy left hand; ¹⁴ Omit of; ¹⁵ am about to drink (Omit rest of verse); ¹⁶ Omit and; ¹⁷ My cup indeed shall ye drink (Omit rest of verse); ¹⁸ hand; ¹⁹ is for them; ²⁰ hath been; ²¹ concerning; ²² rulers; ²³ lord it over; ²⁴ their great ones; ²⁵ over; ²⁶ Not so shall it be; ²⁷ would become; ²⁸ shall; ²⁹ would be first among you shall; ³⁰ went out; ³¹ was passing; ³² Lord, have mercy on us; ³³ that they; ³⁴ out; ³⁵ should; ³⁶ And Jesus being moved with compassion; ³⁷ straightway they received their sight; ³⁸ Omit they.

LESSON PLAN

- I. The Crucifixion Foretold, 17-19.
- II. Ambition Rebuked, 20-28.
- III. Two Blind Men Healed, 29-34.

DAILY READINGS

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

M.—Jesus nearing Jerusalem, Matt. 20 : 17-23. T.—Jesus nearing Jerusalem, Matt. 20 : 24-34. W.—Sufferings foretold, Mark 8 : 27-33. Th.—Seeking greatness, Mark 9 : 30-37. F.—Christ's example, John 13 : 1-17. S.—To open blind eyes, Isa. 42 : 1-8. S.—Mark's narrative, Mark 10 : 32-45.

Shorter Catechism—Ques. 67. *Which is the sixth commandment?* A. The sixth commandment is, Thou shalt not kill. Ques. 68. *What is required in the sixth commandment?* A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

EXPOSITION

Time and Place—A. D. 30; neighborhood of Jericho.

Connecting Links—The Lesson immediately follows the last.

I. The Crucifixion Foretold, 17-19.

This is Jesus' third prediction of His death (see chs. 16 : 21; 17 : 22).

Vs. 17-19. *Up to Jerusalem*; from Perea. *The twelve disciples apart*. The teaching concerning the end was for the Twelve alone. The road was crowded with pil-

25 But Je'sus called them *unto him*, and said, Ye know that the ²² princes of the Gen'tiles ²³ exercise dominion over them, and ²⁴ they that are great exercise authority ²⁵ upon them.

26 ²⁶ But it shall not be so among you; but whosoever ²⁷ will be great among you, ²⁸ let him be your minister;

27 And whosoever ²⁹ will be chief among you, let him be your servant:

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

29 And as they ³⁰ departed from Jer'icho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Je'sus ³¹ passed by, cried out, saying, ³² Have mercy on us, O Lord, *thou* son of Da'vid.

31 And the multitude rebuked them, ³³ because they should hold their peace: but they cried ³⁴ the more, saying, ³⁵ Have mercy on us, O Lord, *thou* son of Da'vid.

32 And Je'sus stood still, and called them, and said, What will ye that I ³⁶ shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 ³⁶ So Je'sus had compassion on *them*, and touched their eyes; and ³⁷ immediately their eyes received sight, and ³⁸ they followed him.

The Question on Missions—8. What schools for Indian children are under the care of our church? There are 7 Day Schools and 8 Boarding Schools. These are situated in the provinces of Ontario, Manitoba, Saskatchewan, and British Columbia. The Industrial School carried on for many years at Regina, has recently been closed, and its pupils have been distributed amongst various Boarding Schools in Saskatchewan.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson); 216; 225; 101 (Ps. Sel.); 576 (from PRIMARY QUARTERLY); 251.

Special Scripture Reading—Phil. 2 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 329, Christ and the Ambitious Disciples. For Question on Missions, H. M. 194, Portage la Prairie Indian School.

Stereograph—For Lesson, Jordan Valley and Distant Moab East from Old Jericho, Jerusalem Road (Underwood & Underwood, see page 371).

grims going up to the Feast. *The chief priests*. They do not figure in the narrative till near the end of Christ's ministry. They were the temple guardians,—sceptical Sadducees and political appointees of Rome. Indifferent to Jesus, so long as He ministered in the country and towns, they became His bitterest foes when He entered the capital. His presence there threatened their "vested interests", hence their speedy resolve to kill Him. *The scribes*. These official

teachers amongst the Pharisees, and the priests of the Sadducees, had no love for each other, but they made common cause against their common Foe. *Deliver him to the Gentiles*; that is, the Roman authorities. The Jews sentenced Jesus to death, but the Gentiles executed the sentence. The Romans reserved for themselves the power to inflict capital punishment.

II. Ambition Rebuked, 20-28.

V. 20. *The mother of Zebedee's children*. She little understood the sad announcement of Jesus' death; perhaps she did not hear it, but was planning while Jesus was predicting. Salome (see ch. 27 : 55, 56; Mark 15 : 4; 16 : 1), the wife of Zebedee, and mother of James and John, is thought by many to have been our Lord's aunt. *Worshipping him*; prostrating herself as before a king. *Desiring*; literally, "asking or begging". In Mark 10 : 35 the two brothers speak for themselves.

Vs. 21, 22. *Sons . . . on thy right hand, and . . . on thy left*; a request for the chief places in the kingdom. She evidently knew nothing of the supposed primacy of Peter. Jesus' recent word about "twelve thrones" (ch. 19 : 28) may have fired her ambition. The principal ministers of a king sat on his right hand and on his left, the former being the place of greatest honor. (See Acts 7 : 55.) *Ye know not*. Jesus answers the sons directly. They were evidently behind the mother's petition. *Drink of the cup*; a Jewish speech. The "cup", was the emblem of destiny or fortune, whether good or evil. (See Ps. 16 : 5; 23 : 5; Isa. 51 : 17). Here, the destiny is suffering. *We are able*. Did they speak thoughtlessly, or had they already caught the martyr spirit? We do not know; but this we know, they did not yet fully understand.

V. 23. *Ye shall drink indeed*; a promise and prophecy of their fellowship in Christ's sufferings. James was the first martyr of the Twelve (Acts 12 : 2); John, too, though he died a natural death, had his full share of persecution. *Not mine to give . . . for whom it is prepared*. High place in the kingdom cannot be granted as a personal favor; it depends on fitness. It is for him who is "prepared" by discipline and moral trial. Even God does not grant it in an arbitrary way.

Vs. 24, 25. *The ten . . . with indignation*. The intrigue of the two is followed by the jealousy of the ten, just as in an earthly court. *Jesus called them unto him*. They evidently had the decency not to quarrel in His presence. *Exercise dominion* (Rev. Ver., "lord it") *over them*. Pagan rulers are despots. *And they that are great*. Perhaps the meaning is, The monarchs lord it over the people, and their magnates (the nobles) lord it in turn over the monarchs. (Grotius.) History has contained examples of absolute monarchs who were despotic, and yet were the slaves of their own court.

Vs. 26-28. *Whosoever will be great . . . your minister*. In Christ's kingdom, service is the condition of greatness. In worldly kingdoms, the gradations in rank are from the monarch down through the nobles to the attendants and slaves. In Christ's kingdom the order is reversed; the "slave" is to be "the first", the "minister" or servant is "the great one". *Son of man came . . . to minister*. The chief end of Christ's mission was to be of service to the world. *To give his life*. See Phil. 2 : 1-8. *A ransom*; the price paid for the redemption of a captive from slavery. For the thought see Rom. 3 : 24; 1 Cor. 6 : 20; 1 Pet. 1 : 19. *For many*; literally, "instead of", or "in the place of", many. The death of Christ is here included in the idea of service. It was the climax of His life of service.

III. Two Blind Men Healed, 29-34.

Compare Mark 10 : 46-52 and Luke 18 : 35-43.

Vs. 29-34. *Jericho*. See Geography Lesson. *Heard . . . passed*. The fame of Jesus as a wonderful Healer had reached their ears. *Son of David*; a popular Messianic title. *Cried the more*. Beggars in the East are noisy and persistent. *What will ye?* Alms or healing? For they were beggars, as well as blind. *That our eyes may be opened*. They wanted the greater blessing, and they had absolute faith in Jesus' power and will to cure them. *Jesus had compassion*. Pity is a motive often ascribed to Jesus by Matthew. Compare chs. 9 : 36; 14 : 14; 15 : 32. *They followed him*. They joined the company of His disciples and followers, their hearts full of gratitude.

Light from the East

CUP—In Eastern figurative speech, means the experience of life whether pleasant or painful. In the Old Testament it signifies experiences of joy, blessing and comfort, as well as those of trembling, desolation and the wrath of God; but in the Gospels it is used only in connection with trouble. As it was customary for friends to signify the warmth of their affection by drinking out of the same cup, the Master asked His friends who wished to share His glory, whether they were prepared to drink that draught of contempt, mockery and anguish which was before Him.

APPLICATION

We go up to Jerusalem, v. 18. It was the road to rejection, insult, the crown of thorns, the cruel cross; but Jesus heroically faced it all, suffering to the uttermost, for our sakes. Death and the tomb could not crush Him. He, who bowed His head in death, rose again and liveth for evermore. A famous surgeon had a dangerous operation to perform on a child, and required, for its success, the patient's freest consent. "Do you think you can endure it?" asked the father. With blanched face and trembling lips, the child replied, "Yes, father, I can, if you will stand by me and hold my hand." When Christ grips our hand, before a hard task or in time of pain, there is in the pressure both the sympathy of One who has suffered, and the strength of One who has triumphed.

Asking a certain thing of him (Rev. Ver.), v. 20. John Ruskin was a child of fortune and of genius, who, at an early age, possessed great wealth and great fame. But, with rare unselfishness, he consecrated his talents, and spent his whole wealth in the interests of the poor and enfeebled of England. On the lecture platform, by his pen, his money, and his personal service, he pled the cause of the unfortunate, and sacrificed many a comfort, that he might help to secure for them freer lives, more comfortable homes, and a more beautiful land. He showed his truest greatness, when he became the servant of the human wrecks of England's slums. Not

RANSOM—Among the Hebrews, signified the money given to recover an inheritance that had been sold; the price paid to redeem a kinsman sold into slavery; the amount given for the firstlings of unclean animals which belonged to God but could not be sacrificed; the five shekels which were paid for the life of every first-born son; the half-shekel which every Hebrew over twenty paid at the census; the money given by the owner of a vicious ox to the relatives of the man he had gored. Jesus therefore must have regarded His death as an expiatory sacrifice, to redeem men from the death due to them for sin.

what we can get from Christ for our own gain and advantage, but what we can do for Him, in the persons of His needy brethren on earth, should be our highest ambition.

Are ye able? v. 22. There is no easy road to eminence in Christ's kingdom. Very vividly has Bunyan pictured what it costs to reach the heights in the Christian life. Only twice did the pilgrim have even glimpses of the heavenly joys; the rest of the time he had to plod on, over a road beset with obstacles and dangers. There was the Slough of Despond, the Hill of Difficulty, the lions in the path, the Valley of the Shadow, Vanity Fair, and many false friends and fierce enemies in the way. The man who dares "follow the gleam" has a hard road to travel, and will not lightly say, "I am able."

Is not mine to give, v. 23. In the kingdom of God rewards are not given arbitrarily, but to those who prove themselves worthy. If we desire to stand upon the mountain top and enjoy the scene that stretches out far and wide before us, we must first make the long and arduous climb. "You can get almost anywhere by taking steps enough", said a mother to her son. When past twenty-one he remembered the words, and, buying a speller and an arithmetic, he began his education. On, on he pressed, step by step, until to-day he is a university professor. Before the honors came the work and the sacrifice. So Jesus cannot make us noble by a word.

Christ's
Sympathy
and Strength

What Ruskin
Did

By Taking
Steps Enough

Ennoblement in His kingdom comes as the fruitage of patient, self-denying, and unwearied service for others.

Let him be your servant, v. 27. Rev. F. B. Meyer tells of seeing a big blacksmith bending over his little child in a cot, while the child

**The Blacksmith
and the Baby**

slowly twined his tiny hand in the blacksmith's long beard. Presently his wife came in, saying, "Come away to tea." "I cannot", he said, "the child has fast hold of me." The helplessness of the babe was the cord that bound him, for it made an irresistible appeal to his strength, and in waiting on the child he himself grew in tenderness and sympathy and unselfishness. He became more of a man as he bent down to help the weak.

Jesus had compassion on them, v. 34. The story is told of a missionary on the Congo, who tried to win the favor of a negro king

**Compassion
that Conquers**

by presents of various kinds, but could not induce him to listen to his teaching. A famine came, and the missionary found a poor little slave that had been left to starve by his owner. He took him home, nursed him through a long illness, and when he died gave him a decent burial. Then the old king said to his people, "This man nursed poor Tempe, and helped him, and when he died buried him and fenced in his grave. I know of it all. There is something in it that is wonderful." It is Christlike compassion that wins human hearts in Canada and on the Congo.

TEACHING HINTS

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

For Teachers of Bible Classes

The three incidents of this Lesson are somewhat disconnected, but the dominant note is service. Christ had been teaching that repentance was the one way into His kingdom, and now He lays stress upon the fact that Christian service is the way, within the kingdom, to the very throne. In nothing else is Christ Himself a more perfect Example for us.

The Lesson may be taken up as follows :

1. *The disciples' way* :—through service to seats of glory. Study the request of the mother of James and John from this standpoint. The following are items to be noted : (1) The request of a high ideal. Give these disciples and their mother credit for aspiring to so lofty a height. It is a good thing to aspire after seats near Christ in glory. On the other hand, emphasize the fact that men of low ideals must fail and perish. (2) The request of unworthy motives. It is only too evident that vain glory and selfish ambition were mingled with the lofty ideals. The object was not alone nearness to Jesus, but exaltation over fellow men. So long as that is the motive, the disciple can have only the lowest seat. (3) Service the secret of success. Question as to what Jesus means by saying that the coveted seats in heaven were not His to give ? They could not be granted by

a word, as an arbitrary act of favoritism. They must be earned through brotherly ministry. Law reigns in heaven, and even the Son of God is subject to it. For whom has the Father prepared the highest seats in glory ? Are they not for the men who, in this present life, render the greatest service to the greatest number ?

2. *Christ's way* :—through ministry to majesty. Briefly review these five features of His earthly work : (1) A divine ministry. "The Son of man came"—setting aside His heavenly glory. (See also 2 Cor. 8 : 9 ; Phil. 2 : 8.) (2) A daily ministry,—every day of His life devoted to the work of healing, teaching and preaching, reaching after all classes of men. (3) A ministry unto death. In vs. 18, 19, Christ foretells His trial and death. Self-sacrifice is always the supreme test of service. But this final act disbelieved by the disciples when confessed beforehand, and interpreted as utter failure by them when it did happen, was the crowning act of a life-long service, most effectual in its results, since it provided "a ransom for many". (4) A universal ministry. Refer to the presence of the spirit of Christ the world over, confirming His ministry in the flesh and personally applying the benefits of His atoning death. (5) A passing instance. In the healing of the two blind men we have one more dramatic instance of how Jesus proved Himself a Servant and Saviour to men.

For Teachers of the Senior Scholars

In this Lesson, we have some strikingly memorable incidents which occurred as Jesus and His disciples were nearing Jerusalem. Recall that this was their last journey up to Jerusalem together. There was a painful feeling of mystery brooding over the disciples. (See Mark 10 : 32.) Jesus Himself understood it all, and was nothing daunted. He went before them. Jesus has been called the Hero of the higher life.

1. *A Revelation*, vs. 17-19. Question out the details of this prediction of what was about to happen. Jesus took the disciples apart that He might have a better chance to make them understand. There are some things which Jesus cannot reveal to us without getting us apart, alone with Himself. What a painful revelation He had to make to them that day ! Did the word "betrayed" cow Judas ? What was there of hope and comfort in the revelation ? v. 19.

2. *A Request*, vs. 20, 21. Note the persons making this request—Christ's best friends. According to Mark the sons made the request themselves (see Mark 10 : 35). The wisest of mothers is not above wishing that her sons should have the best places in the kingdom. Note that it is in the kingdom of Christ that she wishes them to be great. This is not so bad as to sacrifice everything to become great in worldly things. Quote Dr. Norman Macleod's words to his daughter, that he would far rather she should be good than that she should be great.

3. *Christ's Answer to the Request*, vs. 22, 23. Talk about the suffering usually associated with the highest positions : "Uneasy lies the head that wears a crown." Those who strive to gain high positions seldom know what they are doing. How early in life many great leaders, like Phillips Brooks, Henry Ward Beecher, Principal George M. Grant, and Dr. James Roberston were worn out by the burdens they had to bear. No one should falter when called upon to occupy the highest places in church or state, but he who sets his heart upon winning them will have an uncomfortable time.

4. *A Talk with the Ten*, vs. 24-28. The ten

were indignant with James and John for making such a request. Make vivid Jesus' tender and loving efforts to make them understand what true greatness means. He reminded them, that the worldly way of thinking about this matter was not His way. In the world those who are served are called great ; in Christ's kingdom those who serve are great. Christ's own life was a life of loving service. Bring home these truths to the experience of the scholars.

5. *The Appeal of the Two Blind Men*, vs. 29-34. Dwell on their chief desire,—to receive their sight. Use this incident to illustrate our need of light from above and how we can obtain it.

Make it your aim in this Lesson to fire the scholars with ambition to emulate the heroism and self-sacrifice of Jesus.

For Teachers of the Boys and Girls

The Lesson begins with a *prediction*, vs. 17-19. Who made this prediction ? Where was it made ? To whom ? What was it ? The answer to this last question should give the details concerning His coming betrayal, condemnation, mocking, scourging, crucifixion and resurrection, which Jesus revealed to His disciples. Make vivid to the scholars the splendid heroism of Jesus in going up to Jerusalem, when He knew so well the terrible sufferings and the awful death which awaited Him there.

Next comes an *ambitious request*, vs. 20, 21. Who drew near to Jesus ? In what manner did she approach Him ? What did she ask of Him ? What did this request mean ? What did it show that Salome thought about Christ's kingdom ?

A *solemn warning* follows, vs. 22, 23. To whom did Jesus address this warning ? Why did He speak directly to James and John ? (Mark 10 : 35 shows that they had joined in their mother's request.) What did He ask of them ? What is the meaning of "cup" ? What was it to be baptized with Jesus' baptism ? What did Jesus say about the people on His right hand and on His left ? Bring out here the principle of fitness on which places of honor in Christ's kingdom are given.

Jesus now teaches the disciples a *great lesson*, vs. 24-28. How did the ten feel to-

wards James and John? What did this show regarding themselves? How did He say the great ones in the earthly kingdom acted? What was to be the proof of greatness in His disciples? Who was to be called chief amongst them? By what title did Jesus call Himself? What office did this denote? What did He say He had come to do? What is meant by a ransom? What ransom did Jesus pay? From what does this save us?

After the lesson came a *miracle*, vs. 29-34. What city was Jesus leaving? (Bring out by further questioning as full a description as possible of Jericho.) To what city was Jesus going? By whom was He followed? Where were two blind men sitting? For what purpose? By what title did they address

Jesus? What did they ask of Him? Who tried to quiet them? With what result? What did Jesus ask them? Why did He put this question? What answer did they give? By what feeling was Jesus moved? What did He do to the blind men? What was the immediate effect? How did they show their gratitude?

Having brought out the Lesson facts by some such course of questions and answers as outlined above, ask for the Golden Text. Talk over, with the class, the lofty position of Jesus, as the Messiah, the Son of God, and some of the ways in which He showed Himself a Servant. Emphasize the great price He paid to redeem us, and press home the obligation to follow His example.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

Jericho was situated about 17 miles from Jerusalem, near the Jordan, in a plain divided in the middle by the river, and having on either side high mountains, of which the western range overhung the town. Palm trees abounded in the plain, those nearest the Jordan being the richest. The climate was so hot in summer that no visitors cared to come near the city, while even in the winter, it was so mild that the inhabitants went about in linen clothing when snow covered the rest of Judea. The Underwood stereograph, Jordan Valley and Distant Moab East from Old Jericho and Jerusalem Road (see circle 34), gives a

good picture of this region. The palm trees were of many kinds, one yielding an excellent honey. Such was the luxuriance and rarity of the vegetation, that Josephus, the Jewish historian, declares that the place might well be pronounced divine, and challenges a comparison with any other climate on the whole earth. Another ancient writer likens the plain surrounded by mountains to a theatre, and says that the revenues from balsam, from which medicine was extracted for the head and eyes, and from other plants, was very great. Jericho retained its magnificence till the days of our Lord.

ADDED HINTS AND HELPS

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

Lesson Points

It was not the compulsion of force, but the constraint of love, that brought Christ to the cross. v. 18.

Through suffering to sovereignty,—there was no other path for Jesus, and there is no other for His followers. v. 19.

A high position is of far less consequence than a right disposition. v. 21.

In Christ's kingdom the principle ennoblement is sacrifice. v. 22.

Heaven's honors go, not by favoritism but by fitness. v. 23.

Faults we condemn in others are often the reflection of our own. v. 24.

The "servant" is the only officer allowed in the church. v. 26.

Only one rivalry does Christ permit,—rivalry in devotion to the good of others. v. 27.

Giving and not getting is the rule for the disciple's life, as it was for the Master's. v. 28.

Something to Look Up

1. How did James and John partake of Jesus' suffering? One answer is in Acts, the other in Revelation. Find these.

2. The prophet Isaiah said that Jesus

would be sent of God to open blind eyes. Where is this promise?

ANSWERS, Lesson VII.—(1) Rom. 3 : 22-24. (2) Luke 10 : 2.

For Discussion

1. The willingness of Jesus to die on the cross.
2. Jesus' idea of greatness, and the world's.

Prove from Scripture

That Christ has redeemed us.

The Catechism

Ques. 67, 68. *What the Sixth Commandment requires.* Note the following points : Men were created in the image of God, Gen. 1 : 27 ; 9 : 6. A blow aimed at the life of any human being is regarded as directed against his Maker. All men are brethren, Acts 17 : 26. This Commandment includes all hatred and malice in the heart, Matt. 5 : 21, 22. Some of the means to be used for preserving our own life are : (a) attention to the laws of health ; (b) cultivating a spirit of trust in God ; (c) defence, even to death, if necessary. We are our brother's keepers, Gen. 4 : 9. If, from either selfish indifference or positive enmity, the life of our neighbor is injured, the Sixth Commandment is broken. Our endeavor to preserve life must be "lawful". We are not permitted to do anything contrary to conscience or

opposed to any moral law, even to save our own, or our neighbor's life. It is not necessary that we should live, but it is necessary that we should do right.

The Question on Missions

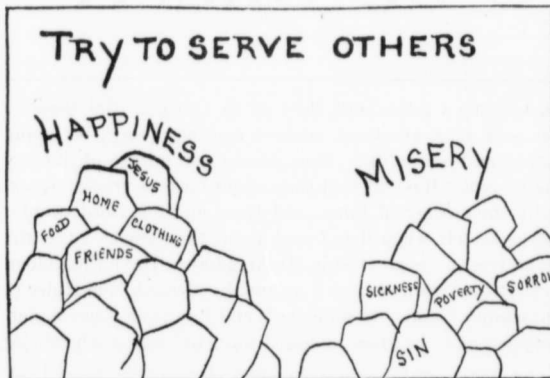
Ques. 8. The Government provides for three different classes of schools in which an Indian child may be educated. There is the Day School situated on the Reserve, which is similar to the public school in country districts. The Boarding School is situated near the Reserve, on which the children reside. The Industrial School, situated some distance away from the Reserve, does more industrial work than the Boarding School. Our church has 7 Day Schools, 5 on the plains and 2 in British Columbia. The Day Schools on the plains are situated at Swan Lake, Okanase, Moose Mountain, Prince Albert and Mistawasis. The two in British Columbia are on the west coast of Vancouver Island, at Dodger's Cove and Ucluelet. We have 8 Boarding Schools: 2 in Manitoba, at Portage la Prairie and Birtle ; 3 in Saskatchewan, at Crowstand, File Hills and Round Lake ; 2 in British Columbia, at Alberni and Ahousaht ; and 1 in Ontario, on the Lake of the Woods. The Industrial School at Regina was recently closed by the Government, its pupils being distributed amongst the Boarding Schools in Saskatchewan.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about serving others.

Introduction—Every Sunday night two little girls and a small boy gather round their

mother while she reads to them. Just as regularly as the night comes, the following conversation takes place : "I'm going to get on this side of mother", and "I bar the other side." "No ! No ! you shan't. Where am I going to get ?" pipes out the small boy. Then the mother tells them that they cannot all have just the place each wants, but they must each be willing to give up for the sake of the other : the greatest is the one who gives up.



Lesson—Our Lesson story is a little bit like this, only it is about a mother who brought her two sons to Jesus, asking Him to let them sit, one on each side of Him in His kingdom. You see she thought that Jesus was going to sit on a throne, like our kings, and she wanted her sons to have the seats of honor, one on each side of the throne; and they also wished this. Jesus told Salome and her sons James and John that they did not know what they were asking. He could not promise places of honor. Those places would be given to those whom God judged to be the most worthy to be in the most honored places.

The other ten disciples were also with Jesus on the way going down to Jerusalem. He is telling about His coming death, etc. (vs. 17-19). The ten are angry at James and John for trying to be the greatest in Jesus' kingdom. Jesus calls them all to Him and tells them, that, in His kingdom, those who wish to be great, must be willing to be kind and helpful to one another, and whoever would be the greatest, must be willing to be the servant of all.

Golden Text—Then Jesus said the words of our Golden Text. All repeat (explain). Jesus spent His life in serving others, and His true followers will do the same. Tell

vs. 30-34. Sing Hymn 532, Book of Praise, with gestures.

Making Happiness—Let us draw two heaps of stones. Over one we'll print, MISERY; over the other, HAPPINESS. There are some very miserable people in the world. The names of some of these misery stones are Poverty, Sickness, Loneliness, Sorrow, Anger, Sin, etc. The names of the stones on the other heap are Friends, Home, Food, Clothing, Kindness, Love, Sympathy, Jesus. What we each want to do is just this. Try to lift off all the misery stones and change them into happiness stones, so that there will be no misery heap left, but the happiness heap will grow bigger and bigger in the world.

Let us see in what way some of these stones may be moved. John meets Fred crying in the street. John stops and asks, "What's the matter?" and the kind lad soothes the fretting child. A stone has been lifted off the misery heap and one put on the happiness heap. You give up your place to little sister. You have lifted another misery stone off, and a happiness stone has been added. This line may be continued in any way the teacher may see fit.

Something to Think About—I should love to help others.

FROM THE PLATFORM

HOW TO BE GREAT

Tell the scholars that you wish to have a talk about HOW TO BE GREAT. Get them to speak of some ways in which people seek after greatness, such as making money, becoming learned, winning some position of honor and power, etc. Now, the Lesson tells us of the way in which the mothers of two of Jesus' disciples thought that they might become great. Question out the request made of Jesus by the mother of James and John, and our Lord's reply. Ask also about how the other ten disciples felt when they heard about the request. Get the scholars then to tell you whom Jesus counts as the greatest in His kingdom. Have the Golden Text repeated. Bring out the fact that the "Son of man" means the Messiah, the Ruler in God's kingdom. Be sure that "ministered" and "to minister" and "ransom" are understood. Impress the lesson that every one may be great in Jesus' way, and urge each scholar to seek His kind of greatness.

Lesson IX.

JESUS ENTERING JERUSALEM

August 28, 1910

Matthew 21 : 1-17. Commit to memory vs. 10, 11.

GOLDEN TEXT—Hosanna to the son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.—Matthew 21 : 9.

1 And when they drew nigh unto Jeru'salem, and ¹were come to Beth'p'age, unto the mount of Olives, then ²sent Je'sus two disciples,

2 Saying unto them, Go into the village ³over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3 And if any ⁴man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 ⁵All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of ⁶Si'on, Behold, thy King cometh unto thee, meek, and ⁷sitting upon an ass, and ⁸a colt the foal of an ass.

6 And the disciples went, and did ⁹as Je'sus ¹⁰commanded them,

7 And brought the ass, and the colt, and put on them their ¹¹clothes, and they set *him* thereon.

8 And ¹²a very great multitude spread their garments in the way ; ¹³others cut ¹⁴down branches from the trees, and ¹⁵strawed *them* in the way.

9 And ¹⁶the multitudes that went before ¹⁶, and that followed, cried, saying, Hosan'na to the son of Da'vid :

Revised Version—¹came unto ; ²Jesus sent ; ³that is ; ⁴one say aught ; Now this is come to pass ; ⁵Zion ; ⁶riding ; ⁷upon ; ⁸even ; ⁹appointed ; ¹⁰garments ; and he sat thereon ; ¹¹the most part of the ; ¹²and ; ¹³Omit down ; ¹⁴spread ; ¹⁵him ; ¹⁶stirred ; ¹⁷multitudes ; ¹⁸the prophet, Jesus, from ; ¹⁹entered ; ²⁰the ; ²¹he saith ; ²²a ; ²³make ; ²⁴robbers ; ²⁵But ; ²⁶that were ; ²⁷moved with indignation ; ²⁸are saying ; ²⁹Yea : did ; ³⁰forth ; ³¹to ; ³²Omit he.

LESSON PLAN

- I. The Procession of the King, 1-11.
II. The King in the Temple, 12-17.

DAILY READINGS

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

M.—Jesus entering Jerusalem, Matt. 21 : 1-17.
T.—Reason for the rejoicing, John 12 : 12-19. W.—Weeping for Jerusalem, Luke 19 : 37-48. Th.—Praise by children, Ps. 8. F.—A previous cleansing, John 2 : 13-22. S.—Hezekiah's cleansing, 2 Chron. 29 : 15-20. S.—“In the name of the Lord”, Ps. 118 : 14-26.

Shorter Catechism—Review Questions 65-68.
The Question on Missions—9. What is taught in the schools ? In all schools, the teaching of Bible

Blessed ¹⁸is he that cometh in the name of the Lord ; Hosan'na in the highest.

10 And when he was come into Jeru'salem, all the city was ¹⁷moved, saying, Who is this ?

11 And the ¹⁸multitude said, This is ¹⁹Je'sus the prophet of Naz'areth of Gal'ilee.

12 And Je'sus ²⁰went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ²¹doxes,

13 And ²²said unto them, It is written, My house shall be called ²³the house of prayer ; but ye ²⁴have made it a den of ²⁵thieves.

14 ²⁶And the blind and the lame came to him in the temple ; and he healed them.

15 And when the chief priests and ²¹scribes saw the wonderful things that he did, and the children ²⁷crying in the temple, and saying, Hosan'na to the son of Da'vid ; they were ²⁸sore displeased,

16 And said unto him, Hearest thou what these ²⁹say ? And Je'sus saith unto them, ³⁰Yea : have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

17 And he left them, and went ³¹out of the city ³²into Beth'an'y ; and ³³he lodged there.

truths forms an important part, and the elementary branches of study are taught. Boarding schools give the boys instruction in farming, and the girls instruction in general housework.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson) ; 100 ; 91 ; 89 (Ps. Sel.) ; 539 (from PRIMARY QUARTERLY) ; 97.

Special Scripture Reading—Ps. 24. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 162, Jesus Entering Jerusalem ; B. 506, “Hearest thou what these say”, Matt. 21 : 16 ; B. 73, Christ Casting Out Money Changers. For Question on Missions, H.M. 168, Pupils in the Portage la Prairie Indian School.

Stereograph—For Lesson, Jerusalem, the City of the Great King, from Mount of Olives (Underwood & Underwood, see page 371).

EXPOSITION

Time and Place—A.D. 30 ; Jerusalem.

Connecting Links—On the Friday before Passover week, Jesus came to Bethany, where the anointing by Mary took place on Saturday, the Jewish Sabbath, ch. 26 : 6-13 ; Mark 14 : 3-9 ; John 12 : 1-11.

I. The Procession of the King, 1-11.

Vs. 1, 2. *Were come to Bethp'age* ; on Sunday morning, April 2, A. D. 30, on the way to Jerusalem from Bethany, about two miles from the city, at the southeast base of the Mount of Olives. Bethp'age, meaning “House of Figs”, seems to have been a more important place than Bethany, but its exact site is not known. *An ass . . . and a colt*. Mark (ch. 11 : 2) and Luke (ch. 19 : 30) say, “a colt tied, whereon never man sat”, and which was therefore suited to sacred use

(see Deut. 21 : 3 ; 1 Sam. 6 : 7 ; John 19 : 41).

Vs. 3-8. *The Lord hath need of them*. Matthew represents Jesus as wishing to enter Jerusalem as the Messiah of Old Testament prophecy. *He will send them*. The owner was probably a secret disciple of Jesus. *That it might be fulfilled*. The design of Jesus was to fulfil the prophecy of Zech. 9 : 9, which is prefaced here by a phrase from Isa. 62 : 11. In the East the horse was ridden by kings when they went forth to war, the ass in times of peace. Jesus' riding on the ass signified, therefore, that He came as the Prince of Peace. *Put on them their clothes*. The two disciples sent to get the beasts, spread their upper garments, one on the ass, the other on the colt. This was done to make a seat for

the Master. *Spread their garments*; to make a carpet for their Hero, after the manner of the people honoring their kings. *Others cut down branches*; for the same purpose.

Vs. 9-11. *Multitudes . . . followed*. The crowd divided itself into two parts, one in front and one in the rear, with Jesus between. *Cried, saying*; in the words of Psalm 118 : 26, which was the hymn used at the Feast of Tabernacles. *Hosanna*; Hebrew for "save us". *He that cometh*; a familiar title for the Messiah. *In the highest*. May our praise on earth be ratified in heaven! The Galilean pilgrims were full of enthusiasm in acclaiming Jesus as the Messiah. *All the city*. The enthusiasm spread among the Passover visitors. *Was moved*; literally, "stirred as by an earthquake or a great wind". *This is . . . the prophet . . . of Galilee*. The pilgrims from that province proudly proclaim Jesus as their fellow Countryman.

II. The King in the Temple, 12-17.

V. 12. *Jesus went into the temple*; likely on the same day; but Andrews places the cleansing of the temple on Monday, April 3, A. D. 30. *And cast out*. John 2 : 14-16 mentions a cleansing of the temple which occurred at the beginning of Jesus' ministry. *Them that sold and bought*; in the Court of the Gentiles. The traffic consisted in the sale of oxen and sheep, and such other necessities for sacrifices as wine, salt and oil. *The tables of the moneychangers*. The worshipers had to pay their temple dues in Hebrew coin. Brokers had their stalls in the temple precincts, where for a small fee they changed foreign money into Jewish. *That sold doves*; which the poor were allowed to offer, instead of lambs. (See Lev. 14 : 21, 22; Luke 2 : 24.)

Vs. 13-15. *It is written*; in Isa. 56 : 7; Jer. 7 : 11. *Den of thieves*. A certain amount of traffic was necessary in connection with the temple; but the spirit of merchandise crowded out the spirit of worship, and sharp practices were resorted to. *Wonderful things that he did*; the cures, the cleansing, and the resulting enthusiasm. The excitement of the crowds would be the chief source of annoyance to the chief priests and scribes. It affected the "vested interests" of the former and the standing of the

latter as theologians. *Children crying in the temple*. The boys and girls of the city caught up and echoed the cry of the pilgrim throngs.

Vs. 16, 17. *Hearest thou what these say?* The innocent shouts of the children, unseemly forsooth, in the holy Temple! What of its desecration by unholy traffic? Why did they not rebuke the enthusiasm of the crowd? But no, hypocrites and cowards as they were, they must piously object to the singing of the children! *Yea*. Yes, indeed. It is a cheery and hearty response. Jesus sees the absurdity of their sanctimonious objections to the spontaneous shouts of the children. *Have ye never read*; in Psalm 8 : 2. (See, also, ch. 19 : 14.) *Went out of the city*. Jerusalem was so crowded during Passover week that lodgings were difficult to secure. *Into Bethany*; two miles away. Jesus spent the days of Passion week in the city, and the evenings in the quiet of Bethany.

Light from the East

HOSANNA—Is a Hebrew word from Ps. 118 : 25 meaning "Save now", and became a popular cry in Israel, when the people carried palm branches at the Feast of Tabernacles and on other joyous occasions. When the word passed into the Christian church, it was used as if it had been a shout of homage or greeting—"Hail to" or "Glory to". When Jesus allowed free scope to the enthusiasm of His simple Galilean followers, He accommodated Himself to the prophetic description of the Messiah which all Jews knew. In the guise of the Prince of Peace, He entered the capital and temple of Judaism and performed specifically predicted Messianic acts there. As Ezekiel besieged a tile, ate offensive food, removed his stuff through a wall, went around sighing when all was well, and refrained from all signs of mourning when his wife died, to impress truth on the people of his day; so Jesus, who, up to this time, had never publicly and explicitly taught that He was the Messiah, made a public and formal assertion of His claim in this symbolic and unmistakable manner, and gave Israel and the world an opportunity of accepting or rejecting Him. No Jew of the

time could say, nor can any intelligent reader of the Gospels say, "Jesus never claimed

to be the Messiah." This memorable day at Jerusalem stands as witness that He did.

APPLICATION

The Lord hath need of them, v. 3. An old story is told of an artist who was building a window of stained glass. As he went on with his work, he kept breaking bits of glass and throwing them aside.

Out of Broken
Glass

His apprentice, who was with him, thought that he could make use of these broken bits. He got permission, and, having set to work, made with the broken bits a more beautiful window than the artist with the choice pieces. It may seem to us that everything we have to bring to the service of God is very poor and worthless; but He can take the fragments, and by His wonderful power and grace do great things with them. He, who has placed in His great world the tiny dew drop, as well as the mighty ocean, is pleased with our simple every-day acts of love and thoughtfulness, and has some use for them in working out His mighty plans.

Hosanna to the son of David, v. 9. The Chinese have a kitchen god whom they regard as a sort of recording angel. Once a year,

The Peril of
Being Popular

he goes in person and reports all the sayings and doings of the past twelve months to the gods in heaven. So, on the evening of that day, a representative of the house smears the lips of the god with sugar, that he may say only sweet things of them. There is danger that popularity may turn us from doing the thing we ought, to do the thing that pleases. Let us beware of the praise that tends to pervert our judgment, that threatens to seal our lips and make duty more difficult to do. When men pat us on the back, and then ask us to indulge in some questionable pleasure, or to keep quiet when we ought to speak, or to wink at some wrong-doing, there is danger in their friendly approbation.

In the name of the Lord, v. 9. An old legend tells us, that an enchanted cup was filled with poison and treacherously put into the hands of a king. He

A Sure Test

signed the sign of the cross over it, and named the name of the Lord, and it shivered in his grasp. The legend suggests a sure test when we are

in doubt, say, about any amusement or undertaking. Let us name over it the name of the Lord. If we can honestly think that we can honor Him in the thing that is proposed to us, we may safely go forward. If, on the other hand, we feel that it would bring discredit on His name, then, however strong the inducements which are held out before us, we should not advance a single step.

Cast out all them that sold, v. 12. Meekness is not weakness. It is controlled strength. When the meek man flashes forth against

When to
Be Angry

wrong-doing, his wrath is terrible in its power. Once, when Professor Phelps returned home from a long journey, he learned that his child of seven years had told a lie. Slowly a deadly pallor spread over his sensitive face, as he spoke to the child in a low, stern, yet quivering voice, such as befitted a great occasion; and the family who had never seen him so angry before, were awed. To the child the lie "ceased to be an event; it became an epoch". His anger did a mighty work that day. To be able to use our anger with effect, however, we must keep it under rigid control, and sternly refuse to let it free against the little things that annoy, or use it to feed our petty spites. If we are always flashing forth, anger has become our master, and when the real occasion comes, we are like the undisciplined soldier under fire, unsteady and untrustworthy.

The children crying. Hosanna, v. 15. Professor Drummond tells of a little girl who felt as if God couldn't hear her weak

God and
the Child

voice. Her father took her in his arms, and told her, that, even though God were at that moment surrounded by His angels, all singing to Him one of the grandest songs ever heard in heaven, He would still say to them: "Hush! Stop singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in My ear." Who can doubt that the praises of the children were very grateful to Jesus that day in the temple? And they are still pleasing to Him.

TEACHING HINTS

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

For Teachers of Bible Classes

The Lesson is vivid and picturesque ; and touches high themes. It may be treated under three headings :

1. The Prophet foretells His death. Review this point in the last Lesson (ch. 20 :18), and notice its bearing upon the events of the present Lesson.

2. The King enters His capital. Picture the unusual scene. Discuss its significance. This was a new departure for Christ. Heretofore He had lived in obscurity, repelled popularity and declined all honors ; now He deliberately comes to the front demanding royal recognition. Why this triumphal entry ? Not merely to fulfil prophecy. Not, certainly, with the desire to win popular favor. Refer to the previous occasions on which the people would have made Him king. Is He now acceding to their wishes ? Were they misled by this assumption of kingship ? What good results followed ? Invite discussion on these points, and dwell upon the following facts : (1) His willingness to die. The triumphal entry was sure to arouse the suspicion of Pilate as well as deepen the alarm of the high priest, and so marked the beginning of the way to Calvary. (2) The symbol of triumph. Contrast the commonplace and humble features,—a borrowed ass, a rabble of shouting peasants, an entrance unheralded and unwelcomed. Then indicate the features excelling all earthly victories,—the Prince of Peace bringing life and liberty to all besieged by Satan and under the death penalty of sin (compare ch. 20 : 28). Touch upon the triumphal entry of Christ's gospel into heathen lands and godless cities to-day.

3. The High Priest enters His temple. Picture the stirring scene in the temple. One with prophetic mien, scourge in hand, drives before Him cowering, conscience-stricken merchants and money-changers. What does it mean ? What lasting good could such a method accomplish ? Again seek discussion. We may set forth the explanation under the same titles. (1) Submission to death. His action was certain to provoke further hostility on the part of

the rulers of the people. The cross was inevitable, and by this means He sought it voluntarily. (2) Symbol of triumph. Three prophetic points : (a) Some day every temple shall be clear of worldliness, its worship spiritual and true ; (b) All the blind and lame seeking the church of God shall be made whole ; (c) All shall become as little children singing Hosannas unto Christ.

For Teachers of the Senior Scholars

Why does Jesus, who had always gone on foot, now decide to ride ? (Vs. 4, 5.)

I. THE TRIUMPHAL ENTRY, vs. 8-11. Have it described. How did it differ from the triumphal processions of earthly sovereigns ? Everything in this triumphal procession was beautifully simple. There were no captives, except those whom love had taken captive. Everything was spontaneous. Draw attention to the pathetic incident given by Luke (ch. 19 : 41-44) of Jesus' weeping over Jerusalem.

Question as to the wonderful impression which this procession made upon Jerusalem, vs. 10, 11. The city was greatly excited, and people everywhere asked what it all meant, and always received the same answer. Many a time since that day people have wondered at what they have witnessed,—at places of business closed on a week-day, at vast concourses of people, crowding the largest public buildings. What did it all mean ? It was the triumphal entry of Jesus into the city. It was an evangelistic campaign, a revival of religion.

II. JESUS CLEANSING THE TEMPLE, vs. 12, 13. Recall that, at the beginning of His ministry there was a scene like this. (See John 2 : 13-17.) In two or three years, these money grubs had forgotten the lesson which Jesus had taught them then. Illustrate the causes which to-day lead people to forget the lessons God teaches them. When once reverence for God's house and for religious things has died out in the heart, there is not much left that is worth talking about. Man is no longer a man, as Ralph Connor says in, *The Sky Pilot*. No wonder they fled at the approach of Jesus.

III. SOME WONDERFUL THINGS, vs. 14-16.

Some wonderful deeds of mercy and some wonderful words of life,—draw from the scholars an account of these. Why were the chief priests displeased? Discuss this question. How are we receiving Jesus? Press this question on each scholar.

For Teachers of the Boys and Girls

These seven points are in the Lesson, to be elicited by question and discussion.

1. *How the King came to His capital.* Vs. 1-7 tell the story—have the scholars retell it,—of the King coming up over the Mount of Olives on a Sunday morning, sending two of His followers to bring an ass on which He may ride, thus fulfilling an ancient prophecy (bring out the significance of the use of this animal as indicating that it is a peaceful and not a warlike King who is coming).

2. *In what manner the people of the city received Him.* It is a vivid description we have in vs. 8-11. Let the scholars reproduce it in their own language,—the multitude who had come with the King apparently met by another from the city, spreading their garments in the way, cutting down branches from the trees and spreading them before

the King, shouting the while their praises in the words of a Psalm referring to the Messiah, the stirring up of the whole city, the wondering question of its people and the proud reply of the Galileans, fellow countrymen of the King.

3. *What use He made of His authority,* vs. 12, 13. The scene to be described here is the cleansing of the temple court of the buying and selling which had intruded upon the worship, with the scorching words spoken by the Lord of the temple.

4. *What deeds of kindness He wrought.* See v. 14 for the healing of the blind and the lame who came to the King in the temple.

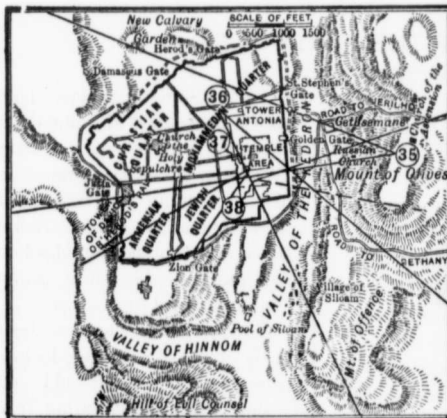
5. *How the children praised Him.* Bring out the picture in v. 15 of the boys and girls in the temple taking up the glad shouts of the welcoming crowd.

6. *Who found fault.* See vs. 15, 16 for the criticism of the chief priests and scribes.

7. *The King's answer.* V. 16 gives His defence of the children.

The scholars know that this King is Jesus. Point out that He is coming to us to-day. Will we welcome Him into our hearts, and let Him reign over us as His loving and loyal subjects?

THE GEOGRAPHY LESSON



MODERN JERUSALEM

The Mount of Olives lies to the east of Jerusalem, being separated from the city by the Kidron Valley. The Mohammedan of to-day name it *Jebel-et-Tûr* ("The Mountain of the Elevation or Tower"); the native Christians *Jebel-ez-Zeitun* ("The Mount of Olives"). Sometimes name "Mount of Olives" is used of the whole range, including three peaks to the east of Jerusalem; but it is, perhaps, more properly to be applied only to the central peak. "This view is, when all the historical associations are taken into consideration, the most fascinating in the Holy Land." The Underwood stereograph, Jerusalem, the City of the Great King, from the Mount of Olives (see circle 35), pictures the city as seen from behind a modern Russian

church built on the mountain. In the space enclosed between the long lines branching from 35 a large part of the modern city is before the eye.

ADDED HINTS AND HELPS

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

Something to Look Up

1. In the Book of Acts we read of a lame man who was healed, by two of Jesus' disciples, in the temple. Who were the two disciples? Find the passage.

2. John gives a description of how Jesus, at an earlier time, drove out buyers and sellers from the temple. Where is this description found?

ANSWERS, Lesson VIII.—(1) Acts 12 : 2 ; Rev. 1 : 9. (2) Isa. 42 : 7.

For Discussion

1. "The Lord hath need of them."
2. Honoring God's house.

Prove from Scripture

That Christ is a King.

The Catechism

Ques. 65-68 (Review). Taking a fresh look at Ques. 65, will bring out the truths, that there is sin in merely neglecting God's laws, as well as in actively disobeying them ; and that if we withhold from any one the duty and honor corresponding to his position, we are robbing him as really as if we were to steal his money. In connection with Ques. 66, the point may be emphasized, that, along with every promise of God to us, there goes

some condition which we must fulfil. He is sure to do His part ; but we must not fail to do ours. Recall briefly the great reasons why human life, in ourselves and others, should be held sacred by us, namely, that men bear the image of God, and are all brethren. Emphasize the condemnation in the Sixth Commandment of all hatred and malice in the heart.

The Question on Missions

Ques. 9. The work of an Indian Day School is much the same as in a rural public school. The Boarding School work, however, is quite different. The pupils reside in the school, and the officers must take the place of the parents, to some degree. The children get a good religious training. In the class room, work is similar to that of the public schools. The girls are taught cooking, sewing, laundry and general housework. The boys get a thorough training in gardening, care of poultry, horses and cattle, and general farm work. The work of the Industrial Schools is much the same as that of a Boarding School with a good farm attached. In most of them, however, they teach carpentry, and in some, printing and engineering. The aim is to make all teaching practical, that it may be of value to the pupils when they begin to work for themselves.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about God's house.

Introduction—How many of you like to watch a procession? Sometimes you have

seen a procession of animals in cages, on big wagons. Sometimes you have seen a procession of men walking with bright colored ribbons or scarfs. Sometimes it is a procession of school children dressed in white ; sometimes a funeral procession.

Lesson—To-day we see Jesus in the midst of a strange-looking procession of people old and young—King Jesus riding from the Mount of Olives into Jerusalem ; not in grand style, like our great ones would ride now, but in a very humble way. (Tell vs.



1-7; see Exposition.) See the crowds before and behind Jesus, as He rides along! Some of them take off their long, flowing outer robes and spread them on the road for Jesus to pass over; others cut down palm branches and strew them in the way. (Why did they do this?) Look at the crowd! They are waving palm branches! Listen to them! They are shouting (v. 9).

Golden Text—Let us all wave our arms, while we repeat the words of our Golden Text.

The Children—There were many children in the procession. (Tell vs. 10, 11.) They are following Him to the temple upon the hill top. We'll make many marks on the way going up, and you can imagine you see them and hear them singing their songs of praise.

The Temple Cleansed—Let us look into the temple as Jesus saw it then. (Show picture, or draw outline and describe.) Here, as we go through the gates, we see a big open court, and here are men selling, and men buying, doves and sheep and oxen right in God's house,—listen to the clamor of voices, as they make their bargains? (Why did they come here to buy and sell?) Is this the way to use God's house? Is this reverent? Jesus is angry,

when He sees what is going on. He throws over "the tables of the moneychangers (see Exposition), and the seats of them that sold doves". He tells them that God said, "My house shall be called the house of prayer."

The House of Prayer—Do we always remember this? (Teach the thought of reverence.) After Jesus turned these wicked buyers and sellers out of the temple, the blind and lame came to Him in the temple, and He healed them. (Picture the scene.)

Children's Praises—Listen! Children's voices are singing praises to Jesus! The great temple is filled with the sweet sound of their voices! They have followed Jesus, and are still singing, "Hosanna to the Son of David." (That means Jesus.) Watch the chief priests and scribes, who are about the temple! They are angry at the children crowding into the temple, and they are annoyed at the singing. They think Jesus will be annoyed also; but Jesus tells them it is quite right for the children to sing His praises in this way. Sing Hymn 539, Book of Praise. Don't you think Jesus is especially near to us when we sing His praises in church or Sunday School?

Something to Think About—Children's praises please Jesus.

FROM THE PLATFORM

**"Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"**

Write on the blackboard these lines from Tennyson, Gareth and Lynette, one of the Idylls of the King; and recall the story of the young Prince Gareth: How he begged his queen mother's permission to go and become one of the knights of King Arthur's Round Table; how the mother tried to keep him at home; how the prince could not give up the desire to follow King Arthur and help in his work of putting down all kinds of evil; how, at last, his mother consented to his going away, on condition that, for a year and a day he should serve in the king's kitchen, not making himself known; how Gareth was willing to take this hard and humble place; and how, at last, he became one of the bravest of the good king's knights. Now, it was Gareth who spoke the words written on the blackboard. He wished to follow "the Christ" as well as the king. Shall we not be as eager as he was to follow Christ, who is our King?

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

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

Class Work

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

- I. ROLL CALL, by teacher, or, in the older classes, the Class Secretary.

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

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

- IV. LESSON STUDY.

Closing Exercises

- I. SINGING. Psalm or Hymn selected.
- II. PRAYER, asking a blessing on the offering.
- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. Ps. 34 : 13-15.
Superintendent. Keep thy tongue from evil,
School. And thy lips from speaking guile.
Superintendent. Depart from evil, and do good ;
School. Seek peace and pursue it.
Superintendent and School. The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

- V. SINGING.

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here :
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed ?
—Hymn 193, Book of Praise

- VI. BENEDICTION OR CLOSING PRAYER.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE BOOK PAGE

Religion and the Modern World, is the title of a series of lectures delivered before the Glasgow University Society of St. Ninian (Hodder & Stoughton, London, Upper Canada Tract Society, Toronto, 260 pages, \$1.50 net). The Society exists for the purpose of promoting free discussion by its members of questions bearing on the different aspects of religion, and men of diverse schools of thought are invited to speak out their mind freely. Each contributor speaks for himself. The list of lecturers in the present volume comprises such well-known expert scholars and writers as Sir W. Robertson Nicoll, Principal J. Estlin Carpenter, Oxford, Rev. Father Gerard, S.J., Rev. Professor David Smith, Rev. James Moffatt of Broughty-Ferry, and gives an exhibit of modern problems in regard to religion and their solution. As Sir Donald Macalister, the Principal of Galsgow University, says in the preface, "Those who are constrained to examine the intellectual reasons for their belief will be the better equipped for the inquiry, if they are first made conversant with the forces that are actually operating to weaken or to strengthen its foundations." This book will be found of distinct service in that direction.

The two volumes by Rev. J. B. Shearer, D.D., a Southern Professor of Biblical Instruction, and entitled respectively, **Hebrew Institutions Social and Civil**, and **Selected Old Testament Studies**, (The Presbyterian Committee of Publication, Richmond, Virginia, 170 and 223 pages, 60c. net per volume), are, so far as point of view is concerned,

at the antipodes of the St. Ninian lectures. The author is avowedly traditional in his view of Biblical questions. For instance, the dedication of the first named book is "to one who fifty years ago taught me the absolute perfection of Old Testament institutions." There is much that is instructive in Dr. Shearer's work for those who follow as he does "the old-fashioned, traditional common-sense and surface view" of the books of Moses. It is somewhat startling, however, to find in the Hebrew Institutions a defence of slavery, at least household slavery, on Scripture grounds.

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