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The Teachers Monthly

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

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No. 4

Anticipating Our Difficulties

By Rev. R. B. Layton, B.A.

Carrying sweet spices with which fittingly to honor the body of their beloved Master, a small group of women were hurrying early in the morning to the sepulchre. And, as they went, one thought arose again and again in their minds: "Who will roll us away the stone from the door?"

Their purpose could not be accomplished if the stone were not rolled away. They fully understood this difficulty; yet they hurried forward as if it might not prevent them. They found the stone rolled away. That which had been beyond their strength had been done for them by Him whom they desired to honor.

When other friends of Jesus go out to honor Him, there is often a stone to be rolled away. Difficulties beset the path of every Christian worker. But they are like the lions which Christian saw beside his path. They are unable to injure those who keep straight forward. Many of these difficulties can be overcome by the workers themselves, others only by Jesus. His help is always given to those who do everything else that they can do first, who anticipate the great difficulties in Christ's service by acting as if they were not there.

How are we anticipating our difficulties? Are we paralyzed through fear of them? This fear is a cause of much unfruitfulness among Christ's followers. Because in the distance they see great and seemingly insurmountable difficulties, they make no effort at all to honor Christ. Far away hills appear steeper than they really are. Every "Hill Difficulty" has its half way "Rest-house."

Now whether these difficulties in Christ's service lie in ourselves, because we feel unworthy; or in the thing to be done, they may

be overcome. Either we will find that we ourselves are given power to overcome them, or else Christ will remove them for us. All that is done by us for Christ before we meet these difficulties is not lost. Jesus protects the work of His servants from loss. It is required of us, therefore, that we should serve Him in the strength that we have, and have no fear for the results.

Or on the other hand, do we anticipate our difficulties by finding them a source of inspiration for greater service? They are a challenge to us. We hate to be beaten. The twice-born man has an unconquerable will from Christ. We make the more careful preparation. It becomes a matter for special consultation with the Master. We strengthen ourselves on the living Bread. Then, having begun, we hope that the momentum of our effort will sweep all before us. Should we then fail, we turn again to our Master, and leave to Him that which we have honestly tried to do, and could not. He will roll us away the stone.

Halifax, N.S.

Growth in Christian Life

By Rev. D. McTavish, D.Sc.

I. THE INDWELLING SPIRIT

Bishop Moule has remarked, with his usual fine spiritual discrimination, that "a life may be *truly* Christian and yet far from *fully* Christian." Then he adds in explanation, "A man may have come really to Christ, and have really confessed Him, and be really seeking to serve Him, and yet be keeping back, perhaps quite unconsciously, whole regions of the life from Him." Is it not sadly true that we may be treating Christ as a Guest in the home, rather than the Master to whom the house belongs? Many

shrink back from the entire surrender this involves. There is some desire, or gratification, or ambition occupying the place where Christ should be in entire possession.

It is this divided heart that explains the weakness and fruitlessness of many Christians. We are all more or less deeply conscious that our supreme need is the power that will make life worthy and service fruitful. We often seem to ourselves as though we were smitten with some kind of spiritual paralysis so that the life does not respond to the will. Now Christ is the Source of all power, and no life can be satisfactory in which He has not His rightful place. The power of that risen and exalted Christ is communicated to believers in actual experience by the Holy Spirit.

That is really the theme of the Apostle's prayer in Ephesians 3:14-21. He asks a twofold blessing for the Ephesian Christians, or, rather, indicates in a twofold way what the indwelling of the Spirit means: (1) "Strengthened with the power through the Spirit in the inward man"; (2) "That Christ may dwell in your hearts through faith." Of course we know that Christ dwells in every believer—"If any man have not the Spirit of Christ, he is none of His"—, but He may not dwell in the sense in which Bishop Moule points out, that is, in full and undisputed possession.

The apostle indicates how this indwelling becomes a fact of experience: (1) Like every blessing, it is a gift of divine grace, "That He, the Father, may grant you." It is not a matter of education or development, important as these are, but of gift. It is by grace, and not by mere human effort or resolution, that salvation in every aspect of it comes to men. (2) Faith is the man-ward side of this great transaction. It is the hand opened to receive the divine gift, the opening of the door to welcome Christ into His rightful place, the handing to Him in free and glad surrender of the keys, that He may have entire control. Christ will not force the door nor wrench the keys from unwilling hands—"If any man hear My voice, and open the door, I will come in."

Christ's sway is exercised in believers through His gracious Spirit, and this is what

we understand to be the full meaning of the expression, "The Indwelling Spirit." When we know the measureless love of Christ toward us, it ought not to be hard to utter some such prayer as this:

"O Lord! be thou unhindered by my soul
From working what Thou would'st for my
soul's best,
And through it for the world. To Thy
control
I yield myself entire—do Thou the rest."
Toronto

To Interpret God

By Rev. J. B. Maclean, B.D.

God's method of self-revelation is progressive. He makes Himself known in sundry portions and in sundry manners. Every one to whom His revelation is given receives his own portion according to his own peculiar capacity for assimilation. There is the portion for the child mind, and there is the portion for the matured intelligence. "He made known His ways unto Moses, His acts unto the children of Israel."

The children of Israel saw His acts. Moses perceived His ways—the moral meaning of His acts. In the wilderness journey God revealed Himself in acts of judgment and in acts of mercy. For the sins of the people there were acts of judgment, as when the scourge of the fiery serpents fell upon them. But in the same wilderness journey there were also many acts of mercy, as when the brazen serpent was lifted up, and the sufferers were healed. The people did not know God as Moses knew Him. But it was that mighty prophet's great mission to lead them not only toward Canaan but also into the deeper understanding of God's acts. In all the changing scenes of his eventful career, he was being prepared of God to fulfil the office of interpreter, so that the children of Israel as well as he himself, might learn to know God's ways.

This is God's purpose with us. It is to reveal to us not only His acts, but also His ways. In our journey through the wilderness, we meet with perils and temptations and sorrows, and taste from time to time of earth's fleeting joys. We need to be

taught that the activities of nature have a moral meaning, as has also the course of human life. Behind all, and as the inspiration of all, is a Ruler of the seasons, and a Disposer of the events of history, who is powerful, just and kind.

We shall be wise if we give ourselves to this discipline of the mind and heart. So shall we be saved from the errors and judgments of the materialists who fell by the way and so did not enter into the Land of Promise. It shall be our happy fate to persevere until the end, and not only, like Moses, see the promised land from afar, but under the guidance of our Joshua, enter in and possess our portion there.

It is Christ who alone can reveal the ways of God in their fullness of meaning. If we listen to Him and follow Him, we shall find the way, we shall understand the truth, and become interpreters of Him among men.

Huntingdon, Que.

Children at Church

III. THE SUPERINTENDENT'S PART

By Mr. J. D. MacKay

The writer endeavors to superintend an average town Sunday School, and would ask himself and his fellow superintendents what they and he can do to secure a larger attendance of children at public worship.

Here, as elsewhere, example is a strong factor. Children are quick to observe the conduct of their instructors. The superintendent must conscientiously lead where he desires the members of the School to follow. What he says will have little effect if not enforced by what he does. No slight indisposition, disagreeable weather or other trivial cause will prevent his meeting with the children in God's house. In most congregations there are a few individuals whose faithful occupancy of their usual places in the pew is an inspiration. The superintendent should be one of those whose loyalty to church and pastor is not ostentatious but genuine.

The superintendent is responsible for the tone or atmosphere of the School. If he is specially interested in any subject, his School reflects that interest. His sympathy with

church attendance will inevitably react upon the School. This sympathy can be manifested in his prayers, scripture readings, occasional references, etc. At times it may be helpful to have the children indicate, by raising hands or standing, who were present at the last church service.

The superintendent's enthusiasm for church attendance will naturally be communicated to his teachers and to the superintendents of the Home Department and Cradle Roll. As these workers come into personal contact with practically all the families of the congregation, they are able to render most valuable assistance. Indeed the organization of the modern Sunday School is such that it would be difficult to devise any other so well adapted to influence the young people, and the superintendent will not fail to utilize this admirable instrumentality.

Love for their pastor influences children greatly. The loyal superintendent can find numberless opportunities to aid in the cultivation of this beautiful relationship between the pastor and the children. Never let it be forgotten that love for the Saviour, too, appeals just as strongly to the child as to the adult. Is it not possible that this tender feeling in the child's heart is sometimes suppressed by the lack of suitable methods to give it expression? How natural and important to teach the little ones that in several ways, including attendance at God's house, we can please Him.

In his efforts to promote church attendance of children the superintendent must avail himself of every proper opportunity and means to interest and influence parents. As already hinted, the Home Department and Cradle Roll can be used to excellent advantage in this connection.

Need one add that whatever the superintendent does to increase the number of children regularly present in church will materially benefit his School? It is from the church-going scholars that teachers and superintendents receive most encouragement and secure best results.

Fellow superintendents, in this matter of the children in the church, the interests of the children, the home, the church, the Sunday School, and the country strongly appeal

to us. We can hardly be indifferent to these appeals, but if we should, the Master's interest is supreme and His commands, "Suffer the

children to come unto Me"; "Feed My lambs", have not been revoked.
Truro, N.S.

THE TEACHER'S TOOLS

By Amos R. Wells

III. HIS QUESTIONS

If a teacher had but one teaching tool (excepting, of course, the Bible), it should be the question. The question is the hammer of knowledge, driving truth home; its auger, exposing ignorance; its level, testing the understanding; its saw, rightly dividing truth. The question is a whole carpenter shop full of tools for the teacher.

Questioning is a fine art. Ask any lawyer what is the nub of his calling, and he will say, "A question." By questions he tests not only witnesses, but experiences, observations, appearances, documents. The art of life is the art of asking questions in an intelligent, purposeful, faith-filled way. What folly it is for a teacher to neglect this art!

To ask a good question you must get to the heart of the matter. If you wanted to question your class on the twelve baskets of fragments gathered up after the feeding of the five thousand, you would ask how much food was gathered up, and what sort of baskets they used, and what they did with the fragments after they had gathered them; but you have not asked the real teaching question till you ask, "Jesus could create bread for five thousand from almost nothing; why did He bid them take such care of the fragments?" That question leads you into the heart of reverence for all that is created—care for food, conservation of fuel and forests, care for health and life, charity, philanthropy, missions.

To ask a good question implies knowledge of the person of whom the question is asked, sympathy with him, insight into his character—in short, imagination. You must put yourself in his place, and ask the question in his language. It is not a true question till it is put in the way in which it would occur to the mind of the person questioned. You

must consider his range of thought and experience, and ask the questions in terms of that.

A good question will not be like a bare hook; it will be baited. For example, my question above was not, "Why did Jesus bid them take such care of the fragments?" I introduced the question with a little thought-provocative, the statement, "Jesus could create bread for five thousand from almost nothing"; and then went on with my query.

A good question, like a hook, should be snappy, pointed, sharp; as the boys say, it should "catch on." For example, my question given above would not be put in good form if I worded it thus: "Why did Jesus, who could create bread for five thousand from almost nothing, bid them take such care of the fragments?" That is too long. Children do not think in relative clauses.

A good question is not stiff and formal, but conversational and idiomatic. I know a teacher whose questions never seem a part of himself, but are delivered impersonally. This teacher would say, "In what consists the sinfulness of covetousness?" A good questioner would be likely to say, "Well, now, I'd like to know where the wrong of coveting comes in—just exactly where?"

Many otherwise good questions are spoiled because they are anonymous. The teacher does not fire at any one of the pupils. When a good teacher asks good questions every bullet has its billet. Of course, for the sake of briskness, you will sometimes provoke concert replies; but always the bulk of your questions will be directed at individuals.

Even the best form of a question must not become a fetish, or it will grow to be as stiff and useless as all fetishes are. Employ all kinds of questions, even leading questions

sometimes for the sake of variety. If you feel yourself getting into question-ruts, observe and invent until you have limbered up your interrogative mood. To gain skill in questioning, nothing is better than writing out your questions beforehand, a practice that I pursued assiduously for many years. But do not read those questions to the class.

Questions have gained the most-to-be-desired end when they set pupils to questioning in their turn. Your questions are to set your scholars to asking the great questions of time and eternity: "What am I? Whence came I? Whither am I going? Who is the Christ? What is the Bible? What must I do to be saved?" God grant that, you leading them under the Spirit's guidance, they may all ask these great questions and come into the full possession of the great answers.

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

XII. A MISSIONARY FORCE

The Christian culture of the child shows him that Christianity is a thing to be brought into the home, the playground, the street, the school. It also teaches him his duty towards the needy and the ignorant, and leads him to see the necessity of the gospel's being carried to all men. Thus, although he may not feel called upon to give himself personally to missionary work whether at home or abroad, the truth makes him a believer in its necessity; and so he shows his sympathy with it both by his active encouragement and by his substantial givings to the support of the good cause.

From the law of habit and the overruling effect of environment, it follows that every good Sabbath School teacher is indirectly a missionary force. But it is his duty to be more than an indirect promoter of Christian missions. He should also definitely aim to sow the seeds of missionary endeavor directly. Let him prepare a series of lessons dealing with the earliest Christian missions and gradually leading on to our own times. Begin with the first missionaries whom Christ commanded to go into the world and teach all nations, baptizing them in the name of the Father, and of the Son and of the

Holy Ghost, with the assurance of His presence with them in all their work. The teacher must realize the importance of this command, and so present it as to impress the boys and girls with the real reason for the missionary undertaking. Then the pupils should be led to see St. Paul obeying his summons into heathen Europe. Speak of the zeal of the early Christians, their devotion, their persecutions and their triumph.

Then show the important place the missionary has had in civilizing the world. Lead the pupils to see how the missionaries in Africa, in the islands of the Pacific, and elsewhere, have aided exploration and commerce. These lessons should include biographies of missionary heroes and stories which in their truth have surpassed the wildest flights of fiction.

In giving these lessons use all available means to make them not only interesting but also instructive. Use maps on which to locate any places that may be named in the lesson and to trace the progress of the missionary in his work. Show curious things illustrative of the manners and customs of the people under discussion, etc. Lessons thus given with enthusiasm by one who fully believes what he is attempting to teach, become not only attractive but also forces impelling to missionary endeavor.

Normal School, Toronto

"Soul-Traps"

By Rev. F. A. Robinson

Associate Secretary, Board of Social Service and Evangelism

Evangelism is exclusively associated, in the minds of altogether too many people, with a series of special meetings. One has pointed out that Evangelism is a "spirit," not a "spurt." Where this spirit is manifested in the teaching staff of any Sabbath School, the future of the church of which the School is part, need cause no great anxiety.

At a recent meeting of Sabbath School teachers, following an Evangelistic Mission in connection with one of our own churches, it was discovered that every worker present had given his or her life to the service of Christ while in the Sabbath School, and

largely through the influence of the teacher there. The discovery caused some heart-searching as to whether they were seeking for future workers among their own scholars with the same earnestness that had caused themselves to respond to the Master's call. The subsequent discussion revealed the fact that few of them had, in Dr. Andrew Bonar's words—"looked for the conversion of the children with the same lively faith that they did for those of riper years."

And so the superintendent planned for a prayer meeting each Sunday afternoon, and asked that information be brought to these meetings that would give definiteness to the prayers. Teachers were urged to find out the conditions in which the scholars lived and worked, and as far as possible to take an interest in the week-day life of the boys and girls. The knowledge gained had a marked effect on the teaching. Many of the scholars had burdens to bear that heretofore were quite unknown to the teachers, and the application of the Lesson became more helpful than ever before.

Nearly three months after the prayer meetings were begun, the pastor met the older scholars in the body of the church, after a regular session of the Sabbath School. By prearrangement the teachers had, the week previous, in their respective classes, invited

their scholars to attend this meeting. Not all responded to the invitation, but all knew the purpose of the gathering, and those who came were manifestly interested and impressed. Quietly the pastor stated the claims of Christ upon their lives, pointed out the preservative power of the gospel, and urged them definitely to receive the gospel which had been taught from week to week. The teachers were then asked to pass decision cards to their scholars. Those who wished signed them while the closing hymn was sung. Others took them home to consult their parents. As a result of it all, several united with the church at the next Communion, and a deeper spiritual experience has come to the teaching staff. One spoke of the blessing that had come to his own life since he had spoken personally to his boys about taking a stand on the side of Jesus Christ.

Is not a minister correct, when he writes of "the hardening effect on the children of teaching them the gospel and not expecting them to receive it"? And then he adds, "Yes, and it hardens the teachers, too."

Of Whitefield's Tabernacle it is said that conversions were so constant that it was known throughout the whole country as "the soul-trap." May more of our Sabbath Schools become "soul-traps!"

Toronto

THE SUNDAY SCHOOL COUNCIL

Under this title appear, month by month, brief articles by leading Sunday School experts in the United States and Canada. The aim is to focus light from many minds on the problems of the School and its work.

the School of the Heart

"Our children are being trained in keenness of intellect and breadth of thought, but they are actually losing in warmth of sympathy and emotional qualities." This, briefly stated, is a conviction which is constantly deepening in regard to secular education. It is too much an education of the brain; too little a training of the heart.

The fact that this conviction is deepening, that it already has found expression, that unquestionably it will soon lead to definite discussion and action—this present-day condition affords a glorious opportunity for the extension of the Sunday School.

For the Sunday School is strong on the very point where the secular school is weak—the Sunday School is the school of the heart, its Textbook deals with the issues of life which have their springs in the heart. Now that not only the parents of the country, but the leading thinkers as well, have come to recognize the need for the training of right affections, right desires, right purposes, the Sunday School will find it easier to convince the great mass of the people of the value of the Sunday School than ever before. In a recent address President Taft said, "No matter what views are taken of general education, we all agree—Protestants, Catholics, and Jew

alike—that Sunday School education is necessary to secure moral uplift and religious spirit.”

The time has passed, then, when it is necessary to plead for the Sunday School in any indirect way ; its most telling advertisement is a direct and clear statement of its object as the School of the Heart. Its curriculum is to teach love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. In its investigations it goes deeply into whatsoever things are true, honest, just, pure, lovely, and of good report ; and its great Teacher has summed it all together in His immortal saying, “Thou shalt love the Lord thy God with all thy heart ; and thy neighbor as thyself.”

Make no secret of the fact that these things are taught in the Sunday School ; appeal unreservedly to the millions who are beginning to feel the great lack of an education which neglects the things of the heart, and the Sunday School will get a hold on the multitudes far beyond what it has yet known.

The Tenfold Standard of Excellence

By Rev. A. Macgillivray

VII. GRADED INSTRUCTION

“Lead on softly, as the children be able to endure.” Such was Jacob’s counsel for the home journey. The “Perfect Teacher” said, “I have many things to say unto you, but ye cannot bear them now.” Truth was to be unfolded gradually. It was the office of the Spirit to “lead into all truth.” Said the great apostle, to the Corinthian church, “I have fed you with milk and not with meat, for hitherto ye were not able to hear it.” The writer of the letter to the Hebrews says, “Strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil.”

Graded instruction is a necessity determined by age, capacity and knowledge. Graded instruction at its best means individual teaching, a personal and accurate knowledge of the pupil. What a plea for the small class and “hand-picking !” What an encouragement for the small School !

“Lead softly” ; “milk for the babes.” Be the Lessons Uniform or Graded, the teaching,

to be effective, indeed to be worth anything, must be level to the age and capacity of the pupil. The skilful teacher can and will adapt his instruction to the needs of those before him. Almost all the Lessons of the Uniform International Series, in the hands of the trained, Spirit-led teacher, furnish mental, moral and spiritual food suited to the scholar of any age. Our own Publications furnish Pupils’ and Teachers’ Helps of various grades on the same Uniform Lesson, eminently helpful.

The School management that decides for the “more excellent way” will classify according to age. To make knowledge the standard, would, when attendance is voluntary, repel some. An “adult” who cannot read, though a beginner in learning, must be, by reason of his age, invited to the Senior Bible Class : he must be led along the more advanced way. The average School should and can have five grades—Beginners, Primary, Junior, Senior, and Adult Bible Classes.

Remembering the permanence of first impressions, the work in the two first departments will be done with the utmost skill and care, and here Graded Lessons suited to the years and capacity of the child will be taught, and by teachers who understand the opening mind, love the child, and above all the child’s Saviour. A rich harvest awaits those who sow in love and faith. For the other grades of the School, the trained teacher will have no difficulty with the Uniform Lesson, and, as the object of the Sabbath School is to teach the Book that reveals the will of the Father—the rule by which we are to live and serve, there will be but little desire or room for extra-Biblical material for teaching.

The well organized School, aiming at accomplishing all that is possible for the scholars, will supplement the Bible Lesson with the Shorter Catechism, The Question on Missions, and the memorizing of some of the most precious passages of scripture, as well as of a number of standard hymns. In after years these will be among the scholar’s most cherished treasures. The writer remembers a dear saint of God well past the century mark, blind and bed-ridden, who repeated

without a mistake psalms and hymns she had memorized when a "bairn."

Lord Stratheona, in addressing the graduating class at Queen's University a few years ago, in closing, gave them the hymn that begins:

"Oh happy is the man who hears,
Instruction's warning voice;
And who celestial wisdom makes
His early, only choice."

He said, "I learned it when a boy. We knew it as the 11th Paraphrase then. I know nothing better for boy or man."

The end of all teaching is to equip for service. The School does its best work that takes the "Living Word" for its material, and grades it to the years and capacity of those taught.

Toronto.

HOW THE WORK GOES ON

The Methodist Episcopal Church of the United States has provided a Correspondence Course for Sabbath School superintendents, in view of the fact that the work of superintendents is becoming more and more responsible and exacting.

In North America there is 1 Sunday School member in every 7 of the whole population; in Oceania 1 in every 10; Europe 1 in every 38; Africa 1 in every 331; South America, 1 in every 615; Asia 1 in every 1,089. These figures both cheer and distress.

The well-known International Sunday School Association Training School, which holds its next session at Geneva Lake, Wisconsin, August 2-11, 1912, is specially for the training of Sunday School leaders. W. C. Pearce, the International Adult Bible Class Superintendent, is Dean of this School, and some of the best instructors and lecturers in America will be there.

Rev. Dr. Somerville, Treasurer of the Western Section of our church, has received two interesting letters from the foreign field, showing how the Sunday School children there feel towards the work of the whole church. Rev. J. A. Sharrard, Indore, Central India, sends two dollars to the S.S. Children's Day Fund. Mr. Sharrard writes, "It is part of the S.S. collection at Indore on Children's Day, and the S.S. Committee here, consisting altogether of Indians, asked to have this amount sent home." And from Mrs. Ratcliffe, in Weihweifu, comes another

contribution and this note,—"Will you please put two dollars to the credit of the Children's Day Fund, a contribution from the School for Missionaries' Children at Weihweifu on Children's Day?"

The plan of catching the mothers through the little children has been carefully wrought out by Mr. Frank L. Brown in his famous Brooklyn, N. Y., Sunday School. In the Beginners' Room, visitors' chairs are provided on the four sides of the room. So many parents and grandparents came that a lesson was planned for them in a corner of the same room during the progress of the Beginners Lesson. When the Beginners were promoted to the Primary, the mothers were promoted with them, and a Primary Mothers' Class was organized, which went on during the teaching of the Primary Lesson, the mothers engaging in the general exercises before and after the lesson, as in the Beginners' Class. In like manner, the Cradle Roll mothers are to be organized.

The British Weekly says that one of the most fruitful results of the recent visit of Mr. Marion Lawrance, of America, to the city of Birmingham, is seen in the formation, under the Sunday School Teachers' Forward Movement there, of a University lectureship for Sunday School teachers, by means of which an annual course of at least six lectures will be given to Sunday School teachers, open to all denominations and all religious beliefs, thereby adding to the general efficiency. An examination will follow, and it is intended to grant diplomas. The capital sum necessary

to found the lectureship will be raised in a novel way, namely, by pence contributions—150,000 of which are asked for in donations from Sunday School teachers and friends of religious instruction—and by pence collections from the scholars of the Schools, who

will be asked to contribute to a simultaneous collection in February next year. Under the Birmingham University Extension Committee, lectures have been recently given, for which 2,489 course tickets were bought—an average of 414 per course.

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Lesson Calendar : Second Quarter

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

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

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

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

—Hymn 364, Book of Praise

II. PRAYER. All remain standing.

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

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

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

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

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

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

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

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

IV. SINGING. Selected.

V. BIBLE WORK. From the Supplemental Lessons.

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

VII. READING OF LESSON PASSAGE.

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

IX. SINGING. Psalm or Hymn selected.

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. PRAYER.

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

III. SINGING.

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

I should like to have been with Him then.

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

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

'Let the little ones come unto Me.'

—Hymn 567, Book of Praise

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

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

VI. BENEDICTION.

Lesson I.

MISSIONARY LESSON

April 7, 1912

Isaiah 2 : 2-4 ; 11 : 1-10. Read Micah 4 : 1-4. *Commit to memory Isaiah 2 : 3, 4.

GOLDEN TEXT—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11 : 9.

2 And it shall come to pass in the ¹last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.

3 And many ²people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Ja'cob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jeru'salem.

4 And he shall judge ³among the nations, and shall ⁴rebuke many ²people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.

Ch. 11 : 1 And there shall come forth a ⁵rod out of the ⁶stem of Jes'se, and a ⁷Branch shall grow out of his roots :

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord :

3 And ⁸shall make him of quick understanding in the fear of the Lord : and he shall not judge after

Revised Version—¹latter ; ²peoples ; ³between ; ⁴reprove ; ⁵shoot ; ⁶stock ; ⁷branch out of his roots shall bear fruit ; ⁸his delight shall be in ; ⁹And the wolf ; ¹⁰basilisk's ; ¹¹it shall come to pass in that day, that the root ; ¹²standeth ; ¹³peoples, unto him shall

LESSON PLAN

I. The Kingdom, ch. 2 : 2-4.

II. The King, ch. 11 : 1-10.

DAILY READINGS

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

M.—The appearances of the risen Lord, 1 Cor. 15 : 1-11. T.—Resurrection hope, 1 Cor. 15 : 12-26. W.—The walk to Emmaus, Luke 24 : 13-27. Th.—The disciples' joy, Luke 24 : 28-35. F.—Christ crucified, Luke 23 : 33-46. S.—Christ buried, Luke 23 : 47-56. S.—Christ risen, Luke 24 : 1-12.

Shorter Catechism—Ques. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?* A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience ; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

The Question on Missions—(Second Quarter, A DEACONESS AMONG THE FOREIGNERS.)—1. What is a deaconess? A deaconess is a Christian woman trained and set apart for special service in a church, mission or charitable institution, her chief aim being to reach and uplift the women and children of the community where she is placed.

EXPOSITION

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

Time and Place—Between B.C. 740 and 701 ; Jerusalem.

Connecting Links—In his prophecy of judgment upon Judah (chs. 1-5), Isaiah pictures the preeminence to be accorded to Israel's religion by the nations of the world (ch. 2 : 2-4). In his prophecy of the ruin of the Assyrians and the advent of the Messianic King (ch. 10 : 5 to 12 : 6), he pictures the deliverance of Jerusalem and the inauguration

of the reign of peace by the ideal Son of David, ch. 11 : 1-10.

I. The Kingdom, 2-4.
V. 2. *In the last days* ; Rev. Ver., "latter days", then in the remote future;—the present era. *Mountain of the Lord's house* ; the temple mount, the seat of the Messiah's government. *In the top* ; Rev. Ver.: Margin, "at the head", of the mountains. Mount Zion shall be exalted to a unique place of

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 ⁹The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

7 And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ¹⁰cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And ¹¹in that day there shall be a root of Jes'se, which ¹²shall stand for an ensign of the ¹³people ; to it shall the Gen'tiles seek : and his ¹⁴rest shall be glorious.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 449 ; 444 ; 2 (Ps. Sel.) ; 5:9 (from PRIMARY QUARTERLY) ; 432.

Special Scripture Reading—Acts 1 : 1-11. (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. 310, He Is Risen ; B. 96, Why Seek the Living Among the Dead? For Question on Missions, H.M. 694, The Presbyterian Missionary and Deaconess Training Home, Toronto ; H.M. 688, Graduating Class, 1911, Deaconess Training Home. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Garden Tomb Outside the City—Place of Our Lord's Burial. Jerusalem (Underwood & Underwood, Dept. D, 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.50. (Owners of 1911 material need only 11 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 8 new stereographs) ; four for April, 67c ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

*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.

political and religious importance. *All nations*. The true religion shall be universal.

V. 3. *Many people shall say*; a universal desire to know and practise the ways of the true God. *Ways .paths*; revealed principles of religion and morals. *For out of Zion*; may be taken as words of the people or of the prophet. *The law*; not the Mosaic law. It corresponds to the "word of the Lord" in the next clause, and includes the prophetic utterance that follows.

V. 4. *Judge among*; Rev. Ver., "between". *Rebuke many people*; Rev. Ver., "reprove many peoples"; Margin, "decide concerning". Divine arbitration of international disputes shall replace settlement by the sword. *Plowshares .pruninghooks*. Wars shall cease. Industrial civilization (here chiefly thought of as agriculture) shall replace military rule.

II. The King, ch. 11: 1-10.

V. 1. *Rod*; Rev. Ver., "shoot". *Stem*; Rev. Ver., "stock"; Job. 14: 8. *Jesse*; David's father, 1 Sam. 17: 12. *Branch . roots*; Rev. Ver., "a branch out of his roots shall bear fruit"; come to maturity. The Messiah shall be of the line of David.

V. 2. *Spirit of the Lord*. The Messiah's supernatural endowments are here indicated: (1) Intellectual, *wisdom and understanding*; discernment. (2) Practical, *counsel*; ability to form right resolutions. *Might*; energy to carry these into effect; and (3) Religious, *knowledge*; of Jehovah, insight into the divine character. *Fear of the Lord*; piety.

Vs. 3, 4. *His delight* (lit., "scent") shall be in the fear of the Lord (Rev. Ver.). Keen spiritual insight, delicate religious intuition, shall characterize the Messiah. *After the sight*; by the evidence of the senses. *With righteousness*; impartial, immediate and infallible discernment of men's hearts. *Poor . meek*. The defenceless or downtrodden will be His special care. *Earth*. Probably the word translated "earth" should be translated "oppressor." *Rod .breath*. Compare Rev. 1: 16. "The Messiah's sentence has a self-fulfilling energy" (Cambridge Bible). (See Hos. 6: 5; Acts 5: 1-10.)

V. 5. *Girdle*; symbol of resolute and vigorous action, Eph. 6: 14. The strength of the Messiah's reign shall rest on righteousness and

faithfulness, justice and fidelity and right on the part of king and people.

V. 6. *Wolf . lamb*. Wild animals and tame are bracketed together in the prophecy. Peace between man and the animals will be a mark of the Messianic reign. (Compare Hos. 2: 18; Rom. 8: 19-22.) The harmony of creation shall be restored.

Vs. 7, 8. *Shall feed*; perhaps, "graze together." *Sucking child*. The innocent babe shall play with the deadly serpent. *Cockatrice*; Rev. Ver., "basilisk's" or "adder's", Prov. 23: 32. *Den*; "the word for 'lunary'". It denotes the glittering eye of the serpent, which attracts the child like a jewel."

V. 9. *They shall not hurt*; members of the kingdom, as is implied in the next sentence. *My holy mountain*; Zion. Figurative for Palestine, or the bounds of the Messianic kingdom.

V. 10. This verse emphasizes the personal Messiah as the central Figure of world interest in the true religion. Rev. Ver.—*The root of Jesse, which standeth for an ensign* (as a rallying point) *of the peoples* (nations of the world), *unto him shall the nations seek*. The Messiah shall be the supreme religious Teacher and Authority in the world. *And his resting place* (place of royal residence) *shall be glorious* (Hebrew, "glory"). (Compare John 12: 32.)

Light from the East

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

Plowshares—The Syrian plow, which is the same as was used four thousand years ago, consists of a pole, to the small end of which the yoke is fastened by thongs. The butt end of this pole is attached to a thicker beam about five feet long, so that the lower end of it slants forward to form the point which runs into the ground, and the upper end slants backward to form the handle. The pointed end which runs into the ground is called the share. This stirs the ground like the tooth of cultivator, but does not turn the soil over.

ASP—Was probably the Egyptian cobra, a most venomous serpent, found in southern Palestine and common in Egypt, whose figure is chiseled on each side of a winged globe over the doors of the temples and an image of which was worn on the front of Pharaoh's

crown. It is used by the serpent charmers to-day.

COCKATRICE—This word in English means an imaginary creature having the head, body,

wings and feet of a cock, but the tail of a serpent, with a sting in the end of it. It is here used to translate the name of a poisonous snake, possibly some large species of adder.

APPLICATION

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

All nations shall flow unto it, v. 2. There has never been so hopeful a time in missions, a time when offerings of money and of life counted for so much. "Within **A Hopeful Time** the lifetime of many now living for the Saviour, there were placed in many parts of Japan edict boards on which were official announcements offering rewards for the apprehension of persons found either professing or preaching the Christian faith." To-day there are over 250,000 Christians there. "On Christmas Day, 1887, seven baptized Christians in Seoul united behind closed doors in the first celebration of the Holy Communion. There are now fully 200,000 Korean Christians." So we might visit almost every nation and hear the same story. "The present", writes John R. Mott, "is without doubt a time of arising spiritual tide." Clearly behind the missionary enterprise is God, who is mightily blessing the gifts and sacrifices of His church.

He will teach us of his ways, v. 3. When men are faithfully taught the ways of God, they respond by walking in His paths.

Walking in God's Paths A missionary writes of his work in China: "We have seen unclean lives made pure, the broken-hearted made glad, the false and crooked made upright and true, the harsh and cruel made kindly and gentle. I have seen old men and women, seventy or more years of age, throwing away the superstitions of a lifetime, and when almost on the brink of the grave, venturing all upon a new-preached faith and a new-found Saviour. We have seen proud, passionate men, whose word was formerly law in their village, submit to injury, loss and insult, because of their Christian profession, until even their enemies were put to shame by their gentleness and were made to be at peace with them."

He shall judge between the nations (Rev. Ver.), v. 4. Since 1814, when Great Britain and the United States signed the Treaty of Ghent,

which contained the principle of arbitration, over 260 international disputes have been settled in that way, about 120 of these occurring since 1890. As between these two nations, the arbitrament of reason and justice has practically replaced that of the sword. The movement looking to the inclusion of all the great nations in an agreement to refer their controversies to an international court for peaceable adjustment, is gaining in momentum every year, and an era of peace and good will seems both practical and near.

A Branch, ch. 11 : 1. The patriotic pride and enthusiasm with which our present king's coronation was honored throughout the British Empire is still fresh in our minds. How the church of God will thrill with joy, when at last it lays the diadem of India, and China, and Africa, and America, and the Isles of the Sea at the feet of the great King! Nothing less will do. "Unto all people", "among all nations", "to every creature", suggest the horizon of our outlook, the limits of our endeavor, the greatness of our final victory, when Jesus shall be crowned Lord of all. It's a splendid vision, a splendid venture, that appeals to the heroic in us. And "He is worthy for whom thou shouldest do this."

Poor. meek, v. 4. In one of his books, George MacDonald tells of a warm-hearted minister, who, finding a sinful woman on his doorstep and guessing her story, brought her into his home. His little daughter upstairs asked, "Mama, who is it that papa has in the library?" The wise mother quietly replied, "It is an angel who has lost her way, and papa is telling her the way back." So, if we are true to the spirit of Jesus, we shall see in the erring and the down-trodden, not objects of scorn or ridicule, but children of God to be loved back to a right life and cherished with patient tenderness.

World Peace Is Coming

"Nothing Less Will Do"

Lift Up the Fallen

His rest shall be glorious, v. 10. "Leave all for glory" is the searching refrain of a hymn that is sometimes sung. It is no ignoble motto. It was the Saviour's own motto. His conquest is to be complete. Its toil and transit, and the long waiting He counts worth while; for "His rest shall be glorious", when the great task is finished; "for the joy that was set before Him", He "endured the cross, despising the shame". The motto may well be that of every Christian worker, whether in the narrow round of daily toil, or on the wide places of the mission field. The human heart craves a victorious ending; and the prospect of the victory and the "well done" of those who look on, are

mighty incentives to patient and self-sacrificing labor. The prospect of the glorious "rest" lightens the labor and sufferings which precede it.

Full of the knowledge of the Lord (Golden Text). As we receive the Holy Spirit into our lives our old evil habits fall away before Him. Some dead leaves stick fast to the tree branches, though all the storms of winter tried to remove them. But when the sap flows in the spring days, these old dead leaves are pushed off by the swelling buds. So it will be with humanity when God's Spirit makes Him known to all, war and hatred will pass away as old leaves fall, and peace and kindness will be universal.

As Old
Leaves Fall

THE LESSON GRADED

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

For Teachers of Bible Classes

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

As this is a Missionary Lesson, it is a fitting opportunity of presenting the missionary message of the Old Testament. The setting of the Lesson (see Connecting Links) leads to a consideration of two great truths:

1. *The preeminence and universality of the religion of Israel among the nations*, vs. 2-4. Get the class to consider the following points as constituting the substance of the message:

(a) The element of supremacy. Call attention to the time note, v. 2. Compare Gal. 4:4 as a commentary. Discuss the bearing of this upon missionary extension. Ask if the church could have evangelized the world before this century? Note the outstanding importance of the kingdom. Consider whether even now the church holds this exalted place. Emphasize the fact that it is moral worth which gives this exalted position. Discuss whether missionary work can be successfully done apart from personal holiness.

(b) The effect upon the nations. Show that the winning of the nations to God's kingdom is based upon moral grounds. Compare John 12:32 for Jesus' view. The present standing of Christianity in Japan affords a good illustration (see Application). Examine the spread of the gospel in our own

foreign mission fields, as, for example, the New Hebrides. Heathen people are won to Christ when they see the superiority of the Christian life.

(c) Results of the universal extension of the kingdom. Point out that the will of God, and not war, is to be the umpire among the nations. Discuss the present Peace Movement as an illustration. Show that industrial prosperity and a kindlier human character will follow the abolition of war.

2. *The Messianic leadership of the kingdom*, ch. 11:1-10. Question in detail regarding the teaching of this section:

(a) The origin of the Messiah (v. 1), His character (vs. 2, 3), His administration, vs. 4, 5. The New Testament fulfilment should be set forth. Consider this truth in its bearing upon missionary activity as affecting modern nations.

(b) The resulting peaceful society. Note the new harmony of man and the animal world. Compare Hos. 2:18 and Rom. 8:19-22. Bring out that the necessary condition of peace is the making of the knowledge of the Lord universal. To illustrate this take a mission field and show how sin and its fearful consequences disappear before the spread of the gospel. Then take a Christian life and show its harmony with the will of God and well-being of society. Emphasize the practical lesson, that the world's peace is bound up with Jesus' rule. Teach that the missionary

enterprise is to be commended and urged from the standpoint of personal salvation, social well-being, international peace and general harmony of all things.

For Teachers of the Senior Scholars

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

Introduce the Lesson by a talk about the two different kinds of tree stumps,—those, like the oak, which sends forth suckers and grows up again, and those like the cedar and pines, which send forth no suckers. The cedar of Lebanon is the symbol of the Assyrian empire, which, when once destroyed, would be destroyed for ever. (See ch. 10 : 33, 34.) In the first verse of the Lesson it is the stump of a tree like the oak that is used as a symbol of Israel, and it is sending forth a Branch out of its roots. The following points will indicate the nature of this wonderful vision which came to the prophet's heart :

1. *The Ideal Man of the Prophet's Vision*, ch. 11 : 2-5. By questioning, make a character study of this ideal Man,—what will be His spiritual endowments ? (v. 2.) How shall He judge human life ? (v. 3.) What attitude shall He take to the poor and needy ? (v. 4.) What shall be His garment or kingly robe ? (v. 5.) Show that there is only one historical Character answering to this description, "great David's greater Son." Get the scholars to indicate how the life of Christ was a complete counterpart of this ideal Man by referring to such passages as Luke 4 : 1, 18 ; 10 : 30-37 ; John 2 : 25.

2. *A Happy Condition Pictured*, vs. 6-9. Ask if the time will really come when the wild animals shall be no longer wild ? This will afford an interesting topic of discussion. Question if the wild animals were always wild, or were they made wild by man's treatment of them ?

Ask what these words mean, if they are to be taken literally, and teach that the time will come when human nature, which manifests a wild taint, will come under the gentle, kindly influences of the gospel. Make clear that it is the coming of the ideal Man of the prophet's vision into the life of the world that produces this change. Refer to the complete transformation of society in many heathen lands.

3. *The World Attracted*, v. 10 ; ch. 2 : 2-4. Ask what there is in the gospel kingdom which appeals to the heart of the world. For the true explanation, see such passages as John 3 : 16 ; 12 : 32. Teach that God's love for the world, manifested in Christ's sufferings, is drawing the world into a better life as nothing else can do. Illustrate from the testimony of missionaries, how nothing else avails to win the non-Christian world to Christ.

For Teachers of the Boys and Girls

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

Tell something of Isaiah, one of the greatest of the Hebrew prophets. He prophesied in Jerusalem for sixty years (see ch. 1 : 1), saying many things about the coming, the character, the work, the death and the kingdom of Christ. Then, following the Lesson Plan, question about :

I. **THE KINGDOM**, vs. 2-4. When shall it come ? What time is meant by "the last days ?" Teach that we are now in this period. Christ's kingdom is being established. Who are to be in the kingdom ? (v. 2.) What shall be their privilege ? How shall it affect their lives ? (v. 3.) What else besides holiness shall the kingdom promote ? (v. 4.) How shall this peace come about ? Teach that if all men were Christians, there would be no war. (See Matt. 5 : 38-40 ; James 4 : 1, 2.)

II. **THE KING**, ch. 11 : 1-10. Make clear the meaning of v. 1 by showing that, when Jesus was born, the house of David was very poor and obscure, like the stump of a tree. Recall the poverty of His parents. Jesus came thus to show that His kingdom was not of this world.

Bring out, by questioning, the seven spiritual gifts resting upon the King : (1) The Spirit of the Lord, knowledge of God's will. (2) Wisdom, knowledge of the true nature of things. (3) Judgment, discernment. (4) Counsel, ability to instruct others. (5) Might, power to act as well as to instruct. (6) Knowledge of the Lord, of His nature. (7) Fear of the Lord, reverence, v. 2.

Indicate the characteristics of His reign : justice (v. 3) ; righteousness (v. 4) ; peace (v. 6) ; safety (v. 8) ; and security, v. 9.

The point to press home in making the

missionary application, is, that we should seek diligently to be like Christ in spirit and aim

and action ; then we shall help to bring in His kingdom in its fulness (see Acts 1 : 8).

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where is it written in the Psalms, "Ask of Me, and I shall give thee the heathen for thine inheritance?"

2. Where, and to whom, does Paul say that the gospel of Christ is the power of God unto salvation to every one that believes?

ANSWERS, Lesson XII., First Quarter—

(1) James 1 : 27. (2) Matt. 7 : 1.

Prove from Scripture

That Jesus was anointed with the Holy Spirit.

The Catechism

Ques. 12. *The covenant of life.* Three facts are stated in the Question : (1) God entered into an agreement ("covenant"), that is, He made a promise, to give life to man. (2) The condition of this promise was man's obedience. The test of obedience was the command not "to eat of the tree of the knowledge of good and evil." There was nothing wrong in itself in eating the fruit of this tree ; it was wrong

for Adam to do so, because God had forbidden it. Through his eating from this tree, though, of course, it had no power in itself, man would gain a new kind of knowledge, the knowledge of sin and its consequences. (3) The penalty ("pain") of disobedience was death. This means, not only physical death, but all that is implied in separation from God.

The Question on Missions

By Miss M. E. Gunn, Deaconess, Winnipeg

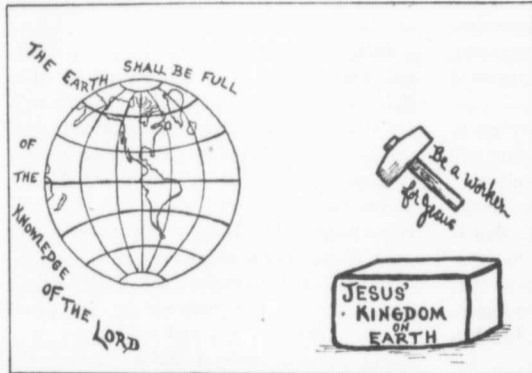
Ques. 1. A deaconess receives two years of training, six months of each year being devoted to studies, largely theological and medical, with some practical work, the remainder usually to practical work as a student deaconess in a city church or mission. After the first two months of training the deaconess wears the deaconess uniform. Upon graduation she receives a diploma and a special badge pin bearing the inscription, DEACONESS, PRESBYTERIAN CHURCH. She is set apart for her work by a designation service. As deaconess in a church, she visits the sick and the strangers, also recruits for and assists in the various organizations of the church. In an Institute she is responsible to the Board controlling the Institute.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Subject for the Quarter—Jesus the Mighty Worker.

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



Introduction—Jesus came to earth to be a Mighty Worker. In our Lessons this Quarter we shall see Him going on with His great work. We shall hear Him teaching beautiful lessons about how to build up His kingdom on earth. A hammer and building stones will be our symbols for the Quarter. A stone will be added each Lesson.

Lesson Subject—The Mighty Worker's coming foretold.

Introduction—Draw a picture of the earth (or show a globe). Name some of the nations.

Speak of war between nations and sometimes amongst people of one nation (for example, Revolution in China). Describe the sadness and sin of war. You all have heard of wild animals that kill and destroy. Name some of these.

Lesson—Our Lesson tells us of a peaceful, happy time that will come to the world, because the Mighty One shall fill all hearts with love.

The Coming of Jesus Foretold by Isaiah—First, we hear the prophet Isaiah telling God's people of this Mighty One. He says a time will come when people of all nations shall worship Jesus; when Jesus' word shall be law over all the earth; when quarrels shall be settled in Jesus' way, and there shall be no more war. Swords and spears shall be made into plows and pruninghooks, and people shall

plow and prune in peace and safety. Tell of the promise that Jesus would come through the family of Jesse, the father of King David.

The Character of Jesus—Chapter 11 : 2-5 tells of the wisdom and righteousness and faithfulness of Jesus.

Golden Text—Repeat, and print across the globe. Isaiah tells us of this happy time when everybody on the earth shall know and love and serve Jesus. Even the wild animals shall be so gentle that a little child may safely play with them. Mention ways in which we may hasten this happy time.

Symbols—Outline a building stone, on which print, JESUS' KINGDOM ON EARTH. On the hammer print, BE A WORKER FOR JESUS.

Something to Think About—I should be a worker for Jesus.

FROM THE PLATFORM

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

THY KINGDOM COME!

TO GIVE PURITY
EQUITY
AFFECTION
COMPASSION
ETERNAL LIFE TO ALL

Have printed perpendicularly on the blackboard the initials forming the word, PEACE. Begin by asking a few questions about the blessings of peace. Christ is the Prince of Peace. Ask, do we belong to the kingdom of the Prince of Peace? And are we trying to extend this kingdom? How? By prayer and effort. We pray to Christ, THY KINGDOM COME! (Print.) Why do we wish Christ's kingdom to come? TO GIVE (Print): PURITY (Fill out). Sin has no place in this kingdom. (2) EQUITY (fill out), justice between man and man. (3) AFFECTION, kindness between persons, and creatures that used to devour one another. (4) COMPASSION, for the sorrowful and oppressed; and (5) ETERNAL LIFE, with God in heaven. Ask, to whom do we wish this kingdom of peace to come with these blessings? TO ALL (Print). Are we really members of it? If we are, we shall pray and work always for its coming.

• EASTER LESSON—An Alternative Lesson

1 Corinthians 15 : 1-11. Commit to memory vs. 10, 11.

GOLDEN TEXT—This Jesus hath God raised up, whereof we all are witnesses.—Acts 2 : 32.

Time and Place—About A.D. 57; Corinth.

Connecting Links—Paul had heard that the Corinthian converts were expressing doubts about the resurrection; and so he

deals with the matter in this chapter of the letter he wrote from Ephesus.

I. Paul's Preaching, 1-4.

Vs. 1, 2. *Gospel*; good news, here a spoken

proclamation, later, a written record of Christ's life and teaching. *Preached unto you*; on His first visit to Europe, about A.D. 53, Acts 18 : 1-18. *Ye have received*. He won many enthusiastic converts in Corinth. *Wherein ye stand*. He did not doubt their continuance in the Christian life. *Are saved*; are being saved, a present, continuous salvation; sometimes also the future, as in Rom. 5 : 9; 1 Thess. 5 : 8. *Unless. in vain*; "In vain" means, idly, without realizing the facts involved.

Vs. 3, 4. *I also received*; by direct revelation, Gal. 1 : 12. *Died for our sins*. Expiation is involved (see Rom. 3 : 23; 5 : 6-11; 2 Cor. 5 : 18; Gal. 3 : 13). *The scriptures*; especially I. a. 53. *He rose again*. Paul here indicates the abiding power of the resurrection. The death and burial are narrated merely as historical facts. *The third day*. See Hosea 6 : 2; Luke 24 : 46.

II. Paul's Witnesses, 5-11,

V. 5. *He was seen*; appeared. It was a vision. Paul makes no reference to the empty grave, only to the appearances. *Cephas*; the Aramaic form of the Greek name, Peter, Luke 24 : 34. *The twelve*; apostles. Really here eleven, for Judas was gone, Luke 24 : 33. Perhaps only ten, for Thomas may have been absent, John 20 : 24.

V. 6. *Five hundred brethren*; Matt. 28 : 7.

The greater part remain. The early disciples must have been largely young in years, for Paul wrote at least twenty-five years after the event.

Vs. 7, 8. *James*; the Lord's brother. This appearance is not mentioned elsewhere. *All the apostles*; the twelve? Paul may not have known of Thomas' absence on the occasion of v. 5, or this may refer to the pioneer missionaries? (See 1 Cor. 12 : 28; Eph. 2 : 20; 3 : 5; 4 : 11.) Likely the former. *One born out of due time*; who had long held out only against Christ, in the face of knowledge of Him. Others think it refers to the unripe birth of one so suddenly converted as was Paul.

V. 9. *The least*; hence, the "last of all", Eph. 3 : 8; 1 Tim. 1 : 15. *Meet*; fit or competent. *Persecuted*; a remorse that never left Paul. (See Acts 26 : 10; Gal. 1 : 13; 1 Tim. 1 : 13.)

V. 10. *Grace*; favor utterly undeserved. *What I am*; foremost among the disciples. *Was not in vain*; has not proved void of reality. His work corresponded to the grace. *Laboured*; a strong wind, suggesting painful, exhausting toil. *Yet not I*; checking the least appearance of pride.

V. 11. *Whether. I or they, so we preach*. There was absolute unanimity of testimony on the part of the authorities to the fact of Christ's resurrection.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker risen from the dead.

Introduction—Have before your class something suggestive of spring time, flowers or green branches.

How glad we are to have the Easter time here again! We are to learn to-day about the coming to life again of the Mighty Worker, Jesus, our Saviour, and this should bring more joy to our hearts than anything else in the world. We know now that He is our Saviour and that all He said about Himself is true. We can trust Him.

Review—Recall briefly the crucifixion, burial and resurrection.

Lesson—How many have received an Easter card, an Easter gift or an Easter letter to-day? Well, here is an Easter letter (outline) to everybody. Paul (recall) wrote this

letter to the Christian people at Corinth (map). He had told these people about Jesus, vs. 1-8. Paul knew it was all true. Tell of Jesus appearing to Paul and the change in Paul's life, Acts 9 : 3-5.

Golden Text—Repeat and explain. Shall we see Jesus some time? What kind of boys and girls must we be, if we want to see Him?

My Verse—

"The little flowers came from the ground,
At Easter time, at Easter time,
They raised their heads and looked around
At happy Easter time.
And then each little bud did say,
'Good people bless this holy day,
For Christ is risen, the angels say,
This holy Easter day.'"

Something to Think About—I should send the Easter message to others.

Lesson II.

THE USE OF THE SABBATH

April 14, 1912

Mark 2 : 23 to 3: 6. Read Matthew 12 : 1-14 ; Luke 6 : 1-11. Commit to memory vs. 27, 28.

GOLDEN TEXT—The sabbath was made for man, and not man for the sabbath.—Mark 2 : 27.

23 And it came to pass, that he ¹ went through the corn fields on the sabbath day ; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful ?

25 And he said unto them, ² Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him ?

26 How he ³ went into the house of God ⁴ in the days of Abiathar the high priest, and did eat the shewbread, which ⁵ is not lawful to eat ⁶ but for the priests, and gave also to them ⁷ which were with him ?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath :

28 ⁸ Therefore the Son of man is ⁹ Lord also of the sabbath.

Ch. 3 : 1 And he entered again into the synagogue. **Revised Version**—was going on the sabbath day through the cornfields ; ² Did ye ; ³ entered into ; ⁴ when Abiathar was high priest ; ⁵ it is ; ⁶ save for ; ⁷ that ; ⁸ so that he ; ⁹ lord even ; ¹⁰ his hand withered ; ¹¹ on the sabbath day to do good, or to do harm ; ¹² a ; ¹³ at the hardening of their heart ; ¹⁴ thy ; ¹⁵ forth ; ¹⁶ Omit four words ; ¹⁷ out ; ¹⁸ with the Herodians took counsel against.

LESSON PLAN

I. Sabbath Labor, ch. 2 : 23-28.

II. Sabbath Healing, ch. 3 : 1-6.

DAILY READINGS

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

M.—The use of the Sabbath, Mark 2 : 23-28 T.—The use of the Sabbath, Mark 3 : 1-6. W.—The Sabbath law, Ex. 31 : 12-17. Th.—Breaking the Sabbath, Neh. 13 : 15-22. F.—An unanswered question, Luke 13 : 10-17. S.—Sabbath worship, Ps. 84. **S.**—Blessings of observance, Isa. 58 : 8-14.

Shorter Catechism—Ques. 13. Did our first parents continue in the estate wherein they were created? A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

The Question on Missions—2. Among what

gogue ; and there was a man there which had ¹⁰ a withered hand.

2 And they watched him, whether he would heal him on the sabbath day ; that they might accuse him.

3 And he saith unto the man ⁷ which had ¹⁰ the withered hand, Stand forth.

4 And he saith unto them, Is it lawful ¹¹ to do good on the sabbath days, or to do evil ? to save ¹² life, or to kill ? But they held their peace.

5 And when he had looked round about on them with anger, being grieved ¹³ for the hardness of their hearts, he saith unto the man, Stretch forth ¹⁴ thine hand. And he stretched it ¹⁵ out ; and his hand was restored ¹⁶ whole as the other.

6 And the Pharisees went ¹⁷ forth, and straightway ¹⁸ took counsel with the Herodians against him, how they might destroy him.

nationalities do our deaconesses in Winnipeg work ? The majority of the foreigners among whom our deaconesses work are European. They are chiefly Russian, German, Polish, Ruthenian, Austrian, Hungarian, Jewish, Italian, and Scandinavian.

Lesson Hymns—Book of Praise, 351 (Suppl. mental Lesson) ; 383 ; 357 ; 72 (Ps. Sel.) ; 381 (from PRIMARY QUARTERLY) ; 387.

Special Scripture Reading—Isa. 58. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 203, Jesus in Corn Fields. For Question on Missions, H.M. 564, Children of Mission with Deaconess. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Inside a Jewish Synagogue, Showing Holy Place and Readers' Platform (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—A.D. 26 ; Capernaum and its neighborhood.

Connecting Links—This Lesson belongs to the same group of narratives as Lessons XI. and XII. of the First Quarter. They are all intended to explain the growing hostility to Jesus of the scribes and Pharisees.

I. Sabbath Labor, vs. 23-28.

V. 23. *Went through.* The Greek word suggests "alongside" : through a corn field on a footpath with grain on either side. There was always a public path through the grain-field and the law permitted the plucking of the ears of grain. *Began, as they went, to pluck.* The meaning is, "they began to make way, that is, to go along, plucking the ears", or, they began, going along, to pluck. Hunger is the motive, as in Matthew. *Ears of corn.* Luke adds, "rubbing them in their hands." The wheat was ripe. Probably a week or two after Passover, when the first ripe sheaf was offered.

V. 24. *The Pharisees.* These were watching Jesus to find some fault. *Not lawful.* Deut. 23 : 25 allowed the plucking of corn by a passer-by. The scribes made it illegal on the Sabbath by saying that plucking was reaping on a small scale, and that rubbing was a species of threshing. To such lengths were the prohibitions carried that "a woman was forbidden to look in her glass on the Sabbath, lest she should see a grey hair and be tempted to pluck it out. This would have been 'reaping'" (Westminster New Testament).

V. 25. *Have ye never read?* In 1 Sam. 21 : 1-9. "The law", as Dr. Horton remarks, "is silent on the point. But Jesus prefers to cite positive instances rather than to use the silence of scripture." *What David did ;* their favorite hero. The scribes regarded the Bible as a book of literal rules to be obeyed ; Jesus, as a book of living ideas and inspiring examples. *An hungred ;* the motive the same in both cases. *The house*

of God; the tabernacle at Nob. *Abiathar*. Ahimelech was really high priest. His son, Abiathar, succeeded later during David's reign, 1 Sam. 22 : 21. Three solutions of the difficulty are offered : (a) it is a slight historical error on Mark's part ; (b) both men had both names ; (c) Abiathar was assistant to the High Priest. *Shewbread* ; literally, "bread of the setting forth." Twelve loaves set in two rows on the table in the Holy Place and renewed by the priests every Sabbath, Lev. 24 : 5-9. *Not lawful to eat* ; Ex. 29 : 33. *And gave*. The law was set aside in order to relieve pressing human need.

V. 27. *Made for man* ; to meet the needs of his nature. *Not man for the sabbath* ; to fit in by compulsion to a stiff set of rules. The Sabbath is not an end in itself, but a means to man's highest good.

V. 28. *Son of man*. This name, meaning either "man" or "the Messiah" was the one our Lord best loved to use when speaking of Himself. "Representing the human interest, as opposed to the falsely conceived divine interest championed by the scribes" (Bruce). *Lord* ; not to abolish, but to adopt and fulfil.

II. Sabbath Healing, ch. 3 : 1-6.

Vs. 1, 2. *Again* ; as His custom was. *The synagogue*. We are not told where. *Withered* ; dried up as a result of injury by disease or accident. *They watched him* ; literally, "were watching." Who were watching? The scribes and Pharisees. *Whether he would heal* ; against the Sabbath law as interpreted by the scribes. *Might accuse him* ; before the Sanhedrin, of teaching dangerous doctrine, or, of assailing essential beliefs.

Vs. 3, 4. *Stand forth* ; literally, "Rise (and come) into the midst." *To do good. .or. evil*. Either, to do the morally good or evil, or, to render benefit or harm to one. No matter. Here the morally good coincided with the humane. *To save life, or to kill* ; to kill by neglecting to save. The scribes agreed with Jesus that one is bound to benefit a fellow creature. They differed from Him when they thought that the law of beneficence is to be set aside by the Sabbath law. They made one exception. "When life is in danger, the Sabbath must give way." Jesus pleads for an extension of this principle. It is always right to do good—on the Sabbath as well as on

other days. *Held their peace*. Mark alone mentions this silence of the Pharisees and the anger of Jesus.

V. 5. *Looked round. with anger* ; "looked slowly round in each Pharisee's face with divine anger and yet with compassion" (Lindsay). Angry because, knowing He was right, they opposed Him. *Being grieved* ; sorry as well as angry. Sorry because, agreeing with Him, they held out against confessing it. *Hardness of their hearts* ; Rev. Ver., "hardening of their heart". They all had one type of heart. *Stretched forth* (Rev. Ver.). The man had faith. Jesus used no word of healing. He broke no rabbinical Sabbath regulations in doing this wonderful thing.

V. 6. *Went forth* ; mad with the sense of defeat. *Took counsel* ; made a plot. *Herodians* ; a political party, followers of the Herod family and favoring the Roman government, *Pharisees. Herodians*. These two were rival factions, but now they unite against Jesus.

The Pharisees would lay the charge before the Sanhedrin, and the Herodians would help to secure from the Roman government sentence of death.

Light from the East

CORN—A general name in the English Bible for all kinds of grain. No doubt it was ears of wheat that the disciples plucked. There are few made roads in Palestine. Usually there is only a train over the hills, which becomes a beaten path through the plowed fields, along which the travelers pass in single file with the grain brushing them on either side. They are not always careful to keep on the path, and this leads to conflicts with the farmers.

HERODIANS—Were not a religious sect, like the Pharisees and Sadducees, but a political party composed of the adherents of the Herodian family. Their union with the Pharisees does not indicate any sympathy with the religious traditions of Israel, but opposition to any Messianic agitation. They hoped for the establishment of a national kingdom under some member of the Herodian line, which would be preferable to direct heathen rule, and would enable the Jews to make the best of both worlds. But if the Messiah appeared, He would overthrow the Herods and depose all present Jewish officials.

APPLICATION

Began. to pluck the ears of corn, v. 23. Their hunger justified their action on the broad principle that the Sabbath was made for man's

The Need of Rest

physical welfare. It has been proven by careful tests that machinery will last longer and work more smoothly if given regular intervals of rest. More work and better is thus got from it. So our bodies need the rest of the Sabbath day. Where this rest is not taken, men grow less efficient and prematurely old. An observer writing in 1867 from Paris, where Sabbath rest does not prevail, says, "There is not an old artisan in Paris. An artisan five and forty years old is generally so completely worn out that he is fit for nothing. Medical men say that this premature decay is owing absolutely to the want of a day of rest once a week."

The Sabbath was made for man, v. 27. In the hot countries of the East, as the traveler toils along the dusty road, he finds places prepared

Bondage or Beatitude?

for his rest and refreshment. Here it is a clump of trees, where he can lie down in the shade and sleep, when the sun is over his head. There it is a seat hewn out of a rock, where he can sit, if he be weary. And yonder is a well of clear, cold water to cool his burning lips. So the Sabbath was given by God, in love, for man's welfare and happiness. The Sabbath does not exist for its own sake, but for man's good. God gave it to be used in such a way that it may meet the needs of man's nature, and help him to a richer, fuller life. The consecration of the Sabbath, therefore, is not a bondage, but a beatitude; its right observance, not an irksome duty, but a joyous, life-giving exercise of our freedom. And this is the test of its right use,—does it, as we observe it, minister to what is highest and best in us, physically, mentally and spiritually?

The Son of man is Lord also of the Sabbath, v. 28. The Sabbath is the "Lord's Day." It should be spent in allegiance to Him. The

Where Safety Lies

tendency is very strong to en-throne self instead, and to spend the day in ways that minister to our pleasure and ease. We lounge around the home in idleness, or go out in search of excitement and amusement. Such a use of the

Sabbath has an enervating influence on us. We lose taste for prayer, we get out of touch with God's people and helpful forms of Christian service, and we become entangled more and more with the world. Our safety and our welfare lie in honoring God on His own day, by consecrating it to His worship and service.

Entered again into the synagogue, ch. 3 : 1. The governor of Surinam once asked a negro woman why she and her fellows always prayed together. Could they not pray each one for himself and herself?

How to Make a Hot Fire

He happened to be standing at the time before a coal fire, and the woman answered: "Dear sir, separate these coals from each other, and the fire will go out; but see how brisk the fire is when they burn together." So, when people meet for common worship, one heart kindles the spirit of devotion in another, a thrill of sympathy binds all souls together in a mutual recognition of brotherhood, and the weak grow strong, the sad are comforted, the indifferent are awakened to a new earnestness, and the happy are made more happy, as they find their lives linked to the lives of others in a kindly fellowship.

With anger, v. 5. The gravest danger to the preservation of the Christian Sabbath as a day of rest, lies not so much in those who are openly opposed to it, as in those who are only indifferently interested in it. The selfish but

How the Sabbath is Lost

short-sighted ambitions of many of our corporations, and the low ideals of many of our immigrants, threaten largely to rob us of our day of rest. But there could be no doubt of the issue of the struggle, if those who believe in the Christian Sabbath were passionate in their devotion to it. Do we really love this day? Do we really appreciate its value? Do we really regard it as a gift of inestimable worth? Then we should be willing not only to honor it but also to fight for it.

Grieved for the hardness of their hearts, v. 5. There is little to be gained by throwing stones at our neighbors, but we may at least learn from their follies, especially when these become widespread habits. Speaking of the Sunday newspaper, which is now an "institu-

tion" in every large city in the United States, Dr. David J. Brusell, of New York, says: "It is estimated that since the introduction of the Sunday newspaper, not less than 150,000 compositors and pressmen and others are kept at work seven days in the week, 365 days in the year. A reporter was asked, not long since, 'Do you have one-seventh of your time for rest?' 'No', said he, 'nor one seventy-seventh. We have no time regularly given that we can call our own.'"

Stretch forth thine hand, v. 5. How busy Jesus was on the Sabbath. To Him rest did not mean inactivity. He consecrated this day, as well as all other days, to deeds of love. If we are to know the joy of a Sabbath well spent, we must put also into it something of social service. True kindness is always in place, and never more so than on the Lord's Day. Have you called upon your sick com-

panion to-day? Have you made a special effort to bring some careless friend with you to the church service? Have you remembered that aged saint of God who can attend church no longer, with a bouquet of flowers and a kindly greeting?

He stretched it out, v. 5. The Duke of Wellington had issued a definite order to an officer, who undertook to show the Duke that the order could not be carried out. "Sir", said Wellington, "I did not ask for your opinion. I gave you my orders." Christ is not so harsh as that in His expressions, but He is equally authoritative. He wants obedience. He makes obedience the measure and the test of friendship when He says, "Ye are My friends, if ye do whatsoever I command you." The man whose hand Jesus healed did not discuss the reasonableness of Jesus' command; he obeyed without asking questions or expressing surprise.

**No Time
for Rest**

**A Sabbath
Well Spent**

**Without Asking
Questions**

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by a review of the growing hostility to Jesus as seen in the last two Lessons of the First Quarter. This Lesson further illustrates why the scribes and Pharisees opposed Jesus. By questioning bring out that the immediate cause of their opposition was the clear, definite teaching of Jesus thrown against the background of Pharisaic hypocrisy, formality and selfishness. The two subjects are:

1. *The relation of Sabbath keeping to personal welfare*, vs. 23-28. (a) Get the actual doings of Jesus and the disciples before the class,—hunger, the impelling motive; the taking and eating of wheat as they passed along, the action. (b) Discuss the Pharisees' criticism. Bring out their motive, fault-finding. Question, if their criticism was based upon a false interpretation of the law, or were they only formalists? (See Ex. 34 : 21 ; Deut. 23 : 25.) (c) Consider Jesus' interpretation of the law according to eternal principles. Emphasize His idea that the law was for the good of man, to minister to man's need. View David's case as illustrating this

principle. Carefully set forth Jesus' claim to bring to perfection the regulations of the law.

Dwell upon the principle of the Sabbath as an ordinance of grace, intended to bring relief from toil and to help in the higher life,— "man's servant not his taskmaster." Take time to show the bearing of this upon all forms of Sabbath amusement and desecration. What determines right and wrong in Sabbath observance?

2. *The relation of the Sabbath to social service*, ch. 3 : 1-6. Make clear: (a) The growing hostility which sought ground for an official action against Jesus because of His attitude to their Sabbath laws. (b) Jesus' question. Consider the alternatives: doing good,—neglecting to do good is evil; saving life,—neglecting to save is killing. Bring out the teaching of the traditional law, that relief was allowed on the Sabbath when life was in danger. (See Ex. 23 : 4, 5 ; Deut. 22 : 4.) Bring out the teaching of Jesus to the effect that it is right to do good on the Sabbath as on other days. (c) The importance of this healing act, which led His enemies deliberately to seek His death. For illustration of Jesus' Sabbath miracles see Mark 1 : 21, 27 ; Luke 13 : 14 ;

John 5 : 9 ; 9 : 14,—in every case the relief of humanity. Bring out the bearing of this upon modern questions of social service on Sunday. Discuss the question of visitation of the sick, relief of distress, the service which seeks to give opportunity and happiness to the handicapped in our cities. Guard against any one-sided view. The teaching of Jesus must be placed alongside those duties and privileges of the Sabbath which were never questioned, as rest from ordinary toil, and worship. Consider Jesus' own example and practice.

For Teachers of the Senior Scholars

Picture the Sabbath as it was observed amongst the Jews in the days of Christ,—a day of gloom, not a day of gladness. Show that it was intended to be a delight (Isa. 58 : 13), to be the brightest and best day of the week ; and how the Pharisees had hedged it about in so many ways that they had taken all the light and joy out of it. Emphasize, that, in this Lesson, Christ appears as the Restorer of the Sabbath to its rightful place in the life of the nation. Draw the attention of the class to the fact that the conditions of life in Christ's day were altogether different from the conditions in our day. Then, they were in outward form more straitlaced in their observance of the day than God required ; now, the tendency is all the other way : we are apt to be too lax. Ask, which is the greater evil, overobservance or underobservance ? We must try to avoid both. A careful study of the two incidents of to-day's Lesson will help us wonderfully to understand how to make a good use of the Sabbath; and there are few subjects of more pressing practical importance, for when Sabbath breaking comes in at the door, true religion is apt to fly out at the window.

1. *The First Incident*, vs. 23-28. Ask some one to tell the story of that Sabbath walk through the corn fields. Were they merely out for an airing ? As we look ahead, we find that they were going to the synagogue. They were on their way to church. They got enough outdoor exercise in going to church. Those who do not go to church, always seem to need more outdoor exercise than others. Tell about the fault-finders, and how Jesus silenced them. Explain the historical refer-

ences, and the beautiful interpretation of the Sabbath in vs. 27, 28.

2. *The Second Incident*, ch. 3 : 1-6. Picture the scene in the synagogue : the man in the congregation with the withered hand ; the evil-hearted Pharisees waiting to catch Jesus doing something that they could find fault with, wondering whether He would heal the man or not ; Jesus, with love in His face, calling the man with the withered hand to come forward, and then turning to the Pharisees and asking them questions which they were afraid to answer. The religious indignation and pity of Jesus were aroused as He looked upon these men who had lost everything divine, and almost everything human, out of their lives.

What effect did the miracle which Jesus wrought that day have upon these Pharisees ? Show how these two incidents illustrated the works of necessity and mercy referred to in the answer to Shorter Catechism Question 60. Let us avoid everything which cannot be included in these two classes.

For Teachers of the Boys and Girls

Explain, that the Jewish Sabbath, the seventh day of the week, and the Lord's Day, the first day of the week, were different institutions. The Jews who became Christians observed both of these days for a time. The Lord's Day with us takes the place of the Jewish Sabbath. Show why: it was on that day that the Saviour rose from the dead. In Jesus' life time the Sabbath was the seventh day. With this in mind, question the class regarding :

1. *The Pharisees' view of the Sabbath*. Which is the Fourth Commandment ? (Ex. 20 : 8-11.) What was the penalty for breaking it ? (Ex. 31 : 14.) Ex. 35 : 3 gives another prohibition of Sabbath work, and Num. 15 : 32-36 shows how disregard for this law was punished. The plucking of the wheat was wrong according to the Pharisees' idea of the Sabbath law (see Ex. 16 : 25-30). The Exposition gives a curious instance of the absurd interpretations put on the Sabbath law in regard to work.

2. *Jesus' idea of the Sabbath*. He held, that, when human need was great, the Sabbath law might be broken. He reminded the Pharisees that David, when his life was in danger,

had broken a law relating to the house of God, and that they did not condemn him for it. Show that Jesus taught that man's welfare is more important than a law, and that God is pleased when man's welfare is put first.

By the same argument Jesus defended His Sabbath healing. The Pharisees would break the Sabbath law to relieve a suffering sheep (Matt. 12 : 11), and count it no sin so to do. Jesus broke the law to relieve a suffering man. Carefully present the fact that the Pharisees' regard for the law at the expense of human welfare roused Jesus' anger and pity. Picture them going out that Sabbath day from

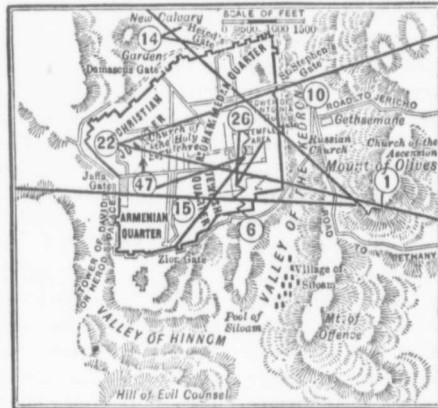
the house of God with hatred against Jesus. Where is their regard for the Sabbath, as "straightway" they plot to destroy Him ?

3. *The true keeping of the Sabbath.* The Sabbath is well spent when we "do good" on that day, ch. 3 : 4. Show how Sabbath amusements interfere with the worship of God and rob working people of their needed rest. Take up Question 60 in the Shorter Catechism, "How is the Sabbath to be sanctified ?" and make its teaching plain making clear especially what "works of mercy" are, and how very active we should be in these on the Lord's Day.

THE GEOGRAPHY LESSON

The Capernaum synagogue was ruined long ago, but, if we visit a synagogue in modern Jerusalem, we can get an excellent idea of such a building and the arrangement of its details. The particular synagogue which we are to visit is near the number 15 on the map. You see a large room with a stone floor and white-washed walls. A wooden platform about two

feet high occupies the middle of the floor ; on that platform a high wooden fence encloses a special place for the reader or preacher. Slender posts, rising six or eight feet from the fence, hold up a crown-like cornice. At its farther end the cornice upholds two large tablets to represent the Tables of the Law, and



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PAT'D IN GREAT BRITAIN.

these bear the Commandments. Benches against the walls provide seats for a part of the congregation. At the farther end of the room a pillared shrine of marble occupies the place of honor ; that is the Holy Place. A little space in front of it is marked off by a low screen. The central part of the Holy Place is covered by a heavy curtain, behind which

are carefully and reverently kept the sacred Books of the Law.

You can see for yourself just such surroundings as were our Master's that Sabbath at Capernaum when He wrought this miracle of mercy, if you use a stereograph entitled, *Inside a Jewish Synagogue, Showing Holy Place and Readers' Platform.*

ADDED HINTS AND HELPS

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

Lesson Points

The conduct of Christians is carefully watched by unfriendly eyes, quick to see every fault. v. 24.

It is good to follow Christ, but not as a critic of His ways and works. v. 24.

God's law does not require men to go

hungry. v. 25.

The Sabbath was made to help man's whole nature, not his body only. v. 27.

The Lord of the Sabbath best knows what is lawful on the Sabbath. v. 28.

The Saviour and the sufferer still meet in the house of God. ch. 3 : 1.

Man's impossibles are God's easy achievements. v. 3.

It is better to save a human life than a law. v. 4.

Christ had anger for the hardening, and pity for the hardness. v. 5.

Silent hatred hatches out murder. v. 6.

Something to Look Up

1. Find where Luke tells how Jesus once turned and looked at a disciple, and the disciple went out and wept bitterly. Who was he?

2. In the Old Testament there is a story of a king whose hand dried up because he lifted it against a prophet who rebuked him for his sins. What is the king's name? Where is the story?

ANSWERS, Lesson I.—(1) Ps. 2 : 8. (2) Rom. 1 : 16 ; to the Romans.

For Discussion

From the HOME STUDY QUARTERLY AND LEAFLET

1. Do we, or do we not, need the Sabbath?
2. Sabbath visiting,—right or wrong?

Prove from Scripture

That the Sabbath is a day of worship.

The Catechism

Ques. 13. *Man's fall.* The word "fell" is used in the scriptures, not of Adam, but of Judas, Acts 1 : 25. It is, however, a convenient expression of Bible teaching, especially that in Gen., ch. 3. The fall was possible be-

cause man was free to choose. Had he chosen to obey, he would have been forever confirmed in holiness. No longer would he have been liable to sin, and his descendants would have come into the world free from taint of evil. But if man was to be capable of freely choosing the right, it must also be possible for him to choose the wrong. This he did, and brought upon all the race the dreadful inheritance of evil. By tracing the fall to man's freedom of choice, the Question makes it clear that God is not the Author of evil. (Compare James 1 : 13, 14.)

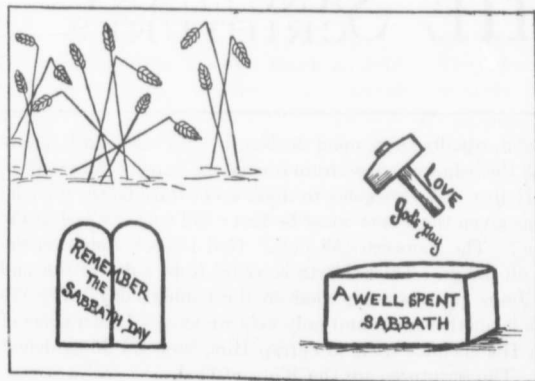
The Question on Missions

Ques. 2. The deaconess in a city church may reach the Chinese through the Sunday School ; but the deaconess in an Institute works chiefly among Europeans. Almost all the countries of Europe are to some extent represented in Canada, and in the district covered by our deaconesses. To determine the nationality is not always easy, for many of the more despised peoples disown their native land and proudly claim an alien fatherland. There has also been an intermingling of the nations. For example, Germans may have come from Russia or from Hungary. Inter-marriage adds to the difficulty of classification. In Winnipeg one deaconess devotes her time to work among the Jews in connection with the Presbyterian Mission to the Jews.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker showing how to keep the Sabbath day.

Introduction—Put before your class in some attractive form, the Fourth Commandment.



Print in colored letters, or have ready, gilt paper letters on a scroll, REMEMBER THE SABBATH DAY TO KEEP IT HOLY. Recall the giving of the Commandments (Ex. 20), and explain the outward observance of them by the Pharisees. They are going to accuse Jesus of disobeying this law.

Lesson—Let us take a walk this Sunday afternoon in the country near Capernaum (map), where we have so often seen Jesus in our stories. Picture the grain fields ripe for the har-

vest (sketch). Jesus and His disciples were walking one beautiful Sabbath day through the grain fields.

Plucking the Grain—The wheat is ripe. The disciples pluck some ears of wheat as they walk along, and rub them between their hands, and eat the wheat, as you children may have done in the country at harvest time. Ah, look! There come some of those Pharisees along the road (strokes). They are always spying about to see if they cannot find Jesus doing something against the law, so that they may have Him brought to trial and put out of the way, for they do not want Jesus to teach and preach. "Look at His disciples", they say one to another. "They are breaking the law. They should not pluck wheat on the Sabbath day." They go to Jesus. (Tell v. 24.)

Gentle Jesus—Jesus does not get angry at them. He reminds them of their great king, David, (vs. 25, 26; see Exposition).

Golden Text—Repeat Jesus' words.

Jesus' New Law—The Sabbath day was made to be a day of helpfulness. It was Jesus' own day, and He could do on that day whatever He thought to be right.

Healing on the Sabbath Day—Watch Jesus as He goes into the synagogue. Describe the man with the withered hand. Here again

are Jesus' enemies, the Pharisees, watching to see if Jesus will heal this man on the Sabbath day, so that they may again accuse Him of breaking the law. (Tell ch. 3 : 5 5.) Describe the gladness of this man as he went away to his home, able to work once more. How kind Jesus was to him!

Keeping the Sabbath Day Holy—"Look, Father, at those boys playing baseball on Sunday", said Fred on the way home from Sunday School. "Are they keeping the Sabbath day holy?" Or that group of boys going fishing? Or those boys playing marbles? Or the men working in that mill? Why not? There goes Mary to see little sick Nellie; she is carrying a basket and some picture books and papers. Is she keeping the Sabbath day holy? Tom's big dog broke his leg getting through a fence. Tom and his father spent all Sunday afternoon trying to relieve the pain and make him better. What would you say about that? There go Dick and his sister for a trolley ride to the Park on Sunday, instead of going to Sunday School. Will that please Jesus?

Symbols—Place another building stone on the board, marked, A WELL SPENT SABBATH, and on the hammer print, LOVE GOD'S DAY.

Something to Think About—I should love God's day.

FROM THE PLATFORM

HOLY THE SABBATH HELPS THE SANCTUARY SCRIPTURES

Print the letter H and THE and S, equally large, upon the board. Ask the School, can we live without help? No, we need all the help we can get from friends and parents and teachers. Bring out that God is our greatest Helper. We are going to think about three HELPS (fill out) that He has given us. Since He has given them they must be HOLY (fill out). Which is the oldest religious institution we have? The SABBATH (fill out). God Himself rested on the seventh day, when He had created all things. The Sabbath is meant to be a day of rest and gladness, a real help. Where did Jesus go to worship God on the Sabbath day? To the SANCTUARY, or house of God. This is another great and holy help we have. It is a place of instruction and inspiration. When His enemies tried to entrap Him, how did Jesus defeat them? By using the SCRIPTURES. The scriptures are the Word of God.

Lesson III.

THE APPOINTMENT OF THE TWELVE

April 21, 1912

Mark 3 : 7-19 ; Matthew 5 : 13-16. Read Matthew 10 : 2-4 ; Luke 6 : 13-16. Commit to memory Matthew 5 : 14, 15.

GOLDEN TEXT—Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit.—John 15 : 16.

7¹ But Je'sus withdrew himself with his disciples to the sea ; and a great multitude from Gal'ilee followed² him, and from Judæ'a,

8 And from Jeru'salem, and from Idumæ'a, and³ from beyond Jor'dan ; and⁴ they about Tyre and Sidon, a great multitude,⁵ when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a⁶ small ship should wait on him because of the⁷ multitude, lest they should throng him.

10 For he had healed many ; insomuch that⁸ they pressed upon him for to touch him, as many as had plagues.

11 And⁹ unclean spirits,¹⁰ when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he¹¹ straitly charged them that they should not make him known.

13 And he goeth up into⁹ a mountain, and calleth unto him whom he¹² would : and they¹³ came unto him.

14 And he¹⁴ ordained twelve, that they¹⁵ should be with him, and that he might send them forth to preach.

15 And to have¹⁶ power to heal sicknesses, and to cast out devils :
16 And Si'mon he surnamed Pe'ter ;
17 And James the son of Zeb'edee, and John the brother of James ; and he surnamed them Boanerges, which is,¹⁷ The sons of thunder ;
18 And An'drew, and Phil'ip, and Barthol'omew, and Matth'ew, and Thom'as, and James the son of Alpha'us, and Thadde'us, and Si'mon the¹⁸ Ca'naanite,
19 And Ju'das Isear'i'ot, which also betrayed him : and they went into an house.
Matt. 5 : 13 Ye are the salt of the earth : but if the salt have lost¹⁹ his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and²⁰ to be trodden under foot of men.
14 Ye are the light of the world. A city²¹ that is set on²² an hill cannot be hid.
15 Neither do men light a²³ candle, and put it under⁹ a bushel, but on²⁴ a candlestick ; and it²⁵ giveth light unto all that are in the house.
16²⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Revised Version—¹ And Jesus with his disciples withdrew to ; ² Omit him ; ³ Omit from ; ⁴ Omit they ; ⁵ hearing what ; ⁶ little boat ; ⁷ crowd ; ⁸ as many as had plagues pressed upon him that they might touch him ; ⁹ the ; ¹⁰ whenever they beheld him ; ¹¹ charged them much that ; ¹² himself ; ¹³ went unto ; ¹⁴ appointed ; ¹⁵ might be ; ¹⁶ authority to cast out ; ¹⁷ Omit The ; ¹⁸ Cananean ; ¹⁹ its ; ²⁰ Omit to be ; ²¹ Omit that is ; ²² a ; ²³ lamp ; ²⁴ the stand ; ²⁵ shineth unto ; ²⁶ Even so let your light shine.

LESSON PLAN

- I. The Choosing of the Twelve, Mark 3 : 7-19.
II. The Work of the Twelve, Matt. 5 : 13-16.

DAILY READINGS

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

M.—The appointment of the Twelve, Mark 3 : 7-19. T.—The appointment of the Twelve, Matt. 5 : 13-16. W.—Commissioned for service, Matt. 10 : 5-16. Th.—Matthias chosen an apostle, Acts 1 : 15-26. F.—Paul chosen and called, Acts 26 : 14-20. S.—Reward of faithful service, Luke 10 : 17-24. S.—Christ's friends John 15 : 8-16.

Shorter Catechism—Ques. 14. *What is sin ?* A. Sin is any want of conformity unto, or transgression of, the law of God.

The Question on Missions—3. What kind of re-

ligion have these foreigners ? With the exception of the Jews, these foreigners hold some form of the Christian religion ; although many, especially those from Russia and Southern Europe, have largely lost sight of its spiritual meaning.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 250 ; 252 ; 76 (Ps. Sel.) ; 575 (from PRIMARY QUARTERLY) ; 255.

Special Scripture Reading—Prov. 4 : 14-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1400, Jesus Sending Forth His Disciples. For Question on Missions, H. M. 689, Galician Immigrants Just Arrived in Canada. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Plain of Gennesaret and the Sea ; North from Above Magdala to Upper Galilee (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—A.D. 26 ; the shore of Galilee and a neighboring hill.

Connecting Links—This Lesson immediately follows the last.

I. Choosing of the Twelve, Mark 3 : 7-19,

Vs. 7, 8. *Jesus withdrew* ; for safety, owing to the plot of the Pharisees and Herodians. *With his disciples*. These now come into prominence. *Multitude* ; seeking cures. Mark's description suggests an external and vulgar sensation. *Idumæa* ; Edom, south of Judea (Isa. 34 : 5, 6), now a part of Judea. *Beyond Jordan* ; Perea, East of the Jordan. *About Tyre and Sidon* ; the Phœnician seacoast. *What great things* ; as a Healer.

Vs. 9, 10. *Small ship* ; Rev. Ver., "little boat." *Wait on him* ; be always in readiness,

as a means of escape from the crowd, or as a place to speak from. Likely the former, although compare Mark 4 : 1. *Pressed upon him* ; literally, "fell upon Him", to touch Him. They hoped to obtain a cure by touching Him, even in rude collision. *Plagues* ; literally, "scourges", torturing maladies.

Vs. 11, 12. *Unclean spirits* ; that is, the sufferers possessed by demons. They had a dual personality. *When they saw him, fell down* ; literally, "whenever they saw Him, they would fall down", that is, in homage. *Son of God* ; the Messiah. *Straitly charged*. Why ? Because "neither was this the right time, nor were these the right preachers" (Bengel).

Vs. 13-15. *A mountain*; one of the familiar hills near the Lake. *Whom he would*; from His many disciples. *Ordained*; Rev. Ver., "appointed." *Twelve*; with special reference to the twelve tribes. *Should be with him*; His first purpose—"with Him" in a special sense, give up their occupations to be with Him. *Send them forth*; His second purpose—to take part in His mission of preparing people for the kingdom. *To preach*. This was their prime duty. *And to have power to heal sicknesses*. This is omitted in the Rev. Ver. Matthew, however, makes healing part of the ministry. *Cast out devils*; part of the preaching, showing the ascendancy of the kingdom over hostile powers of evil.

Vs. 16, 17. *Peter*. Cephas was really the name given, the Hebrew word for "rock", Peter being its Greek equivalent. When was the title given? See Matt. 16: 17, 18 and John 1: 42. The title in Matthew seems to suggest the natural character of the man; in Mark, the spiritual office to which he was appointed. *Boanerges*; sons of thunder (or tumult); perhaps given in innocent pleasantry to hit off some peculiarity, such as their ardent temperament (Mark. 9: 38; Luke 9: 54).

V. 18. *Andrew*; "manly." *Philip*; "lover of horses." They and Peter came from Bethsaida. *Bartholomew*; "son of Talmai": perhaps the Nathanael of John 1: 46; 21: 2. *Matthew*; Levi of ch. 2: 14. *Thomas*; "a twin": Greek, "Didymus." *James*; "The Less", Mark 15: 40. *Son of Alphæus*; so called to distinguish him from James, son of Zebedee. *Alphæus* is perhaps identical with Cleopas of John 19: 25. *Thaddæus*; also called "Lebbæus", "beloved child" (Matt. 10: 3). Luke calls him "Judas, the son of James" (ch. 6: 16, Rev. Ver.); in Jude 1, "brother of James." *Simon the Canaanite*; not native of Cana, but Zealot (Luke 6: 15). The Zealots, a Pharisaic party fanatical in their allegiance to the law, were called Canaanæans; perhaps given to Simon in innocent pleasantry, because he was jealous for the right and true.

Vs. 19, 20. *Iscaiot*; native of Keriioth in Judea. *They went into an house*; literally, "He cometh home."

The order of the incidents is different in the three Gospels: Mark has (1) the crowd, (2) the mountain, (3) the appointment of the Twelve. Matthew has (1) the crowd, (2) the mountain, (3) the sermon (chs. 5-7), (4) later, the appointment of the Twelve (ch. 10; 1-4). Luke has (1) the mountain (for prayer), (2) the Twelve, (3) the crowd, (4) the sermon. In the following, we have part of Jesus' sermon to the Twelve.

II. The Work of the Twelve, Matt. 5: 13-16.

V. 13. *Salt*; seasons food and preserves it from corruption. *Lost its savour* (Rev. Ver.); become insipid. *Wherewith*. The lost property is irrecoverable. The warning is against an apostate apostleship. *Good for nothing*; except to make footpaths of.

Vs. 14, 15. *Light*; an illuminating function. *Cannot be hid*. So the light will shine of itself, unless measures are taken to prevent it. The warning is against a policy of secrecy. *Light a candle*; Rev. Ver., "lamp": a figure borrowed from lowly cottage life. *Under a bushel*; to hide it or to extinguish it. A "bushel" was an earthenware grain measure of about two gallons. *Candlestick*; Rev. Ver., "stand", a projecting stone in the wall on which the lamp was set. *Unto all*. The house consisted of a single room.

V. 16. *So shine*; do not prevent it, from reasons of prudence or selfishness. *They may see*; not you but *your good works*. *Glorify*; bring honor to. *Your Father*; the earliest use in the Gospels of this name for God.

Light from the East

TWELVE—It was the custom of teachers to surround themselves with young men in sympathy with their ideas, that they might learn these more fully and publish them after the teachers were dead. Jesus chose commonplace, matter-of-fact witnesses to the reality of what He said and did, but not men easily carried away by fancy or feeling. They were not skilled in the subtle exposition of theological ideas. They were rather dull, slow-minded persons, very honest, but not very receptive to new ideas. We may be sure that nothing but facts could have made such men believe in what they often get credit for inventing.

SALT—The main source of salt in Palestine was the Dead Sea. Its water was run into pits dug along the shore, and there it was allowed to evaporate, and the salt, about one-fourth the weight of the water, was then gathered up. On the southwestern shore there is

a cliff forty feet high of solid rock salt which affords an inexhaustible supply, and it is transported by Arabs over every commercial route. All the salt of the East is mixed with impurities, which form a considerable bulk, after all the saltiness has disappeared.

APPLICATION

They pressed upon him, Mark 3 : 10. Some rude children in Madagascar were one day calling out, "A leper ! A leper !" to a poor woman who had lost her fingers and toes by the dread disease. **"Touched by a Loving Hand"** A missionary who was near by put her hand on the woman's shoulder and asked her to sit down on the grass beside her. The woman began sobbing, overcome with emotion, and said : "A human hand has touched me. For seven years no hand has touched me." The touch of loving sympathy won her heart. Human hearts hunger for appreciation and love, and respond eagerly to the appeal of that life that daily proves its unselfish devotion to the welfare of the poor and sad.

That they should be with him, v. 14. On one of the college gates of Harvard University is a striking inscription. As the young student goes in, he sees before him the words, "Enter to grow in wisdom", and then, as he goes out, he reads the words, "Depart, to serve better thy country and thy kind." So the first word of Jesus to us is, "Come unto Me", for only as we live day by day with Him, pondering His words, opening our hearts to His love, coming under the spell of His personality, can we grow into that rich and beautiful Christian character without which we can render no effective service in His kingdom. Our service grows in efficiency only as we grow in grace. We grow in grace only as we follow Christ and learn of Him. Our first duty, then, is to make Christ our personal and daily Friend.

That he might send them forth, v. 14. Along the Alpine passes are built stone houses, called "refuges." Here men seek shelter during the night, and from these houses they go forth in the day to keep the roads in repair, assist travelers over the dangerous and difficult parts, and guide the weak to these places of rest and pro-

tection against the storms. So, the Christ who calls us to salvation and the abundant life in Himself, sends us forth from the divine refuge on a ministry of kindly helpfulness to others. His gracious "Come" is ever followed by an imperative "Go." We are "saved to save."

To have power, v. 16. Water pipes are of service only when they are connected with an efficient source of supply. The best plumbing in the world, the finest pipes and taps in every room in the house, would not give you a thimble-full of water unless the connection had been made with the water mains of the street, which in their turn were connected with the well supplied reservoir. So it is with our efforts at well-doing. We must have power, ability, fitness to meet the need of humanity, if we are to do them good. To have this we must be really related to Christ, we must be connected with Him. The Twelve received this power from Him and by that power wrought good to others. Luther, Knox, Livingstone and all the other great reformers and missionaries of later days, relied upon God for the supply of the power they needed to do their work.

Ye are the salt of the earth, Matt. 5 : 13. These words call attention to the character of our personal influence. They suggest that the Master has this confidence in us, that we shall so live that our daily influence shall keep the world around us sweet and pure. Speaking of a certain saintly woman, a friend once said : "Whenever I am tempted to do a wrong thing, the picture of that woman's life rises before me, and I cannot." Jesus would have us all so live that others would find it easy to be good and hard to do evil, in our presence. To do this, we must cultivate the graces of the Christian character. We must guard our heart against all unkind thoughts and jeal-

Connection is Necessary

Salt with a Savor

A Harvard Inscription

Saved to Save

ous, bitter moods. We must keep our face towards the Sun of Righteousness, that He may flood our whole life with His light and love.

Ye are the light of the world, v. 14. We must not only be good, but we must also do good. Soon after a young man had accepted Christ, a friend asked him, "What have you done for Christ since you believed?" "Oh, I am only a learner", he answered, as though assured that that excused him from any work. "Well", questioned his friend, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light? Do you expect it to give light after it is half burned, or when you first light it?"

Let your light shine, v. 16. An epidemic once swept a certain town, and in one of its homes all the family had been taken except the mother and a little boy. Quickly The boy crept up into his mother's lap, put his arms around her neck, and voiced the fear that

chilled her own heart. So she comforted him, and said, "If I die, Jesus will come for you." He was satisfied, for he felt safe with Jesus. The mother was taken. After the burial the boy found his way one night to the grave, and sobbed himself to sleep on it. Early next morning a kind man passing saw the boy, and called to him, "My boy, what are you doing there?" As the boy rubbed his waking eyes he replied, "Father's dead, and brother's dead, and now mother's dead too. And she said that Jesus would come for me, and He hasn't come." "Well my boy", replied the man with emotion, "I've come for you." "I think", replied the boy, "you've been a long time in coming." The world longs to see Christ, and can see Him only in His disciples. All around us hearts that are lonely and discouraged and sad, whose burdens might be lightened by a little kindly effort on our part. The Christ who of old ministered unto such in person, waits to-day to minister unto them through us. Shall we keep Him waiting?

THE LESSON GRADED

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

For Teachers of Bible Classes

Take a little time to set forth the growing popularity of Jesus in Galilee. Vs. 7, 8 indicate the vast territory from which the multitudes came. Consider this as a testimony to His fame, especially as a Healer. Ask why Jesus withdrew for safety. Show the danger occasioned by the scribes and Pharisees. Emphasize the intense eagerness of the people, who actually fell upon Him in order that His touch might heal them. Call attention to the attitude of the demons in falling down before Him; the first record of this attitude. Show that Jesus is the supreme Figure in the whole picture. The time had come for the choice of a body of helpers to be closely and officially connected with Him. Consider:

1. *The appointment of the Twelve*, vs. 13-19. How did Jesus spend the preceding night? (Luke 6: 12.) Consider: (a) The method of selection,—calling a limited number of disciples and choosing from these. (b) The

purpose,—to be His intimate associates, to preach, to cast out demons, to heal. (c) The personnel of the apostles. See Exposition, observing the groups and order of the names. Advanced classes should consider the distinctive work of the twelve apostles. How far did their work extend? What was their relation to the Early Church and the church for all time? (See Acts 6: 2.) In what respects were they different from other disciples? The two views, the evangelical and sacerdotal or priestly, should be presented in their bearing upon church organization.

2. *The relation of the disciples to the world*, Matt. 5: 13-16. Question if this gives the principles applicable to all disciples, the Twelve included? Teach that discipleship is the basis of apostleship, and efficiency the basis of promotion in Christ's service. Discuss under the figure, "salt": (1) the function of the disciple, to preserve society against corruption; (2) the irrecoverable condition of the apostate disciple. Under the figure, "light", consider the function of the disciple to illumine society by the truth. The nature of this light may be learned from the virtues Jesus exalts in

His teaching. Bring out Jesus' emphasis upon the visible nature of light, and His solemn warning against obscuring it. Question, how do men hide it now? Show that good works are self-evident. Turn to the result, glorifying God. Compare 1 Pet. 2 : 12.

This Lesson is especially applicable to the practical side of Christianity. Consider it in relation to the work of social service, evangelism and missions. Press home the point that the truth must deal with actual life.

For Teachers of the Senior Scholars

Draw attention to the fact that this was the time of Christ's greatest popularity (Mark 3 : 7, 8), and also a time of danger. Ask why He left the city for the open country. (See Mark 3 : 6.) As the multitude on the lake shore thronged about Him, the thought came to Him that He must train a number of His disciples as special helpers. Question how He spent the night preceding the choice of these helpers? (See Luke 6 : 12.)

1. *The Twelve Chosen*, Mark 3 : 13-19. The artist Tissot represents the apostles as dull, heavy, unresponsive, ignorant men, into whose heads and hearts it would be difficult to get any good thought or emotion. Is this the impression we get from the New Testament? They were not men of position and power, not men of learning and culture, but they must have possessed special qualifications of some kind for the position to which they were called. Impress upon the class that the Twelve had in their natures great capacity for faith and love and loyalty, which is the greatest of all endowments. Draw attention to Paul's explanation to be found in 1 Cor. 1 : 27-29. Sometimes men of exceptionally brilliant parts, as Paul and Augustine and Chalmers and Phillips Brooks, have been chosen by God to be His apostles, to be the great religious leaders of their day; then, again, men like Moody and Gipsy Smith are called, whose chief endowments are spiritual. Do not fail to impress upon the scholars that it matters not what our natural endowments may be, God can make use of us in doing His work.

2. *The Master's Object in Calling the Twelve*, Mark 3 : 13, 14; and Matt. 5 : 13-16. Note that this object is expressed in a three-fold way : (1) to be with Him, to drink in the

beautiful spirit of His life, to catch more fully the meaning of His teaching, to feel the blessed influence of His wonderful personality; (2) that He might send them forth to preach the gospel which He had come into the world to be, to tell to sinners how divine love had bridged the gulf between God and man; and (3) that they might receive power to heal the sick and cast out devils, to make the world brighter and better, to be a saving power (Matt. 5 : 13), to be revealing lights (Matt. 5 : 14-16). In Charles Reade's story, the doctor's prescription for the person who finds life dull and uninteresting, is to relieve one fellow creature every day. This is the Great Physician's own prescription.

For Teachers of the Boys and Girls

Review briefly the previous Lesson. What had the Pharisees charged Jesus' disciples with doing? How did He defend His disciples? Where did the Pharisees follow Jesus to watch Him? After Jesus had healed the man with the withered hand, what did they want to do to Him?

Picture the danger Jesus is in because of the hatred of the Pharisees, and go on to bring out the teaching of the Lesson by questions under the following headings :

1. *Jesus withdrawing Himself*, vs. 7, 8. Why did He not stay and face His foes? His hour was not yet come. Did He go alone from the city? Why did the crowds follow Him? Whence did the crowds gather? What does this suggest regarding Jesus' fame?

2. *The Great Physician*, vs. 9-12. Why did He wish to avoid the thronging of the crowd? Was it necessary to touch Jesus in order to be healed? How do you know? (Matt. 8 : 8, 13.) What were the unclean spirits? Why did such spirits always recognize Jesus as divine? Why did He not accept their testimony? Should we ask bad men to give to good causes? (2 Cor. 6 : 14-17.)

3. *The twelve helpers*, vs. 13-15. Why did Jesus seek the mountain? (Luke 6 : 12.) How should we prepare for important events? Did Jesus call all the people up into the mountain? Why did He not? How many of the Twelve had already been chosen? (Mark 1 : 16-20; 2 : 14; John 1 : 43-45.) For what purposes did He appoint the Twelve? What

is meant by being "with Him?" What three things did He give them power to do? How must Christians to-day "be with" Christ? Does He "send forth" workers to-day? What powers must they have?

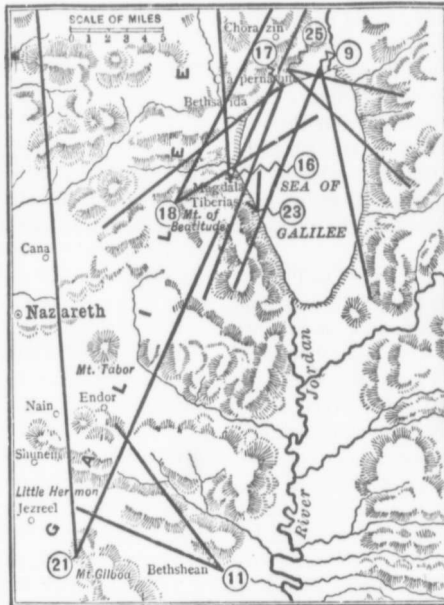
4. *The list*, vs. 16-19. What are the meanings of the names of these men? (See Exposition.) What other Philip is mentioned in the New Testament? (Acts 6:5.) Which three disciples were most in Jesus' society? Which one was known as "the doubting

apostle?" Which one had been a publican? Which one betrayed Him?

5. *Jesus' address to the Twelve*, Matt. 5:13-16. To what substance did He liken the Twelve? Why? What warning does He give them? What effect did He want them to produce upon the darkness of the sinful world? Did He call them to be secret disciples? By what means were they to give forth light? Why were they to let men see their good works?

THE GEOGRAPHY LESSON

The Bible records do not say precisely where it was that Jesus made His choice of the twelve helpers, but the "mountain" mentioned (v. 13) was most likely one of the heights west of the sea of Galilee and not far from Capernaum. Find on the map the encircled number 16, and notice that a zigzag line leads from it to the point of a large V on the western shore. If you stand at the point of that V and look off northward over the space between its spreading arms, you find yourself up on one of the Galilean "mountains", which Jesus knew well. The rocky



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

hillside at your feet descends steeply toward a shabby modern village of flat-roofed houses, with a broken wall around it; a broad space of level ground reaches off two or three miles beyond the houses, and hills still farther away stand one behind another. Down at the right (east) of the nearby village, you see the blue waters of the lake; a road, gleaming white in the sunshine, runs along the curving shore.

To see it for yourself as they did, use a stereograph entitled, Plain of Gennesaret and the Sea; North from Above Magdala to Upper Galilee.

ADDED HINTS AND HELPS

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

Lesson Points

When Jesus withdraws Himself from the curious crowd, He takes His faithful friends with Him. Mark 3:7.

Jesus teaches us that to avoid peril is right, to fly from duty is sin. v. 7.

Christian work is hindered by the popu-

larity which dazzles many, and is taken for success. v. 9.

"Thy touch has still its ancient power." v. 10.

God's truth needs no certificates from unclean spirits. v. 12.

Jesus was so human that He needed sympathy and friends. v. 14.

If you commune with Christ, He can send you forth to work for Him. v. 14.

The silent forces are the fullest of strength, and they serve the greatest ends. Matt. 5 : 13, 14.

"Heaven doth with us as men with candles do—not light them for themselves." v. 16.

Something to Look Up

1. "Faith without works is dead." Find the chapter and the verse where James says these words.

2. Jesus says, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness." Find the words.

ANSWERS, Lesson II.—(1) Luke 22 : 61 ; Peter. (2) Jeroboam ; 1 Kgs. 13 : 4.

For Discussion

1. Are crowds a help, or a hindrance, in Christian work ?

2. Why *medical* missions ?

Prove from Scripture

That good works are expected of Christians.

The Catechism

Ques. 14. *The nature of sin.* Sin is represented as a disregard or defiance of authority. The authority is that of God's law. This law is written in men's hearts (Rom. 2 : 15) ; revealed in nature (Rom. 1 : 19, 20) ; declared by the prophets (Heb. 1 : 1) ; inscribed on the tables of stone given to Moses ; and finds its fullest statement in the teaching of Christ and

His apostles. Sin is, first, "want of conformity unto .the law of God." This means, (1) that there is sin, not only in outward actions, but also in feelings and dispositions which are not in agreement with God's law ; and (2) that omissions, failures, and defects in duty are sinful, as well as positive transgressions. Sin is, further, "transgression of the law of God." It is, so to speak, overpassing a line that law forbids us to cross, breaking through a divinely erected barrier.

The Question on Missions

Ques. 3. Many of the Norwegian, Swedish, Icelandic and German peoples, as well as others of Northern Europe, have Christian standards of living. They have churches and Sunday Schools, the services being conducted in their own language. But the religion of a considerable proportion from Southern Europe is largely a matter of form and of superstition. On a cold winter day a foreign church in Winnipeg was packed to the doors. A number, unable to get in, stood in a solid line outside, the nearest touching the building. They believed that a certain virtue was communicated even by external contact with their church. A religious devotion springing from such superstition does not conduce to a high type of Christian living. But not all the foreigners profess even a form of religion. A few of them are beyond the pale of any church.

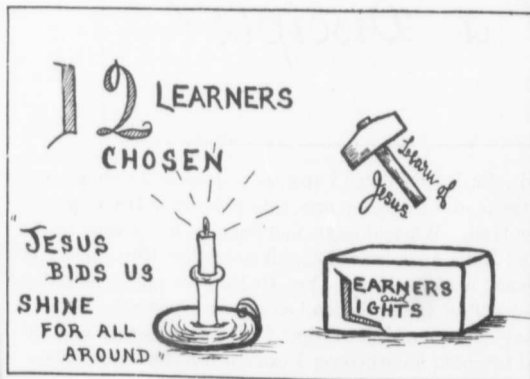
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker choosing twelve learners.

Introduction—You have all seen or heard of a Normal School, where young men and women

go to learn to be teachers. Have you not seen your teacher at school choose a class to whom she wanted to teach some special lesson or song? Perhaps she wanted them to do some special work for her, to go errands, or be her helpers in school. Our Lesson story tells us about the greatest Teacher that ever lived choosing a class of learners who were to become teachers, and be His special friends and helpers and messengers.

Lesson—The great Teacher is Jesus. He chose twelve learners



from among His great school of learners (disciples and followers) to send forth as apostles or messengers to help Him in His work of building up His kingdom in the world.

Review—Recall last Lesson briefly. Jesus and His disciples went down to the sea shore (map); crowds followed to hear Him speak and to be healed. Then He went up to a mountain to be away from the crowd. Now Jesus is going to begin to teach this class of learners. He has watched His followers closely, and has made up His mind which ones will make the best learners and the best teachers, and so He chose these twelve. (Draw strokes, and print names, as you repeat them, all together.) Now we see Jesus gathering these twelve around Him on this mountain side (outline), and then He taught them. Picture the scene. These lessons He taught we call the Sermon on the Mount, and we shall now hear some of the beautiful things He said, which are also meant for every one who should ever be His follower and His friend.

The Light of the World—Can you tell me what gives light to the world? (Outline the sun.) Describe what our world would be without the sunlight. Who brought light and joy into our lives? Print JESUS. He said, "I am the Light of the world." (Explain.)

Present-Day Lights—He says to His learners, YE ARE THE LIGHT OF THE WORLD (print). Lights must not be hidden. Lights must

shine, or they are useless. Jesus says, "Let your light so shine", etc. (Repeat Matt. 5 : 16 ; explain.) Now let us change this word "ye", and in its place print "we." Let us read it now, "We are the light of the world." Who? All who love Jesus. We must show by our life that we have learned from Him how to live. In our homes we can shine for Jesus, by our gentleness and kindness and obedience. At school by our politeness and attention and quietness we can shine. By praying for others, by giving our money to help others to know Jesus, we can shine for Him. He has made us as lights to chase darkness away.

My Verse—Repeat or sing :

"Jesus bids us shine, then
For all around
Many kinds of darkness
In this world are found.
Sin and want and sorrow,
So we must shine,
You in your small corner
And I in mine."

Golden Text—Repeat and explain. Jesus has chosen you, and you, and you. He wants this whole class to be learners and lights.

Symbols—Add another building block on the board, LEARNERS AND LIGHTS, and on the hammer print, LEARN OF JESUS.

Something to Think About—I should learn of Jesus.

FROM THE PLATFORM

Am I a Disciple?

Write on the blackboard the words, AM I A DISCIPLE? and ask, is Jesus still calling people to come to Him, that He may teach them, and that they may help to bring in His kingdom? Yes, and He still finds those who follow Him. Where does He find these? In far away lands? Yes, many in Korea, China, Japan and India have heard His call and follow Him. Does He call to us here to give ourselves to Him and work for Him? Yes, He has been calling us to-day. What have we done in answer to that call of His? Listen! silently ask yourself, "Am I a disciple? Jesus has often called me; have I given myself to Him?" If I am a disciple of Jesus, I shall be endeavoring to sweeten and brighten life wherever I can reach it, for Jesus' sake.

Lesson IV.

THE BEATITUDES

April 28, 1912

Matthew 5 : 1-12. Read Luke 6 : 20-26. Commit to memory vs. 2-6.

GOLDEN TEXT—Blessed are the pure in heart : for they shall see God.—Matthew 5 : 8.

1 And seeing the multitudes, he went up into ¹ a mountain : and when he ² was set, his disciples came unto him :

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit : for their's is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they ³ which do hunger and thirst after righteousness : for they shall be filled.

Revised Version—¹ the ; ² had sat down ; ³ that ⁶ reproach ; ⁷ Omit shall.

LESSON PLAN

I. Beatitudes of Character, 1-9.

II. Beatitudes of Conduct, 10-12.

DAILY READINGS

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

M.—The Beatitudes, Matt. 5 : 1-12. T.—The happy man, Ps. 32. W.—A contrast, Ps. 1. Th.—Rejoicing in tribulation, 1 Pet. 4 : 12-19. F.—Obedience and blessing, Deut. 28 : 1-9. S.—Temporal blessings, Deut. 8 : 1-10. S.—The final bliss, Rev. 7 : 9-17. Shorter Catechism—Review Questions 12-14.

The Question on Missions—4. What is the duty of the deaconess in the homes? She persuades the little ones to attend kindergarten, the older ones to attend the public school ; invites them also to Sunday

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peacemakers : for they shall be called ⁴ the children of God.

10 Blessed are they ⁵ which are persecuted for righteousness' sake : for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall ⁶ revile you, and persecute you, and ⁷ shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

hunger ; ⁴ sons of God ; ⁵ that have been persecuted ;

School and clubs ; gives instruction, where called for, in housekeeping and in caring for the sick ; and procures assistance for the needy.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 217 ; 219 ; 43 (Ps. Sel.) ; 219 (from PRIMARY QUARTERLY) ; 216.

Special Scripture Reading—Ps. 1. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1223, Blessed Are the Poor in Spirit ; or, the set of ten Slides. For Question on Missions, H.M. 690, Deaconess Teaching in the Home. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Traditional Bethsaida, Sea of Galilee and the Mount of Beatitudes (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—A.D. 26 ; the high land bordering on the Sea of Galilee near Capernaum.

Connecting Links—Mark does not give the Sermon on the Mount. Luke gives portions of it. Luke places the sermon after the calling of the Twelve. Here it follows the calling of the first four disciples, but before the appointment of the Twelve (ch. 9 : 9 ; 10 : 2-4). Luke 6 : 17 (Rev. Ver.) makes the situation "a level place." This Lesson follows Mark 3 : 12 (last Lesson).

I. Beatitudes of Character, 1-9.

Vs. 1, 2. *Seeing the multitudes, he went up ;* to avoid the crowd and to give instruction to His disciples without distraction. *The mountain* (Rev. Ver.). See Time and Place. *Was set ;* Rev. Ver., "had sat down." The usual posture of a Jewish teacher (Matt. 23 : 2 ; Luke 4 : 20). *Opened his mouth ;* Job 3 : 1 ; Dan. 10 : 16 ; Acts 8 : 35 : a Jewish expression. Even when silent He was instructing. *Taught them ;* literally, "began to teach them", that is, the disciples. His retreat was not ascetic, nor His teaching secret and for the few alone. He taught the few that they might teach the world. The Beatitudes were intended to

show the Twelve where the blessedness of the kingdom really lay—not, as they thought, in worldly greatness, but in poverty, sorrow, etc. As says Bacon : "Prosperity is the blessing of the Old Testament ; adversity is the blessing of the New ; which carrieth the greater benediction, and the clearer revelation of God's favor."

V. 3. *Blessed ;* happy. In the Latin Bible rendered, "beati" ; hence the name, "Beatitudes." *Poor ;* from a word which means to cower in dispiritment and fear. Before Christ came it was always used in an evil sense. *In spirit ;* broken in will, opposed to spiritually proud. Luke omits these words. *Their's ;* emphatic. The lowly and unfortunate are more receptive of spiritual blessings than the rich and successful. *Is ;* a present possession. *Kingdom of heaven.* Jesus defined it in these sayings. It is spiritual and consists in states of mind and heart. "If a rich man can despise the things which feed pride, he is God's poor man" (Augustine).

V. 4. *Mourn ;* primarily for sin, but also under the trials that are inevitable to Christ's disciples (see John 16 : 33 ; 1 Peter 1 : 6). *Shall be comforted ;* future. The comfort is

latent in the grief, but for the present there is no conscious joy, 2 Cor. 4 : 17 ; 7 : 10.

V. 5. *Meek* ; those who suffer wrong and bow to the will of God without bitterness or desire for revenge. *Inherit the earth.* Not that they shall possess it, but enjoy it. See Ps. 37 : 11.

V. 6. *Hunger and thirst* ; ardently desire. The blessedness is not in possessing righteousness to any extent, but in longing for more and more of it. In the Old Testament physical thirst is used as an emblem of spiritual longing, Ps. 42 : 2 ; Isa. 55 : 1. *Be filled* ; receive full satisfaction. The hunger contains its own satisfaction. The desire for righteousness is righteousness, John 4 : 13, 14.

V. 7. *Merciful* ; those who exercise pity in a practical way. Mercy was lacking, in Pharisaic righteousness, Matt. 23 : 23. Sympathy was killed by the prevailing theory that suffering is the penalty of special sins. (See Ps. 103 : 10.) *Shall obtain mercy* ; now, and in the final judgment—a self-acting law of the moral world. (See chs. 6 : 12 ; 18 : 33.)

V. 8. *Pure in heart* ; those whose thoughts are clean and whose motives are spiritual (see Ps. 24 : 4), "the men who seek the kingdom as the highest good with undivided heart" (Bruce). *Shall see God.* Through purity or singleness of mind a man is qualified for seeing and knowing God. Moral simplicity and spiritual vision go together, Matt. 6 : 22.

V. 9. *Peacemakers* ; they who have peace in their own hearts through purity, and who actively promote peace in a world of strife. *Shall be called* ; because they are. *Children of God* ; sharers of the divine nature. God is the Reconciler ; those who reconcile men to Him, and to one another, are His children.

II. Beatitudes of Conduct, 10-12.

V. 10. *Are persecuted* ; Rev. Ver., "have been persecuted." *For righteousness' sake.* "The cause, not the pain, makes the martyr" (Augustine). *Is the kingdom.* It is theirs now, within them, in the disciplined spirit and heroic temper developed by trial.

V. 11. *Are ye.* The disciples were already

experiencing the disfavor of the Pharisees. *Reville* ; Rev. Ver., "reproach." *All manner of evil* ; every conceivable slander. *Falsely* ; literally, "lying" ; deliberately inventing falsehoods.

V. 12. *Rejoice* ; a characteristic note of early Christian life, (Phil. 4 : 4 ; 1 Pet. 4 : 13 ; Rev. 19 : 7). *Be exceeding glad* ; literally, "leap much"—"irrepressible, spontaneous gladness" (Bruce). *For. for* ; two reasons given to encourage the disciples to rejoice under persecution : (1) For evils endured here, there is a compensating *reward in heaven* ; and (2) The inspiration of "the goodly fellowship of the prophets" ; they were in good company.

Light from the East

BLESSED—Jesus here gives His hearers His conception of a happy man, and in doing so, describes Himself. In Greek thought the gods were blessed because they excelled men in knowledge and power rather than in goodness. They despaired of men attaining true happiness in this life, and so the blessed to them were the dead. In the Psalms blessedness denotes a state of well-being due to right thoughts and right conduct, the harmony of a man with his God. But the later Hebrew conception of man's relation to Jehovah grew intensely legal. God was regarded as an austere Lawgiver and Judge, demanding an exact obedience to His statutes under severe penalties, and treating men as slaves to be driven to their tasks and punished when they failed. Jesus teaches a relation to God of love rather than of exaction, of persuasion rather than of force, of God blessing, assisting, leading and exalting His children. He turns the thoughts of men from outward to inward good. He impresses on them that blessedness is determined not by fortune, but by goodness, not by money or social distinction or intellectual or practical achievements, but by the essential character and the service rendered to humanity.

APPLICATION

The poor in spirit, v. 3. Darwin, one of the truly great thinkers of his day, received a visit from Gladstone. "Why", said Darwin, 'he sat on that chair and talked away as you or

I would.'" He was great enough to perceive the worth of the statesman and to reverence it. No exaggerated sense of his own importance led him to underestimate or detract

from the other's glory. Had he not been poor in spirit, he would have failed to recognize the greatness of Gladstone, or been envious of it. To be poor in spirit is to be able to see the superior goodness that lies in another and to emulate it. The nobility of such a spirit reveals itself in its truest grandeur, when the unique goodness and greatness of God is recognized, and the soul bows before Him in awe and praise and obedience.

The meek. shall inherit the earth, v. 5. This truth is being enforced by what is happening in the lower creation. There the savage, untameable animals that depend on their brute force for their preservation are being slowly exterminated, but those animals that enter into a friendly co-operation with man are living on in a richer inheritance than they knew before. The lion and the tiger tend to disappear, while the horse and the dog remain. They are conquering by allowing themselves to be conquered. In like manner we enter into our true and lasting inheritance only when we enter into co-operation with God, and let Him direct our work and lives and share His spirit. Not in the power of our conceit and pride and cleverness and selfish ambition and aggressive spirit, is our hope and victory, but in the power of the divine will and love working in us and through us. We must stoop to conquer.

The merciful. shall obtain mercy, v. 7. A teacher had been telling the street Arabs in her Sunday School class how Jesus loved the unlovely and forgave His enemies, even giving His life for those who cruelly treated Him. "Don't believe it", suddenly exclaimed Rag, "taint according to reason. You go down Fourth Street, and hit a feller over the head, and he'll give you one back, if he's big enough." But she repeated the story until conviction dawned in their hearts. Persuaded at last that her message was "straight and no bluff", Dan spoke up with feeling, "Say, if He done all that for a feller, how a feller ought to love Him." In the "Buddhist Canon," as quoted by Dr. R. F. Horton in his Devotional Commentary on St. Matthew, we read: "He who, when assailed, does not

resist, but speaks mildly to his tormentor—him do I call a Brahmna." Buddha learned from that spiritual Christ, who lighteth every man coming into the world.

The peacemakers, v. 9. The natives of Toro and those of Buniro in the heart of Africa had hated and fought one another since the earliest times. One night at a missionary meeting in Buniro four Christian men from Toro stood up and spoke. "The last time we came down from our mountains to you", they said, "we came with shields and spears in our hands and with hatred in our hearts. Now we stand before you with the Word of God in our hands and with love in our hearts." The entrance of the words of Jesus drives out hatred and jealousy and the love of strife, and fills the heart instead with a great compassion that makes the quarrelsome spirit seem the evil thing it is.

The children of God, v. 9. Until she was six years old, Hellen Keller was told nothing of religious matters. At that age she was taken to the great, saintly preacher, Phillips Brooks, and very tenderly did he tell the little girl that she was a child of God, the great Heavenly Father. When the simple sermon was over she said, "I knew that before. I think I have always known it." So it seems that the knowledge of the Fatherhood of God has become an instinct of the human soul. Christ has done this for us by His teaching and His spirit.

Rejoice, v. 12. When the murderous stones were flying about Stephen, the first martyr, his face shone like that of an angel. The burden of Paul's message from his prison cell to the Philippian was, "Rejoice." Imprisoned for his fidelity to the gospel, Bunyan looked out of his dungeon and saw the hills of Beulah, and was happy. As the sedge-warbler of England sings its most gladsome songs in the night, and fills the darkness with joy, so those whose lives are hid with Christ in God never show such a beautiful spirit of peace, such an abiding joy, as when they are passing through the gloom. No outward misfortune can embitter the heart that has its secret source of supply in God.

Darwin and Gladstone

Stoop to Conquer

The Great Change

"I Knew That Before"

Songs in the Night

THE LESSON GRADED

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

For Teachers of Bible Classes

Take some time in setting forth the general principles of the Sermon on the Mount. Questions as to when it was given, and its present form, should be considered. As several Lessons are taken from the Sermon, linger to give a bird's eye view of such outstanding features, as (1) the searching criticism of Pharisaic righteousness, (2) the emphasis upon the spiritual life, (3) Christ's attitude toward the Old Testament, (4) the reassertion of His own claims, (5) the great variety of subjects considered, and (6) the vivid manner in which Jesus illustrates from natural phenomena.

Study the Lesson as a picture of the blessedness of the man who is in the kingdom of God. The perfect example is Jesus Himself. The following outline gives an opportunity of studying the notes of the blessings of the kingdom; and their corresponding blessing:

1. *Poverty of spirit.* Lay bare the worldly spirit which magnifies wealth and despises poverty. Carry this into the spiritual life and get Jesus' viewpoint,—“detachment from the world.” (See Job 1 : 21 ; Matt. 11 : 25 ; 1 Tim. 6 : 8.) For Jesus' exemplification of this, see 2 Cor. 8 : 9 ; Phil. 2 : 7. Dwell upon the reward of this spirit. (See 2 Cor. 6 : 10.)

2. *Mourning.* Emphasize two causes of mourning: first, for our own sins and trials; second, for those of others. (See John 12 : 24, 25 ; Gal. 6 : 2.) Note the blessing corresponding. Question, does this promise cover loss of earthly possessions? Are Christians losing this deep personal note of piety?

3. *Meekness.* Bring out the contrast with the ambitious and tyrannical, who win by brute force. (Compare 1 Pet. 2 : 23.) What is the modern idea of meekness? Consider the blessing. Question, does this teach that the Christ-like spirit will yet inherit this world and control it?

4. *Passion for righteousness.* Distinguish between ritual and moral righteousness. Bring out the reward, the full realization of personal righteousness. (Compare Rom. 14 : 17.)

5. *Mercifulness.* Bring out how the Pharisees had paralyzed the spirit of mercy, Matt. 23 : 23. Question, is mercy the same as forgiveness?

6. *Purity of heart.* Discuss the narrower meaning of purity, absence of sensual defilement; and the wider meaning, single-mindedness. Note the blessing.

7. *Peacemakers.* Consider James 3 : 17 for the order of the graces. Contrast this with worldly strife.

8. *Suffering for the truth.* Bring out the two causes of persecution, personal righteousness (v. 10), and allegiance to Christ, v. 11. Emphasize the two reasons given why the persecuted should rejoice. (See Exposition.) Sum up by teaching that blessedness consists in being, as distinguished from having; in excellence of life, as distinguished from abundance of goods.

For Teachers of the Senior Scholars

Some one has said that no one can read the Sermon on the Mount thoughtfully every day for a week without falling in love with the Preacher of it. We have the beautiful introduction to this Sermon as the day's Lesson. To make the most of it, lead the scholars in discussing:

1. *The key-note of the Lesson.* Call attention to the characteristic word of the Beatitudes, “blessed.” Ask, why is it the key-note of Christ's teaching? The answer is—It was the key-note of Christ's life. It came from the heart of Him who yearned over those who were longing for a blessing, but who knew not where to find it. Many have come to think that there is no such thing as a happy life. Discuss the pros and cons of George Eliot's saying: “Life is a bad business, but we must make the best of it.” Christ came that life might not be a bad business, but a beatitude. Strive to get this beautiful ideal into every heart.

2. *Beatitudes which do not appeal to the world,* vs. 3-6, 10, 11. Get the class to give the beatitudes popular with the world. If Christ had said, “Blessed are they who are rich, who have no trouble, who will not allow

themselves to be imposed upon, who possess dignity and who are prepared to stand upon it, who have no uncomfortable longing for better things, who are never persecuted", His teaching would have been gladly accepted by the world. Show how wise and loving and true the unpopular Beatitudes which He did utter are, and what wonderful promises are attached to them.

3. *Beatitudes which appeal to everybody*, vs. 7, 8. The world is not too blind to see the beauty and truth of these Beatitudes. Even those who do not follow Christ acknowledge that a life lived in this way is a good life. Bring out the meaning of these Beatitudes, and try to lead the class to love this way of life. A distinguished literary man said, not long ago, that he was trying to live in a place where the blessing of God might fall upon his head. It is a good place in which to live.

For Teachers of the Boys and Girls

Get the class thinking about the people who listened to Jesus when He uttered this discourse. Were the disciples the only ones who heard it? (See Exposition.) Picture the scene. The hilltop, Jesus seated in the midst of the disciples, the earnest expression on His face, the wonder on the disciples' faces, for these were thoughts new to them. Show the class that Jesus here gives His idea of what human society ought to be like, in:

1. *Its greatest desires*, vs. 3, 4, 6. What is it that reveals our character? Is it not our usual desires? Jesus pronounced those to be

happy indeed who found in their own hearts nothing to be proud about, nothing to be boastful about, but looked away from themselves and their achievements to God, longing to be like Him. Teach that the kingdom of heaven belongs to those who desire it and look to God for it.

2. *Its unchanging character*, vs. 5, 7, 8. The "meek" are those who are quiet under wrong treatment because they know that God will overrule all things for their good. The "merciful" and the "pure in heart" are those who see God's true nature and try to be like Him. Make clear that this character is a continual blessing to those who have it. (See Acts 16 : 22-25.)

3. *Its constant occupation*, v. 9. Draw attention to the prevalence of strife everywhere in the world,—nations warring, man quarreling with man, beast with beast, and man with beast. There is great need for peacemakers, and Jesus calls those blessed who go in for this work. Does one need to give up his ordinary occupation to become a peacemaker? What was the best name by which King Edward VII. was known? "Edward the Peacemaker."

4. *Its unfailing loyalty to Christ*, vs. 10-12. Bring out one of the consequences of being a Christian (as made known in Matt. 10 : 16-18 ; Acts 9 : 1, 2, 22, 23). Show the final reward. Is all persecution in itself a blessing? When may we be sure it is a blessing?

Press home the questions, Are these blessings of Christ resting upon us? If not, why not?

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

Find the number 17 on the map (page 186) near the northern end of the lake, connected by a zigzag line with the large V. If you stand at the point of that V and look southwest over the space included between its arms, you see directly before you a grassy slope. Part way down the slope is an old reservoir. You can see six or seven miles down the lake, past a broad space of low, meadow-like shore, to a ridge of high hills. There is a curious break in the ridge almost exactly opposite where you stand—a break somewhat like the deep cuts that engineers make to let a railway through—and beyond that cut you can see

another high hill, with a summit that looks nearly flat. Palestine guides point out this hill to travelers as the Mount of the Beatitudes.

In the time of Jesus there was a town near this reservoir. Some scholars think it may have been Bethsaida, though more likely the Bethsaida where Peter and Andrew lived was farther up the lake.

You can see the very ground where some of the listeners to the Sermon on the Mount lived, if you use a stereograph entitled, Traditional Bethsaida, Sea of Galilee and the Mount of Beatitudes.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "He that is slow to anger is better than the mighty." Find this saying.
2. "Blessed are they that do His commandments, that they may have right to the tree of life." Where is this promise found?

ANSWERS, Lesson III.—(1) James 2 : 20.
(2) John 12 : 46.

For Discussion

1. The difference between meekness and weakness.
2. Do we get from others what we give to them?

Prove from Scripture

That holiness is God's will for us.

The Catechism

Ques. 12-14 (Review). Ques. 11 shows us the divine goodness in daily care and constant provision. That goodness is shown in Ques. 12 by the special promise of life made to man on condition of his obedience. Ques. 13 and 14 also form a pair dealing with man's sin against God. Ques. 13 declares the sad fact that man, created pure and happy, fell from

that blessed condition through sin. This is followed naturally by Ques. 14, which makes known to us what sin is. What a contrast between the providence of God and human sin! Refusing to obey, and actually transgressing, the holy law of such a God as our Creator and Father—there could surely be nothing more unworthy. Never does sin look so black as when it is seen over against God's goodness and love, and especially His love as revealed in the giving of His Son.

The Question on Missions

Ques. 4. Through work for the children the deaconess gains a ready entrance to the homes. Many of the poorer mothers are charwomen. Some of the small children are taken to a day nursery, but many are left in the care of an older child or of a neighbor. These are often gathered into the kindergarten. Sometimes it is found advisable to personally conduct the older children to the nearest public school and see them enrolled. Some of the foreign mothers are good housekeepers. Some are not. The deaconess visits their homes as a friend. Lectures on housekeeping are not given promiscuously. After friendly relations have been established, kindly suggestions may be made where these are needed. Advice and practical aid in the case of illness are warmly appreciated.

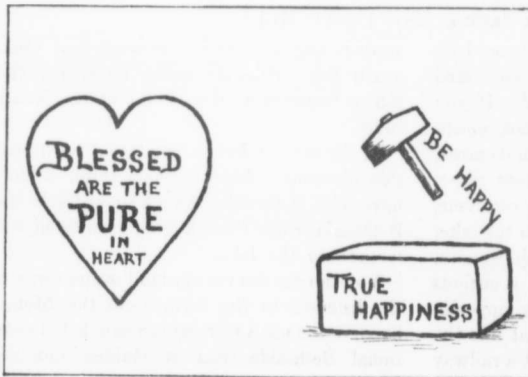
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker showing how to be happy.

Introduction—When we are ill, for whom do father and mother send? Yes, usually for

the doctor, sometimes for a nurse, and very often grandmother or auntie comes to help to make you better. I want to tell you of another kind of trouble that is sometimes as bad as sickness, and sometimes harder to bear.

The Disease of Unhappiness—This disease is unhappiness. There are a great many unhappy people in the world. You little people are not often unhappy. When you are, it is usually because you are selfish or naughty.



Jesus' Cure for Unhappiness—Doctors cannot give you any medicine that will cure this trouble, but Jesus can. He tells us in our Lesson how to be happy. He calls it "blessed."

Lesson—Jesus is still on the mountain (outline) teaching His twelve learners, getting them ready to be workers. He is now teaching them a lesson about the way to be happy. (Recall the names of the Twelve.) If you will sit quietly, with your hands folded, we shall read the beautiful words that Jesus taught, and perhaps some of you may learn to repeat them at home. Read Lesson, Matt. 5 : 1-12.

Rules for True Happiness—When little people are learning anything, they like to have the rules printed ; so we'll write these rules in simple words, so that you can remember them.

RULE I. Happy are the humble people (explain). Why? The joy of the kingdom of God is within their hearts.

RULE II. Happy are those who have sorrow. Why? God will comfort them.

RULE III. Happy are the meek (patient, not giving tit for tat). Why? God will give them all good things.

RULE IV. Happy are those who are longing for right-doing. Why? God will fill them with goodness.

RULE V. Happy are those who are merciful (kind). Why? God and men will be

kind to them.

RULE VI. Happy are those who are pure in heart. Why? They shall see God in their hearts, and be ready to see Him in heaven.

RULE VII. Happy are those who are peace-makers. Why? They shall be called the children of God.

RULE VIII. Happy are those who are ill-treated because they work for Jesus. Why? Theirs is the kingdom of heaven.

RULE IX. Happy are those who have trouble and annoyance because they are serving Jesus. Why? Great is their reward in heaven.

You see these rules do not say that happiness comes from having plenty of money, or a fine home or fine clothes or from any outward blessing. Happiness comes from inside us—from the heart.

Golden Text—Repeat. Use the old illustration of cleaning out from a well (heart, outline) all the impure water (sins) and letting the pure spring water (Jesus' Holy Spirit) fill the well (outline). Only Jesus can do this cleansing. If our hearts are pure and full of love to Jesus, we will follow these rules and we will be truly happy.

Symbols—Add another building stone on the board, TRUE HAPPINESS, and on the hammer print, BE HAPPY.

Something to Think About—Jesus will make me happy.

FROM THE PLATFORM

"BLESSED ARE THE POOR IN SPIRIT: FOR THEIR'S IS THE KINGDOM OF HEAVEN.

"BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY."

After you have caught every eye and secured perfect silence, turn to the board and print, "BLESSED ARE THE PROUD: FOR THEIR'S IS THE KINGDOM OF HEAVEN." "BLESSED ARE THE CRUEL: FOR THEY SHALL OBTAIN MERCY." Then turn to the School and say, "Will you notice, please, the great truths Jesus taught in this Lesson?" "What did you say? I have made a mistake? Where? Tell me what I should have put on the board." Blessed are the *poor in spirit* and blessed are the *merciful*, etc. (Rub out "proud" and "cruel" and get the School to repeat the correct words, and put them in.) Then say, "Have we not often acted as though what I had first written was right?" "Shall we not ask God to help us to write the correct words in our hearts and minds so clearly that we shall remember them always?"

RESULTS OF TEACHER TRAINING EXAMINATIONS

FOR THE MONTH OF JANUARY, 1912

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

I. FIRST STANDARD COURSE.

Middle Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. Old Testament : Eben McL. Benvie, Mrs. B. McL. Benvie.

Durham, N.S.—Rev. C. J. Crowdis, Minister. Pupil : Rhoda M. Clark, Catharine Reid, Lena A. MacKay, Ethel McLean, Mrs. Susan Creighton, Wm. O. Creighton, Bessie MacQuarrie, Annie Millar, Alice A. McRae, E. N. Millar, J. Louise MacDonald.

Barney's River, N.S.—Rev. D. K. Ross, Minister. Pupil : Allan Cameron, R. C. Hattie, A. J. Bannerman, Mabel McPhie. Old Testament : R. C. Hattie, Simon Bannerman. Teacher : Mabel McPhie. **Diplomas**—**R. C. Hattie, A. J. Bannerman, Simon Bannerman.**

Brookfield, N.S.—New Testament : Mrs. Byron McLennan, Gertrude E. McLearn, Mamie L. Hamilton, Benjamin Stairs.

Bass River, N.B.—Rev. J. R. Millar, Minister. School : Mrs. J. R. Millar. **Diploma**—**Mrs. J. R. Millar.**
Reyton, N.B.—Rev. A. D. Archibald, Minister. New Testament : Thorburn Bouser, Jean H. Archibald, Mary Cameron, Margaret Weston, Drusilla Smallwood.

Callander, Ont.—Rev. A. E. Mitchener, Minister. Teacher : Nellie McGaw, B. M. Mitchener, Alice Hansford, Mrs. W. J. Hansford, Edna Morrison, G. E. Morrison.

Vancouver, B.C.—Old Testament : Clara M. Lockerby, Lucia Becker.

II. ADVANCED STANDARD COURSE.

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Kippen, Ont.—Rev. J. Richardson, Minister. Books of New Testament : Marjorie McIver, Josie Young. Teacher and School : Amarantha McGregor.

Niagara Falls, Ont.—Rev. Jas. Barber, Minister. Books of New Testament : Norman A. McMurray.

Hamilton Normal College.—Rev. S. B. Russell, Instructor. Books of Old Testament : Jean J. Murray, G. E. Parkhill, Edith I. McCutcheon, Bessie Smith, Isabel Gillespie, Margaret Smith, Vina White, Amelia Yoeston, A. Whitmore, Ruby Smith, Bessie Nelson, Hazel Smith, Pearl C. Smith, Edw. J. Sayer, E. S. Thompson, Sarah McQueen, Norma E. Bridgman, Grace Hewish, Bessie Mowat, Lena Mitchell, Hattie Johnstone, Beatrice Dougall, Gertrude Macfarlane, Martha C. Currie, Isabelle Richardson, Isabel Sharp, Della Ross, Samuel Graham, Marion George, Elsie Lawson, Mabel Howden, Thos. E. Lishman, Ethel F. Kitchen, Mary Currie.

N.B.—The next regular Examination will be held the last week in June.

THE BOOK PAGE

Dr. A. P. Coleman, Professor of Geology in the University of Toronto, would take no umbrage at being called an incorrigible "tramp". He is one of the few great Canadian mountain climbers. This is his summer recreation. During the University term, he has the reputation of being able to outdo the hardiest undergrad. These come home limp after a day's tramp with the Professor. His book, **The Canadian Rockies : New and Old Trails** (Henry Frowde, Toronto, 379 pages, 32 illustrations, two sketch maps of the Canadian Rocky Mountains, \$2.50), is the record of the Professor's tramps among our Western mountain ranges, from his first visit to the Rockies in 1884 to his journey from Edmonton to Mt. Robson three years ago,—in all eight separate trips. Professor Coleman has a crisp, clean, easy style. Nothing escapes his notice, and therefore every line of the story of his journeys and climbs is interesting. There is all the variety and thrill of the adventurous explorer, in which the running of rapids, rafting over swollen river torrents, breaking the trail on the rough mountain slopes, and the vicissitudes of mountain climbing among the high peaks, each has its part. Especially interesting are the climbs on Mt. Robson, which stands supreme among the Canadian Rockies, rising more than 1,000 feet higher than any of its competitors, and standing

out boldly near the southwestern edge of the chain, facing the deep valley occupied by British Columbia's greatest rivers, an ascent of 10,000 feet being possible within a mile of its base. The mountains of the far Canadian West are rapidly becoming a great holiday ground, and will continue more and more to attract mountain climbers from all parts of the world. There is no need for Canadians to go to Colorado or to Switzerland for passes and peaks worthy of their fibre ; and, as Professor Coleman, who has an eye for beauty of flower and tree and sky, and sunlight on mountain peak, fully demonstrates there is no mountain region in all the world that will surpass our own Canadian Rockies for loveliness and charm.

Honeymooning in Russia, by Ruth Kedsie Wood (Dodd, Mead & Co., New York, 341 pages, numerous whole page illustrations, \$2.00), proves to be all that its title would indicate as to romance. An American business man, appointed to the position of European manager of "The Consolidated Steel and Wire", and required to sail for his new post on a day's notice, turns his sailing into an impromptu wedding journey by marriage, on a few hours' notice, to his long-pledged fiancée, and the young bride tells the story of their journeyings and life in the vast Empire of the Tsars.

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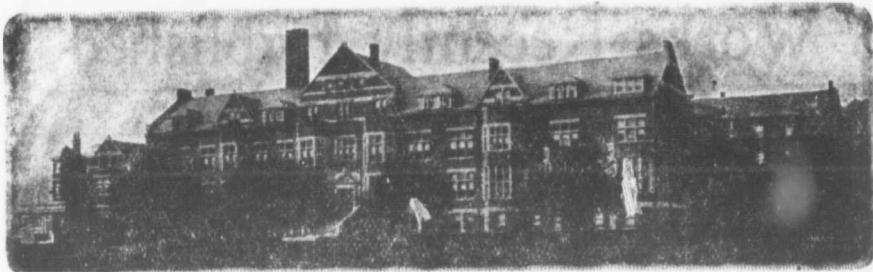
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Rev. James Smith, a Canadian Presbyterian, who has had long experience in India in connection with the American Presbyterian Mission there, has rendered a valuable service to the Indian schools by **A Life of**

Jesus Christ in Modern English (The Macmillan Co., of Canada, 145 pages, 20c.). The quaint language of the Authorized Version and its usual "liar construction of sentences present serious difficulties to Indian pupils; hence the aim of the compiler of the volume to remove these difficulties by telling the story of the Gospels in language readily understood by the average High School pupil, the accounts of our Lord's life by the four Evangelists being at the same time woven together in one continuous narrative. The work is exceedingly well done, and very many readers besides those for whom it was originally intended will find it useful.

"A good healthy Sunday School may wisely check itself up against the standards noted in this book", are the words with which Dr. Bradner, Chairman of the Executive Committee of the General Board of Religious Education of the Protestant Episcopal Church of the United States, introduces **The Sunday School of To-Day**, by Rev. Dr. Wm. Walter Smith (Fleming H. Revell Co., Toronto, 230 pages, freely illustrated, \$1.25), which, as its subtitle states, is a compendium of hints for superintendents and pastors. The General Board of Religious Education, better known as the Sunday School Commission, has been a leader in the study and outlining of improved Sunday School methods. This volume embodies pretty much the result of their investigations and experiments. There is a valuable chapter on The Housing of the Sunday School, with several diagrams. There are many details in the book that are somewhat novel to our Canadian

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Laird and Lee have sent a copy of their **Webster's New Standard Dictionary**, Encyclopedia Edition. It is a well printed and well bound volume of 1,249 pages, with 2,000 illustrations, 23 full page plates, 9 in colors (size 7½ by 9½ inches, three-quarter leather binding

\$3.00; leather cow-hide highly finished, \$4.00, both editions with patent thumb index). This is practically an Unabridged Dictionary in portable form. The text is printed in good type, the vocabulary words in bold black letters, making it exceedingly easy of reference. This Dictionary is right up to date; for example, there is a full page plate of aeroplanes, airships and balloons, and another of the fishing areas in the Great Lakes from date January 14th, 1911. A handy book, indeed, to have at one's side in library, shop, office, or schoolroom.

In **Children of Persia** (96 pages, 8 colored illustrations, 50c.), Mrs. Napier Malcolm continues Oliphant Anderson and Ferrier's (London and Edinburgh) series of admirable books on child life in missionary lands. The whole series should be in every Sunday School Missionary library. They are written from first hand knowledge, and this latest addition to the series fully sustains its reputation by its clear, circumstantial and very full account of child life in that country, whose history goes back to Bible times, but which is so much still of an unknown land to the great majority of readers.

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