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# TEACHERS MONTHLY



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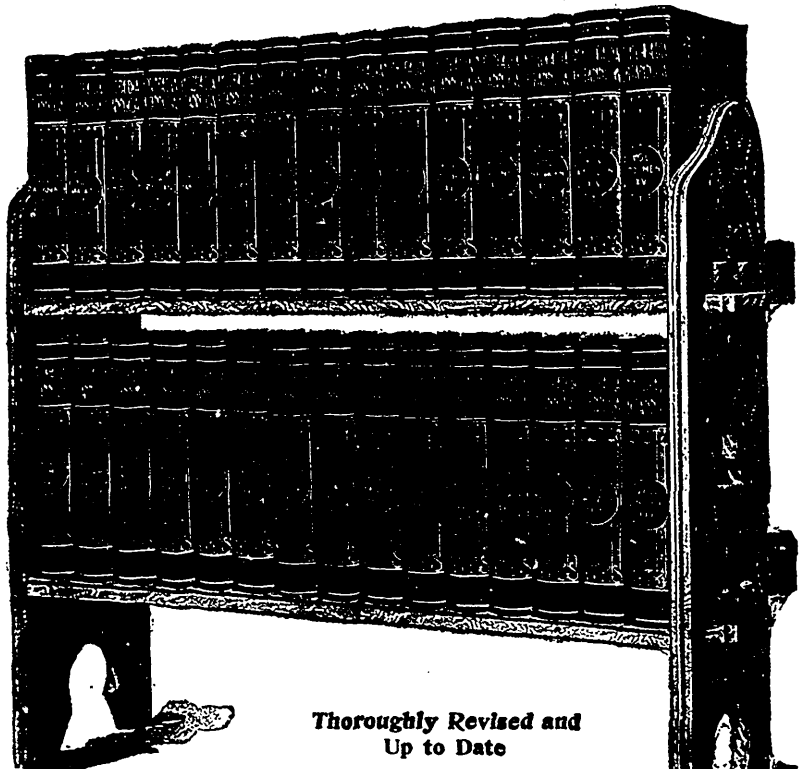
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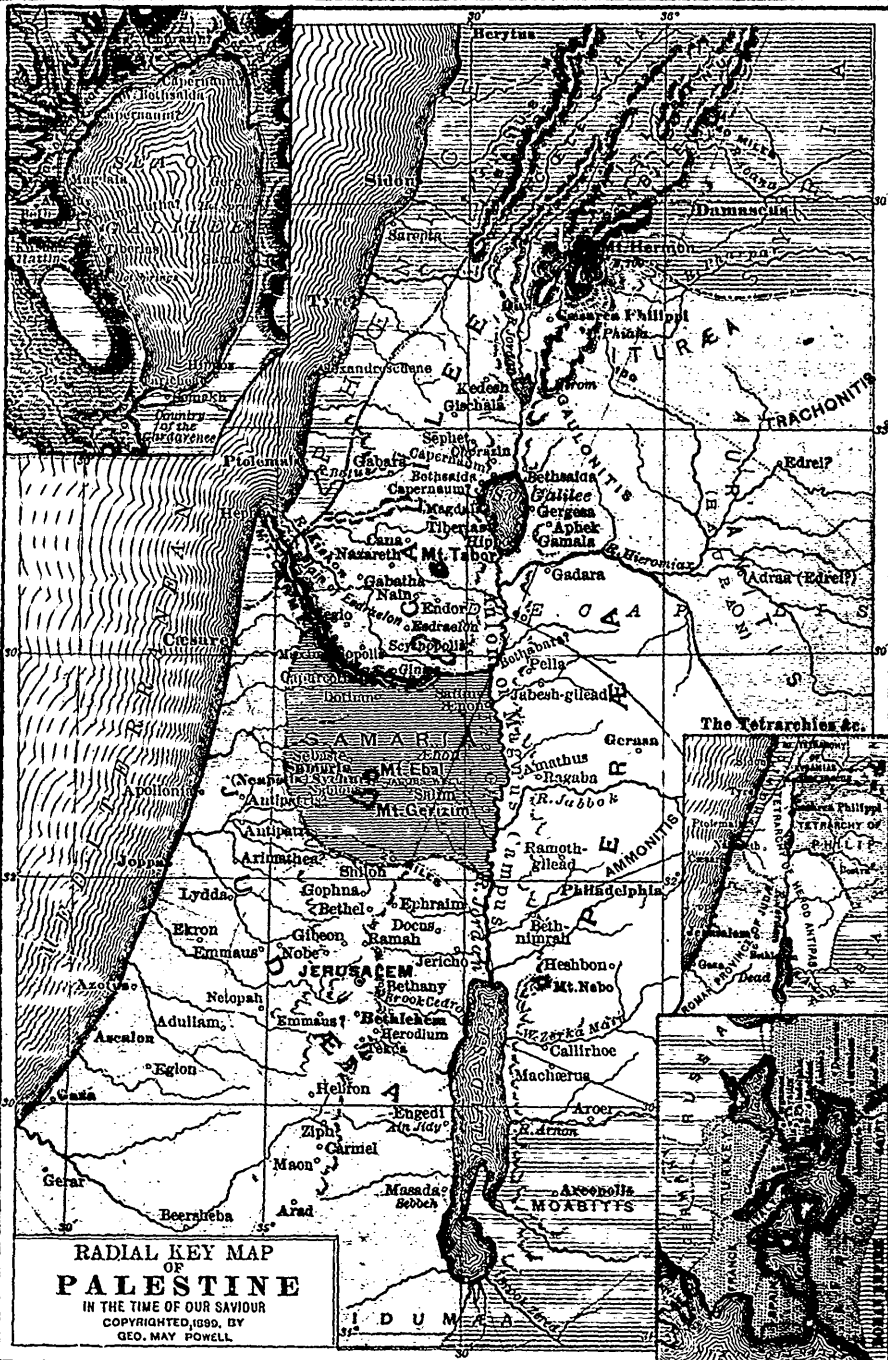
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# The Teachers Monthly

Vol. VI.

JANUARY, 1900

No. 1

**E**VEN already the days are lengthening and people will soon begin to talk again about summer. Before the summer glory there are the uncertain days of spring, when, in spite of chill winds and fields in which no green blade is yet seen, the farmer sows his grain. He has faith that the sunshine and the rain will come in their appointed time; and so he sows in quiet, glad hope. And his faith and hope are not disappointed, for God is as good as His word and the harvest does not fail. No promise of God ever fails.

Why should parents or teachers have less heart in their seed sowing? There is no sign of growth, it may be, as yet. The child's heart—strange that so living a thing as a child's heart should so seem—appears cold and unresponsive. Have trust in God and in His Word. Let the Word be as carefully planted as is the seed grain—the whole soil fully occupied, and God, who gave the Word and who ordained that loyal souls should live, will give the growth and increase. Nothing can be more sure.

The "Forward Steps for 1900" announced in our fall circular have now been taken. **THE TEACHERS MONTHLY** appears in its enlarged form, one-fourth more matter than before and more conveniently arranged. **THE HOME STUDY QUARTERLY** and **HOME STUDY LEAFLET** contain one-third more lesson material, and the **QUARTERLY**, an improved Scholar's School and Church Record. In **THE PRIMARY QUARTERLY** and **PRIMARY LEAFLETS** will be found a series of beautiful half-tone illustrations adapted to each lesson. They are from original drawings and

of a style and quality not before attempted in Canada. The question from the Shorter Catechism has also been added to that from the Primary Catechism, thus adapting these helps to a grade a little in advance of the infant classes. Our new illustrated weeklies, **JEWELS** and **THE KING'S OWN** (which continues *The Childrens Record*), have received a warm welcome from all quarters. The following from the minister of one of the largest churches in our body is a specimen of many similar communications:

"The bundle of 'sample copies' reached me on Monday, and I have spent a little time in examining them. Most heartily do I congratulate you on the ability with which they are edited. We do not need to look outside our own country for Lesson Helps. As to **THE KING'S OWN** and **JEWELS** they will be very welcome. The information given in them concerning our own Church's work, their pure and healthy tone, and withal their Canadian spirit, will make them of real and lasting benefit."

At every step our great Arch-Enemy is on the watch to trap and crush us. Newman's prayer answers to the heart need of many a soul.

O holy Lord, who with the Children Three,  
Didst walk the piercing flame,  
Help, in those trial-hours, which, save to  
Thee,

I dare not name;  
Nor let these quivering eyes and sickening  
heart  
Crumble to dust beneath the Tempter's  
dart.

—J. H. Newman

## The Pastor and the Young Men's Bible Class

By Rev. W. D. Reid, B.D.

There is no denying the fact that young men are a very scarce commodity in the Sunday School of to-day. The majority of the teachers are ladies, and the Bible Classes are largely composed of the same sex. It has been suggested that, while we find about three young ladies to each young man in the Sunday Schools, we discover three men to each woman in the jails and penitentiaries. Undoubtedly there is some connection between the facts.

While I do not for a moment imagine that I am competent to solve the problem of the "Young Man and the Sabbath School," yet in my work I have observed a few things that may be useful to others. I take it for granted that there is a Young Men's Bible Class in every Sunday School, and that its teacher is the pastor.

1. Let the pastor be always the same with his scholars. There is a man known to me, who, when he meets a young man in the Sunday School, is all smiles, the very soul of cordiality, but during the week, when teacher and scholar meet on the street, simply a cold bow is exchanged. Often have I been told by Bible class boys that Mr. So-and-So has a "Sunday School face" and a "Sunday School greeting" and a "Sunday School hand shake" entirely different from those of the week. The effect of this treatment upon the young man is that he feels that he is being "worked" for Sunday School purposes, and naturally he becomes disgusted.

Again, we sometimes find that when questions are asked by the scholars, passages are brought forward for explanation and the teacher, with an owl-like gravity, posing as a sort of "Know-all," undertakes to solve all mysteries, dissolve all doubts, and explain all problems. The solution may be far from satisfactory, but the air of the one giving the explanation indicates clearly that it must be correct because he has pronounced upon it. Of this kind

of thing the young man soon becomes tired, and he goes away feeling that there has been a lack of honesty on the part of the teacher. I have always found it a wise policy, when any question has arisen that I could not answer satisfactorily, to throw all the light possible upon it, but to frankly and candidly admit the difficulty, and my inability to offer an adequate explanation. It pays to be honest and straightforward and transparent with young men.

2. The minister should always be courageous in his dealing with the young men. There is nothing a young man admires more than courage, and nothing he despises more heartily in any shape or form than cowardice. The successful teacher of young men must never allow them to think for one moment that he is afraid of them in any way. He must, by personal work among them, show that he has sufficient courage to speak to each one alone as plainly as he does to the assembled class. I have found that by far the most effective way of keeping the Bible Class full is to deal with the young men singly. When on a bicycle ride together or while rowing on the river, or while having a "constitutional" walk together, I have drawn the young man out, and when we became confidential, I have asked him plainly but lovingly why he did not give up his sins and become a Christian, and I have invariably found that deep down in his heart there was an earnest, responsive answer.

3. Again, it is good thing to put oneself on a level with the young man and enter into his life as fully as possible. There are some ministers who are continually "talking down" to the young men. This style of teaching, "the deep-drawn ministerial tone," the mere formal address, have rendered null and void the influence of many a good, earnest minister and have tended to ruin many a class. A successful Bible Class should be a very informal affair. Instead of "lecturing" the young men, the teacher should endeavor by questions to draw them out, get at the particular difficulties and temptations of their lives, and having done so, apply positive teaching. Let the teacher,

while in the class, throw away the "pastor and parishoner" relationship and let him meet the young man as a young man and talk to him as a young man talketh with his friend. Let him enter as fully as possible into every department of the young man's life; let him visit his scholar as he stands behind the counter, or works at the carpenter's bench, and if circumstances permit, go for a bicycle ride or take a hand at base ball with the young men of the Bible Class. When the young man begins to feel that the minister is not looking at him from a mere Sunday School standpoint, but is taking a genuine interest in every department of his life, his interest deepens in the Bible Class and in its teacher.

4. Again, I have found it to be a grand thing in dealing with young men to awaken in them faith in their own possibilities. Nothing better can befall a young man than that he should become possessed with the idea that he is destined to some great purpose in this world. The maxim is true, "Get a young man possessed with a great ideal and you have conferred a blessing on him." Blessed are the young men who expect much of themselves for they shall never be altogether disappointed. Nor shall others be disappointed in them.

5. Let the pastor always appeal to the reason of the young man. The day has gone by when the "fishers of men" can be successful by commanding people by the authority of "Apostolic Succession" to come to the Bible Class. In this age the "traditions of the fathers" have not a very strong hold upon the average youth. If we want to win and retain our young men in the Bible Class, if we want to hasten them to the Lord Jesus Christ, we must show them the reasonableness of religion, what a noble, courageous, sensible thing it is to become a real Christian. I believe that, when our young men are appealed to in a manly fashion, when they are approached in the right way, and religion is put to them in the right light, we shall not only have a goodly number of them in our Bible Classes, but they shall become earnest followers of the Lord Jesus Christ.

Montreal

## Some Ways With the Little Ones

By Mrs. John McLeod

Nature has a great dislike of monotony and has accordingly given us a great variety of children. There is the shy child, the sensitive child, the nervous child, the mischievous mite, the bold boy, the selfish girl, the sweet-tempered, the ill-tempered and the sulky child. In the little mass of humanity before her the teacher will find children whose instincts have been trained in right directions and children who have worked out an early education for themselves along lines more or less questionable. These children must be studied individually as the teacher has or can make opportunity. This is as important as the study of the lesson. Indeed, if the lesson be not studied with reference to the particular children to be dealt with, the teacher need not be surprised if her progress is unsatisfactory. She should, then, diligently set herself to learn what the child she teaches actually is; what interests him; what are his likes and dislikes; what his notions of right and wrong; what his ideas as to the rights of others. She should endeavor to inform herself as to his habits and companions, try to get at his misapprehensions about common objects, learn all she can about the heredity of the child, and whether there are mental or moral defects in his ancestors; what sort of woman his mother is. In short, she should strive, in every legitimate way, to find out all she can as to what sort the child is and how he feels and thinks.

The resources of Nature for pedagogical purposes are unlimited and invaluable. A child draws his reverence and faith from nature long before he understands theological teaching. His love of animals, plants, birds, flowers, brooks, stones, etc., is a fact of great significance and may be used to much advantage in religious training. Children may be taught to see God in the rising sun, in the growth of plants, in the rain, in the unfolding flower, in the instincts and habits of the animals they love. There are many times in a child's experience, such



as during violent storms, in the presence of disease or death, when his young soul rushes out after something of greater sufficiency than either his father's arms or his mother's love; for he feels there should be something or someone, somewhere, that is all powerful and that he can entirely trust. It requires no great theological training to show him that Someone is God. The Bible is, and must ever continue to be, the great text-book for religious training; but in teaching it to children it must be interpreted in terms which they can understand, and which their minds can assimilate, and not in the mechanical way of many instructors. It is largely because this is not done that some Sunday Schools have so little attraction for children. Christ's reverence for the Scripture is most marked, and yet His lessons are largely drawn from the natural objects around him. The birds of the air, the flowers of the valley, the wheat field and the harvest scenes, are all laid under contribution to His matchless teaching. And when He wished to impress on His hearers the grace of humility, He took a little child and set him in their midst. The Bible contains the Spiritual truths which are necessary to make us wise unto salvation; and, as a writer on nature-study says, the objects and scenery of nature are the pictures by which those truths are illustrated.

In teaching young children, the story method, when the lesson material furnishes a story, is sure to command attention. The teacher, however, should study to impress the truth she wishes to convey in such a manner that the children will not feel they are being preached to. They are naturally logical, quick to see the justice or injustice of a course, and will make safe inferences. If she doubts this, a little judicious questioning will enlighten her. For this method of instruction we have, again, the example of the Great Teacher, as witness His sermons through the stories of the lost sheep and the lost coin and that pearl of stories, the prodigal son.

There are times in the experience of teachers when a solemn, reverential feeling

pervades the class. This may be a grand opportunity of teaching some special truth directly and the skilful teacher will use it to advantage. Any tender emotion apparent in the class will afford opportunities for such special teaching. This should not, however, be allowed to degenerate into mere sentimentality. Encourage children to talk simply and without embarrassment on the subject of religion. God is very real to children and there is no reason why He should not be revealed to them as a Being so loving, so reasonable and so necessary, that their young hearts will go out to Him naturally as the One in whom they "live and move and have their being."

The Manse, Vankleek Hill, Ont.

### What the Young People do not Know About the Bible

Mr. A. W. Wright of the Collegiate Institute, Galt, Ont. whose special interest in improving Bible study is well known to our readers, early in September prepared a set of twenty questions bearing upon well-known Bible facts. The questions were submitted to certain pupils in four of the High Schools and Collegiate Institutes of Ontario, 172 in the lower forms, of an average age of nearly 15, and 13 in the highest form, of 16 years of age and upwards. They were also submitted to 14 pupils in the Preparatory Form of an Academy in Indiana. There were thus 199 sets of answers from young people aged from 12 to over 20 years, from city, town and country, from all classes in the community and from several leading Protestant denominations.

The questions were as follows:

1. Name the first book in the Bible.
2. Name the book just before the Psalms.
3. Who was the oldest man?
4. To what age did he live?
5. Name two sons of Abraham.
6. Who was the youngest son of Jacob?
7. Where is Mount Sinai?
8. For what is it noted?
9. Who was the husband of Ruth?
10. Name the three friends of Daniel.
11. Name the birthplace of Christ.
12. In what city did He spend the most of His life?

13. Where was His first miracle performed?

14. Where was Christ when He was betrayed?

15. Who betrayed Him? Give full name.

16. What two disciples were the sons of Zebedee?

17. Who was the first Christian martyr?

18. To what city was Paul going when he was converted?

19. Where was the apostle John in banishment?

20. Name the first epistle.

What about the result? Mr. Wright tells us that not one of the 199 pupils answered 20 questions with absolute correctness, not one answered 19. No paper had 17 or 16 answers just right, while three had 15 and 14. No paper had 13 correct answers; 2 had 12; 5 had 11; 5 had 10; 3 had 9; 5 had 8; and 2 had 7. When we get down to half a dozen we reach a more popular standard, for 20 had 6 right; 20 had 5; 13 had 4; 2 had 3; 25 had 2; 34 had only 1; and 24 out of 199, over 12 per cent., had not a correct answer at all.

There are some very bad slips, indicating not merely a lack of familiarity with Scripture names but a lamentable lack of knowledge of the Scripture facts, such facts as every well-taught child should know. We have space only for a few examples.

In Question 1, 13 out of 172 pupils did not know the name of the first book in the Bible at all. 5 did not give answers at all, while the following wrong answers were given: Old Testament, 2; Exedus, 2; Exodus, 3; Mathew. 73 had Genesis spelled correctly, while 86 approximated more or less nearly in 8 different ways.

Question 2. 64 knew the name of the book before the Psalms; 4 however spelled it "Jobe." 49 did not answer, while 59 gave 27 different wrong answers, among which were Ruth, 9; Proverbs, 17; Judges 11; Samuel, Kings, Chronicles, "Ester," Isaiah, Song of Solomon, Ecclesiastes, Revelation, David, Solomon, Divine Tradition.

Question 3. Apparently 68 had never heard the phrase "As old as Methuselah." 10 of these did not answer at all; by the others the honor of being the oldest man was

ascribed to Adam, 6; Noah, Abraham, 10; Isaac, Jacob, Moses, 5; Elijah, and "Melcesdick." Only by 17 pupils was the name correctly spelled, while the other 87 succeeded in spelling it in no less than 55 different ways, which are here given as a literary curiosity: Methusalem, Methusala, Methusalah, Mehtusela, Methusaleh, Mathusalem, Mathusalam, Methusla, Methusilea, Musthlesum, Mathusalum, Mathusaleh, Methuseleth, Methusila, Methuzalum, Muthusolem, Matheusala, Methusaleth; Methuselia, Muthusalem, Methulaseum, Methuzilum, Methuselum, Methuslem, Methuslam, Mesulah, Methuslae, Mathasala, Masthuthla, Methelusem, Methesulah, Metheseul, Methousalah, Methusleh, Nethuzelah, Methuslaem, Muthuleza, Moothesleum, Mathuslamum, Mauselum, Mathusalah, Mathelumen, Mathusleum, Mathoselum, Mathusulum, Nethoselom, Mathusalea, Methuslem, Metusalah, Meculzea, Methusaly, Methuzela, Mathus, Meth, Matholamue.

In Question 6, 36 knew who the youngest son of Jacob was; but in 15 of these answers the name was incorrectly spelled in 8 different ways. 74 refrained from answering, and 62 answered wrongly. Among the wrong answers were: Joseph, 33; Isaac, 6; Esaw, 3; David, 3; Daniel, 3; Ebriam, Lot, Christ, Able, Samua.

In Question 8, 45 connected Mount Sinai with the giving of the Ten Commandments. By others it was associated with a great variety of events—Christ's betrayal, the sermon on the mount, the transfiguration, the crucifixion, the temptation in the wilderness, the ascension, Abraham's offering of Isaac, the resting of the ark, the death of Moses, Elisha and the prophets of Baal, etc. 68 gave no answer.

In Question 11, 41 had the birth-place of our Savior correctly spelled; 87 had it misspelled in nearly 30 different ways; 28 had a totally wrong answer and 14 had no answer at all.

In question 12, just 30 knew where Christ spent the greater part of his life, and half of these misspelled the name. 17 left the question unanswered. 115 answered "Jerusa-

lem," spelled correctly by 80, misspelled in about 25 different ways.

In Question 18, that Saul was going to Damascus when converted was known (with 15 misspellings) to 42, 86 gave no answer and 44 sent him to such places as Jerusalem, Tarsus, Antioch, Cyprus, Athens, Rome, Corinth and "Tire."

In Question 19, 17 knew about John's being in Patmos (thrice misspelled) 29 located him in over a dozen other places; while 126 set down no answer.

The remedies proposed by Mr. Wright are in brief: improvement in teaching facilities and in the teachers and in the style of teaching in the Sabbath School; the banishing of the story book, for the most part, from the S. S. Libraries; effective co-operation of the home; the systematic memorizing of the literary and doctrinal gems of the Bible; more provision for drill in the great outstanding facts of Bible history, biography and literature.

He believes that even if these points were gained that it is very doubtful if matters would be completely satisfactory without the aid of our secular schools, where, if Christians would only agree to lay aside denominational jealousies, the Bible might be used and its great facts and principles taught.

### The Prize Stories

The terms of competition for stories for THE KING'S OWN (continuing *The Children's Record*), as announced in the October and November issues of THE TEACHERS MONTHLY, were that they "must not contain more than 1,000 words, must be signed by a pseudonym or motto, the author's real name enclosed in a separate envelope," and must be in the hands of the editor not later than the 10th—afterwards extended to the 22nd—of November. Further, "the stories must be suitable for boys and girls of from eight or nine to fifteen years of age, and must be such as will tend to uplift the children, to make their childhood holier and therefore happier."

A large number of stories were sent in.

These were placed in the hands of three competent judges, whose award is as follows:—

"We have carefully examined the stories for THE KING'S OWN submitted to us, having regard especially to their literary excellence, originality, suitability for boys and girls of the ages specified, and moral uplift. The stories are of very varied merit, and there are several which stand close to one another in the first class. Taking the various points above specified into consideration, we recommend for the FIRST PRIZE the story entitled 'A Canadian Hero,' by 'Maida Maitland'; for the SECOND PRIZE, that entitled 'Courage off the Battlefield,' by 'Elizabeth Norton'; and for the THIRD PRIZE that entitled 'A Day at the Reefs,' by 'Call us not weeds, we are flowers of the sea.'"

On opening the envelopes containing the pseudonyms or mottoes, the identity of the writers was discovered as follows:—

"Maida Maitland," Annie M. Cummings, Cummings' Bridge, Ottawa; "Elizabeth Norton," Mrs. Agnes Lent Hall, Bond Head, Ont.; "Call us not weeds, we are flowers of the sea," Miss M. B. Sutherland, New Carlisle, N.B. To these, accordingly, the prizes, five, three and two dollars, will be at once sent. The readers of THE KING'S OWN will have the pleasure of seeing the prize stories in print soon, as also some of the others entered in the competition.

It will be noticed that we begin again at the beginning with the Shorter Catechism this year. Some will be puzzled as to why we have turned back without completing the questions. The reason is this: by dividing the Catechism into a three years' course, as was done some time ago, instead of into a two years' course, some confusion has arisen. Many schools have been continuing in the old way. It was thought best to begin afresh now and thus bring all into line. Henceforward the Catechism will be gone through in two years instead of three. The Young People's Societies also are falling in with the change.

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## ORDER OF SERVICE: First Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Unto us a Child is born, unto us a Son is given.

SCHOOL. And the government shall be upon His shoulder.

SUPT. And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES.

II. SINGING.

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

IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

### Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Glory to God in the highest.

SCHOOL. And on earth peace.

SUPT. Good will toward men.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

Wol. B. N. 8  
Newman

**Bible Dictionary for First Quarter,  
1900**

**Al-phæ-us** The father of Levi, or Matthew. Nothing further is known of him.

**An'-nas** High Priest from 7 to 14 A.D. An unscrupulous, wealthy, influential Sadducee. Deposed; but still retained his power with the people.

**An'-drew** A native of Bethsaida, Galilee, and brother of Peter.

**Beth'-le-hem** A village six miles from Jerusalem. It was the birthplace of David, and contained the family records.

**Beth-sa'-i-da** A town near the northwestern shore of the Sea of Galilee; the home of Andrew, Peter, and Philip.

**Ca-per-na-um** A town northwest of the Sea of Galilee on the great Damascus road. It had a custom house and military station. It was the centre of Christ's Galilean work.

**Cæ'-sar Au-gus'-tus** The Octavius of history. Grand-nephew of Julius Cæsar. Defeated Antony at Actium, and became ruler of the world.

**Cy-ren'-ius** An obscure soldier who rose by his military skill to the office of consul and proconsul; and later Governor of Syria. Died A.D. 21.

**Cai'-a-phas** Son-in-law of Annas. He figures at the trial of Christ.

**Cæ'-phas** See Simon.

**Gal'-i-lee** The northern province of Palestine. The scene of most of Christ's ministry.

**Her'-od** Herod Antipas, the son of Herod the Great; the murderer of the Baptist; tetrarch of Galilee for more than forty years. Banished A.D. 39.

**I'-tu-ræ'-a** A district at the foot of Mount Hermon.

**Ja'-cob's well** It was dug by Jacob near Mount Gerizim. Here Jesus met the woman of Sychar, a town one mile distant.

**Jo'-seph** Husband of the Virgin Mary, and a lineal descendant of David. Also Joseph, son of the patriarch Jacob.

**James** The son of Zebedee, the brother of John, and one of the apostles.

**John** Son of Zebedee, and brother of James. "The disciple whom Jesus loved." Was banished to Patmos; wrote the Revelation, three Epistles, and one Gospel.

**John the Baptist** The son of Zacharias and Elizabeth. The forerunner of Christ.

**Jor'-dan** The chief river of Palestine; rises near Mount Hermon, flows southward through the Sea of Galilee into the Dead Sea, after a winding course of 200 miles.

**Ju-dæ'-a** The province of Palestine south of Samaria and west of the Jordan. Its capital was Jerusalem.

**Le'-vi** Identified with Matthew, the writer of the first Gospel.

**Ly-san'-i-as** Nothing is known of him in history. But two inscriptions discovered some time ago prove that a certain Lysanias actually ruled at this time.

**Mo'-ses** An Israelite born and educated in Egypt. God raised him up as the deliverer of his people from Egyptian bondage.

**Ma'-ry** The virgin mother of Jesus, and wife of Joseph. She lived with Jesus at Nazareth, but after the crucifixion with John in Jerusalem.

**Na'-a-man** A captain of the army of the King of Syria. Healed of leprosy by Elisha.

**Naz'-a-reth** A town in the south of Galilee, where Jesus lived till His thirtieth year and worked as a carpenter.

**Na-thar'-a-el** The same as Bartholomew. Brought to Jesus by Philip.

**Nic-o-de'-mus** A Pharisee and ruler of the Jews. Came to Jesus by night; became a secret disciple, and later a bold confessor.

**Pon'-tius Pi'-late** Procurator of Judæa and Samaria under Tiberius, from 26 to 36 A.D. He was violent and cruel, and for selfish ends gave Jesus to be crucified. Afterwards banished to Gaul, where he committed suicide.

**Phil'-ip** The brother of Herod Antipas. His tetrarchate included several other places besides Ituræa and Trachonitis.

**Phar'-i-sees** A narrow and bigoted sect of Jews, who had, however, the merit of being patriotic and zealous for the law as they understood it.

**Sa-ma'-ri-a** The capital city of northern Israel. The name was later applied to the whole district.

**Sa-mar'-i-tans** Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Refused to share in rebuilding the temple at Jerusalem. They built a rival temple at Mount Gerizim, and remain to this day hostile to the Jews.

**Sy'-char** A village near Mount Gerizim, and about a mile from Jacob's well. It was the home of the Samaritan woman whom Jesus met.

**Sa-rep'-ta** Zarephath, a Phœnician town near the coast. The parent city was Sidon. Here Elijah restored the widow's son to life.

**Sy'-ri-a** The country lying next to Palestine on the north.

**Si'-mon** The brother of Andrew. His name was changed to Peter ("A Rock") by Christ.

**Ti-ber'-ius Cæ'-sar** The step-son and successor of Augustus Cæsar. He was Emperor during the ministry and death of Jesus. A notorious and profligate tyrant.

**Zach'-ar-ias** The father of John the Baptist; a priest belonging to the 18th of the 24 courses into which the priests were divided.

# International Bible Lessons

## Studies in the Life of Jesus

### LESSON CALENDAR: FIRST QUARTER

1. January 7.....The Birth of Jesus. Luke 2: 1-16.
2. January 14.....The Child Jesus Visits Jerusalem. Luke 2: 41-52.
3. January 21.....The Preaching of John the Baptist. Luke 3: 1-17.
4. January 28.....The Baptism and Temptation of Jesus. Matt. 3: 13-4: 11.
5. February 4.....The First Disciples of Jesus. John 1: 35-46.
6. February 11.....Jesus and Nicodemus. John 3: 1-18.
7. February 18.....Jesus at Jacob's Well. John 4: 5-26.
8. February 25.....Jesus Rejected at Nazareth. Luke 4: 16-30.
9. March 4.....Jesus Healing in Capernaum. Mark 1: 21-34.
10. March 11.....The Paralytic Healed. Mark 2: 1-12.
11. March 18.....Jesus at Matthew's House. Mark 2: 13-22.
12. March 25.....REVIEW.

### LESSON I.

### THE BIRTH OF JESUS

January 7, 1900

Luke 2: 1-16. Commit to memory vs. 8-11. Read Luke 1; Matt. 1; John 1: 1-18.

1 And it came to pass in those days, that there went out a decree from Cæsar August'us, that all the world should be taxed.

2 (And this taxing was first made when Cyreni'us was governor of Syr'ia.)

3 And all went to be taxed, every one into his own city.

4 And Jo'seph also went up from Gal'ilee, out of the city of Nazareth, into Judæ'a, unto the city of Be'th'lehem, which is called Beth'lehem; (because he was of the house and lineage of Da'vid.)

5 To be taxed with Ma'ry, his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of Da'vid a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'lehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry, and Jo'seph, and the babe lying in a manger.

**Revised Version**—1 Now; 2 Enrolled; 3 This was the first enrolment made when Quirinus was; 4 Enrol themselves; 5 Family; 6 To enrol himself with Mary, who was betrothed to him; 7 And it came to pass; 8 Fulfilled; 9 Margin, Night watches over their flock; 10 And an angel of the Lord stood by them. 11 Be not afraid; 12 Is; 13 The babe; 14 And lying; 15 Peace among men in whom he is well pleased; 16 When the angels went away from them; 17 Both.

#### GOLDEN TEXT

Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1: 21.

#### DAILY READINGS

- M.—Luke 2: 1-9. } The birth of  
T.—Luke 2: 10-21. } Jesus.  
W.—Luke 2: 25-35. Simeon's prophecy.  
Th.—Luke 1: 40-55. Mary's thanksgiving.  
F.—Heb. 1: 1-9. The Divine Word.  
S.—John 1: 1-14. Divinity and humanity.  
S.—1 John 4: 7-14. The Savior.

#### TIME AND PLACE

In the emperors'hip of Augustus, December, B.C. 5, an error of four years having crept into the reckoning of the beginning of the Christian era. Bethlehem in Judæa was the birthplace of our Lord, although the home of His parents was at Nazareth in Galilee.

#### CATECHISM

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy him forever.

#### LESSON HYMN

88 (Ps. Sel.), 555, 28, 320, 178.

#### LESSON PLAN

**I. The Babe Born, 1-7.**  
At Bethlehem, in Judæa, whither Joseph and Mary had gone to be enrolled, because they were of David's line. The new-born babe was laid in a manger.

**II. What the Angels Said, 8-14.**  
They announced the birth of the babe to the shepherds on the hill-tops near by; a message of good tidings of great joy and then a hymn of praise to God.

**III. What the Shepherds Did, 15, 16.**  
They went to Bethlehem to see what had come to pass, and found it even as the angels had said.

The Daily Readings throughout the year are those of the International Bible Reading Association, by whose courtesy they are here used.

## EXPOSITION

*Review of the new case*

**Introduction**--The lessons for 1900 and the first half of 1901 are from the Gospels. They aim at giving an outline of the life of Jesus. "In the gallery of human souls," says Dr. George Matheson in his "Studies of the Portrait of Christ," "there is one pre-eminent figure. It has been the study of all artists, of all thinkers." That figure of the Son of man and the Son of God will stand before us in all the lessons of the next eighteen months.

Vs. 1-3. *In those days*; the time following the birth of John the Baptist (ch. 1). John was now about six months old. *Cæsar Augustus*. For proper names see Bible Dictionary, p. 8. *Went out*; was published. *All the world*; the Roman empire, including nearly all the then known world. *Taxed*; "enrolled" in the Rev. Ver. It was a census taken as a basis for taxation. *Was first made*. Luke's words seem to imply that Cyrenius (Quirinus) was governor of Syria at the time of the nativity. But it is known that Quirinus was appointed governor eight years later (A.D. 4). There is, however, some historical evidence to show that he was twice governor; and the first time probably when Christ was born. Or Luke may mean that, though the enrolment was made at the time of the nativity, the actual paying of taxes "was first made" or carried into effect later under Quirinus. He refers to this later taxation in Acts 5: 37. *Unto his own city*; the city where the ancestral register was kept. Each family went to the old "home."

Vs. 4-7. *Of the house and family of David* (Rev. Ver.). The household was a subdivision of the family, and the family of the tribe. Joseph and Mary were descendants of David, and Bethlehem was David's city (1 Sam. 16: 1). *She brought forth her first born son*. "Like the miner's son [Martin Luther], brought forth amid the bussle of a market-day at Eisleben, Jesus was born among the poor." (Speer.) *Swaddling clothes*; strips of cloth bound around the body of the infant in Eastern fashion. *In a manger*; in a "stall"; (13: 15) or "crib"

(Isaiah 1: 3) in the stable where they had sought shelter. *No room in the inn*. The inn, or "khan," is generally built in the form of a square around a large yard or court. In the walls of this enclosure there are open recesses with a raised platform or leewan, where the travellers may find a lodging place. "If the khan be crowded, the traveller must be content with a corner of the court-yard, or enclosed place among the cattle, or else in the stable. The stable is often a limestone cave or grotto; and there is a very ancient tradition that this was the case in the khan of Bethlehem." (Camb. Bible.)

Vs. 8, 9. *In the same country*; in the fields near Bethlehem, where David long years before had watched his father's flocks. *Shepherds abiding in the fields*. Eastern farmers lived together in villages; hence the shepherds were away from their homes when watching their flocks. Keeping watch over their flocks--literally, "watching the watches." They watched by turns. While some slept, others kept watch to protect the flocks from thieves and wild beasts. *And lo*; denoting the surprise of the shepherds. *The angel*; "an angel" (Rev. Ver.). *Came upon them*; suddenly and unexpectedly. *The glory of the Lord*; "the supernatural light with which God appears, whether personally or by his representatives." (Godet.) (See Luke 9: 29; 24: 4.) *Sore afraid*. Man has always been afraid in the presence of the supernatural. This is largely due to the consciousness of his own sinfulness, and of the awful difference between himself and an absolutely pure and holy being. (Luke 9: 34; Mark 6: 49, 50.)

Vs. 10-12. *Fear not*. The angel seeks to allay their fears before delivering his message (1: 12, 13). *Good tidings of great joy*; the tidings of salvation. Heaven had come to earth; and God to man. *To all people*; an announcement of the universal character of the Gospel. *A Savior*. See Matt. 1: 21; Isaiah 9: 6, 7. *Christ the Lord*. This combination is found nowhere else. "Christ"

is the Anointed One, the Messiah. "The Lord" is the Jehovah of the Old Testament. In thus identifying Jesus with the Messiah and with Jehovah, the angel is asserting his Godhead and declaring His mission as the chosen and anointed of God.

Vs. 13, 14. *A multitude.* They came to show their interest in the great event, and to "give the key-note of the adoration of mankind." *Glory to God in the highest; in the highest places of heaven. And on earth peace; between man and man, and between God and man.* "Peace" implies all blessings. *Goodwill toward men.* The evidence of

God's goodwill was the gift of Christ. The Rev. Ver. reads, "Peace among men in whom he is well pleased." A new manuscript discovered by Mrs. Lewis in 1892 gives the reading as in our Bible.

Vs. 15, 16. *Let us now go; a proper resolution.* They will go at once and see for themselves. *They came with haste; showing their zeal and faith. And they found.* Their faith was richly rewarded.

The Wise Men from the East, as Matthew tells us, came a few weeks later to see the babe, and poured out their treasure for Him—gold, frankincense and myrrh.

Rev R Hadlow  
 APPLICATION  
 Watford

*There went out a decree from Caesar Augustus,* v. 1. There had gone out also a decree from the King of Kings. He had decreed that the Messiah was to be born in Bethlehem (Micah 5 : 2); and Augustus, in issuing his decree, was acting (though he knew it not) as an instrument in the hands of God for the fulfilment of His purpose. God overrules all the counsels of men for His own holy ends.

*Her firstborn son,* v. 7.

How silently, how silently,

The wondrous gift is given!  
 So God imparts to human hearts  
 The blessings of His heaven:

No ear may hear His coming;

But in this world of sin,  
 Where meek souls will receive Him, still  
 The dear Christ enters in.

—Bishop Brooks' Christmas Hymn.

*No room for them in the inn.* This was the reception that Jesus Christ met with when He came amongst men. How different is His hospitality toward men! He says, "In My Father's house are many mansions"; and His invitation is, "Whosoever will, let him come." We think that, if we had lived in Bethlehem, and had known of Mary's need, we should have found room in our home for the mother and the Babe. We would not have left them to the bareness and the hardness of a stable. But let us

remember that Jesus makes claim upon our hospitality now. He asks to be received into our lives, that He may dwell with us and be our friend. Are we throwing open the doors of our hearts to Him?

*Christ, the Lord,* v. 11. A majestic announcement of the character and mission of the Savior of men. He is the anointed ("Christ" means anointed) Prophet, Priest and King, and thus the Redeemer and Lord of men. Can folly further reach than to be "ashamed of Jesus"? Can there be more solid ground of exultation, nay, of ecstasy, than to have the right to say, "I am my Lord's, and He is mine"?

*Ye shall find the babe,* v. 12.

"Yet sure the babe is in the cradle blessed,  
 Since God Himself a baby deigned to be,  
 And slept upon a mortal mother's breast,  
 And steeped in baby tears His deity."

*Glory to God in the highest,* v. 14. Redemption is the great theme of heaven. The song of "the great multitude which no man can number" is this: "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7 : 9, 10).

*On earth peace.* It was promised long ago, but has it come?

I hear even now the infinite fierce chorus,  
 The cries of agony, the endless groan,  
 Which, through the ages that have gone  
 before us,



In long reverberations reach our own ;  
The tumult of each sacked and burning  
village,

The shout that every prayer for mercy  
drowns,

The soldier's revels in the midst of pillage,

The wail of famine in beleaguered towns.

Alas ! wars have not yet ceased. But we  
shall not cease to hope. Christ's rule shall  
yet be universal, for such is the promise  
(Dan. 7 : 27), and Christ's rule is the rule of  
peace. The Golden Age is still to come ;  
but come it will, and "nation shall not lift  
up sword against nation, neither shall they  
learn war any more." (Isa. 2 : 4.)

But perhaps, after all, the message is

mainly intended to be personal. The Re-  
vised Version gives the reading, "Peace  
among men in whom He is well pleased."  
The Christ who came to earth comes to men  
now, comes to the individual soul, and when  
He comes, He brings peace. Is there strife  
in any soul? Is it the strife that comes  
from doubt? Jesus is the Truth. Is it the  
strife that comes from guilt? "Behold the  
Lamb of God which taketh away the sin of  
the world" (John 1 : 29). Is it the strife  
that comes from sorrow? "Peace I leave  
with you, My peace I give unto you : not as  
the world giveth give I unto you. Let not  
your heart be troubled, neither let it be  
afraid" (John 14 : 27).

#### POINTS AND PARAGRAPHS

God has foreordained for His own glory,  
whatsoever comes to pass. v. 1.

Whoever thought of Joseph, the carpenter,  
as of royal descent, till the enrolment sent  
him to Bethlehem? So many a man of  
heroic and noble blood lives all unnoticed  
till the occasion calls him forth. v. 4.

Born a babe, v. 7. The first step down-  
ward in that wonderful ladder which Paul  
describes, Phil. 2 : 7, 8. All this He did  
for us.

Thou cam'st from Heaven to earth that we  
Might go from earth to heaven with Thee ;  
And though Thou found'st no welcome  
here,

Thou did'st provide us mansions there.

—Henry Vaughan.

God is most likely to reveal Himself to us  
when we are faithfully performing our daily  
duties. v. 8.

To many a humble person has God made  
known wonderful things concerning His  
kingdom. v. 8.

It is conscience that makes cowards of us  
all. v. 9.

God is kinder than our thoughts of Him.  
This might have been a message of doom to  
a guilty world ; but it was a message of  
mercy and joy. v. 10.

Jesus in a manger (v. 12) ; crowded out of  
every place else.

The angels are ministering spirits for "the  
heirs of salvation." vs. 9, 13.

"Blessings abound where'er He comes."  
v. 14.

When we hear the good news of Jesus the  
Savior, let us hasten to find him for our-  
selves. v. 16.

#### Paragraphs

God's greatest works are done quietly.  
The world's Redeemer is born without any  
sign or commotion save the message to the  
humble shepherds. The early Christians  
could hardly believe that it was so, and  
legends arose about the birth. They say  
that when Joseph went out to seek help, he  
looked up to heaven and saw that the pole  
of the heaven stood still and the birds of  
the air stopped in the midst of their flight.  
He saw sheep which were being driven  
along, and the sheep stood still, and the  
shepherd lifted his hand to strike them, but  
it remained uplifted. And he came to a  
spring, and saw the goats with their mouths  
touching the water, but they did not drink,  
but were under a spell, for all things at that  
moment were turned from their course. So  
hard do men find it to understand God's  
ways of doing.

"The shepherds on the lawn,  
Or ere the point of dawn,  
Sat simply chatting in a rustic row ;

Perhaps their loves, or else their sheep,  
Was all that did their silly thoughts so  
busy keep."

This is Milton's description, but may we not more reasonably imagine that, being men (like Simeon) who were "waiting for the consolation of Israel," they were even then speaking to one another of the coming of the King. "The Lord is good unto them that wait for Him, to the soul that seeketh Him." (Lam. 3: 25.)

God's presence in the performance of common duty (v. 8). In Longfellow's Legend Beautiful we read of a monk to whom there came one day a vision of the Lord. While he gazed in rapture, the bell rang to summon him to his daily task of distributing food to the poor. He hesitated whether to go or stay ; but a voice within whispered,

"Do thy duty ; that is best ;  
Leave unto thy Lord the rest."

So he went and fed the waiting poor. When the task was ended he returned to his cell ;

and to his wonder and delight the vision was still there. Then he heard from his Lord's lips the words :

"Had'st thou stayed, I must have fled."

Perhaps if we had faculties fine enough, we should discover that all about us there are sights that cannot be seen, and sounds that cannot be heard with our imperfect ears and eyes. (Hymn 319, Book of Praise.)

When Handel told, in music, the story of "The Messiah," he wrote not only "Comfort ye my people" and the "Hallelujah Chorus," but also "He was despised." The minor strain runs through all the harmony of Christ's life. We hear it now at the beginning—"lying in a manger." These are the tidings of great joy to all people ; but the seed which is to bear the golden grain must be crushed into the ground and die before there can come the harvest.

Like a spring of fresh water on the sea shore, still flowing even when submerged by the incoming tide, is the peace that Christ puts in our hearts. The "many waters" of anxiety, trial and sorrow cannot quench it.

#### TEACHING HINTS AND HELPS

*Self.*

"And it came to pass in those days," v. 1. Let these be the first words of the lesson. They open up the field of the world's expectancy of the Christ. "All religions, all teachers, had failed, had vanished in turn. The time was come for a universal religion and a universal Prince, not a Roman, a Greek, a Jew, an Oriental, but a Son of Man." (Vallings, in "Men of the Bible.") Prophet after prophet had foretold His advent and described His mission and work. Gen. 3:15; Gen. 49:10; Gen. 12:3; 49:10; Deut. 18:15; Isa. 7:14; 11:1; Zech. 3:8; Ps. 2:1; 22:12; Isa. 6:9, 10; 9:2-7; 53:1, 4-6, 12; Ps. 72:8; 110:1-3, are some of the passages taken almost at random.

"Let us now go even unto Bethlehem." Let this be the next step.

WHAT SHALL WE SEE ?

1. The crowds of David's descendants flocking to the old town for enrolment. (Make vivid).

2. Joseph and Mary looking for a lodging place and compelled at length to find shelter in a stable.

3. The falling of night; and then the babe in its swaddling clothes lying in a manger.

4. A little out from Bethlehem, on the hill side, with the shepherds and their sleeping flocks. The heavenly glory, the fright of the shepherds and wonderful announcement; the sign. Then "suddenly"—one more marvel—a host of angels singing the heavenly chorus.

5. Darkness again, and all the deeper for the brightness of the glory. The simple, trustful shepherds, with open eye to see where God would lead them and what God

would show them, hieing away to Bethlehem.

6. The shepherds finding even as they had been told and then spreading the news abroad; and Mary, recalling what the angel had told her before Jesus was born (1 : 35), now pondering all these things in her heart

Emily Elliott's hymn (520, Book of Praise) is a sweet comment on the whole scene.

Questions for Juniors—1-5. What babe had been born before Jesus? (Ch. 1.) How long before? Who was Caesar Augustus? What decree did he make? Where did Joseph and Mary live? To what city did they go? Why did they have to go to Bethlehem? What prophecy fulfilled? (Micah 5 : 2; Matt. 2 : 5, 6.)

6, 7. Where did Joseph and Mary stay in Bethlehem? Where was the babe laid? What name was to be given to him? Why? (Matt. 1 : 2.) What is meant by swaddling clothes?

8-12. Who were near by Bethlehem? What doing? Who appeared? By what surrounded? How did they feel? What comfort given? What was the message? For whom? Give meaning of "Christ." What sign?

13-16. Who sang? What was their song? Why so joyful? What did the shepherds do? What did they find? What did they then do? (vs. 17, 20.)

For Seniors—What is the greatest event in history? Who was Roman Emperor at the time? Who, King of Judca? To whom was Palestine subject?

1-5. Give the divine and human parentage of Jesus. Who was Jesus before He came to earth? (John 1 : 1-4; Heb. 1 : 2, 3.) Why expected? (Matt. 11 : 3; Luke 24 : 27.) To whom had the birth of Jesus been announced? Where was Bethlehem? How mentioned? (Gen. 35 : 19; Ruth 1 : 19; 1 Sam. 16 : 13; Matt. 2 : 16.) Why called "City of David"?

6, 7. How did Christ come? (Phil. 2 : 7.) Why such humility? How will Christ come again? In what way do we often have "no room" for Jesus?

8-12. To whom was the news of Christ's birth first given? Why were they chosen for this honor? Who appeared? Who are the angels? (Luke 16 : 22; Heb. 1 : 7, 14.) Describe some of their employments. (Acts 5 : 20; Ps. 103 : 20; John 5 : 4; Luke 15 : 10.) Why is the Gospel called "good tidings"?

13-16. How did the shepherds show their zeal? How rewarded? What lesson for us?

Bible Side Lights—THE FIRST BORN—Num. 3 : 13; 8 : 17, 18; Neh. 10 : 35-37.

MINISTRY OF ANGELS—Isa. 6 : 6, 7; Dan. 9 : 20, 21; Ps. 91 : 11, 12.

FEAR NOT—Gen. 15 : 1; Ex. 14 : 13; Deut. 1 : 21; 2 Kings 6 : 16.

A SIGN—2 Chron. 32 : 24; 1 Sam. 2 : 34; 1 Kings 13 : 3-5.

THE HEAVENLY HOST—Heb. 12 : 22; Deut. 33 : 2; Ps. 68 : 17; Rev. 5 : 11.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

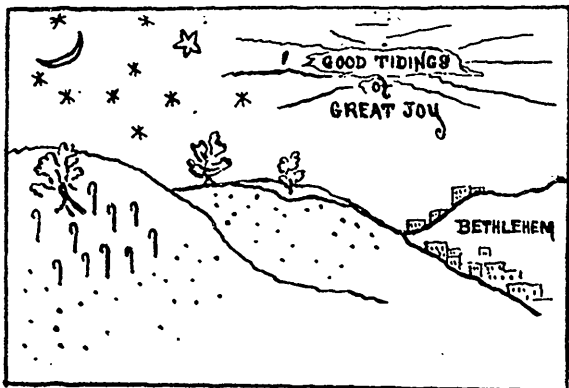
1. The Babe in the manger.
2. Angels' visits.
3. The peace that Christ brings.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Speak of "promises." People do not always "keep their promise." God

always keeps His word. Mention some of God's promises. The "rainbow promise" is always a beautiful thought for children (Gen. 9). Best of all, God promised to send His Son. Recall Lesson XIII. of last quarter and other prophecies concerning the Savior made in the olden time.

Jesus' Birth Place—Here is Nazareth among the mountains of Gailles (square). Describe the scene—everybody getting ready to go to



*Two Johnstons wrote B.*

Bethlehem (square). Picture the arrival at Bethlehem—everybody trying to find room in the inn. Mary and Joseph arrived late; no room for them in the inn. Close by was a cave in the hill side, used for a stable. If we had looked in we should not have seen horses, but great dromedaries with humps on their backs, and mules and donkeys. Now this stable was being used as a sleeping-place for those who could find no room in the inn; among them Mary and Joseph.

*The Message to the Shepherds*—Describe the midnight scene. (Draw outline of hills—dots for sheep, crooks for shepherds—moon and stars. Sand-tray may be used to advantage.) All is silence. Suddenly a light appears in the sky. The shepherds see it and wonder. It grows brighter and brighter, till they are filled with fear. Then, high in the heavens in the midst of all this glorious flood of light, appears an angel form and a voice is heard (vs. 10-12). Hark! there is music! Immediately the sky is filled by a host of angel faces praising God and saying (verse 14). Have the children learn the verse.

*The Shepherds find Jesus*—The humble

shepherds heeded God's message. They hurried to Bethlehem, and there found the baby Jesus lying in a manger amongst the sweet hay, his mother Mary with him. They went about telling people of the baby Jesus born that first Christmas day.

*God's great Love*—Speak of the great love of God in letting Jesus come from the beauty and joy of heaven to help us here on earth.

"For Jesus born a little child,  
For Jesus, loving, gentle, mild,  
For Jesus Christ, the children's friend,  
Who in our hearts His love doth send,  
For Christ who helps us to the end,  
We thank our Heavenly Father."

*Finding Jesus*—We can find Jesus now. He told us where He has gone and how we may follow. (John 14.)

*God's Messengers*—God always uses messengers. The great messenger now is the Bible. God wants you to be messengers, boys and girls. How can we carry or send word to the heathen about Jesus, the great Missionary, whom God sent to live and die for us all?

Lesson Block—"Jesus, the Babe." Hymn No. 520.

#### BLACKBOARD REVIEW

THE BABE IS BORN

THE ANGELS TELL

THE SHEPHERDS SEE

No apology should be needed for following often the historic method, rather than the topical or symbolic, in the Blackboard Review. The great purpose of the writers of the Gospels was to give us the facts of Christ's life (Luke 1:1-4), and in getting those facts imbedded in the minds and hearts of the scholars we are following close in their footsteps. We are sowing better than when we go into abstruse reasoning or fantastic illustration.

Here dwell again on the world's expectancy and the prophecies of His birth. Then pause at the manger in Bethlehem. This under the first head. Then the angels' proclamation, in which heaven and earth alike were interested. And, finally, the shepherds seeing with their own eyes—the first to see Him—their own and the world's Redeemer.

"Come and see" may be used as a closing invitation.

## LESSON II.

## THE CHILD JESUS VISITS JERUSALEM

January 14, 1900

Luke 2: 41-52. Commit to memory vs. 49-52. Read Matt. 2; Luke 2: 21-38.

41. <sup>1</sup> Now his parents went to Jerusalem every year at the feast of the passover.

42. <sup>2</sup> And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. <sup>3</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. <sup>4</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. <sup>5</sup> And when they found him not, they turned back again to Jerusalem, seeking him.

46. <sup>6</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. <sup>7</sup> And all that heard him were astonished at his understanding and answers.

48. <sup>8</sup> And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. <sup>9</sup> And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. <sup>10</sup> And they understood not the saying which he spake unto them.

51. <sup>11</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. <sup>12</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

**Revised Version**—1 And; 2 Omit to Jerusalem; 3 Were returning; 4 Boy Jesus; 5 His parents knew it not; 6 To be in the company; 7 Returned to Jerusalem; 8 Seeking for him; 9 Margin, or teachers; 10 Amazed; 11 Astonished; 12 Sought thee; 13 In my Father's house; 14 And; 15 Advanced; 16 Men.

## GOLDEN TEXT

And Jesus increased in wisdom and stature and in favour with God and man. Luke 2: 52.

## DAILY READINGS

M.—Luke 2: 40-52. The child Jesus visits Jerusalem.

T.—Deut. 16: 1-8. The Passover feast.

W.—John 5: 17-24. The Father's business.

Th.—John 7: 1-15. The Jews astonished.

F.—Prov. 4: 1-13. Value of wisdom.

S.—Prov. 23: 15-25. The wise Child.

S.—2 Pet. 3: 11-18. Growing in grace.

## TIME

The spring of A.D. 9, when Jesus was twelve years old.

## PLACE

Nazareth, a little village in Galilee, and Jerusalem, the Holy City.

## CATECHISM

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

## LESSON PLAN

## I. To the Feast, 41, 42.

As the law required of a boy of twelve.

## II. In the Temple, 43-50.

Tarrying to learn more; missed, sought for and found.

## III. At Home, 51, 52.

Growing in body and mind, obedient to his parents, and in favour with God and man.

## LESSON HYMNS

519; 1 (Ps. Sel.); 538; 521; 535.

## EXPOSITION

**Connecting Links**—When eight days old, Jesus was circumcised, and a little later was presented in the Temple (2: 21-38). King Herod's suspicions of a rival being aroused by the visit of the Wise Men to Jerusalem, he sought to slay Jesus, but Joseph fled to Egypt, where he remained until Herod's death (Matt. 2). He then returned and dwelt at Nazareth (Matt 2: 39, 40), where Jesus spent his boyhood. The incident of His first visit to Jerusalem is "a solitary floweret out of the wonderful enclosed garden of thirty years."

Vs. 41, 42. *Now his parents went*; it was required by the law that the men should attend the three great annual feasts—Passover, Pentecost and Tabernacles (Exod. 23: 14-17). The women were not obliged to go;

but they sometimes went, especially to the *Passover*, the most important of the three. It commemorated their deliverance from the Angel of death and their birth as a nation. (Ex. 12: 1-14.) It was sometimes called "the feast of unleavened bread" (vs. 15, 17). *Twelve years old*. At this age, Jewish boys became "sons of the law," and began to attend the sacred festivals with their parents. *The custom of the feast*; the custom of going up annually; or perhaps alluding "to the custom of going up in caravans" (Godet). (Vs. 43-45). *And when they had fulfilled the days*; the seven days of the feast (Exod. 12: 15). *The child Jesus*; Rev. Ver., "The boy Jesus." *Tarried behind in Jerusalem*. It was not wilful disobedience. He became so absorbed in the temple and its services

that He lingered until He was unintentionally separated from the others. "His nature rather than His will was the cause." *Joseph and his mother knew not of it*; through no negligence on their part, but from absolute trust in the boy. They thought him with friends or neighbors in the "company" or caravan. *A day's journey*. The first day's journey of a company of Eastern travellers is always very short. They probably went as far as "Beeroth six miles north of Jerusalem." (Camb. Bible.) Not until the caravan had halted for the night did they become aware of the absence of Jesus. *They sought him*; with anxious, careful search. *Among their kinsfolk*; where they would naturally expect to find Him. *And when they found him not*. Friends knew nothing of Him, and thoroughly distressed, they hasten back the next day to seek Him in Jerusalem.

V. 46. *After three days*; from the time of their departure from Jerusalem. They journeyed north one day; returned the next; and found Him on the third day. There were no railways then. *In the temple*; "probably in a chamber of the temple court used for teaching and kindred purposes. Some think it was in a synagogue beside the temple." (Bruce.) *Sitting in the midst of the doctors*; at the feet of the learned rabbis, the teachers of the law. (Acts 22 : 3.) *Asking them questions*; not in the spirit of disputation, but with the view of gaining information. Hearers, then, as now—as missionaries in the East find—took the privilege of asking questions. Some have inferred that Christ was acting the part of the instructor; and have considered such conduct unnatural in a boy of twelve. But there is nothing in the narrative inconsistent with the conduct of an intelligent, thoughtful boy seeking information.

Vs. 47, 48. *Were astonished*; at His knowledge of the Scriptures, and His insight into the meaning of truth, as shown in His surprising answers and His original questions. *And when they*; Joseph and Mary. *They were amazed*; at seeing Jesus, who doubtless had been very quiet and reserved at Nazareth, now so much at home with the great

teachers whom they regarded with the greatest awe. *Why has thou thus dealt with us?* There is a touch of reproach in Mary's words. *Have sought thee sorrowing*; rather, (Camb. Bible) "were searching for thee with aching hearts."

Vs. 49, 50. *How is it that ye sought me?* "You ought to have come direct to the temple. Where else could you suppose Me to have been?" *Wist (knew) ye not?* They should have known, for had not His miraculous birth been announced to them both? *That I must be about my Father's business*; "in my Father's house." (Rev. Ver.) It was the most natural place for the Son of God to be. His words reveal a consciousness of His true relationship to God, and of His divine mission on earth. The reading "in my Father's house" does not exclude the old reading "about my Father's business." Both are implied in the Greek. It is literally "in the (things) of my Father," the Father's house or business, or both.

V. 50. *They understood not*; the deeper meaning of His words. "No wonder"; says Dr. A. B. Bruce, "even we do not yet fully understand."

Vs. 51, 52. *He went down with them*; still recognizing their authority over Him as a child, although conscious of His heavenly origin and calling. *And came to Nazareth*; where He lived for the next eighteen years. (Ch. 3 : 23.) *Was subject unto them*; in gentleness, love and obedience "in the Lord" (Eph. 6 : 1). This, too, was His "Father's business." *Kept all these sayings in her heart*. She did not fully understand, but she could not forget. *Increased in wisdom*; intellectually and spiritually. *And stature*; in physical growth. Says Peloubet: "The carpenter's shop in the home was 'the seed plot of many virtues.' In that school may be learned nearly all the virtues when the smallest acts are done with the highest motives. The spiritual motive transfigures the lowliest toil." *In favour with God and man*; beloved of all. So long as Jesus did not directly antagonize the sins of men, His beautiful life was attractive even to the world. Every eye loves sunshine.

## APPLICATION

*His parents went every year, v. 41.* The earthly parents of Jesus were godly people. They loved God's law and God's house; and each year as the Passover season came round, they were glad when friends and neighbors said to them, "Let us go up unto the house of the Lord." If God has given us parents who, by teaching and example, seek to lead us in the way of holiness, He has given us a great privilege and laid upon us a great responsibility. While they live, we should love and reverence them. When they are gone, we should cherish their memory. And all through life we should seek to follow them as they followed Christ.

*When he was twelve, v. 42.* This was about the age, when, according to Jewish custom, a boy became "a son of the law." He was then supposed to take upon himself the responsibility of observing the ordinances of God's law. Let our young people remember that when parents have dedicated them to the Lord, and have taught them what God requires, and have told them of the Savior, there comes a time when they should for themselves enter into the covenant of God. Let those who have come to this age—say from twelve to fifteen years—consider most earnestly whether they should not now decide for Christ and come to that Feast of His appointment wherein we commemorate His love.

*Jesus tarried behind, v. 43.* The fact that this could happen and that His parents could set out upon the return journey without exact knowledge of Jesus' whereabouts, shows that they must have had extraordinary confidence in Him. Verse 40 tells of what sort He was. He was strong, and wise, and good, and therefore His parents were not afraid to trust Him. Boys sometimes think that they are not allowed enough independence. But let them show that they are worthy of it before they covet it.

*They turned back . . . seeking him, v. 45.* By this time they were in distress. Their son was lost, and a mother's heart would readily imagine possible dangers into

which He might have fallen. But in their trouble they had at least one comfort. They knew that they would not find Him in any situation for which wrong-doing on His part was to blame. There is no greater joy for parents than to have such confidence in an absent son—to know that while they may hear of misfortune, or illness, or death, they will never hear of disgrace.

*How is it that ye sought me? v. 49.* Where should they have expected to find Him but in His Father's house and engaged about the things of His Father? The question of Jesus gives us a look into His mind, and shows us that, in His estimation, there were no matters that compared in interest and importance with the matters of religion—"First things first." To learn what God is and what duties He requires of us, and how we may be enabled to do His will; before everything else these things should be attended to. This does not mean that we should neglect the common duties of life under the plea of religious duty. Jesus did not do so. He had no thought of treating His parents either with disrespect or indifference, for the narrative plainly tells us that He came to Nazareth and was subject unto them. And we know that He shared in the toil of Joseph's workshop. He sets before us the perfect example, seeking first the kingdom of God, and then, as a Son of that kingdom, fulfilling all duty as in His Father's sight and to His Father's glory.

*Jesus increased . . . in favour with God and man, v. 52.* It is natural, and not wrong, that we should wish to be loved and well thought of. Well is it for the youth whose qualities are such as to win favor, not only with those about him, but with God. We know what some of the qualities were which shone so beautifully in the character of the Lord Jesus. We see them in His after life, and we can read them in His youth; for the child is the father of the man. We have seen already the soil from which they grew and in which they bloomed. It was the soil of genuine religion, a loving

and supreme regard for the things of God. In this soil there bloomed the flower of modesty; for this was the same Jesus who, in after days, shrink from the homage of the crowd who would make Him a king, and forbade that many of His most wonderful works should be told. Here, also, might be seen a frank affability; for this was He who won His way to the heart of Zaccheus, when He flung the friendly greeting to him in the sycamore tree. There was courage here, too; for this was the Jesus who purged the temple and who faced the Pharisees and told them of their sin. There were the be-

ginnings, also, of that gentleness that manifested itself afterwards towards the little children, with those in trouble and with penitent sinners. Modest, genial, brave and kind, He was in favor with God and man. And He who manifested these powers can bestow them upon others; for He makes His followers like Himself.

It is well to be "in favor with men"; nor is it any mark of either wit or strength to antagonize unnecessarily. The crawling creature of whom every one speaks well because he is too mean spirited to offend anyone is not the Scripture ideal.

#### POINTS AND PARAGRAPHS

The church-going habit is a precious gift from parents to their children.

It is a grand thing when children can be trusted. It is the perfection of right bringing up.

The most loving human care is imperfect; it is only in the care of God that we are always and entirely safe.

The places where we like to go and the things in which we are interested are a true index to character.

Those who are wisest are most willing to learn. The things of God are the most important interests in life and have a right to our first attention.

Honor thy father and thy mother.

"A sound mind in a sound body" is a good motto.

The only popularity that is worth having is to be won by those qualities that are pleasing in the sight of God.

#### Paragraphs

"My boast is not that I deduce my birth  
From loins enthroned and rulers of the  
earth;

But higher far my proud pretensions rise—  
The son of parents passed into the skies."

—Cowper.

In A.D. 1212 a "Children's Crusade" was organized, and 30,000 boys and girls from France and Germany and other parts of

Europe enlisted under the banner of the cross to march to Palestine and rescue the Holy Land from the Moslems. The expedition had a most tragic end; for many of the children died of famine and fatigue and some were sold as slaves in Egypt. It was a wild and foolish fancy, that could only have been conceived in an unenlightened age. But there is a real sense in which children can enlist for Christ and fight His battles; and there are none too young.

Note our Lord's thirst for knowledge. There is a difference between the uneducated, uncultivated mind, and the cultivated mind, similar to the difference between cultivated and uncultivated plants. It is said that wheat in its native state may still be found in France and Italy along the shores of the Mediterranean, and that it is there a stunted plant with a small and inferior seed, quite different from the plump and prolific grain that we know. It is by cultivation that the small and bitter sloe has been developed into the plum. So we should seek, by the attainment of knowledge and the cultivation of our mental powers, to make ourselves greater and more useful men.

Samuel and Timothy are Scripture examples of early piety. Edward VI. of England, who ascended to the throne at the age of ten and died at sixteen, was remarkable, not only for intellectual precocity, but



for a deep and intelligent interest in matters of religion. I take some books of biography from my library shelves almost at random, and I find that Henry Drummond, evangelist and man of science, Alexander MacKay, the hero of Uganda, Reginald Heber, bishop, missionary and poet, all received religious impressions at an early age. They began to serve young.

To be religious, a boy does not need to become unboyish and constrained. He ought not to have less of boyish fun and spirit. As Drummond was accustomed to say, "A boy's religion must be his own, and ought not to be his grandmother's or his aunt's."

The great Erasmus gave this motto to some school children to repeat every day: "We boys should ever remember our Master Jesus—the boy of boys."

How could Jesus, who was always perfectly good, advance in favor with God and man? Dr. David Brown answers, in this way: "Suppose a number of golden vessels from the smallest conceivable size up to the largest, all filled to the brim with pure water, clear as crystal, so full that the least drop added to any one of them would make it to run over. All alike are quite full, and yet there is less in the smallest than in the largest, and each of them has less in it than the next larger one. Such was Jesus. The golden vessels of all different sizes are His human nature at each successive period of his life; and the crystal water in them is the holy excellences and graces with which He was filled. He had more, as He grew older, but He was never otherwise than full to the full measure of His capacity."

#### TEACHING HINTS AND HELPS

The circumcision of the babe Jesus; His presentation in the temple; the flight into Egypt; the return to Nazareth; these four events connect the present lesson with the previous one and should be recalled by quick questions.

Then a sketch of the lowly one-roomed village carpenter's house. The simple, honest life they lived; the growing boy much out of doors and drinking in His knowledge of and love for Nature in all her moods.

We have here the one recorded event of His boy life.

#### THE VISIT TO JERUSALEM,

1. *Looking Forward*, 41, 42. Explain, the responsibilities of the Jewish boy when, at twelve, he became a "son of the law" and the custom of going up to the feasts. Picture the eagerness of the boy to go. He had evidently spent much time in the synagogue at Nazareth and had been allowed access to the rolls of the Old Testament Scriptures there. His mind was full of them and full of desire to know more of God and His worship. When would He be twelve? He often said; so that He could go up Himself to the Holy City.

2. *In His Father's House*, 43-50. At length His feet stand within the gates (Ps. 122: 2) of Jerusalem. It is not long until He gravitates to the teaching chambers. All else is forgotten in the desire for His Father's House and His Father's business. A wholesome appetite in a boy! It marks good training, as well as natural goodness.

The missing of Him from the caravan, the anxious search and the surprise at finding Him where He was, will prepare for pressing home the need for boy and man alike to give God's house and God's work the first place and not the second (Matt. 6: 33).

3. *In the Nazareth Home*, 51, 52. A strong, growing, obedient boy, achieving that very difficult task of being popular and at the same time right with God. The pith of the lesson is JESUS THE IDEAL CHILD.

*Questions for Juniors*.—41, 42. Who recognized Jesus as a babe in the Temple? What marvellous escape had He? Who were Jesus' parents? Where did they go every year? For what purpose? At what age did boys begin to go?

43-45. How long did the Passover last? What did it commemorate? Why did Jesus remain behind? Why did not His parents

know? When was He missed? Where was He sought first? Where next?

46-49. When did they find Him? Where? What doing? What did His mother say? What did He reply? Who was His father?

50-52. What did Jesus now do? How long in Nazareth? How did He behave? What did God think of Him? What did men think?

*For Seniors.*—41, 42. When did Jesus first visit a great city? At what age? With whom did He go? What were the three national feasts? (Ex. 23 : 14-16.) What did the law of Moses require as to attendance? What event did the Passover commemorate?

43-45. In what was Jesus most interested? How did He show it? How did Christ's parents manifest their confidence in Him? Why did they not miss Him? What lesson here as to trustworthiness?

46-49. Where was Jesus found? In what company? Describe the manner of teaching. At what were His hearers amazed? On what other occasions astonished? (Matt. 17 : 28; Mark 1 : 22; Luke 4 : 22, 32; John 7 : 15, 16.) Why should we search the scriptures? (John 5 : 39; Acts 17 : 11; 2 Tim. 3 : 15.) About what was Christ's first recorded utterance? What surprise did He express? What lessons to be learned from

"the Child in His Father's House"? From the Child "about His Father's business"? When is it the best time to begin work for God?

50-52. Why did they not understand? Whom should children obey? (Eph. 6 : 1; Col. 3 : 20.) To whom is true religion pleasing? To whom attractive? How did Christ's quiet boyhood and youth in Nazareth prepare Him for His after work?

*Bible Side Lights*—THE PASSOVER FEAST—Luke 2 : 41-52; Deut. 16 : 1; Ex. 12 : 3, 21, 43, 47; John 11 : 55.

A DAY'S JOURNEY—1 Kings 19 : 4; Jonah 3 : 4.

SOUGHT FOR HIM—John 7 : 11; 11 : 56; Acts 12 : 19.

SORROWING—Gen. 21 : 15, 16; 1 Kings 3 : 26; 2 Sam. 13 : 37-39.

WAS SUBJECT TO THEM—Prov. 6 : 20-22; 23 : 22; Eph. 6 : 1; Col. 3 : 20.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. A Jewish boy of twelve.
2. Jesus as an example in church.
3. Jesus as an example at home.

### FOR TEACHERS OF THE LITTLE ONES

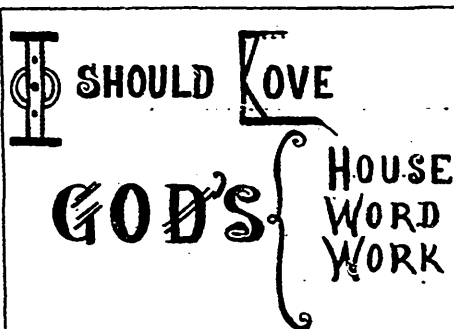
#### Connection—

"Away in a manger, no crib for His bed  
(point),  
The little Lord Jesus laid down His sweet  
head (rest head on hand),

The stars in the sky looked down where He lay (point),  
The little Lord Jesus asleep on the hay  
(rest head on hand, eyes closed)."

*The Child Jesus*—The baby Jesus grew like other little boys, and no doubt played about and went to school in Nazareth (His new home). Schools were not like ours. The children sat on the ground or on the floor. There was one book only—the Bible. In Jewish homes, little children, as soon as they could speak, were taught verses, short prayers and Psalms. Jesus loved to study God's Word. Repeat verse 40.

*The Visit to Jerusalem*—  
When Jesus was twelve years



old, a great pleasure came. His parents took Him up for the first time to Jerusalem to the great Feast of the Passover, where all the people went every year to worship in the Temple. Describe the journey, the pilgrims chanting songs, the first glimpse of the Temple as they came in sight of its golden dome, glittering in the sunlight high above the city, on the holy mount.

*Jesus in the Temple*—Jesus loved the Temple—loved to listen to the ministers (doctors of the law). Describe the return to Nazareth. The little company had travelled a whole day from Jerusalem, when Mary found that Jesus was not with them. They searched among their friends, but He could not be found. How anxious Mary was! How anxious any mother would have been! They went back to Jerusalem, and there He was in the Temple. Describe the scene.

*Jesus' Obedience*—Mary wondered that He should cause them anxiety. She did not

remember that He was God's Son, and God wanted Him to be preparing for His work. Jesus knew this, and said (verse 49). The boy Jesus went home with His parents, and obeyed the Fifth Commandment. (Repeat.) He was happy and useful there, and God all the while was making Him ready for His great work. Jesus loved everybody and everything. He admired the lilies of the field, watched the birds, saw the hens gathering their chickens under their wings. He watched the vine dresser and the sower, and noticed the tares among the wheat. He knew all about the shepherd's tender care for the sheep. The people who knew Him could not help loving Him. (Repeat Golden Text.)

*Practical Thought*—We should be about our Heavenly Father's business. (Explain.)

Lesson Block—"Jesus the boy."

Hymn 525, verses 1-4.

#### BLACKBOARD REVIEW

### Three Things a Child Should Love

**His Own Home**

**His FATHER'S House**

**His FATHER'S Business**

The appeal will need to be made skilfully, for the ground is very familiar. Be ready with a bright illustration or two and put the outline on the blackboard only as you use it, a bit at a time. Begin with "Three things a child should love." Then write them down one by one and press each on the hearts of the children. They should love their own home because of the love for them that dwells there; their Father's house, because there the Heavenly Father meets them; the Father's business, because it is the business of His children, and because it is the best business, a business that we can engage in; for is not heaven the Father's House, and will not eternity be spent in the Father's work?

## LESSON III.

## THE PREACHING OF JOHN THE BAPTIST January 21, 1900

Luke 3: 1-17. (May be used as a Temperance Lesson.) Commit to memory vs. 3-6. Read Mal. 3: 1-7 and 4: 1-6

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod of being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

**Revised Version**—1 The region of Ituræa and Trachonitis; 2 In the high-priesthood of; 3 Region round about; 4 Unto; 5 Isaiah; 6 Omis saying; 7 Make ye ready; 8 The rough ways smooth; 9 He said therefore to the multitudes that went out; 10 Ye offspring of vipers, who warned you; 11 Even now is the axe also; 12 Multitudes; 13 What then must we do? 14 Food; 15 Exort; 16 Margin (Greek) soldiers on service; 17 We, what shall we do? 18 Exact anything wrongfully; 19 Reasoned in their hearts concerning John, whether haply he were the Christ; 20 There cometh he that is mightier than I; 21 Thoroughly to cleanse his threshing-floor, and to gather the wheat; 22 Burn up.

## GOLDEN TEXT

Prepare ye the way of the Lord. Luke 3: 4.

## DAILY READINGS

M.—Luke 3: 1-9. } The preaching  
T.—Luke 3: 10-17. } of John the  
W.—Mal 4. Malachi's prophecy. Baptist.  
Th.—John 1: 15-23. John's testimony.  
F.—Matt. 3: 1-12. Repentance necessary.  
S.—Eph. 4: 25-32. Fruits of repentance.  
S.—Isa. 40: 1-5. A voice in the wilderness.

## TIME

The summer of A.D. 26. John preached about two years.

## PLACE

In the wild, rocky desert region west of the river Jordan.

## CATECHISM

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

## LESSON HYMNS

360; 7 (Ps. Sel.); 217; 587; 252.

## LESSON PLAN

## I. The Wilderness Prophet, 1-6.

Preaching repentance, and preparing the way of the Lord.

## II. His Stern Demands, 7-14.

All must repent or suffer wrath, people, publicans, and soldiers alike.

## III. His Witness to the Christ 15-17.

A mightier than himself, whose baptism would be of the Holy Ghost and of fire.

## EXPOSITIO.

**Connecting Links**—Luke now introduces us to Christ's forerunner. John was cousin of Jesus, and his birth, too, had been miraculous and announced by an angel. (See Luke 1.) John was fitted for his great work by communing with God in the solitude of the desert (1: 80).

Vs. 1, 2. *Tiberius*. For this and the other proper names, see Bible Dictionary, p. 8. In the fifteenth year; probably A.D. 26.

*Tetrarch*; literally, a ruler of a fourth part; frequently used as a title of any tributary prince. In the high-priesthood of *Annas and Caiaphas* (Rev. Ver.). Annas had been deposed by Roman authority, A.D. 14. But he was still high-priest by right, as the office was for life (Numb. 35: 25). Caiaphas was the acting high-priest appointed by the Roman governor. (See John 18: 13, 24.) The word of God came unto John. He

was inspired and divinely guided (John 1: 33). *In the wilderness*; around the northern part of the Dead Sea, and in the lower Jordan valley; rocky and bare.

Vs. 3, 4. *The baptism of repentance*. It was not the baptism, but the repentance, that saved. The Greek word for repentance denotes a thorough change of mind with respect to sin, followed by a change of action—not “sorrowing” simply, but “sorrowing back.” The baptism of John symbolized cleansing of heart and life. The Jews would readily understand its symbolic meaning. (Lev. 14: 8.) *Remission*; forgiveness of sins (Acts 2: 38). *As it is written*. See Isaiah 40: 3. *The voice*. John was only a voice. His person was lost in his message. *In the wilderness*; a fitting symbol of the religious destitution of the people. (Isaiah 35: 1.) *Prepare ye the way*. “In many parts of the East,” says Dr. Trumbull, “the ancient roads were prepared only at the special call of the king, for his special service on exceptional occasions.” The same is still true. John, as a King’s herald, summons the people to prepare his Lord’s way.

Vs. 5, 6. *Every valley, . . . mountain*, etc. All pride and prejudice of men; all worldly and ecclesiastical rule; all sins and crimes; everything that obstructs must be removed or put right, for Christ must bear universal rule; *all flesh shall see the salvation of God*.

Vs. 7, 8. *Ye offspring of vipers* (Rev. Ver.). His words apply especially to the Pharisees and Sadducees (Matt. 3: 7), full of venom and deceit. *The wrath to come*; God’s judgment against sin (Mal. 4: 1). *Therefore*; since you profess to repent. *Fruits worthy of repentance*. Prove your repentance by right living. Begin not to say, etc.; do not reason yourself into the belief that because Abraham is your father, your salvation is assured. (John 8: 39.) *God is able*; a figurative way of saying that they were not at all necessary to His purpose. God could, and did, raise up the spiritual seed of Abraham from the stony desert of the Gentile world. (Gal. 3: 7.)

V. 9. *The axe is laid*; a graphic picture of divine judgment close at hand. The wood-

man has laid his axe at the root of the tree, and is preparing to cut it down. *Cut into the fire*; an emblem of judgment. (John 15: 2, 6.)

Vs. 10, 11. *The people asked him*. The rulers were offended, but the people were impressed. *What shall we do?* To escape this threatened judgment. *He that hath two coats; tunics or undergarments*. Let him impart to him that hath none. “A second tunic was a mere luxury, so long as thousands were too poor to own even one.” (Camb. Bible.)

Vs. 12, 13. *Publicans*. The Roman Government sold the privilege of collecting its taxes to the highest bidder. These again employed sub-collectors, or publicans, who were placed at the various commercial centres, *Exact no more*. Their greed and unrighteous exactness were notorious. (19: 8.) The office afforded an easy way to wealth (19: 2), and they used it without scruple.

V. 14. *Do violence to no man*. It was a common practice for soldiers to extort money by brutal threats. *Neither accuse any falsely*; do not blackmail. *Be content*; not coveting, you will not plunder.

Vs. 15-17. *Were in expectation*. There was a widespread expectation amongst all nations of the coming of the Messiah. *Mused*; reasoned whether John himself might not be the Christ. *John answered*; the Sanhedrim had a deputation to ask him who he was. (John 1: 19.) The reply shows how humble this great man was. *The latchet*; thong that fastened the shoe, or sandal. *Not worthy to unloose*. This was the task of the lowest slave. *With the Holy Ghost*; Isaiah 44: 3; John 2: 33. *And with fire*; an emblem of judgment; or an emblem of purifying. The Spirit is the principle of all righteousness. *Whose fan*. Another graphic picture. The fan was a light shovel for throwing grain against the wind to separate it from the chaff. *Floor*; threshing-floor, a beaten circular piece of ground about 500 feet in diameter, where the grain was tramped out. *Wheat*; the true members of His kingdom. *Chaff*; a symbol of the ungodly (Ps. 1: 4).

## APPLICATION

*Preaching the baptism of repentance, v. 3.* John's message was twofold: (1) The Messiah was about to appear; (2) The nation should prepare for His coming by putting away sin. So, still. If Christ is to come into our hearts and take up His abode within us, there must be, on our part, a sincere turning from sin, and endeavor after new obedience.

*Bring forth fruits, v. 8.* There are some who seek salvation as one might take out an insurance policy, anxious to escape the consequences of sin, but not concerned to be free from sin itself. There is no such salvation as this. Those who would escape the wrath to come must bring forth fruits worthy of repentance. The purpose of salvation is to make us good, not to save us from punishment while we remain bad.

*Begin not to say we have Abraham to our father.* There is always a tendency in men to seek God's favor in some other way than that of repentance and faith. Many in our own day seem to suppose that a place in Christian society or in the church as a baptized or communicating member, is enough. But these, like Abraham's descent, are external things. They are privileges, but we must not suppose that in themselves they will secure the favor of God. Repentance toward God and faith in Jesus Christ are the unvarying conditions of divine favor and eternal life.

*Now also the axe is laid, v. 9.* It is a solemn thought that, while we live in sin, our lives are forfeit before God. We have no claim upon God's forbearance. He might justly cut us off to meet the doom of our sin. But He spares us, hoping that we may yet bring forth fruit.

*What shall we do? v. 10.* John shows each class that the sins of which we are to repent are the sins of which we are guilty. And the sins which most easily beset us are those to which our most earnest attention should be given.

*One mightier than I, v. 16.* John's preaching represents the work of the Law,

whose business it is to convince of sin and lead to repentance. Important as this is, there is something of far greater importance. John says, "There cometh one mightier than I." What the Law could not do God sent His own Son to do; and by Him all that believe are justified from all things, from which they could not be justified by the Law of Moses. (Rom. 8: 3. Acts 13: 39.)

*He shall baptize you with the Holy Ghost and with fire, v. 16.* Probably there are not two baptisms indicated here. It is the baptism of the Holy Spirit that is promised and the effects of this baptism are strikingly set forth under the symbol of fire. Fire gives light; so we pray:

Come as the Light; to us reveal  
Our emptiness and woe.

Fire purifies; so we pray:  
Come as the fire and purge our hearts  
Like sacrificial flame.

Fire gives warmth; so we pray:  
O Thou who camest from above  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart.

*Whose fan is in His hand, v. 17.* It is not only at the judgment that Christ separates mankind into two classes. He is passing even now through His threshing floor separating the wheat from the chaff. Every man's character is manifested and his destiny is determined by his attitude towards Jesus Christ. The man who is attracted by Christ shows thereby that there is good in him, that he is of the wheat and fit to be gathered into His garner. On the other hand, the man who sees no beauty in Christ, shows that he is worthless, since that which is most worthy has no attraction for him; he shows that he is of the chaff and fit only to be rejected.

This, of course, is but one aspect of Christ's work. It is never to be forgotten that He is able to turn the most worthless chaff into good grain. "As many as receiv-

ed Him, to them gave He the power to become the sons of God." (John 1:12.)

*John's preaching and its results.* We may learn from the passage what the marks are of a genuine revival of religion. 1. It is brought about by the preaching of God's Word. It was the word of God which came to John in the wilderness and which he

preached. 2. The personality of the preacher is hidden behind the Christ who is presented. As John said, he was but a "voice." 3. The results are conviction of sin and amendment of life. The crowds which flocked to John may be reproduced in our day, but it will be of no avail, unless men are convicted of sin and brought to Christ.

#### POINTS AND PARAGRAPHS

"To escape the wrath and curse of God due to us for sin, God requireth of us—repentance." v. 3.

The preacher or teacher who would prepare a way for the Lord, must strike hard at sin. vs. 3, 4.

No family or church connection can make us right with God, but only the possession of a new heart and a new life. v. 8.

"Love is the fulfilling of the law." v. 3.

When one becomes a Christian, he does not ordinarily have to change his business; but he may have to change his methods of conducting it. vs. 12-14.

A preacher or teacher may warn, exhort, instruct, arouse, but he cannot save. The first and last of all his work must be to point his hearers to Jesus. v. 16.

We need a baptism of the spirit of fire to enlighten and purify us and to enkindle in our hearts a glowing flame of sacred love. v. 16.

Wheat or chaff, which are we? v. 17.

#### Paragraphs

In a certain Sabbath School class, the children were asked, "What is repentance?" One answered, "Being sorry for our sins." But another hit the mark more fairly by the answer, "Being sorry enough to quit."

We have read descriptions of a prairie fire. When the cloud of smoke rises upon the far horizon, and the smell of the burning is in the air, the traveller must take warning and flee to the nearest place of safety, lest he be overtaken by the fiery flood that is sweeping towards him. So now should men take heed

to the warnings that God has given them, and come to the Savior for refuge before it is too late. (Ps. 2: 12.)

The Jews misunderstood their position as God's chosen people. They made it a ground of pride and self-confidence, instead of regarding it as an opportunity for service. They should have known that privilege brings responsibility. This is Kipling's great message to the British nation:

"Fair is our lot—O goodly is our heritage!  
(Humble ye, my people, and be fearful in  
your mirth)

For the Lord our God Most High,  
He hath made the deep as dry,  
H: hath smote for us a pathway to the  
ends of all the earth.

Keep ye the law—be swift in all obedience;  
Clear the land of evil, drive the road and  
bridge the ford;

Make ye sure to each his own,  
That he reap where he hath sown;  
By the peace among the people let men  
know we serve the Lord."

Kindness is one of the evidences of a change of heart. When the Boers began to "trek" northward from Cape Colony in the early part of this century, they drove out a certain chief named Africaner. He became a desperate outlaw, robbing, torturing and murdering those that fell into his hands. The missionary, Moffat, ventured to go to him with the gospel. Africaner came under its influence, and forthwith the cruel ruffian became transformed into a man of peace and kindness, helping and befriending the missionary, and seeking to bless and elevate his people.

"May one be pardoned and retain the offence?"

In the corrupted currents of this world  
Offence's gilded hand may shove by justice,  
And oft 'tis seen the wicked prize itself  
Buys out the law; but 'tis not so above;  
There is no shuffling, there the action lies  
In his true nature; and we ourselves compelled,

Even to the teeth and forehead of our faults,  
To give in evidence."

—Shakespeare

*John and Christ.* John is the morning star, whose beams help to enlighten the darkness

before the dawn; but Jesus is the sun whose rising brings the perfect day and in whose radiance the light of the star is quenched.

*How Christ separates men.* Edison has lately invented a process for treating low-grade iron ore. The ore is finely pulverized and then is brought into contact with powerful electro-magnets. The particles of iron are attracted and drawn aside by the magnets, whilst the non-metallic matter is unaffected. So Christ, passing through the world, draws to Himself those who are worthy. The unworthy see "no beauty in Him that they should desire Him."

#### TEACHING HINTS AND HELPS

A long lesson and therefore difficult, by reason of the abundance and diversity of material. It is easy to get so deeply into the forest of proper names in the first two verses, as not to emerge till the lesson period is all gone. Therefore, think out the points thoroughly beforehand. John was Christ's forerunner. His mission was to prepare his Lord's way. Keep to this line, and there will be point to your teaching and the lesson can be overtaken. Better still, the class may be captured for the Lord whom John proclaimed.

1. WHO JOHN WAS, 1, 2. The son of Zacharias (See Luke 1); a mouthpiece of God ("The word of God came unto John"). A strange figure, this "wilderness" prophet, amongst the ranks of the mighty (vs. 1, 2); and how much greater than any of them.

2. WHAT JOHN PREACHED, 3-6. The baptism of repentance, the outward sign, a symbol of the inward cleansing; which inward change was the essential point. A picturesque figure, this King's forerunner, demanding that the way should be prepared for his Lord, and proclaiming that the whole world would be blessed when He came.

3. HOW JOHN WARNED, 7-9. Half wondering at their coming to him and wholly incredulous (See Matt. 3:7), he bids them renounce their trust in nation or family for

salvation, and warns them of impending destruction unless they should repent.

4. WHAT ADVICE JOHN OFFERED, 11-14. To the people, that they should be generous; to the taxgatherers, that they should be honest; to the soldiers, that they should be gentle and true and content.

5. WHAT TESTIMONY JOHN GAVE, 15-17. The people, in common with all the world, were looking for the Messiah. John says, "He is mightier and more exalted than I. My baptism is with water, for cleansing. His baptism will be with the Holy Ghost and fire, for further purifying or destroying. The time for judgment—the threshing floor, with its fan and fire—is at hand."

So we are to prepare God's way in our own hearts by casting out all sin and building up all holy things; and we are to prepare His way in the world by plain and fearless witnessing for the God of truth and holiness.

*Questions for Juniors*—1-3. How were John and Jesus related? By what prophet was John spoken of? What his special work? Name the rulers. John's parents. Who had announced his birth? How did he dress? (Matt. 3:4.) What was the subject of his preaching?

4-6. What was John called by Isaiah? What Eastern custom is referred to? How did John prepare the way for Christ? What



should lead to repentance? (Rom. 2 : 4 ; 2 Cor. 5 : 11.)

7-9. Who formed John's audience? What did he call them? On what did the Jews rely? What warning given? (v. 9.) What was the result of bearing no fruit? How can we escape this?

10-14. What question asked? By whom? How answered? What does this mean? Who were the publicans? How regarded by the Jews? Why? What command given to them? What to the soldiers?

15-17. What were the people expecting? (Compare John 1 : 19-22.) How does John compare himself with Christ? What difference in their baptism? Describe "threshing floor," "fan," "garner." Who are meant by "wheat," "chaff"? To which class do we belong? When is the separation to be made? How only can we escape the "unquenchable fire"?

For Seniors—1-6. Who is the preacher spoken of? What drew the crowds? What was Herod's opinion of John? (Mark 6 : 20.) What, Christ's? (Luke 7 : 28.) Why John's peculiar manner of living? (Mark 12 : 38 ; Luke 7 : 25.) What was his theme? Who preached the same truth? (Matt. 4 : 17.) How should repentance be shown? (2 Cor. 7 : 11.) How regarded in heaven? (Luke 15 : 7-10.) What obstacles stand in the way of

Christ's reigning in our hearts? In the world? How to be removed?

7-9. What two classes specially indicated? What in them merited the name "vipers"? What is the "wrath to come"? What is the way of escape? What Jewish boast and error spoken against? What promise made to Abraham, and how fulfilled? (Gal. 3 : 7-29.)

10-14. What was the effect of the preaching? Does becoming a Christian mean to forsake an honest calling? How should we act in such?

15-17. How does John speak of Christ? Of what is fire a symbol? When was this visibly shown? Acts 2 : 1-4.

*Bible Side Lights.*—THE WORD OF GOD—1 Chron. 17 : 3, 4 ; Luke 8 : 21 ; Rom. 10 : 17 ; Eph. 6 : 17. REPENTANCE—Ezek. 18 : 21, 22, 27, 28 ; 33 : 11 ; Matt. 26 : 75. SALVATION TO ALL MEN—Ps. 86 : 9 ; Micah 4 : 1, 2 ; Heb. 8 : 11. THE WRATH TO COME—Rom. 1 : 18 ; Heb. 10 : 31 ; Luke 12 : 4, 5. PUBLICANS—Matt. 9 : 10, 11 ; Luke 21 : 31, 32 ; Luke 18 : 13, 14.

#### Topics for Brief Papers

(To be assigned the Sabbath previous)

1. John's preparation for his ministry.
2. Repentance.
3. John's advice (vs. 10-14).

#### FOR TEACHERS OF THE LITTLE ONES

**JESUS**  
**WANTS TO COME INTO**



**OUR**  
**HEARTS**

**PREPARE YE THE WAY**

*Connection*—What are some things the children "like to do"? What did Jesus like to do? What book, what place, what work did he like best? Recall last lesson ; all about Jesus at twelve years old.

*Preparing the Way*—Did you ever watch men fixing the streets or making roads in the country, so that they may be ready for people to travel over? In the country where Jesus lived (map)

the roads were so very rough and hilly, that when kings and other great people were coming, men had to go before to "prepare the way," to clear off the stones and trees, and fill up the hollows.

*Jesus the Holy One*—People did not yet really know who Jesus was. There were many wicked people, and before they were ready to listen to Jesus, some one must tell them about Him and prepare the way for Him. God had a man ready for this work.

*John the Baptist*—Six months before Jesus was born another little baby boy was born named John. Before he was born God had planned that he was to be a "messenger" to the people. John had been living quietly in the country (wilderness) while God was telling him how to do his work.

*John's Work*—Draw a wavy line for the river Jordan. Great crowds gathered around John (a stroke and dots) to be baptised (explain). John told them how wicked they were and said they must be sorry for their sins before he could baptise them. He told them God would surely punish them if they did not stop doing wrong. The people

were afraid and asked "what shall we do?" John told them. (Tell what he said.) Here come some publicans (explain) asking "what shall we do?" and here are a lot of soldiers coming asking "what shall we do?" (Tell what John said).

*Practical Thoughts*—If you little boys and girls had gone to John asking "what shall we do to get ready for Jesus?" what would he have said? I think perhaps he would have said, "Little children love one another. Have kind, honest, true, pure and happy hearts. Clear away all bad thoughts, bad words, and bad actions and so make room for Jesus in your hearts."

"Youthful feet may find the pathway  
Treading upward unto God;  
Youthful hands may help to scatter  
Seeds of precious truth abroad;  
Youthful hearts may be the temple  
For the spirit's dwelling place;  
Youthful lips declare the riches  
Of God's all-abounding grace."  
—Apples of Gold.

Lesson block—Jesus, the Holy One.

#### BLACKBOARD REVIEW

# A Voice Warning Witnessing

Have the blackboard quite blank at the beginning of the Review. Picture the "wilderness" in a few well-chosen words. Then out of the wilderness comes a strong, strident VOICE. (Write on board). Explain (always preferably by questions) why called "the voice." (Because he was a preacher,—God's voice—; and because his individuality is sunk in his message. What he had to say from God was greater than what he was). The scholar should be ready for what remains. Write down two big W's. The scholars will probably, with a little suggesting, be able to fill out the remainder of the plan,— "Warning"—the peril of sin and the need of repentance. "Witnessing"—of the coming Messiah. So did John "prepare the way of the Lord." So may we, and so should we.

## LESSON IV.

## THE BAPTISM AND TEMPTATION OF JESUS January 28, 1900

Matt. 3: 13 to 4: 11. Commit to memory ch. 3: 16, 17. Compare Luke 3: 21, 22 with 4: 1-13.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ch. 4: 1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

**Revised Version**—The Jordan; 2 Would have hindered him; 3 But; 4 Suffereth; 5 From the water; 6 As a dove and lighting upon him; 7 Out of the heavens; 8 Spirit (a capital S); 9 He afterward hungered; 10 And the tempter came and said unto him, If thou art the Son of God; 11 Become bread (*Margin*, Greek, loaves); 12 Taketh him into; 13 He set him on the pinnacle; 14 Art; 15 On their hands; 16 Lest haply; 17 Taketh him unto; 18 He said unto him.

## GOLDEN TEXT

This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

## DAILY READINGS

M.—Matt. 3: 13-17. The baptism.

T.—Matt. 4: 1-11. The temptation.

W.—Mark 1: 1-13. The Father's testimony.

Th.—John 1: 29-34. The Son of God.

F.—James 1: 12-20. Enduring temptation.

S.—Phil. 2: 5-11. Highly exalted.

S.—Heb. 2: 10-18. Able to help.

## TIME

About January, A. D. 27. John had been preaching about six months. Jesus was about thirty years old. (Luke 3: 23.)

## PLACE

In some more remote part of the desert where John was preaching.

## CATECHISM

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

## LESSON HYMNS

70: 90 (P.s. Sel.); 246; 530; 71.

## LESSON PLAN

I. Obedience and Recognition. 3: 13-17.

Submitting to the baptism of the sinful, as already making Himself one with sinful men; and recognized by God as His own beloved Son.

II. Temptation and Triumph. 4: 1-11.

Thrice tempted of the devil, when in sore straits through His long fast, and thrice victorious; in the end ministered unto by angels.

## EXPOSITION

**Connecting Links**—Jesus had grown to manhood in Nazareth. He was now about thirty years old. (Luke 3.23.) After John had been preaching some months, Jesus left Nazareth and came over to the Jordan to be baptized of him.

Vs. 13, 14. *Then*; after John had announced the Messiah (last lesson). *From Galilee*; from Nazareth in Galilee. (Luke 2: 51.) *To be baptized*. Jesus, though sinless, bore the sins of the world. (Isaiah 53: 6.) In His baptism, therefore, His confession of sin (v. 6) was not for Himself but in behalf of others. *But John would have hindered Him* (Rev. Ver.). He saw that he was in the presence of a holier Being than himself.

*I have need to be baptized of thee*; implying some knowledge of Jesus' character and claim; but John 1: 31, 33 shows that he had not yet received the official sign that made him absolutely certain.

V. 15. *Suffer it now* (Rev. Ver.). Jesus removes John's scruples by telling him that His subordinate place is only temporary. *For thus*; by receiving baptism. *Us*; John, the last of the prophets, and Christ, who came to fulfill all prophecy. *All righteousness*; all the requirements of the law.

V. 16. *Went up . . . out of*; Rev. Ver., "Went up from the water." There is absolutely no indication of immersion in the language used. Sprinkling or pouring was

the Old Testament method (Ex. 30: 17-21; Lev. 16: 23; 22: 4-6), and neither John nor Jesus departed from it. *Opened unto Him.* Jesus alone saw all that happened. *The Spirit of God.* He was praying when the Spirit came. (Luke 3: 21.) *Like a dove.* "The dove was historically connected in the Jewish mind with the abatement of the waters after the flood, Gen. 8: 8-11." (Abbott.) It symbolized purity and peace.

V. 17. *A voice from heaven*; as again in Mark 9: 7; John 12: 28. *My beloved Son.* See Ps. 2: 7. He was, and is, God's Son by eternal relationship. *In whom I am well pleased*; not only personally but in His mission as Redeemer. (Isa. 42: 1.) Thus the three persons of the Trinity attest Christ's Messianic claims. The Father recognizes Him. The Son submits to the law. And the Spirit endows Him with grace. (Ch. 4: 1.) *Then*; after His spiritual anointing for His work. *Led up of the Spirit*; the same Spirit spoken of in ch. 3: 16. "The Divine Spirit has to do with our darker experiences as well as with our bright, joyous ones." (Bruce.) *To be tempted*; tested as to His fitness for His great work. We may not understand how a sinless being could be tempted; but His temptation was real. (Heb. 4: 15). *The devil.* The Greek word means the slanderer, the traducer. Mark uses the Hebrew word, "Satan," the great adversary, the opposer (Zech. 3: 1, 2); a real person (Job 1: 7-12; Rev. 12: 10).

V. 2. *When he had fasted.* It was a total abstaining from food. (Luke 4: 2.) See Deut. 9: 9; 1 Kings 19: 8. *He afterward hungered* (Rev. Ver.). He did not feel the pangs of hunger during the forty days, so intense was His meditation.

Vs. 3, 4. *The tempter came to him.* He had tempted Him all through His long fast (Luke 4: 2); but now, when Jesus is weak and exhausted, he makes his severest assault. *The Son of God*; referring to the words of the baptism (3: 17). *These stones*; the small round flat stones lying about, which looked like their loaves. *Be made bread.* Jesus was fasting in accordance with the divine will (v. 1). It was, therefore, a temptation to

distrust the providence of God. *It is written*; Deut. 8: 3. *But by every word, etc.*; by every command of God. Man is spiritual as well as physical, and must live by faith in, and dependence upon God.

Vs. 5-7. *Takeh him*; how, we do not know. *Satan is well-nigh omnipotent.* *The holy city*; Jerusalem. (Neh. 11: 1, 18.) *A pinnacle of the temple.* The southern wing of Herod's temple was loftier than the northern. *Cast thyself down.* The former temptation implied distrust; this implies presumptuous trust. There is the subtle suggestion, too, that He should abandon the way of patient suffering and seek popular favor by satisfying the vulgar demands for wonders. (12: 38-40.) *It is written*; Ps. 91: 11, 12. Even the devil can quote Scripture. *It is written*; Deut. 6: 16. *Thou shalt not tempt the Lord thy God*; a double meaning—(1) Thou shalt not tempt me thy sovereign; (2) I must not tempt God by doing as thou dost ask.

Vs. 8, 9. *An exceeding high mountain.* Where, or in what way, he took Him, it is idle to conjecture. *All the kingdoms*; with their pomp and splendor. It was a temptation to "the pride of life." *All these will I give thee.* He promised more than he could perform. His power is great (John 14: 30); but it has limits. *If thou wilt*; do me homage. In practice, this homage to Satan would have taken the form of satisfying the popular demand for a material kingdom. Thus, underlying all three temptations, is the subtle suggestion to avoid the cross.

Vs. 10, 11. *Hence, Satan*; Satan has now revealed his real self, greedy for divine homage. *Thou shalt, etc.*; Deut. 6: 13. See on v. 7 for double meaning. *Leaveth him*; having utterly failed. "For a season," Luke says. (ch. 4: 13.) *And angels came*; perhaps, as to Elijah (1 Kings 19: 6).

The desert unpeopled by men was thought to be the abode of demons. So Jesus meets the evil spirit in his own domains, the Stronger One coming upon the strong man who keepeth his palace. (Luke 11: 21, 22.) The retirement preparatory to the great work may be compared with that of Elijah and of Paul. (Camb. Bible.)

## APPLICATION

*Then cometh Jesus . . . to be baptized,* v. 13. John's baptism was a movement for righteousness among the people of Israel. It was the desire of Jesus to identify himself with that movement. In doing so His own great vocation was fully revealed to Him. Let us be ready at least to place our name and influence on the side of what is good. It may be that hereafter God will call us to conspicuous service.

*Then he suffered him,* v. 15. It is an illustration of the beauty of John's disposition and character that he now yields to the persuasion of Jesus. Compare John 13:6-8. It was a true modesty and humility that made him shrink from baptizing the Lord. But it is possible to push modesty and humility until they pass into something else. If the Lord calls us to open confession or to some form of work for Him, the modesty that prompts us to draw back may become cowardice and disobedience, if we persist in declining our Master's call.

*The Spirit of God descending like a dove,* v. 16. Thus was the Lord Jesus anointed for His life's ministry. The Spirit came in the form of a dove; and it was in the fashion so symbolized that the Spirit's presence was manifested in the life and ministry of Jesus. He was pure and gentle and beautiful with the beauty of holiness. (Heb. 7:26.) If we have a desire to engage in God's service, we also may have the endowment of God's Spirit to furnish us therefor. But the fullness of that endowment will depend upon the purity of our hearts and the sincerity of our desire.

*The first temptation,* vs. 3, 4. The lesson for us is this. Even as our Lord experienced hunger, so we have appetites and desires which are innocent in themselves. But they lead us into sin, when, in order to satisfy them, we act contrary to the will of God. Our Lord would not allow his hunger so to lead Him. Evil appetites are clamant. They demand to be satisfied. They will take no denial. Our safety is to risk all on refusing them. If we do the will of God we may

trust God, as Jesus did, to provide for us.

*The second temptation,* vs. 5-7. We are taught here to resist temptation to presumption. That is the sin of tempting God by putting Him unnecessarily and presumptuously to the proof. This is what our Lord refused to do. We may be tempted to presumption in various ways. Men are guilty of this sin, when, for the sake of gain or notoriety, they venture into positions of peril, as in leaping from great heights, swimming through dangerous rapids, etc. Sometimes the temptation is addressed, as in the case of Jesus, to religious feeling. Hence, we see men and women going to the foreign mission field without proper arrangements for their support, thinking that in so doing they exhibit more faith in God. In most cases such conduct is rank presumption. Another form of this sin is when men, and especially young, untried men, venture unnecessarily into evil surroundings or indulge in dangerous habits and so expose themselves to temptation. God sometimes allows us to be tried by temptation not of our own seeking. When He does, so He will provide a way of escape. (1 Cor. 10:13.) He will keep Daniel safe among the lions; but there is no promise to Him who recklessly and presumptuously enters the lion's den.

*The third temptation,* vs. 8-10. There is an ambition which is not altogether bad. To obtain a position of eminence sometimes opens before one great opportunities of usefulness. Such would have been our Lord's case, if the kingdoms of the world had come into His possession. But His example teaches us that the most laudable ambition must never be gratified on the condition of doing homage to Satan, that is, by following his directions and using his methods. The temptation comes to men in business to overreach another, to falsify values. These are often short and easy roads to wealth. But to use these methods is to do homage to the Evil One. The temptation comes to men in politics. A government desires to

be returned to power. Its members perhaps are sincerely convinced that their return will be for the benefit of the country. But the election promises to be close; and the temptation comes to the government and to the individual candidate to use methods of bribery and fraud in order to win. To do so is to do homage to Satan. Men who believe in God and in His Christ should be strong enough to resist such temptation, should be willing to lose, if need be, rather than do wrong. For if, in this world, we lose on God's side, we shall win in the world above. But if we win on the side of Satan, we

shall forfeit our own self-respect now and our loss will be eternal. And, yet, how many men shrewd and far-seeing in worldly things shew weakness here.

*Angels came* v. 11. Says Milton :

“Straight a fiery globe  
Of angels on full sail of wings drew nigh . .  
Then in a flowery valley set him down  
On a green bank, and set before him, spread,  
A table of celestial food, divine  
Ambrosial fruits fetched from the Tree of  
Life,  
And from the Fount of Life, ambrosial drink.  
And as he fed, angelic choirs  
Sung heavenly anthems of his victory.”

#### POINTS AND PARAGRAPHS

Humility is the crown of true greatness.

v. 14.

We should be willing to identify ourselves with every good cause and lend a hand to every good work. v. 15.

The truly humble man will undertake great things when he is sure that it is his Lord's will. v. 15.

It is useless for us to set out upon God's service until we have been endowed with His Spirit. v. 16.

It is in our faithful endeavor to do the whole will of God that there comes to us the testimony of God that we are His. v. 17.

We need especially to be on our guard against temptation after a season of spiritual privilege and exultation. ch. 4 : 1.

Jesus was tempted in ALL points like as we are, v. 1. He has a fellow-feeling for every possible temptation.

It should be our meat and our drink to do the will of our Father in Heaven. v. 4.

Be most afraid of the devil when he offers gifts. v. 9.

We may look for the angels only when we have stood firm in our tracks against the enemy. v. 11.

The best weapon against Satan is the sword of the Spirit, which is the Word of God. (Eph. 6 : 11-17.)

#### Paragraphs

See the two sides at a football match wear the colors of their respective colleges or clubs. So should we put on the badge that will show on which side of the battle between good and evil we are enlisted.

How the baptism of the Holy Spirit fits one for service! Behold Peter before and after the day of Pentecost. See John Wesley before and after 1738; and Thomas Chalmers before and after 1810. An engine may be in perfect order; the water may be in the boiler; the wood and the coal may be laid for kindling; but, until the fire is applied, there will be no motion or service.

*The temptation of bodily want resisted.* After the battle of Culloden, a great price was set upon the head of “bonnie Prince Charlie.” He wandered hiding and in disguise for five months among the Highlands of Scotland. Hundreds knew of his whereabouts from time to time. Some of these were in poverty and even in want; but so deep and true was their loyalty to their prince, that no hope of reward could tempt them to betray him.

When the Stikine route to the Klondike was projected, there was a great concourse at Fort Wrangel of those who intended to go in by that way. A correspondent of a Toronto daily paper, writing from the spot, as an example of the condition of affairs that prevailed, said: “A stranger is attracted

by a sign, 'Bureau of Information.' He enters, and is engaged in conversation about the country and the route. The suggestion is made that he should have his money changed. He produces his roll; it is snatched from him, and he is tumbled into the street. The 'tough' element terrorizes the place, and there is no way of redress." Let us beware of the devil's "Bureau of Information." There are young men who wish to "see life"—to know the evil that is in the world; and so they venture presumptuously into scenes of temptation. The consequence often is that they are robbed of the most

precious possessions of this life and of the life to come as well, a high price, verily, to pay for a very doubtful acquisition.

Mr. Katooka, President of the Lower House in the Parliament of Japan, is a Christian, and an elder in the Presbyterian Church. When he was a candidate eight years ago, some of his friends suggested that, in view of the campaign, he suspend his connection with the church or cease to attend its meetings. He replied that, if he must choose between going to his church and going to Parliament, he would stick to his church.—The Outlook.

#### TEACHING HINTS AND HELPS

The lesson may probably be best treated as part of the preparation of Jesus for His great life work. The "silent years in Nazareth" had done their share. John the Baptist had aroused the more serious-minded of the people to a sense of sin and need, and had proclaimed the speedy advent of the Redeemer.

The final preparation is accomplished in His baptism and temptation.

I. PREPARATION BY BAPTISM. How did His baptism prepare Him? Dwell on two points:

1. *In it He fully identified Himself with sinful men.* He went through the rite of cleansing, although already clean, that He might take upon Him completely our guilt (v. 15). It was so all through, and on the cross. (2 Cor. 5 : 21.)

2. *It made Jesus Himself sure.* This is on the borderland of mystery. Why had not the Son of God always known clearly and fully? The only answer is, "He was also the Son of man." It was "unto him" (v. 16) that "the heavens were opened" at His baptism, and for His assurance, chiefly, that the Spirit descended and the voice from heaven spoke.

3. *It made John the Baptist sure;* and he could thus testify with authority to others. (John 1 : 29-34.)

II. PREPARATION BY TEMPTATION. How

did the temptations in the wilderness prepare our Lord for His great work.

1. *They enabled Him to realize His mission fully.* Each temptation was to accomplish His mission by a short cut. They made plain, as nothing else could have done, His high calling as the Son of God, who was to do God's will amongst men, and so win the world for God's Kingdom.

2. *They brought the man Christ Jesus very close to His Heavenly Father.* He learned in the wilderness the lesson of John 4 : 34, "My meat is to do the will of him that sent me, and to finish His work." He rehearsed there Gethsemane and Calvary.

3. *He put Satan to shame.* It was only "for a season" (Luke 4 : 13) that the devil departed; but he had already received the wound that shall yet be mortal. (Heb. 2 : 14.)

4. *He "set the pace" for His followers in their contest with the Evil One.* (James 4 : 7.)

Be careful to make the applications as you go along. They may turn on the thought. "WHAT A WONDERFUL SAVIOR!" Recognized by God, making Himself one with us, going before us and standing by us in the dark valley of temptation, that we may go through in safety.

*Questions for Juniors-13-15.* Where did Jesus and John meet? For what purpose had Jesus come? What did John say? How did he know that it was Jesus? (John 1 : 33.)

Why did Jesus wish to be baptized? How old was Christ? (See Num. 4: 3; Ex. 29: 4).

16, 17. How was Christ occupied? (Luke 3: 21.) What did He see? What did He hear? On what two other occasions were heavenly voices heard? (Mark 9: 7; John 12: 23.)

Ch. 4: 1-10. Where was Jesus now led? By whom? For what purpose? in what condition was He? Give Old Testament parallels. (Ex. 34: 28; 1 Kings 19: 8.) What was the first temptation? How did Christ meet it? (Deut. 3: 3.) What was the second temptation? How met? (Deut. 6: 16.) What passage quoted by Satan? (Ps. 91: 11.) What was the third temptation? How resisted? (Deut. 6: 13.)

11. Who now came to Christ? Give a similar Old Testament instance. (1 Kings 19: 5.) In what ways does Satan tempt us? How may we escape? What should our prayer be? (Matt. 6: 13.)

For Seniors—13-15. Why did Jesus wish to be baptized of John? Where was it done? (John 1: 28.) What is baptism? (Shorter Catechism, Q. 94.)

16, 17. Where else do we read of the heavens being opened? (Ezek. 1: 1; John 1: 51; Acts 7: 56.) Of what the dove a symbol? Give other Bible emblems for the Holy Spirit. Where is Christ called God's son? (Ps. 2: 7; Matt. 17: 5.) How can we gain approval from God?

Ch. 4: 1, 2. Why was Christ tempted? (Heb. 2: 18; Heb. 4: 15.) What were the three temptations of Christ?

3-11. What made the proposition in the first so tempting? Wherein was the wrong of it? What means of victory employed? What inducement in the second? Wherein was the wrong? How met? What is the Christian's armory of defence? What allurement and what sin in the third? To what do these temptations correspond? (Gen. 3: 1, 6; 1 John 2: 16.) What was Christ's consolation after victory?

*Bible Side Lights*—WELL PLEASED—Mark 12: 6; Heb. 13: 16, 21; Phil. 2: 13.

TO BE TEMPTED—James 1: 12, 13; Heb. 4: 13; 1 Cor. 10: 13.

BREAD ALONE—Deut. 8: 2, 3; 1 Peter 2: 2; 1 Cor. 3: 2.

ANGELS' CHARGE—Ps. 91: 11, 12; M. 18: 10; Ps. 34: 7.

DEVIL LEAVETH—Jas. 4: 7; Eph. 6: 11; 1 Pet. 5: 9.

### Topics for Brief Papers

(To be assigned the Sabbath previous)

1. The baptism of Jesus.
2. Why God allows us to be tempted.
3. How shall we gain the mastery in temptation?

### FOR TEACHERS OF THE LITTLE ONES

*Connection*—One bright Sunday morning, Frank's mother took the little baby brother to church, and she and his father stood up with the baby. before the minister. The

minister prayed and talked to them, then he took up a silver dish with water in it, and dipped his hand in it and poured some water on baby's face and called it by name,

and asked God to bless it and make it His own child.

What did all this mean?

Frank's mother told him the baby was "being baptized."

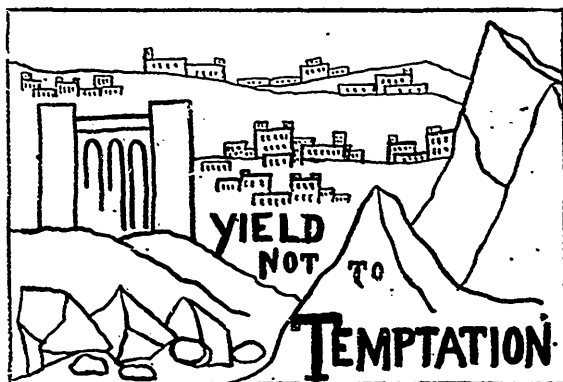
Do you remember some one who baptized a lot of people at a river?

*Jesus baptized by John*—

While John was baptizing people with the water of the River Jordan, Jesus went out

and asked to be baptized, too. He did not need to

do this, for He had never sinned; but He wanted to





do just as God wished sinful people to do. He wanted us to know that He was making Himself just one of ourselves. John knew that Jesus had no need but he did as Jesus wished, and baptized Him.

*Jesus, God's Son*—When Jesus and John stepped away from the water, they looked up, and lo! the clouds parted, and God's Holy Spirit came floating down like a pure white dove, and rested upon Jesus. Then a voice was heard—God's voice (verse 17). Jesus Himself was then sure, and John was sure, that He was the the One God had promised to send.

*Jesus' Temptation*—When we feel like doing naughty things, it is old Satan tempting us. He does not want anybody to be good. He wants to be greater than Jesus or God and to have more people working for him. He even tried to tempt Jesus. Speak of the different ways he tempted Jesus. He wanted Him to make stones into bread because he was hungry (v. 3). That would have been to not trust God. Then he wanted

Him to throw Himself down from a very high place (v. 5) and said God would keep Him safe. But God does not keep foolish people safe. Then Satan shewed Jesus all the beautiful countries round (verse 9) and said He should be king of all if He would serve Satan instead of God. That would have been shameful.

*Jesus' Victory*—Refer to our soldiers who are fighting for our Queen—when they are victorious, we are glad to think they have beaten their enemies. Jesus gained the victory three times over Satan and over his own human self. After that trial God sent angels to bring Him food to strengthen and cheer Him.

*Practical Thoughts*—Stamp! stamp! stamp! went a little foot in the next room. Mrs. Brown looked in. "What's the matter, Katie dear?" "Oh Mama, old Satan was whispering to me to run out on the street to play and you said I must not, so I was just saying, "get away old Satan! get away." Lesson block—Jesus, the Son of God.

#### BLACKBOARD REVIEW

# TEMPTATION TRUST TRIUMPH

The younger scholars may not fully understand the stress that teacher and superintendent lay upon the perils of temptation and the need of a greater than earthly power to resist. Those who are older know. How few even of those "farthest ben," nearest to the perfect life, can say "I have always triumphed; I have never fallen!" Nay, none can so say. Take the words on the blackboard one by one and seek by every possible means to lead the scholars to feel (1) The awful reality of temptation; (2) The sure refuge, trust in the living, loving Almighty God; (3) The certain triumph of those who stand firm in His strength. We should never make a child's life gloomy, but how cruel it is to let the storm of temptation come upon him without showing him how to ride it out securely.

## THE BOOK PAGES

*Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

Those who have had even a glimpse of the Foothills of the Rockies and felt the touch of their romance will recognize at once in *THE SKY PILOT: A Tale of the Foothills*, a picture drawn to the life. Ralph Connor has breathed the spirit of the region. He has entered into the hearts of the frontiersmen, and with a deftness of touch exceeding even that in *Black Roek*, his great book of last year, he has set that strange, wild, free life before us. The "Sky Pilot" is a real man amongst real men; only a "student," but with a genius for reaching men "by sheer love of them and faith in them, winning them to believe that life is priceless, and that it is good to be a man." Gwen, the untrained child of the Foothills, who learns from the Pilot her first prayers, and is led on by him to heroic suffering, is an entrancing picture. The Westminster Company, Toronto, 300 pages, \$1.00.

The charm of David Lyall's writing is its freedom from strain. Here you have one who can tell a story quietly and naturally. The *Two Miss JEFFREYS* and the other sketches of the volume—*The Copp*, Clark Company, Toronto, 292 pages, paper 50c. cloth \$1.00—give some strange glimpses of Scottish life, and into the hearts of Scottish people. As a clerk in an old Edinburgh law firm, "David Lyall" has many a curious sight of human motive and life, and he lifts the veil so sympathetically, and withal so humorously, that the reader is held, and made better.

George N. Morang & Co., Toronto, send Susan E. Blow's two books, *SYMBOLIC EDUCATION*, 251 pages, price \$1.50, and *LETTERS TO A MOTHER*, 311 pages, price \$1.50. They belong to the *International Educational Series* published by D. Appleton & Co., under the editorship of Dr. William T. Harris, United States Commissioner of Education. Miss Blow is one of the highest authorities on, and expounders of, kindergarten principles and methods. Whilst primarily intended for kindergarten teachers, these two volumes will be found of high value by all who are interested in children and in child study. Mothers will thank us for bringing them under their notice. They will receive inspiration and aid from them in their task of understanding and developing the minds of their little ones.

**AMONG THE WILD NGONI**, by Dr. W. A. Elmslie, Fleming H. Revell Company, 319 pages, with half tone cuts and large colored

map, price \$1.25, is a valuable contribution to our knowledge of Central Africa, and of missions there. Dr. Elmslie belongs to the Livingstonia Mission on Lake Nyasa. The Ngoni are the warriors of the country and of the splendid Zulu race. Chaka was their Alexander the Great and the fascinating story is told by Dr. Elmslie of the rise of his kingdom, of the seas of blood shed by him and his warriors and all for the lack of the Gospel unsent by sleeping Christendom. It requires rare qualities in a man to meet such bloodthirsty savages with the gospel of peace, but Britain has her hold in South Africa to-day through just such heroic work. **AMONG THE WILD NGONI** is a capital Sabbath School library book.

It is impossible to exhaust China. After all the interesting books of late on that curious people, here is another, fresh and lively, *THE DRAGON, IMAGE AND DEMON: OR THE THREE RELIGIONS OF CHINA*, by Rev. Hampden C. Du Bose, fourteen years missionary at Soochow; The Presbyterian Committee of Publication, Richmond, Va., 468 pages, profusely illustrated, price \$1.00. The book is not new—it was first published in 1885, and this is a new edition—but the author discusses the mythology, idolatry and demonology of the Chinese in so informing a fashion and with so many illustrations, one for almost every page, that it is still sure of readers. He says: "I write in a plain style, so that boys may understand as well as men."

There is no other one book that for extent and variety of information compares with the *ENCYCLOPEDIA BRITANNICA*. It is a standard wherever the English language is spoken. It is, indeed, not one book but many, a whole library, and a very valuable one. The possession and use of this great work will make any man a fair scholar. The new Werner edition, offered for sale on special terms by the News Educational Department, 86 Yonge st., Toronto, extends to 30 volumes, being an addition of five supplementary volumes to the 25 of the Edinburgh edition (9th edition). The supplementary volumes treat at length of such new subjects as Color Photography, The Roentgen Rays, Modern Surgery, Weather Forecasts, Labor Organizations. The Encyclopedia numbers 25,000 pages, an average of over 850 to the volume. The edition is on good paper, well printed and well bound. The maps and illustrations, of which there are over 12,000, are in keeping with the general style of the book. It will be well worth the while of our readers to make inquiry as to price. Possibly in no other way can teachers or families become possessed of so extensive a library at so cheap a rate.

For the next eighteen months the Sabbath School lessons follow the Man of Nazareth under the general title "Studies in the Life of our Lord." It is a rare opportunity to get a comprehensive and thorough grasp of the incidents of the earthly life and ministry of the Christ, and it is worth while to be well equipped for the task. In the short list of books here given, the standard has been helpfulness to the ordinary intelligent teacher. The books are modern and fresh, and the best available works for the purpose within our knowledge. Greek scholars and those who can afford the money to buy and the time to read more expensive and elaborate volumes, have, of course, a wider range.

1. THE NEW TESTAMENT AND ITS WRITERS, by the Rev. J. A. McClymont, in The Guild Text Books, Fleming H. Revell Company, Toronto, price 40c., is a concise and luminous account of each book in the New Testament, its writer, object, contents, etc.

2. THE GOSPELS ACCORDING TO MATTHEW, MARK, LUKE AND JOHN, a volume to each, in "The Cambridge Bible for Schools and Colleges." There is nothing better. The standpoint is that of the critical, but reverent student; the tone is thoroughly evangelical; the comment explains rather than exhorts; and whilst the mark of the scholar is on every line, the ordinary intelligent reader can easily follow. The four volumes on the Gospels are offered by the Upper Canada Tract Society, Toronto, at the low price of \$4.00 for the set (the whole New Testament, 19 volumes, \$12.00); in each case carriage free to any part of Canada.

3. STALKER'S LIFE OF JESUS CHRIST, Fleming H. Revell Company, Toronto, price 60c., has not been outmatched, although now many years before the public. It is a wonderfully clear and concise outline.

4. THE LIFE AND TIMES OF JESUS THE MESSIAH, by Alfred Edersheim, D.D., is a monumental work. The author was born of Jewish parents and educated to the Jewish faith, becoming a convert to Christianity in his twenty-fifth year. He gives, as no one else does, the atmosphere of our Lord's country and time. His charm and value, like that of Zungwill, is his thorough knowledge of, and deep sympathy with Jewish literature and thought and modes of life. We can conceive of no dollar better spent by the Sabbath School teacher—for Edersheim's unabridged work, a volume of 828 large pages can be got, post free, from the Upper Canada Tract Society for the small sum of one dollar—than in the purchase of this great book.

5. STUDIES OF THE MAN CHRIST JESUS. By Robert F. Speer. The Fleming H. Revell Company, price 75c., will be helpful especially to those who will sit down patiently and

work out the Scripture references. It is a young man's study—keen, open-eyed, enthusiastic—of the story of the world's greatest sage and hero.

6. Since our mention a year ago, of Townsend MacCoun's two little volumes, THE HOLY LAND IN GEOGRAPHY and THE HOLY LAND IN HISTORY, Fleming H. Revell Company, price \$1.00 per volume, we have had them in constant use. For those who are fond of maps—and there are 154 maps in all, in the two volumes—these little books are of permanent value.

7. Mothers who wish to familiarize their little ones with the sweet story of Jesus the Savior—and what mother does not so wish?—and Primary teachers who would learn the art of making the Bible simple, will do well to try A LIFE OF CHRIST FOR THE YOUNG, by George L. Weed, republished by The Westminster Company, Toronto, p.p. 400, price 50c. The children will be delighted with it, because they can understand and follow, and it has 74 full page illustrations.

THE CANADIAN MAGAZINE, \$2.50 per annum, Ontario Publishing Co., Limited, is worth having not only because it is Canadian, but because it is good value for the money. In paper, type, illustrations and matter it is up to the best standard. In the November number the place of honor is given to an article on the Literature of Canada, by Robert Barr. Bernard McEvoy writes a general review of Technical Education in Canada. Norman Patterson's illustrated description of A Canadian Engine Works, shows the perfection to which Canadian manufacturing has been brought. The Christmas number will be of unusual merit and will contain over one hundred original illustrations.

THE TREASURY OF RELIGIOUS THOUGHT for November, 1899, \$2.00 per annum, F. R. Treat & Co., New York, begins the second half-year of its seventeenth volume, and looks forward to several valuable and new features, including a series of papers on Palestine, enriched with fresh photographic illustrations, which will give its readers information of the new and important discoveries which light up and confirm the Bible narrative. These papers are from the notes of Mr. T. J. Alley, who has resided in the Holy Land for nearly ten years, and will appear in alternate months for a year to come.

The beautiful little Child's Reader, STORIES FROM THE POETS, commended in the December TEACHERS MONTHLY, is published by The Morse Company, New York, and sells at 30c. It is a fine sample of how children may be provided with interesting reading of a high type, and at a cheap rate.

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