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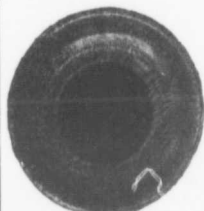
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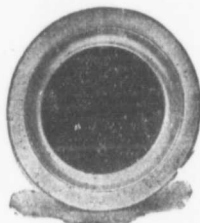
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The Teachers Monthly

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

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Toronto, February, 1914

No. 2

A Prayer

O Thou Who makest souls to shine
With light from brighter worlds above,
And droppest glistening dew divine
On all who seek a Saviour's love ;

Do Thou Thy benediction give
On all who teach, on all who learn,
That so Thy church may holier live,
And every lamp more brightly burn.

Give those that teach pure hearts and wise,
Faith, hope, and love, all warmed by prayer :
Themselves first training for the skies,
Their best will raise their people there.

Give those that learn the willing ear,
The spirit meek, the guileless mind ;
Such gifts will make the lowliest here
Far better than a kingdom find.

God in Us and For Us

"The wall fell down flat,"—so runs the old story of the capture of Jericho. Of course it fell down. Nothing else was possible before an attacking force under such a leader as Israel's and moved by such a spirit as theirs. Their faith had been tested and proved by that six days' compassing of the city walls, day after day, waiting for God to work. They had shown a splendid capacity for implicit and unquestioning obedience to their general, and, by their patient silence during their week of marching, had revealed a power of self-control which had in it the promise of victory. We do not know the nature of the external force by which God at last threw down the walls of the doomed city before His people ; but it could not have been more wonderful than these qualities which He produced in them.

The conditions of victory in God's cause are essentially the same in all ages. Faith

and obedience and self-mastery are always sure to conquer. There is no Jericho wall of evil that will not go down before the onward march of those who trust unflinchingly in God's power and faithfulness, who stand ready to obey Him promptly and wholly and who have learned the great art of discipline. When God has thus wrought in us He is sure to do some great thing for us.

"Lost"

By Rev. J. H. Turnbull, M.A.

We use the word "lost" in various ways, and it may be interesting to ask in what sense Jesus employs it.

We think of the vessel out at sea, of the tempest, of the shipwreck, of the sailors struggling in the stormy waters. In our newspapers we read the sad tale of the "lost." Or we think of a traveler out on our great western prairie who has missed his way. Gradually uncertainty overtakes him, until at length he confesses to himself, "I am lost." Yet he is not lost as the sailor who went down to a watery grave. He has lived to tell the story of his rescue, of how he found the way or saw the light which meant life to him.

Jesus on one occasion stated His mission in these words, "The Son of man is come to seek and to save that which was lost." What do we understand Him to mean? No formal explanation is offered, but an illuminating story is told. In the city of Jericho there lived a certain publican, small of body and small of soul, grasping, avaricious, oppressive. In some manner his curiosity about Jesus had been aroused and he determined to see Him when He visited the town,—and he succeeded, too, quite beyond his expectations. Not only did he see Him, but he had the privilege

of entertaining Him at his house. And as the publican sat side by side with Jesus, the influence of that matchless personality took hold upon him, and he voluntarily declared his determination of making a complete change in his life.

Here was a lost man who became a found man. He had missed the way, he had been drawn aside by unworthy pursuits and had been unable to discern his real goal. In the light of Jesus' presence he saw his mistake.

How many such there are! They have been misled by desire, enslaved by petty ambitions. They have attempted short cuts and have lost their bearings on the trackless plain of life. Not merely the vagabonds, the hopeless and helpless debris of society, deserve to be called "lost;" but all who have got out of the way, however respectable, comfortable, contented they may be. What tremendous loss and failure all this suggests! What unappreciated tragedies!

In the great group of parables contained in the fifteenth chapter of Luke, Jesus tells us of the effect that this had upon Him. He was challenged with having received sinners and eaten with them, and He replies to His critics in the three parables of the Lost Sheep, the Lost Coin, and the Lost Son. In all these

He falls back on the common experience of men. "What man of you," He says. That which is lost assumes at once an enhanced value. The shepherd will leave his ninety-nine sheep and go after one lost one, the father makes the feast for his lost son. This is human nature and divine nature, as well.

"There's no sense in going further—it's the edge of cultivation—

So they said, and I believed it—

Till a voice as bad as conscience, rang interminable changes,

On one everlasting whisper day and night repeated—so—

Something hidden, go and find it, go and look behind the ranges,

Something lost behind the ranges, lost and waiting for you,—go!"

Jesus, in a word, felt over the lost people of His day, as we feel over things that are lost. His natural instinct was to go after that which was lost until He found it.

Here is suggestion and example for us! Are we lost? Then there is a highway cast up through the midst of life, "I am the way." Does the sight of the lost suggest to us seeking and saving? If we have the master's Spirit will it not do so?

Ottawa

"OUR LOSS OF NERVE"

An article in a recent number of The Atlantic Monthly discusses, under the suggestive heading, Our Loss of Nerve, the effects of the tendency in modern educational theories and methods to make the path of intellectual and moral training, at all costs, an easy and pleasant one.

"The firm old disbelief," we are told, "in a royal road to learning has vanished long ago." Mrs. John Macy, the well known friend and instructor of the famous Helen Keller, is quoted as saying that "she does not see why a child should study *anything* in which he is not interested. 'It is a waste of energy.'"

In criticism of this view of education, which is so widely prevalent and popular, it is pointed out that the education which will

carry children through life "is not, after all, a smattering of chemistry, or an acquaintance with the habits of bees...; but a capacity for doing what they do not want to do later on," and that "the sooner they learn to stand to their guns, the better for them, and for all those whose welfare will lie in their hands."

The modern view of education is carried over into the sphere of religion and morals. It is assumed that "religion must content itself with persuasiveness." The sterner aspects of religious truth,—the great facts of sin and ruin, the need of atonement in order to redemption, of judgment and personal accountability, are allowed to fall into the background. There is, in some quarters, a readiness to set aside even the sanctions of

morality when observance of these seems likely to result in, for example, poverty and privations.

Surely the outspoken Atlantic article is profoundly right in declaring that such views carried into practice produce "failure of nerve,"—sap the very root of the virile determination that sets itself to accomplish any task that needs to be done, whether it is pleasant or unpleasant, and hinder the development of the self-mastery and self-respect that will endure any physical suffering a thousand times over rather than do a moral wrong.

To the Sunday School teacher comes the opportunity of counteracting, in no small measure, the ill effects of so defective and badly balanced a view of child training. No book is so full as the Bible of inspiring examples,—men and women, boys and girls, who have deliberately turned aside from the easy, but wrong, things, to do the things that were difficult, but right. No generation has ever needed the presentation of such examples more than ours.

How to Tell a Story

By Rev. A. J. Wm. Myers, Ph.D.

The first requisite is to get into the proper mood and spirit. This can best be done by association with little children, to learn their ways and catch the secret of how their minds work. This may be supplemented by reading books that reveal the characteristics of a child, such as Elizabeth Harrison's, *A Study in Child Nature*, and by not simply reading, but making one's own, some of the great child stories. One should read over and over such classics as *Alice in Wonderland*, *Peter Pan*, and such collections of stories as were mentioned in the article in the January *TEACHER'S MONTHLY*, *What Stories to Tell*.

It should never be forgotten that stories must be told from the child's point of view, as all these that appeal have been; but not in a childish way. This requires more than an intellectual grasp of the subject. The imagination must range freely, and the heart and emotions be touched. Therefore the stories that spring from one's own experience and are largely of one's own construction, grip,

even if not in the best form, as a good story merely repeated cannot do. If a story from a book is to be used, it should be read and then thought out until it becomes part of one's own experience. To tell it even to an imaginary child will help to make it real.

Little homely incidents—chattering sparrows, a little foal and its mother in the pasture, a boy with trailing shoe-lace splashing through the mud of the streets, the growth of a rose (see *The Little Pink Rose* in Sarah Cone Bryant's, *Best Stories to Tell to Children*)—if touched with imagination—may be used with success.

There are a few simple rules that are a great help in adapting or preparing stories:

1. Prepare the pupil's mind by arousing his interest in the truth you are teaching. When so prepared, with the point clear cut, tell the story. Jesus' stories taught truth; so must ours. They are not to be used as ornaments.

2. Begin at once. Use clear, simple, direct language. Have few characters, but let each one count, and make the characters themselves speak. With this bright crispness there must be movement. See, for example, Jesus' story of the Prodigal Son.

3. Use the repetition of phrases or a sentence in the very same words.

4. Keep to one simple theme. The story must be a unity, and make the point, or climax, so clear cut that there is no mistaking it.

5. Do not tack on a moral. If the story is not the embodiment of the truth you want to teach, do not tell it. It is told to make the teaching clear and concrete. There is some fatal weakness if it itself must be explained in abstract terms and if it is so devoid of truth that a lesson must be artificially added. If the story makes the pupils' minds active so that they ask further questions about the essential point (and not about an incidental event) it has accomplished a great thing in teaching.

It is helpful to think of the telling of a story and the telling of a joke. The latter depends for its effectiveness on the situation,—whether the minds are prepared for it, on its terseness, on its point, and is no joke if it requires an explanation.

Whoever would tell stories most effectively, should study the method and share the spirit of the great teachers of the Bible, and especially of the Man of Nazareth, who in teaching is ever the master.

Toronto

"Brighten Up"

By Rev. William Wallis, Ph.D.

A well known Canadian firm of paint manufacturers advertise their products by urging the people to "brighten up." It is good advice and nowhere more appropriate than in the Sabbath School.

What a change is made by putting on a little fresh paint! It is not very expensive, and the look of newness and freshness goes a long way to improve the building. Much more so, the brightening up process, has a splendid effect on the Sabbath School. A little fresh color in the conduct of the School will make all the difference in the world.

The same hymns are used in some Schools year after year. The same old way of opening and closing the School, is never departed from, and the children know with their eyes shut, what is to come next. The same prayers, good in their way, are repeated Sabbath after Sabbath. The same ancient review, the children have been accustomed to, year in and year out. Never a change in anything, lest the rust should be disturbed and the old order of things pass away.

But why not "brighten up?" Change things all round. Put a little enthusiasm into the opening and closing exercises. Have some new hymns. Let the children sing for all they are worth, for there is nothing they like so much as singing. Brighten up the review. Introduce new features. Do away with the old formality and let new light into the school. Make the hour so attractive that the children will wish the Sabbath came three times a week in place of only once. Paint up, put on lots of bright colors, for the boys must be interested to be retained in the School.

Think it out and try something new next Sabbath. The work is too great, and the children are too precious to continue the old time worn methods. Do not be afraid of the

cry, "innovations," they will be blessings if rightly introduced. Paint up the whole School. Brighten up everything so that the little ones may see that you are as wide awake as the maker of paints, and remember that your work will count for much more than the brush will ever be able to accomplish.

Niagara Falls, Ont.

On Being a Superintendent

By a Sunday School Worker

II. THE SUPERINTENDENT'S BIBLE STUDY

Because the superintendent of a Sunday School does not teach a class, he is not thereby warranted in neglecting his Bible. Indeed, if the School is small and his time is not actually taken up with the duties of his office, it is well for the superintendent to act as substitute teacher very often. In no other way can he come so close to the teachers and understand the real needs and actual condition of the School.

But quite aside from that, the superintendent should be one of the most earnest Bible students of the School. It is a Bible School. Its main object is to know the Bible and apply Bible teachings to life. And the School is likely to fail in its main object, if the superintendent is not in hearty and practical sympathy with it.

More than that, the superintendent is to direct, in a way, the Bible teaching and the Bible study of the entire School,—to a large degree, that of the entire church. How can he do this wisely, if he is not himself an enthusiastic and experienced student of the Bible?

Still further, the superintendent's work is very difficult. He, if any one, needs the wisdom and the upholding that the Bible alone can give. It must be the "man of his counsel." It must be his guide book along all the ways of his endeavor.

Many reasons, therefore, combine to urge upon the superintendent a regular and zealous study of the Bible. This will not be easy. His superintendent's work and his secular employment will leave little time, apparently, for the task. He will not have the stimulus of fellow students or the spur of a

class that must be taught. He must be his own prompter and director. But it must be done, easy or hard. The highest success of his work absolutely depends upon it.

I earnestly urge that some definite time be set apart in the superintendent's daily life for this Bible study. If possible, begin the day with it. Do circumstances seem to render this impossible? Try to manage fifteen minutes before breakfast. You will be amazed to see what may be accomplished by fifteen minutes a day. On fifteen minutes a day you may easily become a notable Bible scholar.

But to do this you will need a regular place, set apart for this work at this time of the day. It should be a quiet place, free from interruption. All your Bible books and periodicals must be there, in accustomed spots. Material for writing will also be there, including blank books for recording the results of your reading.

Begin with the Bible,—always. Read thoughtfully the passage of the lesson, including all the passages, backward and forward, that connect it with the other lessons; including also the parallel scriptures and the

references to other parts of the Bible. This will probably occupy one day's study period. The next day, you will read the regular helps furnished the teachers, and glance over those given the pupils, taking up now those for one grade and now those for another. The third day you will read some standard commentary on the passage. The fourth day, you will go to the Bible dictionary and the Bible atlas for fuller information on special points involved in the lesson, matters of custom, of geography, of history. The fifth day, you will review all this, examining your knowledge, making sure that you understand thoroughly every phrase and every reference in the lesson passage, and have a clear comprehension of its entire scope. The sixth day, you will review the passage again with the purpose of selecting something from your outside gleanings that you may give the School. The seventh day, you will return to the scriptures, pure and simple. Read them once more, as on the first day, but in the light of the study you have given them, and humbly ask God to bless the work you are doing, fixing your knowledge in your mind and illuminating it with His Holy Spirit.

DUPLEX ENVELOPE IN THE SUNDAY SCHOOL

A YEAR'S EXPERIENCE

By Rev. Alex. Macgillivray, D.D.

Pioneering in any direction calls for faith and courage. Say what we will, in practice the most of us are conservative. When the Duplex Envelope for the Sunday School was first proposed, many shook their heads. It would be money wasted: the additional cost would absorb the additional income. But faith triumphed and seven hundred sets were ordered at the beginning of 1913.

The largeness of the number was taken by some as another evidence of improvident and thoughtless expenditure. Giving a box of Duplex Envelopes to Beginners and Primaries, many of whom could not tell the number of their house or the name of the street on which they live, seemed to many a useless experiment, but time the great demonstrator, has brought surprises, not only to the doubt-

ers, but even to the most sanguine. The most consistent and persistent givers have been those same Beginners and Primaries.

At the beginning of the year it was estimated that possibly the Beginners could give \$60.00 for the support of our Missionary and his wife, Dr. and Mrs. Gray, in Formosa. They have done better. The "wee tots" have given \$75.00.

The Primaries, a little older, and a numerically stronger force, with fine helpfulness, promised \$120.00. They have made good their promise with a modest surplus to their credit. The same is true of the whole School.

The missionary giving, or to speak more correctly, the giving to the Schemes of the Church through the Duplex Envelope, has been over \$1,400. In addition to the \$1,200

for Dr. Gray, the field of a Knox College student was guaranteed to the extent of \$50.00. \$50.00 were provided for a boy at Pointe aux Trembles, and \$50.00 for a boy at Vegreville; and it is worth stating that the School, besides, gave weekly for its own support, providing all its equipment and giving \$100 towards debt reduction.

✶ The seven hundred sets of envelopes were exhausted long before the year closed. Of course, there were instances where the set was not used. For this year *one thousand sets* have been ordered, and the last set will be in commission before the year closes. The policy of the School is to give to every new member, amongst other equipment, a set of Duplex Envelopes.

✶ The gain in money is not by any means the only gain or the chief gain. There has been a gain in interest. There has been a gain in systematic giving. There has been a gain in broadened sympathy. There has been a gain in habit formation. It will be admitted by every one, that the child that began to give regularly and systematically in the Beginners' Department will, as a church member and a wage earner, be a conscientious and liberal supporter of all the enterprises of the church of Jesus Christ.

We say to every School, little or big, country or town, use Duplex Envelopes.

Bonar Church, Toronto

The Sunday School Library

By Miss L. C. Henry, B.A.

To make the most of a Sunday School library there should be, first, a good collection of books. If as in many small places, the Sunday School Library must take the place also of a public library, a wide choice of books is allowable. There should be found in it, for instance, all the poets, all the standard works of fiction, history, etc. Where, however, it is a Sunday School library, pure and simple, the books should be selected with a view to Sunday reading, and, therefore, while it should contain a certain amount of fiction, it should be such as unobtrusively but unequivocally shows forth the beauty of the Christian life. There should, also, be travels and biographies, representations of

the bright and interesting missionary literature nowadays published so abundantly.

The books should be selected by a committee of the teachers, who are broadminded enough to put aside their own tastes and choose to suit the child. Every book should be chosen with three points in view: first, it should be good literature; secondly, it should be interesting; and, thirdly, it should contain a lesson.

Next to the books in importance is the librarian. The right person can be of almost inestimable benefit to a School. If he is one who has the respect of the pupils, he can tactfully guide or advise them in their reading, and they will readily take advice from him. He should be able to report on the character of the reading and what books should be renewed or duplicated, and above all he should be patient and kindly. The position should be considered a dignified one, and the assistant should be one of the senior scholars promoted for faithful service.

The system of bookkeeping adopted should be as simple as possible, and care should be taken that a pupil does not receive again and again the same book, which is sure to kill interest.

Given, then, a well selected, frequently renewed library and a wise librarian, what next? As a rule, pupils will read if they are provided with the right material, but in addition the parents might be interested by being allowed to hand in names of books which they would like to see in the library. This will often give valuable assistance to the committee, besides giving the parents something to do besides paying for the books.

Teachers and parents can show their interest by occasionally recommending books. This must be done most tactfully. The average boy, especially, is always suspicious of traps to induce him to be a goody-goody, and if he thinks you really want him to read a book because it may do him good, nothing will induce him to do so. But a remark as to such a book being a favorite when you were young or that such another contains a good boat race or a fight will be enough. Again, the teacher may use part of a story as an illustration in the lesson, and add that the whole book is in the library.

I firmly believe that if parents saw more carefully that their children were provided with interesting Sunday reading, there would be fewer wasted Sundays, and no one can estimate the good that even a poor Sunday School library can do.

Parkhill, Ont.

In Mid-Campaign

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools and Young People's Societies

Very encouraging reports of the Dominion-wide Campaign, inaugurated last autumn by the General Assembly's Board of Sabbath Schools and Young People's Societies, have been received from all parts of the field.

Throughout the entire West, series of meetings have been held in every Presbytery, with not more than one or two exceptions, and in these meetings will be held as early as possible in the New Year. Two months were given to this work by the General Secretary, and four months by the Associate Secretary, Rev. C. A. Myers. About two hundred meetings in all were held, reaching representatives of nearly one-third of all the Presbyterian Sabbath Schools and Young People's Societies west of Lake Superior.

The meetings were well attended, and the interest shown in the work very gratifying. In addition to the Secretaries, the Synod and Presbytery Conveners gave very generously of their time, both in organizing and in taking part in all meetings, and to their very faithful work, the success of this campaign is largely due.

In the East there has also been vigorous work. The Joint Conveners have been unceasing in their efforts. Rev. Dr. Macgilli-

vray, of Toronto, gave about two months, addressing meetings in the Maritime Provinces and Quebec, and Rev. W. R. McIntosh, of London, a month to similar work in Ontario. Some definite work in the interests of more and better Sabbath Schools and Young People's Societies, has been undertaken in practically every presbytery in the Central and Eastern Synods, all this under the direct supervision of Synod and Presbytery Conveners.

In this review of work during the past six months, mention should be made of the very successful Presbyterian Summer Schools held during August, at Goderich and Geneva Park, in Ontario, as well as of similar interdenominational Schools in the other provinces, all of which were of very great value in developing leadership in Sabbath School and Young People's Society work.

During the entire six months also the Board has had the services of Rev. A. J. W. Myers, Ph. D., whose courses of lectures on religious education at Summer Schools, and also in several of our Theological Colleges, and at local Institutes, have been very much appreciated.

The most hopeful feature in the general outlook is, that all who have been taking part in this work, are enthusiastically resolved to do still better things in the next six months, because of the great importance of the work entrusted to their leadership.

The Executive of the Board, at its December meeting, instructed the Secretary to write Synod and Presbytery Conveners, expressing the Board's gratification at the success which has, to date, attended the Campaign, and urging renewed devotion to this important task, with special consideration for the work among the young people.

Toronto

HOW THE WORK GOES ON

The Sunday School of Erskine Church, Ottawa, (Rev. D. N. Morden, minister) is the largest Sunday School in the city.

It is expected that the subject of the 1914 Patriotic Day service (Sunday previous to

Dominion Day) will be the timely subject of Peace.

The Maritime Synod leads in the memorizing of scripture and the catechism. In most of its pulpits, also, there is a special recogni-

tion of children in the public worship.

Rev. W. O. Rothney of Richmond, Que., is inspector of Public Schools for the district. During the year he visited almost all of our Sunday Schools in the Presbytery of Quebec.

Our Sunday School workers recognize the value of the cooperation of the Provincial Sunday School Association. There were 100 Presbyterian Sunday School workers at the Provincial Convention in the autumn at Ottawa, and 200 at that held at Owen Sound.

Three adjacent congregations in the east end of Toronto: namely, St. Enoch's, North Broadview and Riverdale, have been making a systematic effort to secure the attendance of children from 5 to 14 at the Sunday morning service, and with much success.

The Presbytery of Huron is entering on a "rural survey." Joint arrangements are being made by its S. S. and Y.P.S. committee and a committee of the Board of Social Service and Evangelism, so that in the course of the survey every home in the Presbytery shall be visited.

The campaign for S. S. and Y.P.S. work in the Stratford Presbytery in the early winter demonstrated the great interest in this subject. It was a rainy week, but even in the country places there was a large attendance at the Institutes, afternoon and evening,—100 people and more.

The policy of the various Boards (including the S.S. and Y.P.S. Board) interested in

Summer Schools, is, that these Schools should be under the direction of Synods. The Synod of Hamilton and London will repeat its successful School of last year at Goderich. The School at Geneva Park will be under the care of the Synod of Toronto and Kingston.

A Junior choir numbering 30 has been organized in the North Broadview Presbyterian Church, Toronto. It has rehearsals from 7.15 to 8 o'clock, prior to the rehearsal of the church choir. On a recent Baptismal Sunday, the church choir vacated the choir loft, their places being taken by the Junior choir which led the music for the service.

The World's Sunday School Association is planning to extend the influence of the Sunday School to the 80,000,000 Mohammedan children in Asia and Africa. During this month a deputation of leaders in Christian work in Moslem lands, with representatives of the Association, will visit thirteen cities on this continent, including Toronto.

Arrangements have been made for scholarships in connection with the instruction on S.S. and Y.P.S. principles and methods given in Knox College, Toronto; Presbyterian College, Montreal; Manitoba College, Winnipeg and Robertson College, Edmonton. This will greatly encourage study in this important department. Such instruction is now a regular part of the theological course in Knox, Robertson, Manitoba, and Montreal Presbyterian Colleges. In Montreal College, all the first year students in theology are required to take a whole session's work in this department.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE MONTH OF NOVEMBER, 1913

I. FIRST STANDARD COURSE

London, Ont.—School: Ethel M. Rymill, Katherine Crosbie, N. Weir, Alex. J. Omond. **Diplomas—N. Weir, J. Omond.**

Winnipeg, Man.—Rev. W. A. MacLean, Minister. School: Lottie M. Gill, Minnie Busch, Emily Fulton, Annabelle Clark.

Regina, Sask.—Teacher: A. Pearl Stewart, Lottie McKenzie, Sadie P. McKee, Emma Stewart, Mrs. W. J. Stewart.

II. ADVANCED STANDARD COURSE

Pictou, N.S.—Rev. A. W. Thomson, Minister. Missions: Annie Fraser, Addie F. Robinson, Abigail G. Gilchrist, Helen McLeod, Christina Gilchrist, Katherine Fraser, Mrs. John Mowat, Margaret Fraser, Agnes M. Thomson.

New Hamburg, Ont.—*Books of Old Testament*: Jessie M. Fraser, Mrs. Jas. Hamilton, Grace Fraser, Maimie Kelly, Hazel G. Crerar, Mrs. Wm. Cormac, Avanel M. Tavish, Carrie Rennie.

Winnipeg, Man.—Rev. W. A. MacLean, Minister. *Life and Times of Christ*: Mary I. B. Patterson.

N. B.—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson, at the address on page 58.

OUR SUNDAY SCHOOL PERIODICALS, 1914

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Lesson Calendar: First Quarter

- | | |
|-------------|--|
| 1. January | 4. Jesus and the Children. Mark 9 : 30-37 ; 10 : 13-16. |
| 2. January | 11. The Mission of the Seventy. Luke 10 : 1-16. |
| 3. January | 18. The Good Samaritan. Luke 10 : 25-37. |
| 4. January | 25. Serving Jesus. Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42. |
| 5. February | 1. The Unfriendly Neighbor. Luke 11 : 1-13. |
| 6. February | 8. Darkness and Light. Luke 11 : 14-26, 33-36. |
| 7. February | 15. Christ's Hatred of Shams. Luke 11 : 37-51. |
| 8. February | 22. Faith Destroying Fear. Luke 12 : 1-12. |
| 9. March | 1. Trusting in Riches and Trusting in God. Luke 12 : 13-21. |
| 10. March | 8. Watchfulness—Temperance Lesson. Luke 12 : 35-48. |
| 11. March | 15. The Lawful Use of the Sabbath. Luke 13 : 10-17 ; 14 : 1-6. |
| 12. March | 22. Lessons by the Way. Luke 13 : 18-30. |
| 13. March | 29. REVIEW. Jesus the Great Teacher. Read Matthew 7 : 21-29. |

*AN ORDER OF SERVICE: First Quarter

Opening Exercises

I. OPENING PRAYER. All stand.

II. SINGING.

Father of heaven, whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend ;
To us Thy pardoning love extend.

—Hymn 3, Book of Praise

III. RESPONSIVE SENTENCES : Proverbs 3 : 1-6.

Superintendent. My son, forget not My law ; but let thine heart keep My commandments :

School. For length of days, and long life, and peace, shall they add unto thee.

Superintendent. Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart :

School. So shalt thou find favour and good understanding in the sight of God and man.

Superintendent. Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

All. In all thy ways acknowledge Him, and He shall direct thy paths.

IV. PRAYER.

V. SINGING. Hymn 80, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. BIBLE WORK. From the Supplemental Lessons.

VII. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope.

The Class Treasurer may collect and count the money.

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

When, His salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to His name ;
Nor did their zeal offend Him,
But, as He rode along,
He bade them still attend Him,
And smiled to hear their song.

—Hymn 540, Book of Praise

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

III. RESPONSIVE SENTENCES : 1 John 4 : 9, 10.

Superintendent. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

School. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

IV. PRAYER.

V. SINGING.

Gracious Spirit, Love divine,
Let Thy light within me shine ;
All my guilty fears remove,
Fill me full of heaven and love.

—Hymn 552, Book of Praise

VI. BENEDICTION.

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

Lesson V.

THE UNFRIENDLY NEIGHBOR

February 1, 1914

Luke 11 : 1-13. *Commit to memory vs. 9, 10.

GOLDEN TEXT—Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.—Luke 11 : 9.

1 And it came to pass, ¹ that, as he was praying in a certain place, ² when he ceased, one of his disciples said unto him, Lord, teach us to pray, ³ as John also taught his disciples.

2 And he said unto them, When ye pray, say, ⁴ Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ⁵ Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we ⁶ also forgive every one that is indebted to us. And ⁷ lead us not into temptation ; ⁸ but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say ⁹ unto him, Friend, lend me three loaves ;

6 For a friend of mine ¹⁰ in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

Revised Version—¹ Omit that ; ² that when ; ³ even as ; ⁴ Father, Hallowed ; ⁵ Omit rest of verse ; ⁶ ourselves also ; ⁷ bring ; ⁸ Omit rest of verse ; ⁹ to ; ¹⁰ is come to me from a journey ; ¹¹ arise ; ¹² And of which of you that is a father shall his son ask a loaf, and he ; ¹³ Omit if he ask ; ¹⁴ and he ; ¹⁵ give.

LESSON PLAN

- I. The Lord's Prayer, 1-4.
- II. The Friend at Midnight, 5-8.
- III. Encouragement in Prayer, 9-13.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The Unfriendly Neighbor, Luke 11 : 1-13. T.—The model prayer, Matt. 5 : 5-15. W.—Our Gracious Lord, Ps. 145 : 3-21. Th.—Ask in His name, John 10 : 23-33. F.—Prevailing prayer, Gen. 18 : 23-33. S.—Not to be denied, Matt. 15 : 21-28. S.—"The Lord heareth," Ps. 34 : 1-17.

Shorter Catechism—Ques. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin ?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

The Question on Missions—5. How does a field worker start a Sunday School ? The missionaries are asked to arrange meetings for all the places under their charge where there should be Sunday Schools but are none. Where this cannot be done, the field worker arranges the meeting himself by announcing it in the

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will ¹¹ rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

11 ¹² If a son shall ask bread of any of you that is a father, will he give him a stone ? or ¹³ if he ask a fish, ¹⁴ will he for a fish give him a serpent ?

12 Or if he shall ask an egg, will he ¹⁵ offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

public school and by visiting the people.

Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 25, 293, 76 (Ps. Sel.), 16 (from PRIMARY QUARTERLY), 24.

Special Scripture Reading—Luke 18 : 1-14. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 1191, Parable of the Importunate Friend. For Question on Missions, H. M. 206, An A. B. C. Country School in a New Settlement. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereograph—For Lesson, Es Salt, from the South ; a Town of Perea Still Full of Comfortable Homes (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00. Four for February, 67c.; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—November or December, A.D. 29 ; some place in Perea.

Connecting Links—Soon after Jesus had answered a lawyer's question by the parable of the Good Samaritan (see Lesson III., Jan. 18, ch. 10 : 25-37) and while our Lord was still journeying through Perea, one of those who were following Him, asked Him for a form of prayer. Jesus, in reply, gave the form and added important teaching on prayer.

I. The Lord's Prayer, 1-4.

V. 1. *As he was praying.* More than any other of the Gospel writers Luke dwells on the example (chs. 3 : 21 ; 6 : 12 ; 22 : 41, etc.) and instruction (ch. 18 : 1-8, 11-13, etc.) of Jesus in prayer. *A certain place* ; and perhaps at one of the usual Jewish hours of prayer,—morning, noon and night (see Ps. 55 : 17 ; Dan. 6 : 10). *Ceased* ; returning, it may be, from some secret place where He had been alone with God. *One of his dis-*

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

ciples; not necessarily one of the Twelve. Jesus had other followers. *Lord, teach us to pray.* The Jewish rabbis or teachers sometimes drew up forms of prayer for their pupils. *Even as John* (Rev. Ver.). Nothing is known of a form of prayer taught by John.

V. 2. *When ye pray, say;* not, of course, necessarily in the same words, for the form of the Lord's Prayer given here differs from the form found in Matthew (see Matt. 6 : 9-13), but in the spirit and with the desires here expressed. *Our.* The Rev. Ver. omits this word here, but it is found in Matt. 6 : 9, and reminds all who offer this prayer that they are brethren. *Father;* Jesus' special title for God, used by Him upwards of seventy times in the Gospels. It teaches us to pray to God with the confidence of children. *Which art in heaven;* also omitted by the Rev. Ver. here, but given in Matthew. The phrase reminds us that we must have reverence, as well as confidence, in prayer. *Hallowed;* treated as holy. *Thy name;* not only the title God, but whatever makes God known, including His word, day and house. *Thy kingdom come . . . thy will be done;* a prayer that God's rule may be set up and extended. *As in heaven;* willingly and perfectly by the angels. *So in earth;* amongst men. The foregoing petitions have to do with God's honor and kingdom, which should always have the first place in our prayers.

Vs. 3, 4. *Give us;* the first of the petitions for personal needs, which should come second in our prayers. *Daily bread;* "bread of the coming day:" a prayer in the morning, for to-day's, and in the evening, for to-morrow's, bread. *Forgive us our sins.* Matthew has "debts," duties we owe to God and have failed to do, instead of Luke's "sins," which translates a Greek word with the meaning of "missing the mark." *We . . . forgive every one . . . indebted to us;* owing us what they do not give. We must practise forgiveness if we would receive it. *Lead us not into temptation;* keep us from coming under the power of temptation, which we must meet. *Deliver us from evil;* free us from the power of Satan, "the evil one" (see Matt. 6 : 13, Rev. Ver.).

II. The Friend at Midnight, 5-8.

Vs. 5, 6. *Which of you.* Jesus appeals to what any of His hearers would do. *At midnight;* a seasonable hour for the traveler, since journeys in the hot climate of Palestine is done largely at night, but an unseasonable one for those at home. *Lend me;* let me have the use of, as a friendly act, not for pay. *Three loaves.* See Light from the East. *A friend . . . is come.* According to Jewish laws of hospitality, shelter, but not food, might be demanded after sundown.

Vs. 7, 8. *Door . . . shut.* The door of an Eastern house leads through a blank street wall into a passage through which is reached the courtyard round which the rooms are built. *In bed.* See Light from the East. *Importunity;* shamelessness. *Give him;* and if a reluctant man will thus yield to importunity, how much more will God, who is not reluctant, answer prayer.

III. Encouragement in Prayer, 9-13.

Vs. 9, 10. *And I say.* The story just told shows how the urgent neighbor fared; Jesus will now tell how His disciples will fare when they pray. *Ask . . . seek . . . knock;* commands suggested by the story. They mean: "Continue asking, seeking, knocking," and express different degrees of intensity in prayer. "Ask:" go to God and lay your desires before Him. "Seek:" put forth all possible efforts, which are acted prayers, to obtain what you desire. "Knock:" apply to God for blessings which cannot be got save as He gives them. *Receiveth . . . findeth . . . opened;* a threefold assurance, corresponding to the three commands, that God will hear and answer prayer.

Vs. 11-13. *Which of you . . . a father* (Rev. Ver.). A friend (vs. 5-8) can be induced to help one; how much more a father! *A loaf* (Rev. Ver.) . . . *a stone?* Oriental loaves might look like stones (see ch. 4 : 3). *A fish . . . a serpent?* The serpent might resemble some kind of fish. The stone would be useless, the serpent, harmful. *Egg . . . a scorpion?* A scorpion rolled up would be not unlike an egg. Bread, dried fish and hard boiled eggs are common articles of food in the East. *Being evil;* imperfect and more or less selfish. *Good gifts unto your children.* Only a monstrous parent would not do this. *Heav-*

only Father; who is infinitely loving and kind. *Holy Spirit*. Matt. 7 : 11 has "good things." The Holy Spirit is God's best gift.

Light from the East

By the late Rev. James Ross, D.D.

LOAVES—When the grain was kept in the house and ground as the meal or flour was needed, a hungry traveler could not wait for the long process of grinding and baking. So when a household that lived from hand to mouth was caught with nothing left over, their only resource was to borrow. The same kind of loaves are made to-day by mixing the flour with water and leaven, that is, a piece of unbaked dough from a former baking. They are about the size of an ordinary bun

and are baked in an earthenware jar in which a fire has been kept burning for some time. After the jar is thoroughly heated the fire is removed and the dough is inserted.

BED—The beds of the Hebrews were light frames of palm or bamboo rods about six or eight inches above the floor and on them a wadded quilt was spread. Often the bed meant merely the raised part of the floor with a rug stretched on it on which the father and his family lay down in their day clothes. If the house was large enough one room was set apart as a bedroom and the whole family slept there. Here the children were grouped about their father and it was difficult for him to rise and serve his importunate neighbor without disturbing them.

THE LESSON APPLIED

By Rev. Professor J. M. Millar, B.D., Strathcona, Alta.

The first division of this portion of scripture has been called, "With Christ in the School of Prayer." The second division, beginning with v. 5, has to do with the certainty of answer to prayer.

It is quite startling, is it not, to observe how much time, sometimes a whole night, our Lord devoted to prayer. Frequently we have so etherealized Jesus, and attributed to Him such a specious and unnatural divinity, that it has been a surprise,—almost a shock—to realize that prayer occupied a large part of His life. But Jesus was a genuine member of our race. As the divine man He leaned hard on His Father, and opened His mind and heart constantly to the holy purposes of God. No matter how busy He was, He could not omit prayer. It was His meat and drink. It was the source of His wisdom when He faced a crisis, as when He selected the twelve disciples; it was the fountain of His strength when He confronted the cross; and the secret of His calmness when He committed His spirit into the hands of His Father. No one else has practised prayer so assiduously; no one knew its significance for the religious life as He did. Let us remember, too, that His knowledge was not speculative, but practical and experiential. He knew our temptations and difficulties, and He has taught us the secret of an overcoming, victorious life.

In response to the request of the disciples, Jesus taught them the prayer that we know by the name of The Lord's Prayer. Glance for a moment at this prayer. "Our Father!" Great words these! They declare our sonship along with Christ. We are to open to Him the longings and burdens of our hearts as naturally and instinctively as a child talks to his earthly father.

"Our Lord then teaches us four great facts about our Father: He is the great giver; He is the great forgiver; He is the great leader, and He is the great deliverer." He gives all that we need, even our daily bread. He forgives us as we forgive others. He leads in the way everlasting, and He delivers us in the hour of temptation.

The certainty of prayer does not mean that we shall obtain whatever we choose to ask in our selfishness. We often ask amiss. But it is true, that if we pray after the method of Christ, and with His spirit, our prayer is never unanswered.

How did Jesus impress these lessons on the disciples? He used a parable to illustrate His meaning. The unfriendly neighbor, disturbed at midnight, at first rudely declined to lend three loaves to the host who was in distress. At last the shameless persistency of the suppliant compelled him to rise from his bed. With very bad grace indeed gave

he his neighbor three loaves, in order to get rid of him.

What is the argument here? Is it not this? God, our heavenly Father, is not such an one as this grudging, inhospitable neighbor. He is the very opposite, waiting to be gracious. But if a selfish man can be won over by repeated requests, how much more certainly will our Father answer the prayers of His children. Ask,—just ask—and you shall receive. Seek, and you shall find. Knock,—only knock—and the door will be opened.

It is not that the repetition of a request finally wearies the Almighty into granting a reply. No, it is the reality, the intensity, the passion, the righteousness of a prayer that necessitates an answer from God.

Jesus next turns to the thought of the Fatherhood of God. An earthly father will not put a serpent into the hands of his child who has asked for an egg. How much more

certainly will our heavenly Father bestow on us what is good for us, but nothing, no nothing that will hurt us. God does for us not only what is good but the very best for us.

It remains for us to consider two kinds of prayer that cannot be heard by God:

(a) Mere verbal prayer without sincere confession. The guilty king in Hamlet bows his stubborn knees in the attitude of prayer, but he is unwilling to give up the "effects for which he did the murder."

"My words fly up, my thoughts remain below:

Words without thoughts never to heaven go."

(b) Prayer offered in ignorance. Often we ask for that which would not be for our good. We need to be taught, as the disciples shrewdly felt, to pray.

What happens is really this, that our prayer, if it is a real prayer, is answered in another and better way.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Treat the Lesson as a study of prayer under the guidance of Jesus. After it has been brought out that the request of the disciples was suggested by the constant example of Jesus in prayer and the prominence given to prayer by John the Baptist, the class discussion should follow two main lines:

1. *The form of prayer*, vs. 1-4. Discuss the value of this form as indicating the spirit of all true prayer and the range of interest to be included in prayer. To grasp the heart of this have the class consider the other prayers of Jesus (see Lesson Explained) and those of the apostles, for example, Acts 4: 24-30, in which the same spirit is always found and some aspects of the needs considered in this prayer are expressed.

Help the class to see, that to make this prayer a mere form of ritual, is to place it in direct opposition to the spirit and teaching of Jesus, who came to overthrow mere formalism and substitute the freedom and independence of the spirit in the fellowship of the Father. Bring out the things which

are of supreme importance in the Christian life as indicated in this prayer. Refer to Matthew 6: 14, 15 for Jesus' comment on the condition of forgiveness. Dwell upon the supremacy of God's will in life expressed in this prayer.

2. *The arguments enforcing perseverance in prayer*, vs. 5-13. Take these up singly: (a) The parable of the importunate friend, vs. 5-10. Picture the scene as one not unusual in the East. Take up v. 9 as the main lesson and help the class to state the argument (see Lesson Explained). Discuss this view. Direct attention to Bruce's comment: "This parable teaches that men ought always to pray and not to grow faint-hearted when the answer to prayer is long delayed. Fulfillments will come, God is good to them that wait upon Him." (b) The parable of fatherhood. Bring out the appeal here made to the impulses of a human father. Discuss the three examples of possible requests and the resemblances in the pairs of objects mentioned. Draw the main lesson, that God may be trusted not to mock those who ask for the Holy Spirit. Dwell upon the truth that we come to know God by understanding the best there is in man.

Have the class discuss whether there can be

any such thing as an unanswered prayer when it is in accordance with the will of God, and further, whether it is true, that the main business of prayer is to bring those who offer it into harmony with the will of God.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

What led the disciples to ask Jesus to teach them to pray? Tell the class about the young man who had never taken much interest in religious things who came one day to Dundee and went to hear Robert Murray McCheyne preach. The prayers which that wonderful man of God offered, had such a mighty power over him that he longed to know how to pray. A friend told him that he must live as McCheyne lived, if he ever hoped to pray as McCheyne prayed. Many a one has felt the sweetly uplifting power of the prayer of some spirit-filled soul and has longed like the disciples that day as they listened to Jesus to know the beautiful secret of such a life. Our Lesson to-day is Christ's answer to the disciples' request.

1. *The Model Prayer*, vs. 2-4. Compare this with the form as given in Matt. 6 : 9-13, and question the class about the meaning of each petition, and about how the big thoughts, the world-embracing petitions, come first. In thinking first about the whole world we come to think wisely about ourselves. Discuss with the scholars the value of forms of prayer.

2. *A Homely Illustration*, vs. 5-8. Ask one of the scholars to tell the story of the quaint little parable, and then question the class as to its meaning. Make very clear that God is not like this unneighborly neighbor, except that in some cases the answer to our prayers is delayed. The story is intended to teach us never to give up asking. Impress upon the class, that God has always some good reason for not granting us our request immediately.

3. *Some Precious Promises*, vs. 9-13. Note the condition of receiving,—asking, seeking, knocking—and remind the class that some of God's blessings come to us whether we ask for them or not (Matt. 5 : 45), but God's best blessings never come to us till we seek them. The divine treasure

house is full, the divine heart is longing to give, but unless we are willing to receive the best blessings of God cannot come into the life. Find an illustration of this in the human relationships. There are certain blessings which earthly parents can bestow upon their children whether they ask or not, but there is an inner sphere which is guarded by the child's will. Into this the most devoted parent cannot enter if the child persists in shutting him out.

Impress upon the class that our heavenly Father loves to give, and that we are never wiser than when we live in a seeking, receptive mood.

For Teachers of the Boys and Girls

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

Which of the four Gospels most frequently refers to the prayers of Jesus? Bring out that this is Luke's Gospel, from which the Lesson for to-day is taken. Get the scholars to turn up such passages as chs. 3 : 21 ; 6 : 12 ; 22 : 41, etc., by way of illustration. Now point out that, in the Lesson, Jesus is teaching His disciples about prayer. The conversation may then be gathered about five main questions :

1. *What was the occasion of Jesus' teaching about prayer?* V. 1. The points to bring out are : (1) That Jesus had been praying, perhaps in some quiet place ; and (2) that one of His disciples asked Him to teach them to pray, referring to some prayer which John the Baptist had taught to his disciples. Get the scholars to tell you that these things took place during our Lord's journey through Perea.

2. *What form of prayer did Jesus give to His disciples?* Vs. 2-4. Under this question the petitions of the Lord's Prayer should be taken up one by one and their meaning brought out. Two points should be emphasized : (1) that Jesus does not mean us always to use the very words of this prayer, but to pray in its spirit and with its desires ; and (2) that petitions regarding God's honor, kingdom and will come first, and those regarding our own needs second.

3. *By what parable did Jesus illustrate prayer?* Vs. 5-8. Question out the details of the parable, and lay stress on the differ-

ence between the "friend" in the parable and God. The friend was unwilling to be disturbed in order to give what was asked, while God is always willing to give. Yet the friend gave because he was importuned (explain); how much more will God give when He is asked.

4. *What promises did Jesus give regarding prayer?* Vs. 9, 10. Ask about the three words for prayer in these verses, and how they mark intensity in prayer; and then about the corresponding words for God's answer. Impress the certainty of the answer

which is implied in the threefold repetition.

5. *What proof did Jesus give of God's willingness to answer prayer?* Vs. 11-13. Bring out the force of these verses somewhat as follows: What did Jesus say an earthly father will do for his children? Why will God be more ready than such a father to give to those who ask Him? Discuss the difference between Luke's "Holy Spirit" and Matthew's "good things."

Impress the lesson that in prayer we should ask God for what we need as naturally as we ask good things from a father or mother.

THE GEOGRAPHY LESSON

There are to-day only a few towns in the district where Jesus was traveling when He told the story of the unfriendly neighbor. One place which is still busy and prosperous is Es Salt, where our map shows a small V with northward reaching arms. If we stand at the point of that V, facing north, we see the houses of the town covering the long slopes of a hill directly before us. Most of the homes are set closely together with scanty room for streets and almost no room for gardens—that is the Oriental custom—but down at the foot of the hill there are olive trees and cultivated fields. Es Salt is an



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exceptionally prosperous town compared with the rest of the country. The stone houses are well built and tidy; but their windows are in many cases made only in upper story rooms, and heavy, blank walls on the ground level give even a small stone structure an air of fortress-like seclusion. With his street door shut and barred, it might be difficult even now to rouse a sleepy Es Salt neighbor, especially if he did not wish

to be roused. Use a stereograph entitled, Es Salt from the South; a Town of Perea Still Full of Comfortable Homes,—a city which Jesus may have visited.

ADDED HINTS AND HELPS

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

Lesson Points

If Jesus, the strong and perfect Son of God, needed to pray, how much greater is the need of the sinful sons of men. v. 1.

We cannot have God for a father without taking man for a brother. v. 2.

The kingdom of God, and that alone, can right all the wrongs in the world. v. 2.

Every one has the right to ask for what he needs, and no one has the right to ask for more. v. 3.

What we will not do for others we cannot expect God to do for us. v. 4.

Our chief wish should be holiness, and sin our chief dread. v. 4.

Prayer must be continuous if it is to be compelling. v. 9.

Before blessing can come from God the heart must be opened to receive it. v. 10.

God is infinitely better than the best in man. v. 11.

The gift of the Holy Spirit cannot be bestowed without, and it will never be withheld from, our asking. v. 13.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. In what chapter and verse is it written, that God will not suffer us to be tempted above that we are able; but will with the temptation make a way to escape, so that we may be able to bear it?

2. Where is it said that Jesus was tempted in all points as we are?

ANSWERS, Lesson IV.—(1) 2 Cor. 8: 9. (2) 1 Tim. 6: 6.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Does Jesus discourage provision for the future?

2. Are all prayers answered?

Prove from Scripture

That God is our Father.

The Catechism

Ques. 85. *How to escape the punishment of sin.* In Old Testament times, there were six cities set apart, called cities of refuge. If a man had killed another, he might flee to one of these cities and be safe until he had had a fair trial. The Question teaches us that Jesus

Christ is like a city of refuge. We deserve to be punished, for we have sinned. But if we come to Him, and give up our sin, we shall be safe from punishment. And coming to Him just means trusting Him with all our hearts. To every one who seeks Him, He gives many helps, such as His own Word, prayer, the church, and His own blessed Spirit.

The Question on Missions

By Rev. E. E. McLean, B.D., Toronto

Ques. 5. *How does the field worker start a Sunday School?* If the field worker, who probably had a meeting the previous night, thirty miles away, reaches the district in time, he visits the public school and asks the children to tell their parents of the meeting. The people not long settled and not knowing each other very well are often at a loss to know who is able or willing to act as superintendent. The field worker, by visiting among them during the day can frequently discover one or more who have had experience in Sunday School work, and is thus in a position to make suggestions when the meeting is called. In one district a new settler was found who had been a teacher for 16 years in Ontario. In a new railway terminus in British Columbia one living in a neighboring city three miles away was once secured as superintendent.

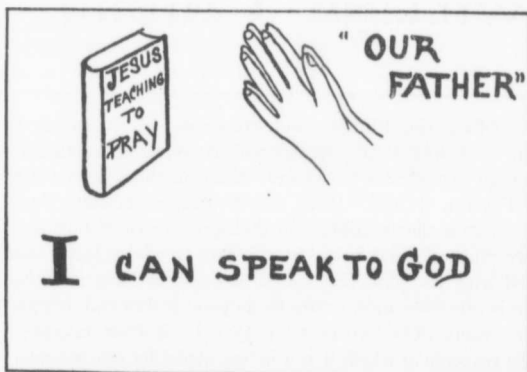
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

A Look Forward—To-day we shall hear Jesus teaching to pray.

An Evening Prayer—I want to tell you about a pretty sight I saw one evening. I

was calling at a home about the children's bed time. A little head leaned over the banisters and a sleepy little voice called, "Mother, come and pray us." The mother told me that she always "prayed" them, and they thought they could not go to sleep unless mother gathered them around her,—wee Pattie on her lap, Jamie with head on her shoulder, Lena on the other side—and with bowed heads and closed eyes they reverently repeated "Our Father," etc., followed by a few words of prayer



for loved ones and "for boys and girls all over the world." God's care asked to be over them through the silent hours of the night. What a lovely sight, I thought. Don't you think so too?

The Prayer That Jesus Taught—We are going to hear some grown up men asking Jesus to teach them to pray. He taught them that beautiful prayer that those children and many others all over the world are repeating at mother's knee. "Our Father," etc. (repeat).

The Story That Jesus Told—Now to teach the disciples how sure it is that God will answer prayer, Jesus told them a story. A visitor came to a house very late one night, tired and hungry. The owner of the house had no bread for the visitor, and therefore went to a neighbor to borrow some loaves. But the neighbor was in bed and did not want to be disturbed. At last, however, to get rid of the knocking at his door, he gave three loaves. God is not unwilling, but eager, to bless us, and all we have to do is to ask.

How to Pray—Jesus wanted to teach them to pray very often, vs. 5-8. He wanted to teach also that they will surely get an answer (vs. 9, 10), not a poor, mean answer. God will give the very best answer possible.

When you ask father for bread, will he give you a stone? etc., vs. 11-13. "No," you say, "Father always gives us the best he can." Jesus says that is just what God does. He will give the best gift, v. 13.

Golden Text—Repeat.

Calling for Help—God is kind to allow us to speak to Him. Let us speak to God often, as to a dear, loving father or mother. We have been hearing often about the wonderful wireless messages that are flashed from ship to ship to call their help when a ship is in trouble. Our prayers are like wireless messages that are flashed up to God, and He is always ready to send help to us.

Our Verse—

Dear Jesus, teach us how to pray
And how to serve Thee, day by day.
Be near us when there's danger near;
Help us to pray and not to fear.
Be near in all our work and play;
Guard us by night and guide by day.
Teach us to do the things we should
And to be always kind and good.
Help all the boys and girls to be
Obedient, prayerful, true to Thee.

Symbol—On our Book print, JESUS TEACHING TO PRAY.

Our "Remember" Box—The "thought" we'll drop in to-day is, I CAN SPEAK TO GOD.

FROM THE PLATFORM

THE HEAVENLY FATHER EARTHLY UNWILLING FRIEND

Print on the blackboard, THE UNWILLING FRIEND, and bring out, by questions, the main points in the parable of vs. 5-8. Ask why Jesus told this parable, questioning until you get the answer, that it was to encourage earnestness in prayer. Next get the scholars to tell what Jesus said about an EARTHLY FATHER (Print). Bring out the purpose of Jesus in this part of the Lesson,—to set before His hearers the certainty that their prayers would be answered. Finally, print, (the) HEAVENLY (father), and help the scholars to understand Jesus' teaching that this Father, contrasted with the unwilling friend, is eager to bless, and that, compared with an earthly father, He is infinitely more ready to do good to His children than the earthly father to his. Dwell for a moment or two on the prayer which Jesus taught His disciples to offer, showing some of the respects in which it is a fitting model for our prayers.

Lesson VI.

DARKNESS AND LIGHT

February 8, 1914

Luke 11 : 14-26, 33-36. Commit to memory v. 23.

GOLDEN TEXT—Look therefore whether the light that is in thee be not darkness.—Luke 11 : 35 (Rev. Ver.).

14 And he was casting out a devil, ¹ and it was dumb. And it came to pass, when the devil was gone out, the dumb ² spake ; and the ³ people wondered.

15 But some of them said, ⁴ He casteth out devils through Beel'zebub the chief of the devils.
16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth.

18 ⁵ If Sa'tan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils ⁶ through Beel'zebub.

19 And if I by Beel'zebub cast out devils, by whom do your sons cast *them* out ? therefore shall they be your judges.

20 But if I ⁷ with the finger of God cast out devils, how do you doubt the kingdom of God ⁸ is come upon you.

21 When ⁹ a strong man ¹⁰ armed keepeth his palace, his goods are in peace ;

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him ¹¹ all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me ; and he

Revised Version—which was ; ² man ; ³ multitudes marvelled ; ⁴ By Beelzebub the prince of the devils casteth he out devils ; ⁵ And if Satan also is divided, ⁶ by ; ⁷ then is the ; ⁸ Omit is ; ⁹ the ; ¹⁰ fully armed guardeth his own court ; ¹¹ his whole armour ; ¹² The unclean spirit when he is gone ; ¹³ passeth ; ¹⁴ waterless ; ¹⁵ turn back ; ¹⁶ is come ; ¹⁷ evil ; ¹⁸ becometh worse ; ¹⁹ lamp ; ²⁰ cellar ; ²¹ the stand ; ²² enter ; ²³ thy ; ²⁴ thine ; ²⁵ Omit therefore ; ²⁶ it is ; ²⁷ Look therefore whether the light that is ; ²⁸ therefore thy whole body ; ²⁹ it shall be wholly full ; ³⁰ lamp with its bright shining doth.

LESSON PLAN

- I. A Wicked Accusation, 14-16.
- II. A Convincing Answer, 17-26.
- III. A Solemn Warning, 33-36.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Darkness and light, Luke 11 : 14-26. T.—Darkness and light, Luke 11 : 29-36. W.—The true Light, John 1 : 1-13. Th.—Walk in the Light, 1 John 1 : 1-10. F.—The Light of the World, John 3 : 16-21. S.—The self deceived, Isa. 5 : 20-25. S.—“As children of light,” Eph. 5 : 6-16.

Shorter Catechism—*Quest.* 86. *What is faith in Jesus Christ?* A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—6. How does he get

THE LESSON EXPLAINED

Time and Place—Nov.-Dec., A.D. 29 ; in Perea.

Connecting Links—The Lesson follows immediately upon that for last Sabbath.

I. A Wicked Accusation, 14-16.

V. 14. *Casting out a devil.* The Greek word means a “demon” (see Rev. Ver. Margin). Demons were evil spirits under the rule of Satan, which were believed by the Jews to enter into people and cause all kinds of bodily ills. *Dumb.* The demon was so called because it made the man dumb (Matthew, see Matt. 12 : 22, says “blind” also). Very likely he was deaf as well. *The people wondered.* It would seem to them

that gathereth not with me scattereth.

24 ¹² When the unclean spirit is gone out of ⁹ a man, ¹³ he walketh through ¹⁴ dry places, seeking rest ; and finding none, he saith, I will ¹⁵ return unto my house whence I came out.

25 And when he ¹⁶ cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more ¹⁷ wicked than himself ; and they enter in, and dwell there : and the last *state* of that man ¹⁸ is worse than the first.

33 No man, when he hath lighted a ¹⁹ candle, putteth *it* in a ²⁰ secret place, neither under ⁹ a bushel, but on ²¹ a candlestick, that they which ²² come in may see the light.

34 The ¹⁹ light of ²³ the body is ²⁴ the eye : ²⁵ therefore when thine eye is single, thy whole body also is full of light ; but when ²⁶ thine eye is evil, thy body also is full of darkness.

35 ²⁷ Take heed therefore that the light which is in thee be not darkness.

36 If ²⁸ thy whole body therefore be full of light, having no part dark, ²⁹ the whole shall be full of light, as when the ³⁰ bright shining of a candle doth give thee light.

about from place to place ? In Saskatchewan and Alberta in summer he has a horse and buggy, and visits newer districts. In winter he works along the railway, helping the older Schools to do better work. In Ontario, Manitoba and British Columbia nearly all the work is done by train, stage and walking.

Lesson Hymns—Book of Praise ; 80 (Supplemental Lesson), 245, 240, 44 (Ps. Sel.), 576 (from PRIMARY QUARTERLY), 250.

Special Scripture Reading—Matt. 4 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1433, The Dumb Man Possessed. For Question on Missions, H.M. 894, A Field Worker and His Outfit in Trouble. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, From Ramoth Gilead Northwest Over Jordan Valley Towards Distant Carmel (Underwood & Underwood, see page 61).

impossible, that a victim who could not speak or hear or see could respond to the influence of Jesus.

Vs. 15, 16. *Through Beelzebub.* Probably the name means “lord of the mansion,” that is, lord of the pit which is the home of demons. It is uncertain whether Beelzebub is the same as Satan or a subordinate evil power. *Others, tempting him ;* trying to induce Him to defend Himself by doing something unworthy. *A sign from heaven ;* some great wonder, like Elijah's destruction of Baal's followers (see 2 Kgs. 1 : 3, 10-12). This temptation was like the second temptation in the wilderness, Matt. 4 : 5-7.

II. A Convincing Answer, 17-26.

Vs. 17, 18. *Knowing their thoughts*; discerning, by His divine power to read human hearts, their motives and designs. *Kingdom divided*; its people fighting with one another. *A house . . . against a house falleth*; literally, "house falleth upon house," that is, one house after another falls, a vivid picture of the utter ruin of a divided kingdom. *Satan* (either Beelzebub or Beelzebub's master) . . . *be divided*, etc.; as he would be if Jesus were carrying out his plans and yet was undoing the work of demons who were his subjects. *Because ye say*, etc. Jesus presses home the absurdity of the charge.

Vs. 19, 20. *Your sons*; Jewish exorcists (see Acts 19 : 13), who pretended to cast out evil spirits by reciting certain names supposed to have magical power. *With the finger of God*; by God's power. Matthew (see Matt. 12 : 28) says "by the Spirit of God." *The kingdom of God*, etc. Our Lord's argument is, that His work makes for the destruction of evil; therefore it cannot be done by Satan's power. For this there is not such division in Satan's kingdom as the objections of Jesus' critics implies; otherwise it would not be as strong as it is. But Christ will overthrow Satan's kingdom and introduce the kingdom of God.

Vs. 21-23. *A strong man*; representing Satan. *Keepeth his palace*; Rev. Ver., "guardeth his own court." Compare the title, "lord of the mansion," in v. 15. *A stronger*; that is, Christ, who is mightier than the prince of the demons. *All his armour*; the demons or evil powers and influences by which Satan works mischief in the world. These Christ overcomes. *Divideth his spoils*; either "his goods" (v. 21) or "his armor" (v. 22). In either case Christ makes the powers of hell work together for the good of those who trust Him. *Not with me . . . against me*. In the contest between Jesus and Satan, every one must be on one side or the other; there is no neutral ground. *Gathereth . . . scattereth*. The reference is either to seed and fruit or to a flock of sheep or band of followers.

Vs. 24-26. *The unclean spirit*; like that which Jesus had just cast out. *Passeth through waterless places*. Demons were sup-

posed to haunt desert places, avoiding water as the symbol of cleansing. *My house*. So the evil spirit calls the soul from which it has been cast out, because no one else had taken possession of it. The Holy Spirit had not yet entered the vacated place. *Swept and garnished*; the more attractive therefore, and with more for the foul spirits to destroy. *Seven other spirits*; like those cast out of Mary Magdalene (see ch. 8 : 2). *Last state . . . worse than the first*; because the evil, not replaced by good, returns with increased force.

III. A Solemn Warning, 33-36.

V. 33. *Lamp* (Rev. Ver.); usually made of clay, with olive oil for an illuminant and a wick of twisted flax. In the poorer houses of Palestine the lamp is still usually placed in a niche in the wall. *Sacred place*; Rev. Ver. "cellar." *Bushel*. A measure holding about a peck is meant. To conceal the lamp in the way here described would be just like turning the light into darkness. *The stand* (Rev. Ver.); found in the houses of the better off. Lampstands of stone 30 inches in height have been found in excavations in Crete. Jesus warns His hearers against darkness in their hearts like that in the house when the lamp is covered up.

Vs. 34-36. *Lamp . . . is thine eye* (Rev. Ver.); that is, the eye is in the body what the lamp is in the house. *Single*; normal, healthy, sound. *Evil*; diseased. Diseases of the eye are frightfully common in the East, owing to dust, dirt and the glare of light. *Full of darkness*. If the eye is diseased, its owner might as well be in darkness, for he cannot see aright. *Light . . . in thee . . . darkness*. This is the case when the eye of the soul is so diseased by sin, that it cannot receive a ray of divine truth. *Whole body*. Emphasize "whole." Complete illumination is meant. *Full of light*. Emphasize these words. Complete illumination is illumination, indeed. Those who have it, with no "darkness" of sin, need no such sign as that demanded in v. 16.

Light from the East

CANDLE—Was the common light when our version of the Bible was made, and is used to translate lamp and light and sometimes a

torch which could be carried in the open air. The lamp here was an earthenware or terra cotta vessel like a tiny, flat teapot without a lid, with the handle on one side and the spout on the other, filled with olive or fish oil and having a flaxen wick in the spout. Sometimes lamps were like a saucer with the edge pinched up at two points, when the clay was soft, to form the spout. Amongst the wealthy the lamps were of glass and occasionally of bronze. The ancients disliked being left entirely in the dark, and so they had a

shallow vessel with a piece of lighted flax floating on the surface of the oil and burning all night, hence the reference to outer darkness in contrast to the dim light inside. The lamps in common use were so small that when fitted with a wick of any size they had to be constantly replenished with oil from a vessel conveniently near. The bright shining of a candle here perhaps refers to the light given by the large bronze candelabra, with a number of lights round a central basin, which were hung in the halls of wealthy persons.

THE LESSON APPLIED

Jesus was inexpressibly shocked when He first came into contact with that frightful perversion of the human mind which vehemently contended that light was darkness, and that good was evil. It seems incredible that the human vision should become so blurred, and the conscience so distorted and dehumanized, but such is the melancholy fact. Our Lesson to-day contains a record of this experience.

The first thing to note is the wilful and venomous misinterpretation of Jesus and His motives. He cast out the evil spirit, and forthwith the jealous minded critics who were ever on the alert to detect the slightest flaw, shouted out: "Ha! this man is in league with the devil. That is the secret of His power."

Was there any heavier burden for Jesus to bear than this, that He should find His most transparent word, His simplest act of kindness and humanity, maliciously twisted into a proof of His intimacy with the evil one? And that, too, by members of the church to which both He and His accusers belonged. It must have depressed the spirit of the master greatly, but the astonishing thing is that He attempted to reason with the accusers and show them their dreadful position.

Revolted as the spirit of these critics was, we must all be on our guard against it. In the past, lovely and altogether worthy women have been banned as "witches" and put to death because it was supposed that they had dealings with the devil. Noble Christian men have been tortured and killed because they could not accept the prevailing

dogmas. Often their "heresy" was attributed to the evil one, though the passage of time showed that it grew out of their fellowship with God. In ordinary life we are too prone to give a sinister meaning to another's efforts.

We ought to cultivate the spirit of fair play more than we do. We should rejoice to give a fellow laborer in the vineyard full credit for every good thing that he does. Why minimize another's achievements? It must be acknowledged that the plain cause is frequently our ugly jealousy. We must be on our guard against the slavishness of partizanship or the blinding, hardening influences of sectarianism.

Jesus endeavored to open the eyes of His accusers by pointing out three facts: (1) It is unreasonable to suppose that Beelzebub would destroy his own work. (2) "You have exorcists—friends of your own—who also cast out evil spirits. Would you accuse them of being in league with Satanic power?" (3) The simple explanation was that He cast out the evil spirit because He was the stronger (see vs. 21, 22). But reasoning was lost on the cruel and unrelenting temper of our Lord's bitter foes.

A second criticism was leveled at Jesus. Why did He not show a sign from heaven in proof of the fact that He was the Messiah. Throughout His ministry our Lord had to face this demand for a miracle. It troubled Him keenly, and He called the generation wicked and adulterous which did not recognize His divinity in His perfect obedience to the Father's mind.

The master goes on to indicate, that so far

from being an ally of Satan, the "contest between them is such that *no one can be neutral.*" "He that is not with Me is against Me." These are very solemn words. It is of the utmost importance that we give ourselves with decision to His cause. Virtually Christ means, "Let every one take his side and stand by it; be out and out with Me; have his share in My war with the devil." We hear the old cry sounding on, "Who is on the Lord's side?"

One more warning Jesus gives. He warns against the *relapse of life.* It is serious enough to be ignorant of the truth, but to know the truth and for a time to be under its

inspiration, and then to go back to Egyptian bondage, is fatal. That is making good our evil, and calling darkness light. The only security against this peril is to have our minds and hearts filled with large interests, with divine hopes and plans. Then the good so occupies the heart, that evil weeds simply cannot flourish in our character. The light within dispels the darkness.

As pictures in an art gallery are lighted from windows in the roof or electric lamps placed above the picture, so the real beauty of any life can appear only as it is lighted from heaven.

THE LESSON GRADED

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

For Teachers of Bible Classes

In order to get some additional details before the class, have them read the parallel passages in Matt. 12 : 22-37 and Mark 3 : 22-30. Take up vs. 14-16 as giving an introductory statement to the main discussion of Jesus concerning evil. Point out how the healing ministry of Jesus aroused not only the hopes of the people, but also the suspicions and enmity of the Pharisees. This campaign of misrepresentation was the occasion of this discourse against the scribes and Pharisees. As the main teaching naturally centres in three great moral conceptions, get the class to discuss these in order :

1. *Jesus' criticism of moral darkness,* vs. 17-26. Bring out by questioning : (a) The occasion of the opposition against Jesus,—His tremendous self-sacrificing energy. Remind the class how His friends thought He was insane (Mark 3 : 21), because His religious activity differed so greatly from Pharisaism, which had developed a colorless, lifeless form. Discuss R. L. Stevenson's remark : "As soon as prudence has begun to grow upon the brain like a dismal fungus, it finds its first expression in a paralysis of generous acts. The victim begins to shrink spiritually." (b) The form of opposition, the insinuation that Jesus cast out demons through Beelzebub. Some time should be given to demon possession and the

theories held by the Jews. (c) Jesus' reply. Take up the picture of the divided house. Note Lincoln's famous saying : "I believe this government cannot endure permanently half slave and half free." Take up Jesus' plain application of this principle to the kingdom of Satan. Such a course would be anarchy, suicide. Bring out how Jesus, in v. 19, turns His enemies' criticism upon themselves. Bring out clearly the thought of Jesus in vs. 20-23. Emphasize the truth, that the works of Jesus indicated that God's kingdom had come and that it was the enemy of Satan's kingdom. Jesus was the destroyer of evil. He had spoiled Satan's kingdom and rescued the captives. His works showed that He was the stronger. He was Satan's master. Moral darkness must pass away before Jesus' unveiling of truth and power.

2. *The worthlessness of self reformation,* vs. 24-26. Dwell on the fact, that mere self-reformation leaves a man in moral darkness and moral helplessness. Elicit the setting of these verses in the popular belief of the times. Bring out the truth that the heart with only a form of godliness soon falls before evil. Discuss the comment : "It is not enough merely to drive out evil from oneself, like the Pharisees, and merely keep from doing things which are illegal; one must be full of the divine Spirit. Simply to keep from evil is to offer an inducement to evil."

3. *The supreme glory of the spiritual life*, vs. 33-36. Call attention to the fact that this teaching came in response to a request for a sign. Take this as its teaching: "God has endowed every man with an inner spiritual light and that if this is unobscured (v. 33) and normal (v. 34) his whole being will be illumined and he will respond to the appeal of Jesus without any startling external sign." Show that if this power is lacking the man is in an abnormal condition, the light being darkness. Apply to cases in actual life.

For Teachers of the Senior Scholars

Call attention to the title of the Lesson, and remind the class that *light* and *darkness* are amongst the most familiar symbols of good and evil in the New Testament. (See Matt. 4:16; John 1:5; 3:19; 1 Peter 2:9.) In our Lesson to-day we have an illustration of a perverted moral sense which may well be called darkness and which came into contact with the light of the world. Notice:

1. *A Good Deed Misinterpreted*, vs. 14-16. What was this good deed which Christ did? Point out that this was a dumb devil. In most cases when an evil spirit gets possession of a man he is full of talk, "his mouth is full of cursing" (Ps. 10:7). How was this good deed which Christ did interpreted? (V. 15.) Bring out very clearly how gifted many people are in misinterpreting the good which others are doing. They can find some selfish motive in the kindest words and in the most loving deeds. We all need to guard warily against this crafty device of the evil one.

2. *The Misinterpretation Exposed*, vs. 17-26. Question the class about the line of argument which Christ followed in exposing His enemies. Bring out how Jesus addressed Himself to the common sense of the people present, vs. 17, 18. It was not likely that the devil would fight against himself. We talk about fighting the devil with fire, but we are sure he does not fight against himself with fire. What was the next argument which Christ made use of? (Vs. 19, 20.) How inconsistent and absurd to see the hand of the devil in Christ's work and the finger of God in the work which their own

exorcists were doing! What was the true interpretation of the miracle which Christ had wrought? (Vs. 21, 22.) Christ was the stronger one who had rescued the poor afflicted man from the power of the devil. Question the class about the way to keep the evil spirit out of the heart and life, vs. 24-26. An idle brain is the devil's work shop. If we wish to keep evil spirits out of our life we must allow God's good Spirit to get possession of us. We must allow good thoughts and purposes to fill our hearts and good interests and activities to fill our lives. Impress upon the class that the great danger is the empty mind, the empty heart, the empty life. May the prayer of each be:

"O come to my heart, Lord Jesus,

There is room in my heart for Thee."

3. *The Misinterpreters Interpreted*, vs. 33-36. How did Christ interpret the lives of these men who had charged Him with being in league with Beelzebub? Sin had blinded them, had destroyed their soul-vision, and rendered them incapable of appreciating what was good, and led them to call evil good and good evil, to put darkness for light and light for darkness.

Bring the earnest warning words of Jesus (v. 35) to bear upon every life, lest sin in some form should lead us to misinterpret our own lives and the lives of others.

For Teachers of the Boys and Girls

Draw on the blackboard, or, better still, get each scholar to draw with a pad and pencil provided for the purpose, five squares to represent as many picture frames, and in these let the titles of the Lesson word pictures be printed one by one as the conversation proceeds along some such lines as the following:

I. JESUS AND HIS FOES, vs. 14-16. What foe of Jesus is mentioned in v. 14? The "devil" or "demon" will readily be recognized as such a foe. Have a little talk about these evil spirits, and the harm which they did and how Jesus saved people from their power. Question, also, about the man in v. 14 and the effect upon the crowd of his cure. Then ask about the foes of Jesus in vs. 15 and 16 respectively,—those who charged Him with being a servant of Beelzebub.

bub and those who "tempted" Him. (See Lesson Explained for the information needed here).

II. THE DIVIDED KINGDOM, vs. 17-20. Bring out by questioning what Jesus meant (v. 17) by a divided kingdom, and how He argues (v. 18) that if He, in casting out demons, were serving Satan, the kingdom of Satan would be divided and must therefore surely fall. Then pass to Jesus' question (v. 18) about the Jews who pretended to cast out demons (see Lesson Explained) and His statement (v. 20) about the power that was really shown in His miracles.

III. THE STRONG MAN, vs. 21-23. For whom the strong man stands and for whom the stronger,—what the "palace" is, and the "armour" and the "spoils,"—all this the Lesson Explained tells, and it should be brought out by questioning and discussion and the ringing call in v. 23 for decision should be pressed home.

IV. THE UNCLEAN SPIRIT, vs. 24-26. Bring out, by questioning, what Jesus here says happens sometimes when an unclean spirit, like the one He had just cast out of a man, is driven from his place in the heart. The point to make is, that when evil is driven out of the heart and life, it is likely to return in even greater force unless its place has been taken by good. The surest way to be saved from sin is to be busy in serving Jesus.

V. THE LAMP, vs. 33-36. Get the scholars to see that, in these verses, three things are spoken of: (1) the lamp which gives light in the house; (2) the eye through which light enters the body; (3) the eye of the soul. Bring out what is said about each of these.

The point on which to lay special emphasis in closing is the importance of deciding on which-side we shall take our stand,—that of Jesus or that of His enemies.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Standing at the point marked 6 and looking northwest over the space between those lines which spread from it, we find to-day no houses occupying the old town site. The hill on which we stand is bare. The ground down before us is pasture land,—a valley whose farther side rises in low irregular hills. Beyond those hills it drops again and deeply. A long, trough-shaped depression separates the hill country where we are from another hill region off ahead at the northwest. It suggests the bed of a river and so it is, though the present river is so much narrower

than it used to be that the greater part of the trough or gorge is now dry land. The Jordan is flowing southward through that gorge, but its waters are not in sight from where we stand. Those distant hills farthest to the right are nearer the southern borders of Galilee. Some of those hills at the extreme left are in northern Judea. The two heights which stand up conspicuously in the centre distance are Ebal and Gerizim in Samaria. Use a stereograph entitled, From Ramoth Gilead Northwest Over Jordan Valley Towards Distant Carmel.

ADDED HINTS AND HELPS

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

Lesson Points

Gospel miracles are like bells summoning hearers for the gospel message. v. 14.

Every attempt to account for Jesus is an admission of His greatness. v. 15.

No other miracle is so great as the miracle of a holy character. v. 16.

Until men gather grapes from thorns and figs from thistles, the kingdom of Satan will

not produce a Christlike character. v. 17.

The nearer God's kingdom is to us the more solemn is our responsibility for choosing or refusing to enter it. v. 20.

Christ's conquest of Satan contains the promise of a like conquest for every Christian. v. 22.

Refusing to help Christ's cause is equivalent to hindering it. v. 23.

Our lives can be emptied of evil only by being filled with good. v. 24. The surest way to exclude evil spirits from the soul is

to make it the dwelling place of the Holy Spirit. v. 26.

Our light is useless unless we let it shine. v. 33.

Something to Look Up

1. Where is it written that Jesus will come to bind up the broken-hearted and to proclaim liberty to the captives?

2. Paul wrote to the Romans: "Be not wise in your own conceits." Find the verse.

ANSWERS, Lesson V.—(1) 1 Cor. 10 : 13. (2) Heb. 4 : 15.

For Discussion

1. Is there such a thing now as possession by evil spirits?

2. What are some of the reasons why people do not decide for Christ?

Prove from Scripture

That Christians should give light.

The Catechism

Ques. 86. *What faith is.* An evangelist once speaking to a great crowd of people made this offer. He said that if any one needed help to pay his rent, and would come to him at once, he would give five dollars towards it. For a little while no one came, but at last a poor woman came forward and got the money. She believed the speaker's promise. That is, she had faith in him and

believed what he said. Now, it is just in the same way that we have faith in Jesus Christ. He has promised that if we ask Him, He will forgive our sins and make us all that we ought to be. All we have to do, is to take Him at His word.

The Question on Missions

Ques. 6. *How does he get about from place to place?* In Northern Ontario and British Columbia, where the settlement as yet does not extend back very far from the railway, the train, the stage and walking are the chief means of locomotion. In the prairie provinces, however, during the summer months, the field worker requires a horse and buggy of his own, as distances are too great to walk, stages are very few, liveries are too expensive, and many of the missionaries have only a horse and saddle and therefore no method of conveying the field worker. One field worker bought an outfit in Edmonton, and after spending a month north and west of that city, worked eastward through the Presbyteries of Vermilion, Battleford and Prince Albert. He left Edmonton on May 13th, and reached Prince Albert on September 25th, after driving two thousand miles with his own "rig." Sometimes the trails were so bad, that the horse would get stuck. Then the unlucky driver had to unhitch and pull the buggy out with a rope.

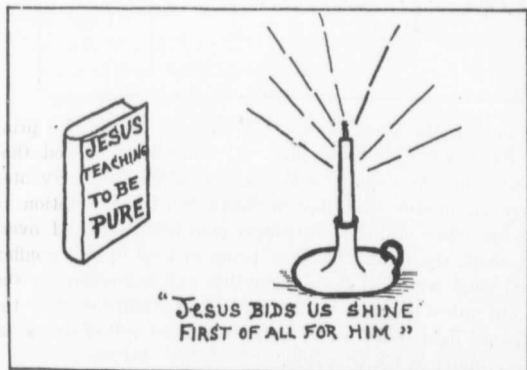
FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we shall listen to Jesus teaching His learners to be pure.

Darkness and Light—Did you ever go to an art gallery and see rows and rows of fine

pictures on the walls,—some large, some small, some bright, some dull? I remember looking at a picture of a stormy night,—all blackness and gloom—and beside that picture was a picture of a bright day,—everything flooded with light. I think Jesus means us to think of an *impure* life and a *pure* life as being like pictures of darkness and light.

Lesson—In our story to-day Jesus had been causing an evil spirit to come out of somebody. The Pharisees said Jesus had a



bad spirit in Himself, that He was a friend of Satan and that Satan was helping Him to cast out evil spirits. Jesus showed His learners and the Pharisees how foolish this was, vs. 17-19. He showed them that He was stronger than Satan, vs. 20-22. He taught them that a pure, good spirit must enter the heart, or the evil spirit and others will come back to the empty heart and the man will be more wicked than before, vs. 23-26. (Explain.)

Jesus meant that the only sure way to keep evil out of the heart and life is to fill them with what is good. If the heart is full of good thoughts and the hands are busy doing good deeds, Satan will have no chance to get in anything that is evil.

Blessed Ones—Jesus told who are blessed, v. 28.

Wicked Ones—Jesus told the Pharisees of their wickedness, vs. 29-32.

A Light Within Us—Jesus used a candle as His symbol. He is the great Light. Light a candle (or draw outline). Do we see the light? How? We cannot see Jesus with our eyes. How do we see Him? When we light a candle we do not cover it. We want it to give light. God did not send Jesus, the Light, to be covered, put out. He sent Him to shine always. God has taken Him from the dark grave and placed

Him where He is always shining into people's hearts.

Darkness—If our eyes cannot see the light what happens? We are blind and our feet and hands cannot do as they should do. If hearts are blind to Jesus, the Light, thoughts and actions will not be what they should be, v. 34.

Golden Text—Repeat. Jesus tells His learners to take heed that the light within them (heart) be not darkness (evil).

Light—If hearts are pure, light will be shining from them. Jesus, the Light, will dwell in pure hearts making the whole body full of light and helpfulness.

Our Verse—

"I would be a little light
In a darkened place,
Giving light that other souls
May see my Saviour's face.
A little light—a little light,
Dear Jesus make me one.
Let me live and shine for Thee—
Thy blessed will be done."

Sing "Jesus bids us shine," etc.

Symbol—On our Book we'll print, JESUS TEACHING TO BE PURE.

Our "Remember" Box—We'll slip in this "thought," I SHOULD SHINE FOR JESUS (written on a piece of bright yellow paper).

FROM THE PLATFORM

| | | |
|--------|--|-------|
| Christ | | SATAN |
|--------|--|-------|

Draw a straight perpendicular line on the blackboard. On one side of the line print **Christ** and on the other, **SATAN**. Bring out, by questioning: (1) how Christ showed that He was opposed to Satan,—by casting out the demon, who was one of Satan's servants; (2) how Christ taught that His power was greater than that of Satan,—in the description of the strong man fully armed keeping his palace and of the stronger man who came and overcame him; (3) what Christ taught about the impossibility of being neutral in the conflict between Him and Satan (v. 23); (4) what is said of the danger that evil will return to the heart from which it has been driven out unless its place is filled with good; and (5) what the Lesson teaches about the need of inward light if we would know what the will of Jesus is. Close with an appeal for an out and out stand on Christ's side.

Lesson VII.

CHRIST'S HATRED OF SHAMS

February 15, 1914

Luke 11 : 37-51. Study Luke 11 : 37-54. Commit to memory v. 42.

GOLDEN TEXT—Be not deceived ; God is not mocked.—Galatians 6 : 7.

37 ¹ And as he spake, a ² certain Phar'isee ³ besought him to dine with him : and he went in, and sat down to meat.

38 And when the Phar'isee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said un'to him, Now do ye Phar'isees ⁴ make clean the out'ide of the cup and ⁵ the platter ; but your inward part is full of ⁶ ravening and wickedness.

40 Ye ⁷ fools, did not he that made ⁸ that which is without make ⁹ that which is within also ?

41 ¹⁰ But rather give alms of such things as ye have ; and, behold, all things are clean unto you.

42 But woe unto you, Phar'isees ! for ye tithe mint and rue and ¹¹ all manner of herbs, and pass over judgment and the love of God : ¹² these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Phar'isees ! for ye love the ¹³ uppermost seats in the synagogues, and ¹⁴ greetings in the markets.

44 Woe unto you, ¹⁵ scribes and Phar'isees, hypocrites ! for ye are as ¹⁶ graves which appear not, and the men that walk over *them* ¹⁷ are not aware of *them*.

Revised Version—¹ Now as ; ² Omit certain ; ³ asketh ; ⁴ cleanse ; ⁵ of ; ⁶ extortion ; ⁷ foolish ones ; ⁸ the outside ; ⁹ the inside ; ¹⁰ Howbeit give for alms those things which are within ; ¹¹ every herb ; ¹² but ; ¹³ chief ; ¹⁴ the salutations in the marketplaces ; ¹⁵ Omit four words ; ¹⁶ the tombs ; ¹⁷ know it not ; ¹⁸ And one ; ¹⁹ answering saith ; ²⁰ in saying this ; ²¹ lawyers also ; ²² tomb ; ²³ So ye are witnesses and consent unto the works ; ²⁴ Omit indeed ; ²⁵ unto ; ²⁶ kill ; ²⁷ Zachariah, who ; ²⁸ sanctuary ; yea, I say.

LESSON PLAN

- I. Jesus Criticized, 37-41.
- II. The Pharisees Condemned, 42-44.
- III. The Lawyers Condemned, 45-51.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Christ's hatred of shams, Luke 11 : 37-44. T.—Christ's hatred of shams, Luke 11 : 45-54. W.—A prayer for sincerity, Ps. 19 : 7-14. Th.—Self examination, Rom. 2 : 17-24. F.—Profession and practice, James 2 : 1-13. S.—Known by fruits, Matt. 7 : 15-23. S.—Be sincere, Gal. 6 : 1-7.

Shorter Catechism—*Ques. 87. What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

THE LESSON EXPLAINED

Time and Place—Nov.-Dec., A.D. 29 ; some place in Perea.

Connecting Links—The Lesson continues Luke's narrative without a break.

I. Jesus Criticized, 37-41.

Vs. 37, 38. A *Pharisee* (Rev. Ver.) ; a member of the Jewish sect which laid great stress on the observance of the ceremonial law of Moses and the rules laid down by the rabbis and teachers, but whose members were proud, formal and uncharitable. *To dine* ; Rev. Ver. Margin, "breakfast." This was a slight meal taken about 9 or 10 a.m. The other two Jewish meals were, dinner at midday, and supper, the more important, in the evening. *Sat down to meat* ;

45 ¹⁸ Then answered one of the lawyers, ¹⁹ and said unto him, Master, ²⁰ thus saying thou reproachest us also.

46 And he said, Woe unto you ²¹ also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you ! for ye build the ²² sepulchres (of the prophets, and your fathers killed them.

48 ²³ Truly ye bear witness that ye allow the deeds of your fathers ; for they ²⁴ indeed killed them, and ye build their ²⁵ sepulchres.

49 Therefore also said the wisdom of God, I will send ²⁶ them prophets and apostles, and *some* of them they shall ²⁷ slay and persecute ;

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ;

51 From the blood of A'bel unto the blood of ²⁸ Zachari'as, which perished between the altar and the ²⁹ temple : verily I say unto you, It shall be required of this generation.

The Question on Missions—7. What kind of meetings are held ? Besides Sunday Services, a field worker generally holds meetings every night in the week except Saturday. Sometimes only teachers are present, or in a new place, a few parents. The field worker speaks on some part of the Sunday School work, inviting those present to ask questions.

Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 219, 108, 91 (Ps. Sel.), 570 (from PRIMARY QUARTERLY), 217.

Special Scripture Reading—Isa. 1 : 10-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 675, Christ and the Pharisee. For Question on Missions, H.M. 285, A Group of Settlers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, An Oriental Feast of Rice and Lamb at Beeroth (Underwood & Underwood, see page 61).

a single word in Greek, meaning to lie down or recline on the couch commonly used, resting on the left elbow, feet outwards, with a small table in front of the couch. *Washed* ; by pouring water on the hands held with fingers up, a religious ceremony amongst the Pharisees observed before eating and, by the stricter ones, between courses.

V. 39. *Cleanse the outside* (Rev. Ver.) ; the least important part, which the food did not touch. *Cup* ; used for drinking. *Platter* ; a flat dish, the "charger" on which John the Baptist's head was sent, Matt. 14 : 8, 11. The cleansing of vessels was the subject of countless minute rules laid down by Jewish scribes. These the Pharisees were very

careful to observe, along with all other religious forms and ceremonies open to the gaze of men. *Inward part . . . full of extortion and wickedness* (Rev. Ver.). The very food which the Pharisees ate was the product of plunder and oppression (see Mark 12 : 40).

Vs. 40, 41. *Ye fools*. "Stupid men!"—not the same Greek word as that translated "fool" in Matt. 5 : 22. *He that made . . . outside . . . inside also* (Rev. Ver.); and therefore the soul should be kept clean for Him, as well as vessels for food. *Give for alms . . . things . . . within* (Rev. Ver.); give of the contents of cup and platter to the poor : that will take away the vileness of extortion. *All things . . . clean*. The true way to keep vessels clean is to use them for charity, not merely to wash them, however carefully.

II. The Pharisees Condemned, 42-44.

V. 42. *Woe unto you* ; not a wish, but a warning that such conduct as that of the Pharisees will bring woe. *Tithe* ; to give a tenth. The Jews were required to give for religious purposes two tenths of all the produce of their lands. *Mint* ; much used in salads and cooked dishes. *Rue* ; a heavy-smelling shrubby plant, 2 to 4 feet high, used as a medicine. These herbs of little value the Pharisees tithed for a show. *Pass over judgment* ; neglect the difference between right and wrong. *Love of God* ; the chief commandment, ch. 10 : 27.

Vs. 43, 44. *Chief seats* (Rev. Ver.) ; a semicircular bench on a raised platform in the synagogues, facing the congregation, round the ark or chest in which the rolls of the law were kept. These seats were given to those noted for their strictness in keeping the law. *Salutations* ; as a mark of honor. *Marketplaces* (Rev. Ver.) ; open spaces in the city, where the people were accustomed to gather. *Tombs which appear not* (Rev. Ver.). It was customary to whitewash the stones used to cover graves, so as to make them conspicuous. The Pharisees are likened to graves full of defilement not thus marked.

III. The Lawyers Condemned, 45-51.

Vs. 45-48. *Lawyers* ; the scribes whose business it was to study and teach the Jewish laws. *Reproachest* ; literally, "insultest." *Burdens*. The lawyers not only strictly enforced the letter of the Mosaic law, but added

to it a vast number of petty rules. *Ye yourselves touch not*. The lawyers had many ways of evading the laws which they laid upon others. *Ye build . . . your fathers* (ancestors) *killed*. The monuments which the scribes pretended were in honor of the prophets, really expressed hatred of these messengers from God. What gave them most satisfaction was, that the prophets who would have sternly rebuked them, as did Jesus, were dead.

Vs. 49-51. *Wisdom of God* ; God in His wisdom. Jesus knew what was in the mind of God. *Blood of Abel . . . Zachariah* (Rev. Ver.) ; the first and last murders in the Old Testament (see Gen. 4 : 2-15 and 2 Chron. 24 : 20, 21), which, in the Jewish Bible, ended with Chronicles. The punishment of the Jewish race, long delayed, would come upon *this generation*,—a prediction fulfilled in the destruction of Jerusalem, A.D. 70.

Vs. 52-54 contain Jesus' further accusations against the scribes, and tell how the anger of the Pharisees and scribes was roused against Him.

Light from the East

MINT—A bed of horse mint grows near many houses in Palestine, and is used for seasoning and also as a medicine. It is probably one of the bitter herbs with which the passover was eaten, but was too insignificant to be mentioned in the law regarding tithes.

RUE—Is a shrubby plant from two to four feet high, with bluish green spotted leaves and greenish yellow flowers. It has a strong unpleasant smell, and the leaves have a bitter pungent taste. The Romans used it for seasoning, but in more recent times it has been used mostly in medicine as a stimulative and irritant drug, and it was once supposed to be used by witches. It came to be known as "the herb of grace," and was taken as the symbol of repentance. An essential oil obtained from it by distillation is used in modern medicine for spasmodic affections.

CUP—The oldest form of the drinking vessel was that of a deep saucer of earthenware, brass, silver or gold according to the position of the owner. Later the cup took

the shape of a modern tumbler. The platter was the flat, low rimmed tray of brass or copper which is still set on the low table or

stool around which the Orientals squat on the floor. The vessels containing food for the meal are set in succession on this tray.

THE LESSON APPLIED

In this Lesson Jesus teaches a new conception of religion. His host observed with amazement, that He sat down to meat without preliminary washing of His hands, and probably expressed his surprise in words of remonstrance. "Why have You omitted this holy ceremony?" was implied in the Pharisee's rebuke.

How shall we describe the Pharisee's religion? It was a set of prescriptions, a vast accumulation of rules such as these: One must not carry the smallest stick on the Sabbath day; the smallest garden herb must be tithed; the hands must be washed after coming from market or before eating bread. Many such frivolous ordinances were raised to the rank of religious obligations. Centuries earlier, Micah had encountered the same machine-like idea of religion, and had declared that the Lord did not require "rivers of oil," or multitudes of sacrifices, but "to do justly, and to love mercy, and to walk humbly with thy God." So Jesus set Himself to overthrow this system of piled up regulations, and to substitute for it a vital feeling of fellowship with the Father. Religion is not conformity to a set of prescriptions, but love of man, and personal fellowship with God.

We note in this Lesson the deformities of piety, that is, of a piety which is not of the heart, but is merely formal and of the head. What an ugly, repulsive, forbidding thing religion is when it is dressed in the garb of ecclesiastical rules and when the whole attention is fastened on the garb and not on religion itself. Paul had this state of mind before him when he wrote his classical passage on charity: "Though I give my body to be burned but have not love, it profiteth me nothing." A man may be zealous to the point of martyrdom for what he takes to be a principle, but if his heart is wrong, his sacrifice is vain.

A book widely read just now is *The Inside of the Cup*, by Winston Churchill. Eldon Parr was a financial magnate and a buttress

of St. John's Church. He was orthodox above everything else and a strict believer in what he called "sound doctrine." But he had piled up his fortune by iniquitous means, and the Rev. John Hodder said to him: "I tell you solemnly that the whole meaning of life is service to others, and I warn you, before it is too late, to repent and make amends. Gifts will not help you and charities are of no avail."

The rebuke of Jesus is a sharp warning to genuine Christians also not to exaggerate the importance of the outward and accidental in their belief and practice. It is so easy to overlook the spiritual and the essential in our vehement defence of the conventional or literal. The Pharisaic idea is the fruitful and fateful mother of sects and 'isms innumerable. We need to remind ourselves continually that the "one thing needful" is the pure heart that turns to God with simple affection and trust.

When Jesus addressed the lawyer, He laid His finger on two other dangers associated with the Pharisaic idea of religion:

(1) The danger of living a selfish, isolated life, separated from the sorrows and burdens of others. "Ye laze men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." In our time we are properly emphasizing the view that Christianity is social service. We dare not stand aloof while the weight of ignorance, or immoral conditions, presses down on our fellow men.

(2) The danger of false reverence for the past, and blindness toward the present. "Ye build the tombs of the prophets, and your fathers killed them." They quoted the famous teachers of the past and honored their memories, but were quite untrue to their spirit. The children of Abraham were not those who were descended from him physically, but those who had his faith. So we show our respect for the past by reproducing the bravery, courage, faith and love of the simple great ones gone by.

THE LESSON GRADED

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

For Teachers of Bible Classes

The class discussion should deal with two main points :

1. *Jesus' open denunciation of the Pharisaic system of religion, vs. 37-44.* Bring out :

(a) The occasion, a breach of ceremonial observance. Refer to Matt. 15 : 1-20 for a fuller view of the Pharisaic system. Show that these ceremonial regulations were religious, not sanitary or matters of social propriety, a gradual development of Pharisaism.

(b) Jesus' criticism of false religion as exceedingly punctilious in observing the forms of religion, a mere show of worship in tithing (vs. 39, 42) ; as totally separating morality from religion (vs. 39, 42) ; as a parading of religious observances before the public in the love of preeminence (v. 43) ; and as a hidden source of loathsomeness, so defiling was hypocrisy, v. 46. In some places the sepulchres are whitewashed to warn passers-by, but here the people are defiled by the Pharisees without knowing it. Each of these points should be well illustrated and enforced. Call attention to Jesus' searching words, as "fools" (v. 40), stupid men, to imagine that moral issues depended upon physical or ceremonial conditions ; also, "woes," implying destruction. Take up v. 41 where Jesus directs them to give alms of personal resources, sympathy, love, helpfulness, thereby calling attention to philanthropy as worthier than ceremonialism. Discuss this, "To possess the spirit of self-denying love is better than to observe all religious regulations no matter how punctiliously." Sum up Jesus' criticism of Pharisaism as eager for publicity, rotten morally, helpless spiritually and spreading infection among the people.

2. *Jesus' denunciation of the lawyers, vs. 45-51.* Begin with asking for some account of the lawyers as "the professional interpreters of the Jewish law." Show how the lawyer who addressed Jesus felt that the criticism of practical Pharisaism reflected upon the interpretation as given by them-

selves. Bring out the main points here as follows :

(a) A non-moral or immoral interpretation of the truth which made life burdensome, v. 46. See Acts 15 : 10 as a side light. Legalism in religion kills the spirit of helpfulness, sympathy and brotherly service.

(b) A hypocritical attitude toward the great leaders of truth and righteousness. Dwell upon the tendency of hypocrisy to honor dead prophets and kill living ones. Call for modern instances.

(c) A perversion of the way of life, the removal of the key of knowledge. Show that legalism is wrong in spirit, method and results. Deal with the master's remedy for all such unreality,—a true love for God and one's fellow men.

For Teachers of the Senior Scholars

Call attention to the social features of Christ's life,—how He mixed freely with the people, readily accepting of their hospitality. In illustration of this feature of Christ's life refer to such passages as Luke 15 : 2 ; John 2 : 2 ; 12 : 2. Our Lesson to-day shows what took place at a dinner party in the house of a Pharisee where Christ's table talk was about shams. That was an age of shams. It looks as if the very invitation which Christ received to dine with this Pharisee was a sham show of friendship. The following three shams Christ exposed that day :

1. *Sham Ceremonies, vs. 37-41.* Question the class about the circumstances which led Christ to speak as He did. The trouble with the Jews was, that they had made religion consist in outward ceremonies. They believed in salvation by ceremonies. Make clear how repugnant all this was to Jesus, and how He caused the emphasis to fall upon the cultivation of the inner life, upon getting all uncleanness out of the heart, upon filling the soul with love. Warn the scholars against a religion of mere forms and ceremonies, and lead them to put the emphasis where Christ put it.

2. *Sham Morality, vs. 42-44.* Bring out the scrupulosity of the Pharisees in little things and their utter disregard of the great eternal verities of God (v. 42),—their supreme

regard for appearances (v. 43), and their careful concealment of what they really were, v. 44. Note how hateful all this was to Christ, who could find nothing but woes to pronounce over such lives. Help the class to see that our religion does not amount to anything unless it amounts to everything, unless all the little events and the great are regulated by its teaching. It is not enough to be good in spots, but all over, all through.

3. *Sham Reverence*, vs. 45-51. Lead the class to see that this lawyer's reverence for law was a mere pretence or he would have regulated his own life by it (v. 46); and that his reverence for the martyred prophets was not genuine, or he would not have been thirsting for the martyrdom of Jesus.

Impress upon the class how hateful all insincerity is to Jesus, and try to help them to weed this evil thing out of life.

For Teachers of the Boys and Girls

Get the scholars to tell you what three persons appear in the Lesson for to-day, namely: (1) Jesus; (2) "a certain Pharisee" (v. 37); (3) "one of the lawyers," v. 45.

I. **JESUS**, vs. 37, 38. Ask where we find Jesus in the Lesson. Get the scholars to see how courteous and friendly He always was. Next, question about what it was in Jesus at which the Pharisees wondered. Speak of the special need of hand washing before meals in that land where fingers were used as we use knives and forks, and then discuss the reason why Jesus had not observed this

custom,—because the Pharisees had made it a matter of religion and Jesus wished to show that religion consisted in things far different. Talk a little about Jesus' religion,—being truly good and in doing good.

II. **THE PHARISEE**, vs. 39-44. Get the scholars to see that the description of a Pharisee here is one which Jesus Himself gives. Follow out the details of the description,—the careful cleansing of the outside of the platter, the tithing for a show of herbs worth almost nothing, the seeking of the chief seats in the synagogue and greetings in the market places and the comparisons to hidden loathsome graves. Set over against all this the giving of alms (v. 41), judgment and the love of God, which the Pharisees neglected.

III. **THE LAWYER**, vs. 45-51. Bring out that the lawyers were the same as the scribes, and have a little talk about their business. Then follow out the description of a lawyer,—which is also one which Jesus gives. Question about how Jesus came to give this description (see v. 45). The points to elicit are: the lawyers' laying heavy burdens on others which they would not bear themselves; the sameness of their spirit with that of those who killed the prophets; and their doom.

In closing get the scholars to contrast the religion seen in Jesus with that seen in the Pharisees and scribes or lawyers. Help them to see the beauty of the one and the ugliness of the other, and urge them to make the religion of Jesus their choice.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Over on the west side of Jordan, six or seven miles north from Jerusalem, is a town called Beeroth. Its location is marked on our map with an encircled figure 7. Looking out through the stereoscope we find ourselves in the courtyard of a Beeroth home, sheltered on all sides either by the house itself or by high walls of stone, but open to the sky. In fair weather this court is used as a general living room. A piece of matting has been spread over part of the ground, and seven respectable, elderly men, wearing long, loose robes and cloth turbans, are seated there around a big earthen bowl full of boiled lamb

and rice. The friends are helping themselves from the one common dish and eating with their fingers; no individual dishes are being used. This sort of thing looks strange to us, because we are so accustomed to the use of tables and a great variety of table furniture,—plates, forks, spoons and so forth. In Jesus' time tables were often, but not always, used; the more prosperous people had couches or benches arranged around a central table, and guests lay on the couches instead of sitting as we do.

Use a stereograph entitled, *An Oriental Feast of Rice and Lamb at Beeroth*.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Keep thy heart with all diligence; for out of it are the issues of life." Find this Proverb.

2. "Man looketh on the outward appearance, but the Lord looketh on the heart." Where is this saying found?

ANSWERS, Lesson VI.—(1) Isa. 61 : 1.
(2) Rom. 12 : 16.

For Discussion

1. Are forms of worship of any value?
2. Is it right that people should be held responsible for the deeds of their ancestors?

Prove from Scripture

That we should be sincere.

The Catechism

Ques. 87. *What repentance is.* In no simpler or clearer way can the teacher explain what repentance is, than by referring to the parable of the Prodigal Son in Luke, ch. 15. Picture the youth at home. How little he thought of his father's love, how irksome were the restraints of home and how fair the far country seemed! Follow him to the far country. He is happy after a fashion at first, but how great is his misery at last! Then how different things looked! Now his

old home seemed the best and happiest spot on earth, and how he longed for his father's love! He had changed his mind. And repentance is just such a change of mind. With this story fresh before them, the scholars will repeat the answer and understand its meaning the better.

The Question on Missions

Ques. 7. *What kind of meetings are held?* On Sundays the field worker preaches to congregations on Sunday School work, visits and addresses the Schools themselves, and holds conferences with teachers. Where needed, he may address the congregation after the service to get them to organize a new School. In addition to the Sunday work, he conducts a meeting, when possible, every night in the week except Saturday. An address is given on some phase of the Sunday School work, followed by an informal conference. One afternoon, the writer drove to a public school in a district settled largely by Hungarians. No services were being held among them, although some of them occasionally attended a Roman Catholic service some distance away. The parents speak German, but the children understand English, and a Sunday school was organized, with the day school teacher and another lady in charge.

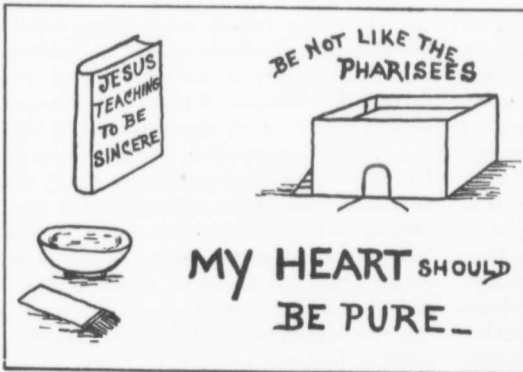
FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we shall see Jesus the great teacher teaching His learners to be sincere. After Jesus had finished telling the Pharisees about dark hearts and

light hearts, one of the Pharisees asked Him to come and dine with him.

Jesus Dining at the Pharisee's House—Let us go with Jesus to this house. It looked something like this on the outside (sketch a square to represent an Eastern house). As guests enter the house, a servant comes forward with basin and towels to wash the feet of the guests (explain this custom).

Clean Outside—Now they go to the table to dine. Describe the couches on which



they recline beside the table. Jesus takes the place prepared for Him. Ah! Look at the Pharisee! He is surprised to see Jesus sitting down at the table without first washing His hands as the custom of the Pharisees was. This gave Jesus a good chance to tell the Pharisees how wrong they were in doing such things for show and being at heart full of things that needed to be washed away. Jesus tells them they are not true. They are not sincere. God would like to have the inside pure and clean as well as the outside.

Jesus tells the Pharisees to be thoughtful and kind to the poor, and not be thinking all the time about these outward washings, etc. He tells them they are very careful about giving a tenth part of all their small things (mint and rue and herbs) for the service of God, but the great matters that God wants them to remember,—judgment and the love of God—they forgot altogether. If they would remember these great things as well as all their washing, etc., it would be well. Jesus went on telling them what shams they were putting on all the time,—making believe they were pure when they were wicked at heart. Jesus let them know how He hated shams.

Golden Text—Repeat Golden Text. They

may deceive others but they cannot deceive God. He knows what the inside is as well as the outside. These Pharisees were shamming, that is, making believe, to have friendship for Jesus, but they were always trying to see if they could not catch Him saying or doing something that they might repeat to those in power, so that He would be stopped from preaching and teaching.

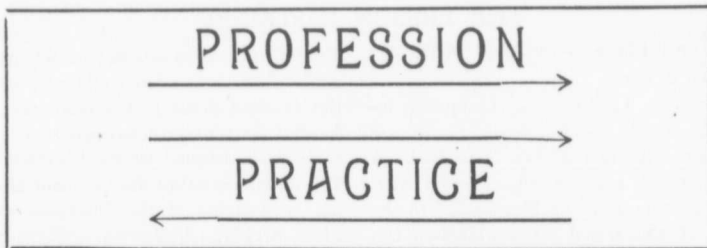
Make Believe—Did you ever hear of Johnny Make-Believe? He was a little boy who was always trying to make people believe he could do things he could not do, to make his teacher think he was a good boy when he was a very naughty boy indeed. Do not try to make believe. Hate shams.

Clean Inside—Let us draw a basin and let us remember that Jesus likes to see His little friends clean and sweet outside but He likes far more to see them clean and sweet and pure and true inside. Let us all repeat this little prayer that great King David prayed: "Create in me a clean heart, O God."

Symbol—On the Book print, JESUS TEACHING TO BE SINCERE.

Our "Remember" Box—The "thought" we'll put in our box to-day is, MY HEART SHOULD BE CLEAN (written on a white paper heart).

FROM THE PLATFORM



Draw three arrows on the blackboard, two pointing in the same direction and the third in the opposite direction. Print **PROFESSION** and **PRACTICE**, as above. Get from the scholars, by careful questioning, the meaning of "profession" as that which people say and wish others to think that they are doing, and of "practice" as that which people actually do. It will be easy to get the scholars to see that the two arrows, profession and practice, should point in the same direction. Now speak of the persons in the Lesson who made a profession of being very religious,—the scribes and Pharisees. Bring out, by questioning, some of the ways in which they tried to make others believe that they were very religious. Next, ask about the practice of these people,—how it contradicted their profession like the third arrow. Call for the Golden Text, and impress the truth, that however others may be deceived by a religion which is a pretence, God is never deceived.

Lesson VIII.

FAITH DESTROYING FEAR

February 22, 1914

Luke 12 : 1-12. Commit to memory vs. 8, 9.

GOLDEN TEXT—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12 : 8 (Rev. Ver.).

1 In the mean time, when ¹ there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 ² For there is nothing covered ², that shall not be revealed; ³ neither hid, that shall not be known.

3 ³ Therefore whatsoever ye have ⁴ spoken in darkness shall be heard in the light; and ⁵ that which ye have spoken in the ear in ⁶ closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them ⁷ that kill the body, and after that have no more that they can do.

5 But I will ⁸ forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten ⁹ before God?

Revised Version—The many thousands of the multitude were gathered together; ¹ But there; ² up; ³ and hid; ⁴ Wherefore; ⁵ said in the; ⁶ what ye; ⁷ the inner chambers; ⁸ which; ⁹ warm; ¹⁰ in the sight of; ¹¹ Omit even; ¹² Omit therefore; ¹³ And I; ¹⁴ Every one who; ¹⁵ in the presence of; ¹⁶ every one who; ¹⁷ Spirit; ¹⁸ before; ¹⁹ the rulers and the authorities, be not anxious; ²⁰ Omit thing; ²¹ that very hour.

LESSON PLAN

- I. Hypocrisy Condemned, 1-3.
- II. Courage Needed, 4-7.
- III. Confession Required, 8-10.
- IV. Help Promised, 11, 12.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Faith destroying fear, Luke 12 : 1-12. T.—In the shadow of His hand, Isa. 51 : 9-16. W.—A song of trust, Ps. 118 : 1-14. Th.—Patient faith rewarded, Rev. 3 : 7-12. F.—An aged apostle encouraged, Acts 18 : 1-11. S.—A youthful disciple encouraged, 2 Tim. 1 : 1-12. **S.**—"Be not afraid," 1 Peter 3 : 8-17.

Shorter Catechism—Review Questions 85-87.

The Question on Missions—8. What is done when there are not enough children for a Sunday

7 But ¹² even the very hairs of your head are all numbered. Fear not ¹³ therefore: ye are of more value than many sparrows.

8 ¹⁴ Also I say unto you, ¹⁵ Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me ¹⁶ before men shall be denied ¹⁷ before the angels of God.

10 And ¹⁸ whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy ¹⁹ Ghost it shall not be forgiven.

11 And when they bring ²⁰ you ²¹ unto the synagogues, and ²² unto magistrates, and powers, take ye no thought how or what ²³ thing ye shall answer, or what ye shall say:

12 For the Holy ²⁴ Ghost shall teach you in ²⁵ the same hour what ye ought to say.

School? In some places an Adult Bible Class is commenced, and this, along with the few children, forms a School. In other places a Home Department is started, and the HOME STUDY QUARTERLY is distributed to the homes to be studied there.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 263, 261, 125 (Ps. Sel.), 526, (from PRIMARY QUARTERLY), 264.

Special Scripture Reading—Acts 4 : 8-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1064, Ye are of more value than many sparrows. For Question on Missions, H.M. 38, A Family and its Sod-house: Good Soil for the Home Department; H.M. 895, "The Sentinels" Adult Bible Class, Cardston, Alta. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem and the Mount of Olives East from the Latin Hospice (Underwood & Underwood, see page 61).

THE LESSON EXPLAINED

Time and Place—Nov.-Dec. A.D. 29; some place in Perea.

Connecting Links—The commotion inside and outside the Pharisee's house (see last Lesson, ch. 11 : 37-54), attracted an immense crowd, some of whom sided with Jesus and some with the Pharisees. In the presence of this crowd Jesus addressed His disciples.

I. Hypocrisy Condemned, 1-3.

V. 1. *In the mean time*; while the attacks of the Pharisees and scribes on Jesus were going on (see ch. 11 : 53). *The many thousands* (Rev. Ver.); literally, "the myriads," "tens of thousands," the largest crowd mentioned anywhere in the Gospels. *Were gathered together*; attracted by the encounter between Jesus and His foes. *His disciples*; including not only the Twelve, but also many others who believed on Jesus.

First of all; because they could hear Him, while the noisy crowd could not hear until the voice of Jesus had quieted them. *The leaven*; fermenting dough used to lighten or raise other dough. *Of the Pharisees*. Matt. 16 : 12 explains that Jesus meant the teaching or doctrine of the Pharisees (see also Mark 8 : 15). *Hypocrisy*. "Hypocrite" is from a Greek word meaning an actor, and in the New Testament denotes one who pretends to be religious while he is not really so.

Vs. 2, 3. *Nothing covered up* (Rev. Ver.). . . *not be revealed*. Hypocrisy is useless, for one day there will be a merciless exposure. It is not only wicked but senseless. *Inner chambers* (Rev. Ver.); the name given to store-chambers, usually placed in the inner part of the house, a special necessity in the East where the outer walls of clay are so easily dug through. But the reference may be to

such chambers as that of which Jesus speaks (see Matt. 6 : 6) with the shut door. *House-tops*. To this day proclamations are frequently made from the flat Oriental house-tops.

II. Courage Needed, 4-7.

Vs. 4, 5. *My friends*. The "friends" of Jesus were not likely to become hypocrites, though they might be sorely tempted by persecution to become such. *Be not afraid*. But they would need courage to face the persecution which would certainly come to them. *Kill the body*. The disciples would have to meet death as well as their master. *Fear him*, etc.; that is God, not, however, as slaves but as serious-minded sons. *Hell*; "Gehenna," the Jewish name for that part of the world of the dead into which wicked souls were cast. The name is derived from Hinnom, the valley desecrated by the worship of Molech (Jer. 32 : 35) and afterwards used as a place for burning the offal from Jerusalem.

Vs. 6, 7. *Five sparrows*; amongst the smallest and commonest of birds. *Two farthings*. The coin named here is the assarion, made of copper, worth about one cent, though its purchasing power would be double that of our cent. "Pence" would, therefore, be a better translation. *Not one . . . forgotten before God*. Each of these tiny birds was individually present to the mind of God. *Hairs . . . numbered*; and the number is never forgotten, one would be missed. *Fear not therefore*. Rid yourselves of all fear of men which lies at the root of all hypocrisy. He who fears God need have no other fear.

III. Confession Required, 8-10.

Vs. 8, 9. *Confess me*; declare before men his belief that I am the Messiah or Christ. *The Son of man*; the title which reveals Jesus' sympathy with men, however poor and despised they may be. *Confess*; declare that he is a loyal and faithful follower. *Before the angels*; the attendants of Jesus when He shall come again (see ch. 9 : 26). *He that denieth*; like Peter, ch. 22 : 34, 61. *Shall be denied*. Jesus will declare that such a one is not a true disciple at all, whatever his profession may have been.

V. 10. *Speak . . . against the Son of man*; because this sin, great as it is, may arise from not understanding who Jesus really is. *Blasphemeth* (speaketh evil) *against the Holy Spirit* (Rev. Ver.) . . . *not be forgiven*; because the Holy Spirit speaks within, through our own conscience, and to speak against Him is, therefore, to go contrary to conscience, deliberately choosing evil instead of good. So long as we do this, repentance, and therefore pardon, is impossible.

IV. Help Promised, 11, 12.

V. 11. *They*; the persecutors of Jesus' followers. *Before the synagogues* (Rev. Ver.); the local courts held in the synagogues and presided over by the elders. These courts deal with local interests, and could sentence to excommunication (ch. 6 : 22; John 9 : 22; 12 : 42; 16 : 2) or scourging, Matt. 10 : 17. *Rulers and . . . authorities* (Rev. Ver.); higher powers than the synagogue, such as the Sanhedrin, the chief Jewish Council, the law courts of Herod and the Roman government. The authority of the Sanhedrin covered all cases not dealt with by the local courts, except those involving the death sentence. *Be not anxious* (Rev. Ver.); but trust in God. *How or what*; "how" the manner and "what" the matter.

V. 12. *The Holy Spirit shall teach you* (Rev. Ver.); and therefore you will be in no danger of sinning against the Holy Spirit by illadvised words. (See John 14 : 26; 15 : 26.) Moreover the sin of those blaspheming the Holy Spirit speaking through the disciples would be greater than that of speaking against Jesus Himself (see v. 10). *In that very hour* (Rev. Ver.); while the trial is in progress. (Compare Ex. 4 : 12; 2 Tim. 4 : 17.) These words of Jesus have no reference to preparation for public speaking. They were meant to save simple, untrained men from nervousness in courts of law.

Light from the East

SPARROWS—In the East as here are among the most common and the least useful of birds. There they sit on the house-top and chirp about, sharpen their bills, carry on their quarrels, and when the coast is clear fly down in a body to pick up any chance

crumbs or scraps of food. They often take possession of the swallow's nest and cast out its eggs. As soon as the crops begin to ripen they leave the villages and seek their food among the standing grain. The farmers hate them as one of the principal enemies of the crop. They are snared by children and sold five for two cents.

CLOSET—Means an inner room opening off another, used generally for a store room, and in which the beds and bedding is piled

during the day. It was the only place for private prayer in houses where there were no individual rooms, and would be the natural place for imparting a secret to a friend. Sometimes the term was applied to a chamber on the flat roof, where the householder slept in summer, and to which he retired for prayer and for private conversation with his friends, as it was further away from all possible eavesdropping than any other part of the house.

THE LESSON APPLIED

The rebuke of the Pharisees and lawyers by Jesus ended in fierce clamor and a display of intense hostility. "They began to press upon Him vehemently, and to provoke Him to speak of many things; lying in wait for Him, to catch something out of His mouth." Turning away from the excited crowd, Jesus addressed Himself to His disciples, and His words were the outcome of His recent encounter with the religious leaders of the nation. His heart was heavy as He admonished them in a very solemn fashion to beware of "the leaven of the Pharisees, which is hypocrisy."

The master would impress the necessity of sincerity through and through. The Pharisees were probably not consciously and deliberately hypocritical. No doubt they honestly believed in the efficacy of their prayers: they were not infidels. But they were none the less acting the part of men who made an extravagant religious profession, and felt bound to maintain their reputation for sanctity at any price. They were play actors. They "assumed a virtue" that they did not possess. The worst of it is that this kind of life "hardens a' within" as Burns says, and the capacity for sincerity disappears.

Bunyan has drawn this type for us under such names as "Mr. Facing-both-ways," "My Lord Fair-Speech," "Mr. Smoothing-man." The master points out the utter folly of this play. The day of exposure is sure to come. It is not alone in the strictly religious sphere, that this lesson is needed. How many a man has kept up the appearance of prosperity and respectability by tampering with the funds of his company or employer.

How many fair reputations in political and municipal affairs have been suddenly blasted by the report of a commission of investigation. "Beware of . . . hypocrisy" needs to be sounded in the ears of business men and aldermen and legislators,—and workmen who put dishonest work out of their hands. And even if discovery of wrongdoing is not made here on earth, it is all open to God. "There is no shuffling there."

A second state of mind to be shunned is fear of man. Jesus was a superb example of fearlessness. He reprov'd without the slightest timidity, and He adhered without flinching to His programme of love and service though ringed about with the virulent hatred of those who never rested until they accomplished His death. He knew that this quality of heart would be sorely needed by His disciples. First the Jewish church attempted to crush the infant Christian church. Then the Roman empire turned the engines of its cruelty on the Christians. They were harried, and burned as torches in Nero's garden; they were thrown to the lions; they were tortured and put to death in various ways. Again and again the edict was issued against them. Verily they had need of faith and fearlessness in those days.

The same virtue is still required. During the Boxer Rebellion many thousands of Chinese converts defied their persecutors and died for the sake of Jesus. And even among ourselves courage is often needed. Ministers often need it to declare the truth with kindness and yet without reserve. Christian people are often under the dominion of some passing fashion of the hour. They dread unpopularity, they do not want

to appear "odd." Well, it is not pleasant to be "odd" or even unpopular, but one ought to be fearless, and it is not necessary that one should be offensive.

Jesus announces reasons why the Christian should not cringe before a fellow mortal in the performance of one's duty :

(a) The power of evil against us is brief and transitory. They "kill the body, and after that have no more that they can do." This has ever been an inspiration in times of persecution. The conviction that somewhere and somehow our vindicator will stand at our side may well nerve us for the fight.

(b) God values every man's life. He does not leave His servants to battle alone. Here Jesus teaches in the tenderest way the doctrine of the divine providence. "The very hairs of your head are all numbered." We are dear to God, and He encompasses

us with His loving kindness.

(c) God will acknowledge every faithful man. It may be difficult to confess Christ, but He will confess us if we are true to Him. It may be that we shall encounter ridicule, mockery, enmity. But one thing is certain : if a man owes the best he has to Christ he ought not to be afraid to say it. Perhaps John Knox is remembered more gratefully to-day because of his courage than for any other quality. "Here lies one," said Regent Morton after Knox's death, "who never feared the face of man." Such fearless spirits as Luther and Knox help the world forward.

(d) God will assist His servants in time of peril. Jesus told His disciples that when they were dragged before rulers and authorities they were not to worry themselves over the nature of their defence. The Holy Spirit will guide them.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin with the historical setting. The bitter attacks of the scribes and Pharisees were persisted in (ch. 11 : 53), and it was evident they sought occasion to precipitate some crisis, ch. 11 : 54. The discourse, or rather collection of discourses, in the Lesson, was addressed to the disciples for the express purpose of strengthening and comforting them. Get the class to discuss the following points :

1. *How the disciple should meet false teaching*, vs. 1-3. Bring out : (a) The character of the leaven of the Pharisees as hypocrisy under the guise of sanctity (see Matt. 13 : 33 ; Luke 13 : 21). Show further that it included dissimulation, hiding conviction from fear of man (see Gal. 2 : 13). Discuss modern forms of this evil. (b) That the disciple should be open and positive in belief and teaching because his faith cannot be hid and the actual facts will one day be known. Discuss Bruce's comment, "What you whisper will become known to all, therefore whisper not but speak from the housetop." Press home the truth which demands a faith to trust absolutely to the inherent

eternal value of truth in time and eternity. Urge the necessity of this attitude.

2. *How the disciple should meet the opposition of the enemy*, vs. 4-7. Make clear : (a) That the opposition of the enemy ought not to cause the disciple to weaken in his loyalty to truth, because this life is only a temporary experience, while truth is an eternal reality and a man's relation to truth determines destiny. (b) The one thing to be feared is surrender to the god of this world, who tempts to unfaithfulness to truth. Bring out the modern names of this god. (c) The comforting assurance of God's ever constant care. Bring out the point in the illustration of the sparrow worth one cent. (See also Matt. 10 : 29.) Apply the truth as indicating man's infinite worth and God's ever watchful care. The lesson to apply and enforce is that inasmuch as God cares for His children they ought to do His will at all times even if it means death to the body. It is a searching criticism of all temporizing, compromising dealing with truth.

3. *How the disciple should stand related to Jesus and the Holy Spirit*, vs. 8-12. Point out this is a further reason for faith's victory because loyalty to Jesus is the condition of spiritual triumph. Take up : (a) Confession

of Jesus as vital. (b) The sin against the Holy Ghost as a warning to the unfaithful. (See Matt. 12 : 31, Mark 3 : 28, 29.) (c) The presence of the Holy Spirit as an encouragement to the disciple in times of need, especially in defence.

Urge faith in God as the great stronghold of victory over fear. For illustration take outstanding missionaries, as Livingstone.

For Teachers of the Senior Scholars

Picture the scene outside of the Pharisee's house where Jesus dined that day,—the crowd who had been with Jesus before He accepted the Pharisee's invitation, still lingered about the house and many others had joined them till there was a seething mass of people, jostling one another rudely in their vain efforts to get near to Jesus. Why was it that the people thronged the master in this way? What was there in His ministry which made this compelling appeal? Our Lesson to-day contains the address which Jesus delivered that day. It embraces:

1. *A Warning*, vs. 1-3. Question the class about the meaning of the word *hypocrisy*, how it came to be so bad a word. When a man begins "to play a part" in his religious life he is lost. Is it possible to be a hypocrite, to play a part, in life without knowing it? Note that Jesus in warning His disciples against this evil thing reminds them that no one can go on forever playing a part without being exposed. Sometime, somewhere, the real character will be laid bare.

2. *An Encouragement*, vs. 4-7. Note that the encouragement did not consist in any assurance that they were to find life a primrose path, a sunny way. Their path might wind up-hill all the way through hardships and persecutions and death, but they were encouraged to face these things, knowing that none of these things could harm them, for He that cared for the birds and for the most minute things of His creation would not be forgetful of them. Help the scholars to remember that God knows all about us and that we cannot drift beyond His love and care. There is no source of encouragement in the world so sweet as this. Impress upon the class that sin is the only thing in the world to be afraid of, v. 5.

3. *A Revelation*, vs. 8-12. Question the class about the divine revelation contained in this passage—the revelation of duty and danger (vs. 8, 9)—and dwell upon Christ's estimate of the value of making a public confession of faith before men, and lead the scholars to see that this means a great deal to Christ and everything to us. Note the danger of sinning beyond redemption (v. 10), and make clear that the only safe course is to abhor that which is evil and to cleave to that which is good. Has the revelation of divine help for the critical times of life (vs. 11, 12) any application to our conditions of life? Does this relieve us of the necessity of preparation for a religious service? Laziness is never at a premium in God's Word.

For Teachers of the Boys and Girls

Follow the Lesson outline and question somewhat as follows:

I. *HYPOCRISY CONDEMNED*, vs. 1-3. When did the events of the Lesson take place? How many were gathered about Jesus? What had brought so great a crowd? To whom did Jesus speak? Against what did He warn? What was leaven? What did Jesus mean by it? What is a hypocrite? Why is hypocrisy useless? What were the inner chambers? Why was it specially necessary in the East to have store chambers in the inner part of the house? What were Eastern housetops like? For what were they sometimes used?

II. *COURAGE NEEDED*, vs. 4-7. What did Jesus call His friends? What was He sure they would not be? Why would they need courage? What was the utmost that their enemies could do? What greater power had God? Whom therefore was most to be feared? In what sense should we fear God? What did Jesus say of the value of sparrows? What did He say about God's care for them? How did He describe God's care for His children? How then should we feel towards God?

III. *CONFESSION REQUIRED*, vs. 8-10. What is it to confess Christ? By what title did Jesus call Himself? What did this title reveal? What is it for Jesus to confess His disciples? Where will He do this? Give an example of denying Christ. What is it to

be denied before the angels? Why can speaking against the Son of man be forgiven? What is it to blaspheme against the Holy Spirit? Why will this sin never be forgiven?

IV. HELP PROMISED, vs. 11, 12. Who are "they" in v. 11? What was meant by being brought before the synagogues? Who were the "rulers" and "authorities?" Why were Jesus' disciples not to be anxious? Who would be their teacher? What would He teach them?

Having thus brought out the details of the Lesson passage, direct special attention

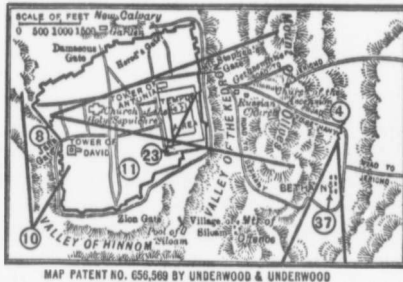
to our Lord's requirement that His followers should confess Him. Talk about ways in which this may be done:—by living pure, good lives, looking to Him for strength and help; by speaking of Him to others; by doing some simple work for Him; by joining with His people in the Lord's Supper, etc., etc.

Then get the scholars to talk of some of the hindrances to confessing Christ, such as, for example, the ridicule of others. Press home the truth that we may have God's help now as well as the disciples in times long past, and therefore we need not fear.

THE GEOGRAPHY LESSON

Our special map of Jerusalem shows the number 8 attached to the point of a great V. If we stand on a house roof at the V's point and look eastward over the space between its arms, we get a view over the holy city which is suggestive of the outlooks Perea people used to

have when they were visiting or lodging in the town. For half a mile before us the ground is covered with stone buildings so crowded that we could not guess from sight alone where any streets run between them. The streets are in fact only narrow, crooked lanes. Some of the houses have but a single story; some have a second story reached by an out-of-door staircase that leads up from a walled courtyard. Some houses have flat roof-



spaces separated from the neighbor's premises by high boundary walls, giving a sort of upper room with sides but no roof of its own. In several such walls we notice groups of circular holes made by using tubular tiles in the wall construction. Those peep-holes

give a chance for the women of a family, when up on the roof, to look off without being themselves exposed to view. The dome and tower of the Church of the Holy Sepulchre and the tall tower of a German church at the right belong of course to a period much later than the time of our Lesson story.

Use a stereograph entitled, Jerusalem and the Mount of Olives East from the Latin Hospice.

ADDED HINTS AND HELPS

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

Lesson Points

Vice does homage to virtue by seeking to appear in its likeness. v. 1.

Hypocrisy is as senseless as it is sinful. v. 2.

What we are in our inward character is sure to appear in our outward conduct. v. 3.

The death of the body leaves the real self untouched. v. 4.

As surely as God's laws bring blessing to those who keep them, they overwhelm in ruin all who break them. v. 5.

He who remembers the sparrow, will not neglect His children. v. 6.

Nothing that concerns us is too minute for God's care. v. 7.

The Christian will forget the struggle of his confession in the glory of his coronation. v. 8.

God is never unwilling to forgive, but

man may make himself incapable of receiving forgiveness. v. 10.

He who trusts in God need never tremble before any human power. v. 12.

Something to Look Up

1. John says perfect love casts out fear. Where is the saying?

2. The same writer says faith is the victory that overcomes the world. Find the verse.

ANSWERS, Lesson VII.—(1) Prov. 4 : 23. (2) 1 Sam. 16 : 7.

For Discussion

1. "There is no fear in love," 1 John 4 : 18. Does v. 5 of the Lesson contradict this?

2. Does v. 10 limit God's willingness to forgive?

Prove from Scripture

That faith conquers fear.

The Catechism

Ques. 85-87 (Review). Last month the Questions had to do with sin : those for the last two Sabbaths are about salvation. The way of escape from the wrath and curse which sin brings, is made very plain. It is just by turning to Christ and turning from sin that we are saved. Turning to Christ—that is faith. Turning from sin—that is repentance, pictured, as we have seen (Recall Ques. 87), by the prodigal forsaking the far country

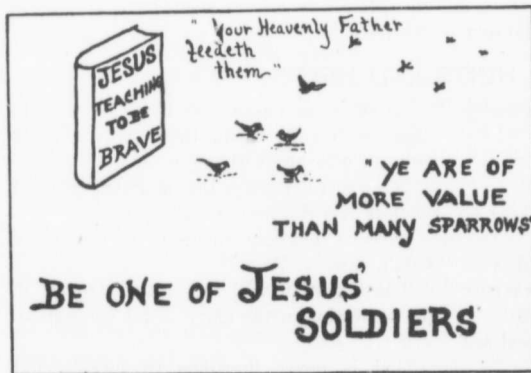
and going back to his father's house with its warm welcome and joyful feast. Faith and repentance are the *inward* means or conditions on which the "escape" which God has provided, is made to depend. Besides there are certain *outward* means by which the benefits of redemption are "communicated" or imparted. These will be discussed in following Questions.

The Question on Missions

Ques. 8. *What is done when there are not enough children for a Sunday School?* In cases where the families are few, and the bachelors many, an attempt is always made to start an adult Bible Class. At a railway construction headquarters the writer held a meeting attended by about 30 men, who decided to form a class to study the Life and Times of Our Lord Jesus Christ. In many places there are a sufficient number of children for one class. Here, too, a Bible Class is started. Thus parents can come with their children, have a class of their own, and at the same time, make it possible to have a good School for the children. At other places where families are few and scattered, a Home Department is started. The HOME STUDY QUARTERLIES are either taken to the homes or mailed to them once a Quarter. Some of the members live fifteen miles away from the preaching station.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear Jesus teaching His learners to be brave. After dining with the Pharisee (recall) Jesus came out and found a great crowd gathered.



He began to teach His learners, warning them to beware of the make believe, false spirit of the Pharisees. He tells them there is nothing covered or hidden that shall not be known to God.

God to be Feared—Jesus tells them not to be afraid of anybody but God.

God's Care Over Us—Jesus points to the little sparrows flitting about (outlines). How little we value them ! Yet God made them and God does not forget them. God takes care of everything He has made. Who

Church Bulletin Board

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No. 22. Letters 3 inches high on a 4 inch card. Size of Frame 48 x 34 inches

Any one can set up an attractive notice on the Bulletin Board in a few minutes.

This Board has a substantial wood frame bound all around with metal, and also faced with a 1½ inch copper oxidized metal covered moulding. The back is of a waterproof material, ¼ inch thick, and a double thick glass front is furnished. The glass is firmly set in felt that has been water-proofed to shed water, and is also protected and held securely by the metal covered moulding.

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The Advertising Board is a Composition Board made full size of frame, having water-proofed surfaces and is fitted with metal strips having grooves for holding the cards. The cards are placed in position by inserting them under the top groove and then drawing them down into the bottom groove which is made shallower.

This allows the work to be done easily and rapidly from any position in front of the Board and the cards will slide either way in the groove. In one side of the frame there is a removable section which swings on a hinge to allow the grooved Advertising Board to be removed and taken inside for changes. A padlock holds the swinging section in place securely when the Board is in position in frame.

The Board can be furnished to have the lines read either the long or the short way of the frame. In ordering state which way is desired, as all boards will be shipped with lines reading the long way, unless otherwise ordered.

The Outfit for No. 22 Board consists of 25 fonts of cardboard letters (10 cap A's and 15 small a's and other letters in proportion), with 6 sets of figures and sufficient points and spaces, making about 600 pieces in Black Type. This outfit also includes a 5-cap A font of BRIGHT RED capital letters (about 125 pieces) and the following words in Red: "Sunday School," "Morning Service," "Evening Service," "Good Music" and "Come." Size 48 x 34 inches. PRICE, \$27.00, carriage extra.

The Outfit for No. 20 and No. 21 Boards contains about 540 pieces of Black Type and 75 pieces of Red, or a little more than one-half the quantity furnished with Board No. 22. No. 20, size of frame, 31 x 25 inches, price \$15.00. No. 21, size of frame, 42 x 30 inches, price \$20.00. Carriage extra.

The Bulletin Board will easily pay for itself in six months.

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made us? Does God value us? Jesus says, "You are of more value than many sparrows." Jesus wants His learners to be brave, to have faith in God (print FEAR NOT), to go bravely on with the work of teaching others about Him, nor fearing anybody.

Golden Text—Jesus wants us to confess Him. That is to tell others that we belong to Jesus. He has promised to confess us before the angels of God (repeat Golden Text). Jesus also says if we deny Him, if we are afraid to say we are His friends, He will also deny us.

The Great Sin—Then Jesus tells His learners of the great sin, the only sin that God will not forgive. That is saying anything against the Holy Ghost, Jesus' Holy Spirit (explain). That sin God will not forgive.

Faith—In those days Jesus' friends were in danger of being made prisoners for teaching about Him. They were not to worry about what they should say when they were questioned. The Holy Ghost would teach them what is best to say and do. They must just be brave all the time and God will take care of them. To believe this is called faith.

Bravery—If I should ask you, "Who are brave?" you would at once think of soldiers

going out to fight. Yes, they are brave men, but little people can be brave soldiers too, even if they do not carry a gun.

Sing v. 1, Hymn 262, Book of Praise.

There are wrong things to be fought, and it needs brave little boys and girls to fight them. It needs bravery to say "No" to wrong things. Sometimes it needs bravery to speak the truth. It needs bravery for some little people to go to school for the first time. It needs bravery, too, to stay alone in the dark after mother turns off the light. Little people need to have faith in God as much as big people.

God is Near—All repeat:

"I will not fear
For God is near;
And through the night
As in the light,
And while I sleep
Safe watch will keep.
Why should I fear
When God is near?"

Symbol—On the Book print, JESUS TEACHING TO BE BRAVE.

Our "Remember" Box—Our "thought" to-day is, I SHOULD BE ONE OF JESUS' SOLDIERS.

FROM THE PLATFORM

C. C. C.

Print on the blackboard three large C's, and tell the scholars that the Lesson speaks of three "C's" which should be in the Christian life. Ask them to turn up the Lesson in their Bibles and read from v. 4 the words, "Be not afraid." It will be easy to bring out the "C" suggested by these words, namely *Courage*. After bringing out the reasons why the first disciples of Jesus needed courage, turn to the reasons why we need courage now. Talk about some of the things which make it hard to do what is right, such as the evil influence of companions, fear of ridicule, love of popularity, etc. It takes real courage to face these. The second "C" is suggested by v. 8, and the scholars will at once see that it is *Confession*. Talk for a little about the duty of confessing Christ and ways in which this may be done. For the third "C" have the words, "Take ye no thought," read from v. 11, and bring out *Confidence* as the third "C." Who would not like to have these three "C's?" Impress the thought that God will give them to us.

THE BOOK PAGE

The story of a father's study of his boy from birth to marriage is a fascinating theme. Harry Edwards Barton has undertaken it in the pretty little volume **Our Boy : Six Steps to Manhood** (The Union Press, Philadelphia, 126 pages, illustrations, 75c. net post-paid) ; and he has executed his task so well that one can scarcely escape the conviction that the story is a real biography of an all-alive boy, under training by a wise father into man y, upright, fearless and spiritual character. The father sees the boy in the cradle, about the house, on the playground, with his mates, with his teachers, with girls, at work and at play—and everywhere the gentle touch of parental love and direction is given. If all parents would follow this father and mother in the upbringing of their children, there would be fewer failures. This is a book which can be strongly recommended to parents on two grounds, First, that it is charmingly done—it is good reading ; Second, that it gives exceptionally wise guidance to the very puzzling task of bringing up a child. Parents will thank us for bringing the book to their notice.

The **Pre-Assembly Congress** volume, issued by the Presbyterian Board of Foreign Missions, Toronto (362 pages, with full page engravings of the Congress in session, and 23 pages of charts, \$1.25 postpaid), is the record of a gathering unique in the history of the church. It contains a full report of the addresses delivered during the five days of the Congress, and the additional Laymen's day. Nothing in print so expresses the fundamental convictions of our Canadian

Presbyterian Church, the problems that confront her and the spirit in which she is going forward to solve them.

"A book of tested Sunday School Methods" is the characterization given by Rev. Dr. J. T. Farris, its editor, of **The Sunday School at Work** (The Westminster Press, Philadelphia, 359 pages, \$1.25 net). An indispensable of such a volume is that it should be fresh and up-to-date, as this book is. It may be fairly said to be the latest in practical instruction and suggestion in the eleven departments into which its contents are divided. These are, The Superintendent and His Associates ; The Superintendent and the Pastor ; The Secretary and His Assistants ; The Treasurer and the Librarian ; The Sunday School Graded ; The Graded Lesson ; The Adult Class ; The Teacher Training Class ; The Home Department ; How to Increase Attendance ; Missionary Education in the Sunday School ; Bringing the Pupil to a Decision for Christ. A further chapter is to be desiderated, on a subject long strangely neglected, but coming rapidly into notice, namely, Worship in the Sunday School. Every Sunday School worker will find something worth his while in **The Sunday School at Work**.

All other phases and departments of Sunday School work have been undergoing careful study and overhaul these few years back, except, strangely enough, that of worship, the most essential of them all. Dr. Hugh Hartshorne, Instructor in Religious Education in Union Theological Seminary, New York, and Principal of the Union School of Religion—a model Sunday

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School carried on in connection with the Seminary—has therefore a fresh field in his book of 210 pages (Teachers College, Columbia University, New York City, \$1.00) **Worship in the Sunday School**. And the treatment is fresh and stimulating. The point of view is worship as an integral part, and contributor to, religious education. The chapter titles indicate the scope of the treatment. After an introduction, there follow The Social Function of Worship, The Neglect of Worship in the Sunday School, The Nature of Feeling and the Place of Feeling in Education, The Place of Feeling in Worship (these two chapters are of especial interest), An Experiment (very carefully conducted) in Sunday School Worship, Evidence of the Results of Worship, Guiding Principles for the Planning and Conduct of Sunday School Worship, Ministers and Sunday School Superintendents especially should study this book. It requires careful reading, but the labor will be well repaid by a new sense of the place of worship in the Sunday School, and guidance in its direction.

Walter Archer Frost is well known to magazine readers as a writer of capital short stories. In **The Mar Between** (Doubleday Page & Company, New York, 304 pages, illustrations by Cyrus McCormick, \$1.25 net), he appears as the successful author of a vivid romance. The scene of the story—and a most unusual one, and exceedingly well told, it is—is in gold-crazy, sun-baked South Africa, the land of mystery. A weird native witch doctor's curse and all that came of it make up the tale, which takes in both sides of the sea. It is only in the very last pages that any glimpse of the solution of

the mystery appears. The characters, Ormsby an open-hearted American, at whose touch everything turned to money; and a group of graceless young Englishmen: "exiles" in a "God-forsaken" colony, make up the men of the story. Ormsby's love for Marian Langmaid, the sweet "English violet," and his blind and blundering loyalty to the group of young Englishmen who are his friends, are the chief *motifs* of this altogether fresh and interesting story.

An altogether delightful book is, **The Meaning of Evolution**, by Samuel Christian Schmucker, Ph.D. (The Macmillan Company of Canada, 298 pages, \$1.50 net), for it takes the reader right out into nature's great field and shows him the principles and laws of evolution at work in the actual life of plants and animals. A closing chapter of great value sets forth the dependence of all natural processes upon the originating and controlling power of God.

A clever satire on the modern problem play, showing its cheapness and unreality, gives the title to Stephen Leacock's latest book of humor, **Behind the Beyond** (Bell & Cockburn, Toronto, 197 pages, illustrated, price \$1.25). Of the other chapters, three of the **Familiar Incidents** are among the best work done by Leacock so far: they are the deliciously funny descriptions of the agonies and humors of visits to the dentist, the photographer and the barber. The deft touch and whimsical humor characteristic of this young Canadian professor, mark the remaining ten chapters also.

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