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Presbyterian Church in Canada.

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto

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The Teachers Monthly

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

Vol. XIV.

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No. 1

In an article in this number, Rev. R. G. MacBeth describes the results of introducing the responsive reading of the scriptures as a feature in the Sabbath services in his congregation. Why may not equally good results be expected from the same practice in the Sabbath School? For this year, a "Special Scripture Reading" will be given in the *TEACHERS MONTHLY*, in connection with each Lesson, "to be read responsively or in concert by the whole School." Look for it just after the Lesson Hymns.

The Memorizing of Scripture

A NEW PLAN

It is now possible for a scholar to win the Certificates and Diplomas given by the General Assembly's Sabbath School Committee for the Memorizing of Scripture, by simply keeping up the Memory Verses of the Supplemental Lessons from year to year, instead of reciting the usual Memory Verses attached to the Lesson each Sabbath.

For example, the little tots of the Beginners' Grade between 4 and 6, get the pretty little Certificate in colors for saying, The Good Shepherd (Psalm 23), The Lord's Prayer (Matt. 6 : 9-13), The Words of Blessing (Matt. 5 : 1-12), and The Lambs of the Flock (Matt. 10 : 13-16). Those from 6 to 11, by learning the 100 verses of List II. of the Scripture Memory Passages, receive a beautiful Certificate in colors and suitable for framing. They have five years to do it in, the only condition being that either the whole 100 verses be recited accurately at once, or 50 at a time.

For the handsome large Diploma in colors, the 200 verses of one of the Years of List III.

are required (the verses of the other two Years of the same list, bringing a Red Seal and a Golden Seal, respectively). The verses of "List III., First Year", are now assigned in the Supplemental Lessons to the three years of the Intermediate Department, and the first year of the Senior Department, that is, for scholars of from 11 to 15 years of age.

No scholar can possibly say that the work in any of these courses is too hard, and it is so plainly laid out in the Supplemental Leaflets (6c. a doz.), which are now issued for Primary, Junior, First Year Intermediate, and Second Year Intermediate, that the material is in a handy form both for teachers and scholars. The Supplemental Leaflets, it may be said, contain, in addition, a very thorough drill in Bible work.

We trust to see a revival of this most important work of memorizing Scripture.

Ordered Lives

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

Only the other week, astronomers were watching eagerly the transit of the planet Mercury across the sun. On the basis of calculations made beforehand, the precise moment was predicted when the planet would pass a given point. The predicted time varied from the actual time by but a single second.

This accuracy of prediction was possible because the physical universe is governed by laws. There is no such thing as chance in nature. Wherever science goes, it brings back proofs that a directing and controlling Mind has been carrying out its wise and far-reaching designs. As our knowledge of the world about us grows, the conviction is

deepened and strengthened within us that the hand that made it is divine. "In the beginning God."

Not less true is it that our own lives are being ordered by the same wisdom and power. In the deepest sense, we do not choose the path in which we shall walk; it is chosen for us. We do not select our duties; they are appointed to us. One before whom the whole course of our life is spread out, like the chart on which the navigator sees his way from port to port, is bringing us, often by strange and perplexing ways, to the haven of His own rest.

The Power of Conviction

By Rev. Robert Johnston, D.D.

[The first of a series of articles by Dr. Johnston on topics connected with the spiritual life of the Sabbath School teacher as it affects his work.—EDITORS.]

Truth, ere it can reach the world at large, must find a willing exponent. This it finds in some soul upon whom it lays a compelling hand, so that henceforth that soul becomes its servant, its willing herald, proclaiming the truth that has become its own, wherever men will listen. "Necessity is laid upon me", said Paul, "yea, woe is unto me if I preach not the gospel".

And the truth that has conquered me is the truth, and the only truth, that I can utter with convincing and conquering power. A distinction has been drawn between "sermons that one *can* preach and sermons that one *must* preach". The sermons one must preach, the lessons one must teach, the truths one must impart, are those that have become one's own by experience. "We speak that we do know, and testify that we have seen", said our Lord, and so say all, who, like Him, speak with authority.

Let us set it down as a principle of all our teaching, that the truth that is going to touch the hearts, convince the judgment and capture the will of those whom we teach, is the truth that we have made our own, not simply by an intelligent grasp of its meaning, but by a surrender of our own lives to its commands and control.

The question is often asked, "What is the secret of successful teaching?" And this is the answer—sincerity, absolute sincerity.

We can only effectively urge our scholars to submit their lives to the truth we unfold, when we ourselves are living in the practice of that truth and under its power. The writer once asked a member of the congregation of the late Dr. John Hall, wherein lay the secret of his recognized power as a preacher. "In his sincerity", was the reply, "every one in his congregation felt that all that he preached he believed himself with his whole soul".

The effective teacher is he who, having proved the truth that he has learned, and having found it precious, employs his powers to re-translate it into forms that will convince and persuade others to prove it for themselves. Such teaching is only possible to the man who by experience has proved the truth that he seeks to impart. It is the truth that has convinced me, that enables me to convince others.

Montreal

The Greatness of Humility

By Rev. W. G. Wilson, M.A.

There are few instances recorded in which we have Christ's estimate of the worth of an individual teacher or preacher. When, therefore, He pays so high a tribute to His immediate forerunner and places him in the forefront of all the men who had lived up to His own time, He must have detected some elements of greatness in him beyond those which we find in most men.

May it not well be, that Christ's admiration reached its highest point, when He considered the great humility of this stern man from the desert, who was attracting so much attention about the time when He was entering upon His own public work? Jesus would not be so unsympathetic as to fail to see the opportunity which John had to gain for himself a little glory; when the people surrounded him and eagerly enquired if he were not the One for whom they had been so long waiting. For, listen for this great man's response to so tempting an offer. "I am not worthy". "I am but a voice". "I must decrease, that He may increase". Could any words better reflect the deep sense of humility which must have possessed the Baptist's soul,

uttered under the prevailing conditions? Willing that his little light might go out, if need be, that the light of Another might shine forth in undimmed brightness. We need not be surprised that Jesus was quick to recognize and pay tribute to a man who could suffer such self-abasement, for He well knew that only a great man could assume such an attitude to One who was soon to supersede him.

It is not different to-day. The truly great workers for Christ are less anxious for their own glory than they are for the spread of the

Christ influence in the hearts of men; and they have found that their efforts have been most blessed when they have been most successful in hiding behind the cross of Christ, and letting His saving glory appear.

And what increase of power for Christian service would come, if we could but forget ourselves when we undertake work for our Master! What lessons could be taught, if the teacher were only willing to become but a "voice" speaking a message from God Himself to the minds and hearts of the scholars!

Guelph, Ont.

The Bible in the Sabbath School

The School's Responsibility

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

A school, implies a course of education; and this again, a text book or text books. The text book is so indispensable, that a growing number of municipalities provide the requisite text books free for the Public schools. Whether free, or to be purchased, every scholar in the Public school must have his books, and have them at hand when needed,—his Reader to read from, his Geography to consult, his Arithmetic and his Grammar. The whole course of instruction is based upon the fact that there are text books, and that these are for use.

In the Sabbath School the question is simplified. There is but one text book, the Bible. The Lessons are from its pages, and a most important part of the teaching of the Lessons is the comparing of scripture with scripture: for one of the features that marks out the Bible from all other books is that the sixty-six separate portions of which it is made up are a unit—to know one portion, one must know all.

Besides, the Bible is to be a life-long companion and friend. It cannot be outgrown and is not to be thrown aside like a text book that has been mastered. It is the one book which can never be exhausted, the one book which we can never dispense with.

It is not enough, therefore, that the Sabbath School scholar should learn some lessons taken from the Bible. He must learn

to handle the Bible as a master craftsman.

One only learns to use by using; and there should, therefore, never be a shadow of a question as to the place of the Bible in the Sabbath School. The Lesson Help, whether for teacher or scholar, has its place; but that place is at home, not in the class. In the Lesson period, there should be no book but the Bible. This rule should be absolute and universal.

And the Sabbath School—its minister, superintendent, teachers—is responsible for putting the rule in practice. It can be done in any School. It has been done in very many. It ought to be done in all. These four things will lead to its accomplishment,—a hearty agreement on the part of minister, superintendent and teachers (a three-fold cord not easily broken); a good example; such general exercises and such handling of the Lesson as will make a Bible in the hand of the scholar indispensable; and frequent praise for those who bring their Bibles and use them.

What the Teaching Can Do

By Rev. John A. McDonald, B.A.

The use of the Bible may be encouraged in the Sabbath School by the teachers' coming prepared to use the Bible alone in the class, and expecting the scholars to do likewise. Here, as elsewhere, example is more powerful than precept.

1. In the main school, verses memorized

can be heard from the scholars' Bibles, opened by them at the places where the selections are found. Let the Book from which the Lesson is taken be then found, its place in relation to other Books, and the division of scripture to which it belongs ascertained by brisk and well prepared questioning.

The last Lesson may next be turned up, the connecting links being given by the scholars looking over intervening chapters and the teacher noting any points which may bear on the Lesson. The Lesson having been located, a few verses may be read by way of introduction, if needed. Each verse may then be read, in turn, by scholars as they are questioned on their knowledge of it. References for any verse needing explanation may be turned up, as scripture is its own best commentary. This work may be assigned to the members of the class beforehand on slips, or given in the class. Giving scholars something to do is always a good way to interest them.

Selections from the Daily Readings, or other passages of scripture, may be asked for to throw light on the Lesson. Sometimes the whole class may be asked to read together some such passage, or to repeat well known passages, the teacher looking to see if they are given correctly. The Golden Text may then be repeated. It may also be found and its place noted, in the Bibles, as a known spot for ready reference.

This may lead to a personal application, as in the case of "Choose you this day whom ye will serve" (Josh. 24 : 15). The choice of Abraham, Moses or Ruth may be turned up. Then, Christ's call for decision, "Whom say ye that I am?" with the answer given by Peter (Matt. 16 : 15, 16). Let the question follow, "In what verse from one of Paul's Epistles to Timothy can we state our own decision?" (See 2 Tim. 3 : 15-17.)

2. In Bible Classes using the Bible Class Studies in the Teacher Training Course Handbooks, the Bible can be used, by asking the members to be prepared with references to illustrate the Lessons. Much depends on the actual use of scripture passages to make the Lessons interesting and effectual. "The seed is the Word." "The Word of the Lord endureth forever."

Morton, Ont.

How We Keep the Bible in Our Classes

By D. A. Souter, Esq.

This question can best be answered by giving the facts as they relate to our own Sunday School, for results are the proof of the success or failure of any system. Our Teachers' Records are somewhat different from those published by the church: We have them planned and printed to suit our own individual school needs. The marking for each scholar is done on a percentage basis, forty per cent. for attendance, twenty per cent. for home study of the lesson, ten per cent. for attendance at church services, ten per cent. for collection brought and twenty per cent. for Bible brought to Sunday School. On the last Sunday of each month, totals are made, and the class having the highest percentage receives the Class Banner for the following month. At the end of the year, Robert Raikes Diplomas are given to each scholar obtaining ninety-five per cent. of the year's marks. These are the only rewards given by our school.

How does it work with regard to Bibles in the school? Nothing special has been done to urge the matter, and after two years' trial of the system, without any warning being given (which of course would have made a large difference), a census was taken last Sunday of the Intermediate scholars—which does not include the large Primary and Adult classes, which are on a different percentage basis, with the result that seven-ninths of all the scholars had their Bibles, and use them in their class work. Separating the boys from the girls, we found that nine-tenths of all the girls had their Bibles, and two-thirds of the boys. These figures do not represent the total number of those who are in the habit of bringing their Bibles, for there were those who had forgotten them, as there always will be. We believe that, by urging this matter once or twice during the Quarter and calling occasionally for a show of Bibles from the desk, this average could be made much higher. Our greatest difficulty lies with the boys; but when we remember days long ago, when we as boys hated any kind of a burden on the Sabbath day, as well as on a week day, we can understand the feelings of these boys

from eleven to sixteen years of age. It is cause for encouragement that at least two out of every three boys bring a Bible and use it in Sunday School.

When classes are promoted from the Primary grade, if the scholars have not suitable Bibles, they are provided with them, and the scholars pay for them if they can; if they cannot, they are charged to the Sunday School.

A good deal depends also upon the individual teacher. Some teachers are not afraid of placing the class standard high, and endeavoring to get every boy or girl to live up to it. Aim at your mark, but let it be a high mark.

And last, but not least, let no teacher expect that his or her boys or girls will use their Bibles in the school, if the teacher persists in reading and teaching the Lesson from the *TEACHERS MONTHLY*, or *Helps* of any kind in the class room. Use your Bibles and leave Lesson Helps at home.

Hamilton, Ont.

An Illuminating Instance

By Rev. R. G. MacBeth, M.A.

Some years ago a minister of another denomination who had just returned from a visit over-sea, was giving me his impressions, and, in the course of his recital, told of attending service at Free St. George's, Edinburgh. He said that when Dr. Whyte announced the scripture lesson, there was a great rustling of leaves all over the church, as every one in the congregation seemed to wish to follow the reading in his own Bible. "This", said the minister who related the incident, "first gave me the key to the secret of the influence of Scotland on the world—it has been a land where people have their own Bibles and make personal use of them". With this statement, we recall the similar one made by Mr. Moody, on his first great evangelistic tour in the British Isles.

There are lessons for us to learn from these sayings, because, as Canadians and as Christians, we are all anxious to make our country a permanent force for righteousness amongst the nations. And for some time many of us have been anxious on the subject, as we have

seen the Bible gradually disappearing from our churches and Sunday Schools. Various reasons have been assigned for this regrettable state of things, but it is not the purpose of the present article to discuss these. I am simply asked to relate an experience in connection with church services in my own congregation, where the tendency to drop the Bible and simply listen more or less closely to the reading by the minister, has been overcome, with the hearty approval and cooperation of the people. This has been accomplished by the introduction of the responsive reading of the Psalms and other suitable selections at the regular morning service of public worship. This responsive reading is now one of the most impressive parts of the service. The people all over the church open their Bibles, and join heartily in the exercise with devotional spirit. The result is very gratifying, and the practical effect is the restoration of the Book to the chief place in the service. In addition to this general reading there is, of course, the special lesson for the day's exposition read by the minister alone at another place in the service.

In regard to the Sunday School, it seems to me that improvement could be made, if the Helps were left at home and there was a short responsive reading from some portion of scripture, other than the Lesson for the day. We follow this plan with good result in our Junior and Senior Endeavor Society organizations.

Paris, Ont.

Enlisting the Home

By Rev. Anderson Rogers, B.A.

Every congregation has two classes of parents: first, those who recognize the Sunday School as assisting, but not displacing, home instruction, and from personal experience know the value of being familiar with "The Book".

Where there has been neglect among this class in providing copies of the Bible for their children, the defect can in most instances be remedied. Let a clear, kindly worded request be prepared by the superintendent, and endorsed by the teacher,

to the effect, that, in order to make teaching more effective, all scholars who can read are required to bring Bibles to school. Let the minister read the request from the pulpit, emphasizing the immense value of right habits in early life.

The second class of parents may be described as those who do not know the preciousness of God's Word, and do not care whether their children are familiar with its contents or not. To enlist their co-operation is the real problem.

Such parents can be reached and made responsive only by Christ-like love. What eyes love gives even in the presence of an untutored child: what power to bound across the lagging years, and behold the boy as he ought to appear forty years hence, a man, every inch of him! If teachers have a genuine, individualizing interest in their scholars, love will teach them how to touch unerringly the deepest springs of action in parents and children alike. Let teachers call on all their scholars, dropping a word of appreciation for those who bring their Bibles to school. This will brace them to enter the second kind of homes. Even there the teacher should have the sunny optimism of the insurance agent, who knows he has a good proposition to make—and makes it. Talk with the parents about their children. You will always find willing listeners, and you will readily interest them in what you, as their Sunday School teacher, believe will help the children. "Yes", they will say, "by all means, he must have his Bible and take it to School."

The minister must take his full share in this enterprise. How to do so, his own wisdom will suggest. One hint may be given. He might recommend to parents of young children to present a Bible to each of them on reaching their eighth birthday. When parents fail to do this, the school would be making a good investment to provide copies that can be easily carried in the hand or pocket. This would, without invidious distinction, place a Bible in the hands of every scholar at an age when it would be prized, and greatly help in solving the problem which is troubling many Schools.

New Glasgow, N. S.

In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

I. THE INTRODUCTION TO THE LESSON

Above all, if you would make your lesson fit, start it right. Don't begin by dealing with generalities, and never with abstract things. No matter if the lesson text contains not the slightest semblance of a story, but deals entirely with abstract things, remember that the rules for good week-day teaching hold also for the Sunday School,—“From the known to the unknown; from the concrete to the abstract.” This was the great Teacher's method. Begin every lesson by referring to something in the child's own life, some real tangible thing in which you are sure he is interested, and from this, work up gradually to the lesson.

Suppose the Lesson to be, The Joy of Forgiveness, Psalm 32 (the Lesson for October 25th of the present year), you can easily awaken interest by a talk something like the following:

“How many of you children have a hand sled of your own? How would you feel if another boy came and took your hand sled and smashed it all to pieces? Once a boy came and took another boy's lovely new, red sled out of his yard, went coasting with it, and smashed it all to pieces; but he was so sorry and unhappy about it, that he did not know what to do. He cried when he went to bed, and scarcely slept at all that night; he could not eat his breakfast next morning; but at last he mustered up courage enough to tell the other boy all about it, and to take him the broken sled. The boy who owned the sled said, ‘Never mind, Fred, it's all right; don't worry any more about it’. My, wasn't Fred happy when he heard that, and knew that his transgression was forgiven!”

The Lesson for January 19, Jesus and His First Disciples (John 1: 35-49), might be suitably introduced in something like the following way:

“Did you ever go to the train to meet some one? Did he come when you were expecting him? Once there was a king so kind and good, that he helped everybody he knew. Some people had heard a great deal

about him, but never saw him. At last they heard he was coming to their town; but they did not know just the time, so they were on the look-out for him every day. One day they were down town, and they "found" him. He was not a bit like what they thought he would be, but they soon learned to love him so much, that they wanted to be with him all the time and do whatever he said. They were his first friends in the town. Our Lesson story to-day is just like that, etc."

You see how the above introduction not only introduces the Lesson story, but also the practical truth to be taught, and the Golden Text, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth".

On July 5th we are to have a Lesson, Israel Asks for a King (1 Sam. 8 : 10-22), with the Golden Text, "By Me kings reign and princes decree justice". Suppose in introducing this Lesson, you have a number of photographs, and, after asking, "How many of you children ever had your photograph taken?" get one child to come forward and find amongst the other pictures, one of King Edward. After making a comment or two on the king, ask, "What do we sing about him?" Then, "Why do we ask God to 'save' our king and let him reign over us for a long time?" "Well, our Lesson story is about some people who had no king. They wanted one very much, so they asked God to give them a king, etc." Thus, again, we have introduced the Lesson story, and the Golden Text, which contains the practical truth.

Harcourt, N.B.

In One Presbytery

Rev. John A. McDonald, B.A., Morton, Ont., by appointment of the Presbytery of Brockville, recently made a tour of visitation of the schools of that Presbytery. In the article following, Mr. McDonald refers chiefly to the Supplemental Work and the Home Department.

My tour included a personal visit to twenty-five schools while in session, and meetings with the workers in eleven others.

The enrolment in the schools, is, on the whole, good; the average attendance at the

schools visited was fair. Cradle Rolls were found in seven schools, while seventeen others agreed to introduce them. The minister generally acts as the superintendent of the Home Department, and the results are good. It was recommended for schools which close in winter, or where children are too far away to attend Sabbath School when held at a different time of day from the preaching service. Some seven additional schools agreed to try it.

The whole question of the relation of the teaching service to the preaching services of the church should be carefully considered. Should the whole congregation meet for the study of the Bible, as it does for worship?

Anything also which will tend to interest the parents in the lessons of the children, will be helpful. The Sabbath School is not a substitute for, but, an aid to, home training: yet many teachers complain of the lack of preparation of the lessons at home. How little can, in such cases, be done in half an hour a week! It would be well for parents to have their baptismal covenant often emphasized, and their part in the training of the child kept before them. Under existing conditions, teachers are doing noble service.

In regard to recitations, reports are often discouraging. Better work is being done than is sometimes reported. Lessons are faithfully taught, and supplemental work of some kind or other is being done in most schools. In all schools visited a show of Bibles was asked for, and the results were disappointing. How can our young volunteers drill without their arms? While the available Helps are the best that can be provided, they are only Helps, and should be left at home, when the lessons of the week are being recited. This can be done, if the school will agree to it and teachers will try to enforce the rule. From an examination of Bible Classes, there is found, too commonly, a great ignorance, especially of the Books of the Old Testament, which shows the need of supplemental studies.

The practice of memorizing hymns is largely limited to the Primary Department. The day of memorizing the Psalms and Paraphrases is almost past. Have we a better plan?

The lists of Scripture Memory Passages are good. These are not generally known to teachers: some follow the plan of taking the Memory Verses from the Lessons; others make their own selections. Others again know of the lists, but find it difficult to get the children interested, even with aid of the certificates and diplomas.

The Primary Catechism is not used in some schools; the Shorter Catechism is in general use. The permission now granted of reciting the Scripture Memory Passages, 50 at a time, and the Shorter Catechism at three different times, instead of all at once, should prove an encouragement.

The Question on Missions is not generally studied. In some cases individual teachers take it up in their classes, while it is not used in the school as a whole. Many schools, especially the larger ones, give well to the Schemes of the Church. The scholars should know the facts, to increase their interest in missions. In some cases the needed instruction is given in Mission Bands. The common objection to the use of the Mission Question is, that there is too much to teach, and the children will not learn it. None can plead ignorance regarding it, except those who do not use the QUARTERLIES or LEAFLETS.

Teacher Training work of some kind is taken up in only seven of the schools visited. Other series of lessons are used in a few Bible Classes.

The greatest obstacle to the introduction of Supplemental Lessons is found in the conservative views of the people. It takes time to

make a change. It can be done, however, as several country schools visited have shown.

The Geography Lesson

The Geography Lesson furnishes the teacher with an excellent opportunity of introducing a little bit of manual work into his class. The scholars will be greatly interested in drawing maps of their own, corresponding to those given in THE TEACHERS MONTHLY and the QUARTERLIES, perhaps on a larger scale, and marking on them the places mentioned in the Lessons Sabbath by Sabbath. It will require only a few minutes to be spent in this way each week, to impress on the mind a vivid picture of Bible lands and places. And the help that this will be to an understanding of the Lessons can scarcely be overstated.

There may be many thoughts in the lesson for me, the teacher, but what I bring to my boys must interest *them* and touch *their lives*. I must be, for the time, a small boy, having his experiences, thinking his thoughts, feeling his temptations. I must take hold of the Lesson from his standpoint, and must extract from it help for his need. My illustrations must be familiar to his experience, and my applications must fit themselves to his life. I must speak the language of my boys, not in its slang or imperfection, but in its simplicity and directness.

Lesson Calendar: First Quarter

1. January 5.....The Word Made Flesh. John 1: 1-14.
2. January 12.....Jesus and John the Baptist. John 1: 25-34.
3. January 19.....Jesus and His First Disciples. John 1: 35-49.
4. January 26.....Jesus Cleanses the Temple. John 2: 13-22.
5. February 2.....Jesus the Saviour of the World. John 3: 14-21.
6. February 9.....Jesus and the Woman of Samaria. John 4: 19-29.
7. February 16.....Jesus Heals the Nobleman's Son. John 4: 43-54.
8. February 23.....Jesus at the Pool of Bethesda. John 5: 1-9.
9. March 1.....Jesus Feeds the Five Thousand. John 6: 5-14.
10. March 8.....Jesus the Bread of Life. John 6: 26-37.
11. March 15.....Jesus Heals a Man Born Blind. John 9: 1-12.
12. March 22.....REVIEW.
13. March 29.....Temperance Lesson—Proverbs 23: 29-35.

Lesson I

THE WORD MADE FLESH

January 5, 1908

John 1 : 1-14. *Commit to memory v. 3. Study John 1 : 1-18.

GOLDEN TEXT—The Word was made flesh, and dwelt among us.—John 1 : 14.

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 8 He was not that Light, but was sent to bear witness of that Light.

- 9 That was the true Light, which lighteth every man that cometh into the world.
- 10 He was in the world, and the world was made by him, and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;
- 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Revised Version—¹ hath been; ² the; ³ apprehended; ⁴ came; ⁵ witness, that he might; ⁶ light; ⁷ all might believe through him; ⁸ the light; ⁹ came that he might; ¹⁰ There was; ¹¹ light, even the light; ¹² coming; ¹³ they that were; ¹⁴ the right; ¹⁵ children; ¹⁶ became; ¹⁷ Omit the; ¹⁸ from.

LESSON PLAN

- I. The Word in Eternity 1-5.
- II. The Word in the World, 6-11.
- III. The Word Amongst Believers, 12-14.

DAILY READINGS

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

- M.—The Word made flesh, John 1 : 1-18. T.—Isaiah's prophecy, Isa. 11 : 1-10. W.—Taking our nature, Heb. 2 : 9-18. Th.—Christ's humility, Phil. 2 : 1-11. F.—The Word of life, 1 John 1. S.—Light of the world, John 8 : 12-20. S.—One with God, John 17 : 1-11.

Shorter Catechism—*Ques 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but both*

daily break them in thought, word, and deed.
The Question on Missions—(First Quarter. AT SCHOOL IN CENTRAL INDIA.)—1. Who are the Christian boys and girls under the care of our missionaries in India? Many of them belong to Christian families; but a large number are orphans, who came in during the famine a few years ago, chiefly from among the farming class, but many also from among the Bheels, or jungle tribes.
Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 1; 100; 2 (Ps. Sel.); 32 (from PRIMARY QUARTERLY); 476.
Special Scripture Reading—Psalm 24. (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.

EXPOSITION

By Rev. Professor H. A. A. Kennedy, D.Sc., Toronto

A Foreword—The Fourth Gospel was written by the apostle John, one of our Lord's earliest disciples, when he was an old man living in Ephesus, between A.D. 80 and A.D. 95. His purpose was to convince men that Jesus was the Son of God (see ch. 20 : 31). Vs. 1 to 18 of the first chapter are a preface, or as it is usually called, the Prologue, briefly summing up those truths which the Gospel was to present in detail, namely, the divine nature of Jesus of Nazareth, His human manifestation, and the effects of that manifestation, as seen in faith, on the one hand, and unbelief, on the other.

I. The Word in Eternity, 1-5.

Vs. 1, 2. *In the beginning*; an expression purposely indefinite: before the world was (compare Gen. 1 : 1). (Compare also Jesus' own words in ch. 17 : 5.) *The Word*; a remarkable title applied to Jesus by John only. Words reveal what is in the soul—reason, conscience, will, purpose. So people of

education in John's time used the term Word to describe the superhuman medium through which God reveals Himself in the world. This medium was sometimes represented as a person. John uses this term, partly to commend his Gospel to educated readers, and partly because he feels it to be a splendid description of Him in whom he had heard the very voice of the living God. (Compare Heb. 1 : 1, 2.) *With* (literally, "towards", emphasizing the intimacy of relationship) *God*; as a Person with a Person. *Was God*; the climax of the evangelist's thought. The nature of the Word was divine. *In the beginning . . . with God*; but afterward, in time, He came to be with men in the flesh (see v. 18).

Vs. 3-5. *All things were made by him*. The Word was God's Agent in creation. Compare the same thought in 1 Cor. 8 : 6; Col. 1 : 16, and elsewhere. *In him was life*. He was the fountain from which flows life in every form, physical, intellectual, moral,

*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.

spiritual. "Life" is one of John's great words. It is the supreme gift of Christ (see ch. 10 : 10), and includes all the blessings of salvation (compare 1 John 5 : 12). The *light of men*. Through the gift of "life", men's eyes are opened to see and know God. Light from the Word had been guiding men, even before Jesus came into the world, by the words of Old Testament writers inspired by Him, and by reason and conscience within the soul. Thus from the beginning, the Word has been revealing God to men, and guiding to holiness and heaven. "Life" and "Light" lie close to each other in the apostle's mind. Compare Jesus' words, ch. 8 : 12. *Darkness*; the sinful condition of the world apart from the revelation of God in Christ. *Comprehended it not*; Rev. Ver., "apprehended it not"; did not lay hold of the light and follow its guidance, because sin prevented their doing so. "Overcame" (Rev. Ver., Margin) is a better translation. Not even the darkness of a sinful world could quench the rays of this Light from heaven. (Compare ch. 12 : 35.)

II. The Word in the World, 6-13.

Vs. 6, 7. *A man sent from God*. John; the Baptist (see Matt. 3 : 1-12; Mark 1 : 1-8; Luke 3 : 1-14). John, himself a disciple of the Baptist, is specially impressed by his master's testimony to Jesus. *Came for a witness*; an accurate way of summing up what the Baptist said in his preaching. *That all might believe*. It was through the Baptist that the first disciples came to Jesus, and through their preaching the knowledge of Him was spread among men.

Vs. 8, 9. *He was not that Light*. This statement probably has in view the claims made for their master by a sect of disciples of the Baptist, influential towards the close of the first century A.D. (Compare Acts 19 : 2-5.) Also, as next Lesson (ch. 1 : 35-51) shows, the Jews of John's own day were discussing whether he might not be the Messiah. *That was the true Light*, etc. John was a real light, but Jesus was the "true" Light, revealing all that could be revealed. "True" in this Gospel is contrasted not with false, but with symbolical or imperfect. *Which lighteth every man*. Any man may avail himself of Christ's illumination.

Vs. 10, 11. *He was in the world*, etc.; like a King amongst His subjects. *Knew him not*; recognized Him not as Ruler and Lord. *His own*; literally, "His own home" (compare ch. 16 : 32). The Jewish nation, which God had chosen for Himself (Deut. 7 : 6), rejected God's Son.

III. The Word Amongst Believers, 12-14.

Vs. 12, 13. *Power*; Rev. Ver., "the right". The one who receives Christ has Christ's pledge that he will not be disappointed. *To become children of God* (Rev. Ver.). Compare 1 John 5 : 1. The new birth, by which men enter the family of God, is a central feature in this Gospel. (Compare Gal. 4 : 4-7.) *To them that believe on his name*. "Name" signifies all by which Christ is marked off from others, the qualities which we connect with Christ as manifested to us. Believing on His name is the same as receiving Him. It is to surrender every power of heart and mind to Christ as He has revealed Himself. *Which were born*, etc.; a sharp contrast between birth of human parents and being begotten by God (compare 1 Peter 1 : 23). *The will of the flesh*; the lower human impulses. *The will of man*; the higher element in man, the rational will. It is through no human power or influence whatsoever, that we become children of God. *But of God*; who alone can give us the new life.

V. 14. This is the climax to which the whole prologue works up. *Became flesh*. (Rev. Ver.) "Flesh" (Latin, *caro, carnis*) here means man as he appears in actual, earthly life. The term "incarnation" is derived from this passage. *Dwelt*; literally, "pitched His tent". Possibly there is a reference to the divine Presence in the tabernacle (see Ex. 25 : 8; 2 Sam. 7 : 6). *Among us*. John knew the divine Word as an intimate human friend. *His glory*. In the Old Testament the divine "glory" is the revealed Presence of God (see Exod. 40 : 34). So here it denotes the divine Presence as revealed in the Word. This the disciples discovered in Jesus. *As of the only begotten*. Jesus is Son of God (see v. 13) in a sense true of no other. *Of the Father*; who had given Him His glory. *Full of grace and truth*; the two elements of the divine glory as seen in Jesus. "Grace" is God's undeserved love to unworthy men.

"Truth" is the actual knowledge of God which Jesus brings.

In v. 15, the evangelist quotes the Baptist's ungrudging testimony to Jesus, and in vs. 16-18 adds his own testimony and that of his fellow disciples, based on their personal fellowship with the Saviour.

Light from the East

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

WORD—The Greek philosophers, trying to state God's relation to the world, conceived the divine thought proceeding from His mind in the form of a word producing all created things in the order of the divine reason. Philo of Alexandria, who lived at the beginning of the first century A.D., tried to show that the Old Testament scriptures were in harmony with the highest conclusions of Greek thought, and appealed to such

passages as Gen., ch. 1; Ps. 33:6; 107:20; 147:15-18; 148:8, which speak of the word as something different from God Himself, as meaning, not only the agency employed in creation, but the total manifestation of the divine powers and ideas in the universe.

As it was the term by which the most reverent thought of the time was trying to express the way in which man may know God, John employs it of Christ, who is a personal embodiment of God's thought concerning the world and man, and man's redemption from sin. The Word is the medium through whom God always manifested Himself in the creation and maintenance of the world. He has now become the immediate expression and vehicle of God's mind and will, and this is expressed in terms which assert His essential deity, His eternal personality, and His true humanity after the incarnation.

APPLICATION

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

In him was life, v. 4. A man of Smyrna met a Turk who know the Christian Bible very well. He had read it closely for years, and had more than once nearly

One Dead: got into trouble for his attachment
The Other Alive ment to it. On one occasion he was called before the Mohammedan courts, charged with having Christian books. Before judgment was pronounced on him, he obtained permission to speak. "I am traveling", said he. "I come to a place where the road branches off in two ways. I look around for advice, and see two men. One is dead, the other alive. Which of the two am I to ask to advise me?" "The living", cried the judges. "Well", said the Turk, "why require me to go to Mohammed who is dead, when I can go to Christ who is alive?" "Go, go about your business!" were the words with which he was sent away.

There was a man sent from God, v. 6. In Nova Scotia, on the shores of the head waters of the Bay of Fundy, are the dykes that were built by the Acadians long years ago. These earth-made walls keep back the hungry waters of the great tides, and protect human life and the cattle and property that men keep on the wide stretches of meadow land.

One dark night, a belated traveler was walking home along a dyke-path not often used, when he heard the sound of running water. He knew there was danger in the sound, for the tide was high. He soon found where the leak was, and temporarily repaired it as well as he could. Then he went and roused the people who were in danger, and they secured themselves from the threatened disaster, and thanked God that He had sent the man by that way that night. We are all sent from God to warn, to help, to do good to, our fellow men who are in danger or distress.

He . . . was sent to bear witness of that Light, v. 8. The lamplighter goes about the street at nightfall as a witness to the existence of

The Lamplighter light. When the dark drops around us, these little bits of light tell us the darkness is not all there is; there is light also. In the dark world of sin, we are sent to bear witness of the Light of life. Our lives may be bright witnesses for Christ. If God has kindled the torch of your life, do not try to hide it, but light some other's torch. Be an illuminator of men.

As many as received him, to them gave he power, v. 12. Mrs. Browning asks the question, "What is the best thing in the world?"

and answers it, "Something out of the world, I think". The best we have "The Best Thing in the World" was given to us and should be gratefully received. What is best in our life was not self-caused, nor thrust upon us, but offered to us and accepted by us. A river may flow past us, and yet we may thirst; we may be surrounded with food, and yet we may hunger. Personal appropriation is necessary. Eternal life is the gift of God; but unless we receive it, our life may be only dust and ashes.

The Word was made flesh, and dwelt among us, v. 14. Lawrence Dober was the first Moravian missionary to the West Indies.

**Becoming
a Slave**

He went to preach and teach amongst the slaves on the Island of St. Thomas. To win these people, it was necessary to become a laborer and work alongside of them, and Dober offered to sell himself as a slave, if required, and so become one with them. After laboring on the island for some years, he became tutor to the governor's son, but this interfered with his missionary work

amongst the negroes, and so he went to live amongst them in great poverty in a small village. Thus by sharing their life of hardship and suffering, he convinced the slaves that he was sincere in his professed wish to help them. The incarnation has convinced men of God's love for them.

Lesson Points

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

Only the power that created is able to redeem. vs. 1-3.

What the sun is in the natural world, Christ is in the spiritual world. v. 4.

Truth is always victorious and never vanquished. v. 5.

Christ provides salvation; it is our business to proclaim it. v. 7.

Before we can witness for Jesus we must know him. v. 8.

The gospel is as free to all men as the sunlight and the air. v. 9.

He who made the world has the right to rule over it. v. 10.

The Son of God became like us, that He might make us like Himself. v. 14.

TEACHING HINTS

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

**For Teachers of the Older Scholars
and Bible Classes**

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

During the first six months of 1908, the Lessons are found in John's Gospel. The general theme is The Witness of the Fourth Gospel to Jesus. The studies begin with the pre-existence of Jesus, and end with His resurrection. It is necessary for the teacher to have a clear idea of the whole Gospel. Get some good work on the Gospels, and grasp the characteristics of each, and especially John's viewpoint (see Professor Kennedy's, Books of the New Testament, in the Teacher Training Handbooks Series).

Sketch rapidly the life and work of the apostle John, the date of the writing of his Gospel, and especially its purpose, namely to show that Jesus is the Christ, the Son of God (ch. 20: 30, 31). John always keeps this in view, and hence selects those manifestations of Jesus' glory which inspired faith in the disciples and others. At the same time he

traces the cause and growth of unbelief. Apart from the Prologue (ch. 1: 1-18) and the appendix (ch. 21), the work falls into two parts. The first (chs. 1: 19 to 12) deals with the self-revelation of Jesus to the world. The second (chs. 13 to 20) considers the self-revelation of Jesus to His disciples.

Ch. 1: 1-18, called the Prologue, contains in short space the essential thought of the whole Gospel. It is thus introductory to the whole study. Consider:

1. *The pre-existence of the Word*, vs. 1-5. Every word of these verses is packed with sublimity and power. Study the title, Word, as applicable to Jesus. The term was familiar to both Jews and Greeks (see Exposition).

Note the following points: (a) The pre-existence of Jesus, "in the beginning" (compare Gen. 1: 1). "With God" implies relation to God as of a Person to a Person, and "God", that the Word is divine. (b) The Word as the Source of creation, stated positively and negatively. (c) The Word as the Source of the life and light of humanity, including moral and spiritual nature. Dwell

on these points fully. Advanced classes will do well to discuss them, as they involve the fundamental facts of Christianity.

2. *The historic manifestation of the Word*, vs. 6-13. The starting point is taken with John the Baptist, who heralded His coming and pointed others to Jesus. Note that the two principles of faith and unbelief are here outlined. The many rejected Jesus. Two classes are named: (a) Men generally, who had received through Him the light of reason and conscience, failed to recognize Him. (b) The Jews, who, though especially trained, did not receive Him. Again, the few accepted Him, and became possessed of divine life. This historic manifestation of the Word is to be the theme of the first part of the Gospel.

3. *The incarnation a revelation of God*, v. 14. Note the term "tabernacled", a mere temporary abode. The aspects of God's character are seen in Jesus. These John dwells upon more especially in the second part of the Gospel.

The great theme is the revelation of God in Jesus. His identification with humanity, and the wonderful way He seeks to win men, are all seen. The teacher should have the class feel the nearness of Jesus to every life.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

The Lesson Passage is clear and yet deep; that is, the language is simple and plain, but the thoughts are the very deepest things of God. Too much attempt at explanation is more likely to muddle than to clarify, especially with scholars of the Intermediate age, who can see very keenly and very far into truth, but who are only puzzled by reasoning about it. If the teacher can but succeed in so holding up the wonderful truths of this passage before the mind of the scholar, that, by the illuminating rays of God's Holy Spirit, they may be photographed upon it, he will have thoroughly succeeded with the Lesson.

Try some such plan as this, using a small blackboard, or slate, or scribbling pad, to assist, writing down each heading in its turn.

I. THE BEGINNING—When? Genesis 1:1 takes us a long way back—to the beginning of created things. How much further

John's words go back, who can tell? For God never had a beginning: always was.

II. THE WORD—What is a word? The scholars will puzzle over it a while before discovering that a word is just a person expressing himself, telling himself out. John calls Jesus the Word, because it was through Jesus that God told Himself out to the world.

III. GOD—Again puzzling questions. Jesus was God. But is there not but one God? Three in one, is what the Bible teaches—Father, Son, and Holy Ghost: like the three-fold clover or shamrock leaf, one leaf, and yet threefold.

IV. CREATOR—Have the class turn back to Genesis, ch. 1, and note the manner of the creation, "God said", vs. 3, 6, etc. Our Lesson passage makes the meaning clear; it was through this living Word, this Son of God, that the act of creation was performed.

V. A LAMP—The writer remembers following a tiny lamp through the dark forest on a mountain side, that he might reach the summit to see the sun rise. There will be more about John the Baptist in the next Lesson. He was the lamp to guide men's feet to the greater Light (vs. 6-8).

VI. THE LIGHT—Compare the sun's light with candle light, or lamp light, or the electric light: some scholar will be able to tell the size of the sun, and the volume of its heat rays and light rays. So much greater than all other men, is Jesus. There will be a conversation on what use light is to us; and the way is easy to show in what respects the Great Light, God's Son, is a blessing to the world.

VII. REJECTED, v. 11—It is a sad story that is told in the Lessons following, of how Jesus was rejected by His own people, the Jews: the one instance of Matt. 27:22-25 will suffice just now. Emphasize the folly and sin of preferring darkness to light.

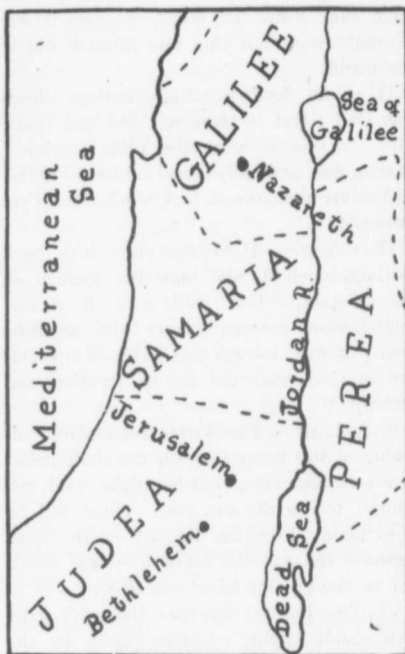
VIII. ACCEPTED—A single touch of the finger will turn on the full blaze of an electric light. As vs. 11, 12 declare, it is only necessary to "receive" Jesus—believe in Him and take Him to our hearts—to be made anew and to become sons and daughters of the heavenly Father.

IX. A MAN, AND YET GOD—This verse contains the fact which John's whole Gospel was written to make plain ; see John 20 : 31.

Hold up clearly the two parts of it—Jesus is the Son of God ; and to believe on Him is to have life.

THE GEOGRAPHY LESSON

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



to develop their courage and patriotism. difficult to hold.

Aim, in this Lesson, at giving an idea as clear as possible of the three provinces of Palestine in our Lord's time. Begin with Galilee ; literally the "Round", once known as Galilee of the Gentiles, because the heathen hemmed it in on three sides. Its boundaries were : to the north, Lebanon, to the east, the Jordan Valley, to the south, Samaria, and to the west, the Mediterranean. This province was 60 miles long by 25 broad, and possessed all the variety of mountain, plain and valley. The activities and industries of the province focused about the lake of Galilee, which was also the centre of a great part of our Lord's ministry. Samaria, the central province, with its two outstanding physical features, Mts. Ebal and Gerizim, was an open country offering facilities for foreign trade and commerce, and also for the entrance of the idolatry and luxury which resulted in national decay. Judea, the province to the south, was more rugged and forbidding than the other provinces. Hence, she had little intercourse with other nations. This seclusion, while it made the Judeans bigoted and selfish, at the same time helped Judea was always difficult to conquer and

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLIES and LEAFLETS.]

1. By whom was the Fourth Gospel written ? At what date ? Where was it written ?
2. What was the purpose of the writer ?
3. What passage forms the Prologue of the Gospel ?
4. What is said of the pre-existence of Jesus ? Of His divine nature ? Of His part in creation ?
5. Why does John apply the title of the Word to Jesus ?
6. What is meant by "the life" ? Who is the source of all life ?
7. How was the Word "the light of men" before Jesus came into the world ?
8. With what did the Light come into conflict ? What was the result ?
9. Who came to bear witness to Jesus ? How was Jesus received, (a) by men generally, (b) by the Jews ?
10. What right did He give to all who received Him ?
11. How does John describe the incarnation ?

12. What is meant by "His glory"? In what did the glory of God's Son consist?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. What other Book of the Bible commences with the same words as John's Gospel?
2. Find a place where Jesus Himself says He is the Light of the World.

ANSWERS (LESSON XII., Fourth Quarter, 1907)—(1) Job, see Job 26 : 14. (2) James 5 : 16.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. The proofs that Jesus is divine.
2. John the Baptist's witness to Jesus.

Prove from Scripture

That Christ is all powerful.

The Catechism

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

Ques. 82. *Man's inability to keep the Commandments.* We have been studying God's holy law, and have seen what it requires of us. No doubt, we have been saying, "How hard it is to do these things!" The Question for to-day goes farther. It says we cannot keep God's law perfectly. And the Bible says the same, Rom. 3 : 10. There was a time when a man could do God's will, and live without sin. But that was before

the fall. Since then, only One has been sinless. It was Jesus Christ. And if we come to Him, He will help us to obey the law of God, so that it will grow easier and easier to do so, until in the life to come our obedience will be perfect. Meanwhile, when we do sin, through Him we can find forgiveness.

The Question on Missions

By Rev. F. H. Russell, B.A., Dhar, Central India

Ques. 1. The famine of 1897 affected the district of the east and north of our Central India Mission Field. Large numbers of children were rendered homeless and destitute,—lost parents and friends,—and would doubtless have died, had it not been for our missionaries and their helpers, who gathered them together and cared for them. They were the children of farmers and others living in the villages. In 1900, famine prevailed throughout Central India, and was especially hard on the Bheels, who live chiefly in the jungles and subsist largely on maize and various edible roots. These entirely failed, and, although every effort was made to give relief, hundreds died, leaving their children to be cared for by the Mission. We have Girls' Orphanages at Neemuch, Rutlam, Indore and Dhar, and Boys' Orphanages at Mhow, Dhar and Amkhut, with a Blind School at Ujjain for both boys and girls.

FOR TEACHERS OF THE LITTLE ONES

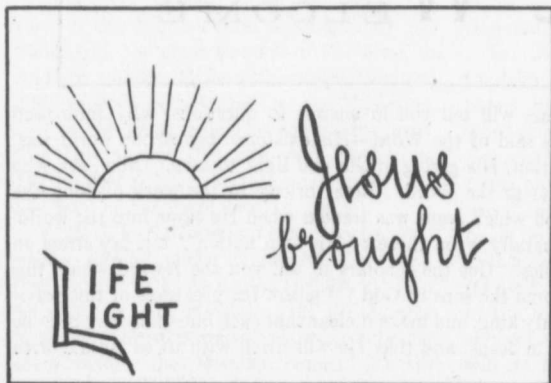
By Mrs. Jessie Munro Johnsnton, North Bay, Ont.

Lesson Subject—Jesus dwelling amongst men.

Introduction—After New Year greetings to the children, the facts concerning the

Saviour's birth may be recalled. We are to hear a great many beautiful stories about the life and work of JESUS the SON OF God.

Lesson—Had you any trouble in finding your way to Sunday School? Was it dark? What made it light? Why is light given to us? To let us see things. Have you ever been in a cave, or passed through a tunnel? Think what a dark world it would be with no light in it. You have been in a dark room and have run out into a brightly



lighted room—how nice it is to see the light ! Think how bright the world seems to the little insects creeping out of the dark ground in the spring. Everything rejoices in the light.

Jesus the Light of the World—Did you ever hear people say, "The house is brighter because of the children in it" ? People can bring light and brightness into other lives. We are going to hear of One who brought life and light and joy into the world, who makes brighter and better every place He goes, who brings life and light to all who receive Him. "The whole world is lost in darkness and sin ;

The Light of the world is Jesus.

Come to the light, 'tis shining for thee,
Brightly its beams now shine upon me ;
Once I was blind but now I can see :

The Light of the world is Jesus".

Let us draw a picture of the SUN to help us to remember that Jesus is the Light of the world.

The Word—In our Christmas story, we heard Jesus called a SAVIOUR. To-day we are to hear Him called by a new name, THE WORD.

John the Messenger—There was a man sent from God, whose name was John. God sent him to tell people that Jesus was coming and that they must get ready for Him by repent-

ing, turning away from sin.

Jesus Knocking at the Door—Jesus did come into the world, and He wants to come into your heart. (Draw outline.)

Golden Text for the Quarter—Our Golden Text for the Quarter tells us, "In Him was life ; and the life was the light of men".

Golden Text—"The Word was made flesh, and dwelt among us." A mother wrote to a friend, "I am sending my little daughter to stay with you for a while. She will tell you all about me, and tell you all my message". Jesus is God speaking to us, the Word of God sent to be in the world for a little while, to speak to us in place of God. In Him was life, the greatest gift of God, and light, by which people were all to see and know God.

Jesus came so that people might see God clearly. Some came to the Light (Jesus), and some kept in the darkness. To all who believed in Him He gave power to belong to the family of God, to become God's children. When you little ones were born into your homes here, there was great gladness because you had come. So there is great joy in heaven when you are born into God's family by loving Jesus.

Something to Think About—Jesus will dwell in my heart.

FROM THE PLATFORM

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

THE WORD WITNESS WELCOME

Print, THE WORD. The scholars will tell you in answer to questions, why John used this title of Jesus, and also what is said of the Word—His existence before the world was, His divine nature, His part in creation, His giving of life and light to men. Now, ask who was sent to be the WITNESS (Print) to the Word. Refer briefly to the work of John the Baptist. Question about the way in which Jesus was treated when He came into the world. Bring out His rejection by men generally, even those of His own nation ; but lay stress on the WELCOME (Print) by the disciples. Get the scholars to tell you the reward which this welcome brought—the right to become the sons of God. Picture the greatness of this privilege, using the illustration of an earthly king, and make it clear that each one of us may become a child of God, by simply believing in Jesus, and that He will dwell with us as He did with His first disciples.

Lesson II.

JESUS AND JOHN THE BAPTIST

January 12, 1908

John 1 : 25-34. Commit to memory vs. 29, 30. Study John 1 : 19-34.

GOLDEN TEXT—Behold the Lamb of God, which taketh away the sin of the world.—John 1 : 29.

25 And they asked him, and said unto him, Why baptizest thou then, if thou ² be not that Christ, nor Eli'as, neither ³ that prophet ?

26 John answered them, saying, I baptize with water : ⁴ but there standeth one among you, whom ye know not ;

27 ⁵ He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in ⁶ Bethab'ara beyond Jordan, where John was baptizing.

29 ⁷ The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh

Revised Version—¹ then baptizest thou ; ² art not the Christ, neither Elijah ; ³ the ; ⁴ in the midst of you standeth one ; ⁵ even he that cometh after me, the latchet of whose shoe ; ⁶ Bethany ; ⁷ On the morrow he seeth ; ⁸ become before me ; ⁹ for this cause came I ; ¹⁰ witness ; ¹¹ have beheld ; ¹² as a dove out of heaven ; ¹³ he said ; ¹⁴ whomsoever ; ¹⁵ abiding upon ; ¹⁶ that ; ¹⁷ Spirit ; ¹⁸ have seen, and have borne witness.

LESSON PLAN

- I. The Christ Announced, 25-28.
- II. The Christ Declared, 29-34.

DAILY READINGS

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

M.—Jesus and John the Baptist, John 1 : 19-34.
 T.—The voice, Isa. 40 : 1-10. W.—Christ's witness to John, Matt. 11 : 7-15. Th.—The witness from heaven, Mk. 1 : 1-11. F.—The beloved Son, Matt. 17 : 1-13. S.—Believing and life, John 3 : 23-36. S.—Redeemed by blood, 1 Peter 1 : 13-21.

Shorter Catechism—Ques. 83. *Are all trans-*

EXPOSITION

Time and Place—Probably the winter of A.D. 26 ; Bethabara or Bethany, beyond the Jordan.

Connecting Links—Read the account in the first three Gospels, of John the Baptist's ministry (see Matt. 3 : 1-12 ; Mark 1 : 1-8 ; Luke 3 : 1-18) ; of the baptism of Jesus (Matt. 3 : 13-17 ; Mark 1 : 9-11 ; Luke 3 : 21, 22) ; and of His temptation in the wilderness, Matt. 4 : 1-11 ; Mark 1 : 12, 13 ; Luke 4 : 1-13.

I. The Christ Announced, 25-28.

John gives an account of the deputation sent to the Baptist from Jerusalem by the Sanhedrin, the great Council of the Jews, to find out whether he were the Messiah or not. The messengers belonged to the Pharisees, one of the chief religious sects of the Jews. The only answer they can draw forth from the Baptist is, that he has come to prepare the way of the Lord (see vs. 19-24).

V. 25. *Why then baptizest thou . . . not Christ . . . neither Elijah . . . neither the prophet* (Rev. Ver.). The Baptist had just denied (vs. 20, 21) that he was : (1) the Messiah ; (2) Elijah, who was commonly expected to reappear in bodily form before the Messiah came ; (3) the

prophet spoken of in Deut. 18 : 15, and whom the Jews of Jesus' time connected with the coming of the Messiah. It was generally believed among the Jews that a general purification of the people would take place before the coming of the Messiah (Ezek. 36 : 25 ; Zech. 13 : 1), of which purification baptism was a symbol. What right, then, asked the Pharisees, had John to baptize, since he was neither the Messiah, nor one of the two persons so closely connected with Him. The Jews saw in John's baptism a claim to be a national leader which they resented.

31 And I knew him not : but that he should be made manifest to Is'rael, ⁹ therefore am I come baptizing with water.

32 And John bare ¹⁰ record, saying, I ¹¹ saw the Spirit descending ¹² from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, ¹³ the same said unto me, Upon ¹⁴ whom thou shalt see the Spirit descending, and ¹⁵ remaining on him, the same is he ¹⁶ which baptizeth with the Holy ¹⁷ Ghost.

34 And I ¹⁸ saw, and bare record that this is the Son of God.

gressions of the law equally heinous ? A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—2. What training is being given to these boys and girls ? They receive a good school education, and careful Bible training. Some of them are being trained as teachers, others are preparing for the University, and most of them are learning some useful trade.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson) ; 162 ; 152 ; 16 (Ps. Sel.) ; 549 (from PRIMARY QUARTERLY) ; 151.

Special Scripture Reading—Isa., ch. 53. (To be read responsively or in concert by the whole School.)

Vs. 26-28. *I baptize with water.* John's baptism, like himself, was earthly. It was in sharp contrast with that of the Messiah, who should baptize with the Holy Spirit (see v. 33 and compare Matt. 3 : 11). *One . . . whom ye know not.* If they had known who was "in the midst of them", there would have been no need to ask John by whose authority he was acting. *Whose shoe's latchet I am not worthy to unloose.* A proverb of the Rabbis says, "Every service which a servant will perform for his master, a disciple will do for his Rabbi, excepting loosing his

sandal thong" (see also Light from the East). *Bethabara*; Rev. Ver. "Bethany". See Geography Lesson.

II. The Christ Declared, 29-34.

V. 29. *The next day*; after the visit of the deputation from Jerusalem. The incidents here recorded must have occurred after Jesus' return from His temptation in the wilderness. *Jesus coming unto him*. It is highly probable that Jesus and John may have had a good deal of intercourse after our Lord's temptation. This would partly account for the remarkable description he gives of Jesus in the next sentence. *The Lamb of God*. This means, in all likelihood, the Lamb provided by God. The expression seems certainly to be connected with Isa. 53 : 7. We know that John's mind was occupied with this part of Isaiah, for he draws (v. 23) a description of himself from Isa. 40 : 3. The most striking Figure in these chapters of Isaiah is the suffering Servant of the Lord. Now, if John connected that wonderful Figure with the Messiah, as we know our Lord Himself did (Luke 4 : 18, 19, compare Isa. 61 : 1, 2), he must have associated the Messiah with the bearing of sin, for that is the most prominent feature in Isa. 53. "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities". Hence the Lamb of God is the meek and lowly Sacrifice for sin. He had been prefigured by the Passover Lamb (see Ex., ch. 12), and possibly the Baptist's words regarding Him were emphasized by the flocks of lambs which were being brought to Jerusalem for the Passover, then near at hand. *Which taketh away the sin of the world*. The Messiah was to bring blessing, not to the Jews alone, but to all mankind. This truth had been foreshadowed in such passages as Gen. 12 : 3. The word translated "taketh away", means "to carry", and also "to carry off". "To bear sin is the method, to take it away the result of Christ's sacrifice". (Reith).

V. 30. *Which is preferred*, etc.; has a higher place in the purpose of God, and thus a stronger claim on men's attention. *He was before me*. "In the beginning was the Word", ch. 1 : 1. *I knew him not*; did not know Him to be the Messiah. It appears from Matt. 3 : 14, that John knew Jesus as a

man. *Made manifest to Israel*; God's chosen people. To them the Messiah was sent first (Matt. 15 : 24), afterwards, and through them, to the world, Matt. 28 : 19, 20. *Therefore . . . baptizing with water*. John's baptism, like all his work, was simply introductory to the coming of Christ. His whole mission was bound up with the appearance of this Stranger.

V. 32. *The Spirit . . . like a dove*. This vision is described by Matthew (ch. 3 : 16) and Mark (ch. 1 : 10) as if seen by Jesus alone. In the later Jewish literature, the dove is often used as a symbol of the divine Spirit. With this image are naturally associated the qualities of purity, gentleness and lowliness. Probably these were the qualities in Jesus which made the most profound impression on the Baptist. The fresh endowment with the Spirit and the divine assurance that He is the Son of God are the central features in our Lord's baptism experience (see Matt. 3 : 16, 17).

Vs. 33, 34. *He . . . baptizeth with the Holy Ghost*. This was the contrast which John drew between his own baptism and that of Jesus. The one was a symbol of repentance. The other actually produces the cleansed life. Jesus can really impart the power of the living God. *This is the Son of God*; the title which the Father had conferred on Jesus at His baptism. Its application to the Messiah had been foreshadowed in the Old Testament, Ps. 2 : 7.

Light from the East

SHOE—Although boots of hide, covering the whole foot, somewhat like our shoes, were known among the Hittites, Greeks and other tribes, who occupied the lofty mountain ranges which were often covered with snow, the shoes of the Egyptians and the Hebrews were sandals, a sole of leather, wood or wicker-work bound on the foot by thongs. These sandals were usually pointed and turned up at the toe like the Turkish slippers of to-day. They were sometimes made of rice straw, palm leaves, or papyrus stalks, and were lined with cloth on which the figure of a captive was painted. When land was transferred, a sandal was delivered to the purchaser and was sometimes thrown by him on the

land in token of occupancy. The Orientals remove their shoes on entering a house or a church, just as we remove our hats. Sandals were usually fastened or unfastened by servants, and this being such a frequent act became a familiar symbol of servitude. On the Egyptian monuments slaves are repre-

sented with the master's sandals on their arm and so sandal-bearer became a conventional term of servitude. Ladies of rank paid great attention to the shape, materials and decorations of their sandals, so that they might display their well shaped feet to the best advantage.

APPLICATION

They . . . said unto him, Why . . . v. 25. Faultfinders are often hard to satisfy. They are sure to see first the spots on the sun and the thorns on the rose tree, while they ignore the light and warmth of the one and the fragrance of the other. There are, however, two kinds of faultfinders, those who criticise to help and those who criticise to hinder. Teachers, parents and true friends belong to the helpful critics. The hinderers are the enemies of progress. They look for some evil in all they meet and store up all they find. They are like the vulture that goes seeking for carrion. And they find what they search for. The others are like the bee which hunts for the honey-giving flowers. And they also find what they search for. Beware of the bread of the Pharisees, which is censorious faultfinding.

One among you, whom ye know not, v. 26. A stranger once asked the organist of a German cathedral for permission to play on the great instrument. The organist was very careful of his organ, and said, "No, sir, I cannot allow you. No one but myself ever touches it". The visitor persisted, however, and at last his gracious pleading won the organist's consent. Seating himself at the keyboard, he called out from the soul of the organ harmonies the organist had never before heard or dreamed to be possible. When he had recovered from his amazement, he said to the stranger, "Are you not Mendelssohn?" "I am Mendelssohn", said the other. "Oh", cried the organist, "to think that in my ignorance and selfishness I refused to allow Mendelssohn to play on my organ!" The Master of the harmonies that are possible in life is Jesus Christ. When He asks for admission to your affections, beware of refusing. Be sure you know

whom you are turning away.

Whose shoe's latchet I am not worthy to unloose, v. 27. The little hill thinks it is very imposing until it sees the tall mountain.

The rivulet thinks it is very great until it meets the ocean.

The leader of a band of rough men in the West, years ago, arrogated to himself all possible perfections. When a missionary came to that man and told him of Jesus Christ, the scales fell from his eyes and he saw himself a sinner. So acute was his sense of sin, that he felt himself unworthy of the ordinary necessities of life. One day, while out riding, he came to a stream, and thus addressed his horse, "You may drink, for you are not a sinner; but I am not worthy to take any of His good gifts".

Behold the Lamb of God, v. 29. Some texts are to sincere Christians what the North Star is to the sailor. They are guides over the trackless sea of life into a haven of safety. This text is one of these. The great Richard Baxter tells how it was his daily deliverer from despair. He had been for a long time in the habit of looking into his own heart and mourning over his sins. He found evil tendencies and emotions that gave him great sorrow. His life became gloomy. There was no cheer nor gladness in it. Then he came upon a new meaning in these words, "Behold the Lamb of God, which taketh away the sin of the world". He saw here the advice he needed, and he began to take it. He refused to look in, and looked away from himself and all about him, to Jesus as his Saviour. Then "the peace of God, which passeth all understanding" came to him, and he began to be glad in the Lord as he had never thought a Christian could be.

I knew him not, v. 31. Often we build better than we know, and cheerfully serve

Faultfinders
and
Faultfinders

Looking Away
Instead of
Looking In

greatness that we do not recognize. One day, a woman in the Highlands of Scotland answered a knock at the door of her humble home. There stood a plainly dressed little woman, who asked if she might rest in the house for a few minutes and have a cup of water. Certainly she might. So she entered, and after being kindly treated went away, still a stranger to her benefactor. Next day, the word went round, that Queen Victoria had been seen walking alone on the quiet hill paths. It was she who had asked for rest and refreshment, and it was from her that the gift not long afterwards came to the poor woman who had done a kindness to a tired and thirsty sister who happened to be a queen.

I saw, and bare record, v. 34. Silence is sometimes golden, but not always. Sometimes it is sinful. When we have a word of cheer, it ought to be spoken.

Sinful When bad things are being
Silence said of one we know, let something good be said. When we are near the sick and know of one who can heal them, we ought to speak. When God has blessed us with a knowledge of Christ as our sufficient Saviour and perfect Example, we may not, we dare not, keep silence. The world is sad enough and sick enough and sinful enough,

to need from each of us the positive statement that it can be gladdened and cured and forgiven by Him who has done such great things for our land, our loved ones and ourselves. If you have seen Christ, you ought to bear record to His power. Testimony of lip and life, not controversy, is the best way to spread the kingdom of the Son of God.

Lesson Points

A good cause welcomes the keenest criticism, so long as it is candid. v. 25.

The knowledge that saves is of the heart even more than of the head. v. 26.

"And they who fain would serve Thee best
Are conscious most of wrong within."
v. 27.

Wherever the disease of sin has spread, there the gospel remedy must be sent. v. 29.

The loyal subject counts it his highest honor to serve his king. v. 30.

To make Christ known—this is the mission of the church. v. 31.

Experience adds weight to testimony. v. 32.

The faith of the Christian rests upon a solid foundation of facts. v. 33.

It is the fruits in our lives that prove the presence of the Holy Spirit in our hearts. v. 33.

Divine energy alone could produce the effects of Christianity. v. 34.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

To-day's Lesson is an illustration of the way in which the Baptist bore witness to Jesus. The other evangelists tell about His appearance and methods, but John gives only his testimony to the Messiahship of Jesus. Note briefly his priestly descent (Luke 1 : 5), a relative of Jesus (Luke 1 : 36), living an ascetic life when he came as a herald of the kingdom of heaven, Matt. 3 : 1-4. He began to preach in the summer of A.D. 26, and had been at work about six months when Jesus came to be baptized. He preached chiefly in the wilderness of Judea, and made a profound impression upon the people.

Study the Old Testament references to his work (see Isa. 40 : 3, Malachi 4 : 5), and compare Matt. 17 : 10-13).

It is well to consider why the Baptist's testimony is so important. It was not only because of his personal sincerity, but he was the recipient of a divine sign which revealed Jesus' mission and consecration. The baptism of Jesus was His anointing as Messiah (Acts 10 : 38) with the complete power of the Spirit (Luke 3 : 22). John saw the Spirit descending; hence his testimony is of supreme value. John's testimony was given on many occasions: to the priests and Levites (v. 19); to his disciples (v. 35); to the people (v. 15); and is both positive and negative. He rejoices in disclaiming any part other than to introduce Jesus, ch. 3 : 22-30. For the sake of clearness, it is well to

gather John's testimony into a whole :

1. *To the pre-eminence of Jesus*, vs. 15, 17, 30. He did not consider himself worthy to unloose the latchet of Jesus' shoe. John had no mock modesty. He was an imperial soul. But he felt that Jesus was unique among men, incomparable in His dignity. It is noteworthy that John based this conviction upon the pre-existence of Jesus, vs. 15 to 20. How did he know? Possibly after the baptism, he had talked over with Jesus His great mission.

2. *To Jesus' spiritual power*, vs. 32, 33. John had seen this, and he claims that Jesus had power to impart the Spirit to others. What a contrast to water baptism! John had done something, but he knew his limitations. Jesus could search the human spirit, and re-create it.

3. *To Jesus, the world's great Sacrifice for sin*, v. 29. Study the institution of sacrifice, and the place it had in Jewish thought. John has an unusual sweep in the range of his conception of Jesus.

4. *To His unique Personality*, v. 34. John had heard the Father's testimony at the baptism (Luke 3 : 22); but its meaning had grown upon him, and this no doubt explains why he was so willing that Jesus should be pre-eminent even in his own day.

Let the class feel the importance of John's testimony. How eagerly he testified to Jesus as Master, Lord, and Redeemer! How many he helped to Jesus! How gladly he took second place! This is a beautiful example for Christians still. Discuss how the class can bear witness, and note urgent reasons why all should do so.

For Teachers of the Boys and Girls

Begin by a description of the herald or forerunner, who, running in advance of a royal procession in the East, announces the coming of the royal personage and clears the way. The King of kings is coming. Here is His forerunner.

Who? The class will at once tell; but take pains to disentangle John the Baptist from John the writer of the Gospel. The facts in regard to who the Baptist was (a cousin of Jesus), and as to his birth (Luke, ch. 1), may be brought out. Then, from Matt.

ch. 3, the sort of man John the Baptist was, and the sort of preparation he said must be made for the coming of the Saviour: all summed up in one word, "Repent", change your mind, turn back from sin. Make clear that we can never have Jesus as our Saviour if we cling to any sin.

What he said of himself? This is half the Lesson: the other half being, What he said of Jesus. You need to go back to the story in Matt., ch. 3, of John the Baptist's preaching in the wilderness, vs. 5, 6, telling of the great crowds from all quarters, and of how deeply moved the people were. The Jewish rulers at Jerusalem wondered greatly who this man was; were jealous, likely, of his popularity. Hence the sending of messengers, vs. 19, 20 of the Lesson, to ask him who he was. V. 28 gives the locality. The scholars will tell the three guesses the messengers made, vs. 20, 21. Draw out by questions that the Messiah (Christ is just the Greek for the Hebrew, Messiah), Elijah, and "that prophet" were all expected, Mal. 3 : 1; Mal. 4 : 5; Deut. 18 : 15 (the first of these passages predicts the coming of John the Baptist also).

V. 22 records a straight question, and v. 23, a straight answer. Show how bold an answer it was. These men believed the prophets. John claimed to be the forerunner prophesied of. He would have to make good his claim, or suffer for it. And so they ask—v. 25. To baptize was equivalent to setting up as a great religious teacher and leader. Be very careful to impress John's answer. He might have told of how he had been born, and sent of God, and boasted of his success. But no; have one of the scholars read vs. 26, 27. A memorable lesson in the humility of true greatness, and the true greatness of humility.

What he said of Jesus, vs. 29-34. "The next day"; most likely the messengers from Jerusalem were still present, the sincere men among them wondering greatly what John's words about the coming Messiah meant. Some of them hardly slept that night for wonderment. Describe (for at this point description is better than questioning) the scene, v. 29. Now question as to what is meant by "the Lamb of God". These pas-

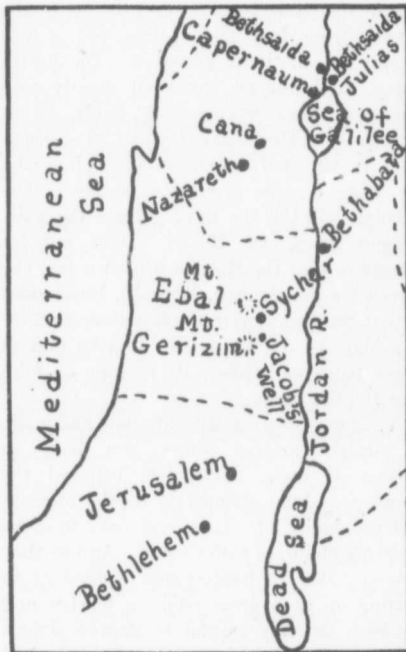
Jesus and John the Baptist

sages will guide you, Ex. 12 : 3 ; Isa. 53 : 7 ; Acts 8 : 30-35 ; 1 Peter 1 : 18, 19. Jesus was to be the one great sacrifice for the world's sin (Heb. 9 : 13, 14 ; 10 : 10-14). Mark again John's humility, v. 31 ; compare with it, ch. 3 : 28-30.

And then John tells the wonderful story of how he came to know this Christ of God, vs. 32-34. Take the class back to Matt. 3 : 13-17,

and go over the particulars of the two passages in order,—the revelation from God to the Baptist (v. 33 of the Lesson); then how it all came about. Show the nobility of John—his singleness of heart : if only he can get people to believe on Jesus, that is the all in all for him. Exhibit also this Jesus as the very Son of God, and the Lamb of God who takes away our sins.

THE GEOGRAPHY LESSON



Bethabara, where John the Baptist baptized (John 1 : 28), was a ford of the Jordan. The traditional site is east of Jericho ; but it is now generally identified with the ford Abârah, much further up stream, which is not far from Cana. Instead of Bethabara, the Rev. Ver. reads Bethany. It is possible that Bethany,—a different place from the town of Martha and Mary and Lazarus, John 11 : 1, was not far from Bethabara, on the east side of the Jordan. On the banks of the Jordan, says Dr. George Adam Smith, John " found also those vivid figures of his preaching—the slimy shingle—of which he said, *God is able to raise up of these stones children to Abraham ; the trees with the axe laid to their roots, for the Jordan jungle was a haunt of wood-cutters ; and, on the higher stretches of the valley, the fires among the dry scrub chasing before them the scorpions and vipers*". The same author speaks of the wild beasts, which in ancient times infested the jungle of the Jordan. " Of these, the lions are the most often mentioned in the Old Testament,—there are no lions to-day, the last of them was seen eight hundred years

ago,—but wild boars abound ; but there are leopards and a kind of wolf".

ADDED HINTS AND HELPS

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

Some Test Questions

1. By whom was a deputation sent to John the Baptist ? What did they wish to find out ? What was John's answer ?
2. Why did the Jews challenge John's right to baptize ?
3. How did John contrast his baptism with the baptism which Jesus was to bestow ?
4. How did John express his sense of Jesus' greatness ?

5. Where was John now baptizing ? Whence had he come thither ?
6. What title did he apply to Jesus ? By what passages in the Old Testament was this title probably suggested ?
7. On what ground does John say that Jesus was worthy of a higher place than himself ?
8. How did John know that Jesus was the Messiah ?
9. What qualities in Jesus were symbolized by the dove ?

10. What does John call Jesus in v. 34? Who had already given this title to our Lord? Where in the Old Testament is it used of the Messiah?

Something to Look Up

1. Find a place in Revelation where a heavenly being speaks of Jesus to this same John as the Lamb, and says He will feed and care for His followers.

2. The prophet Isaiah says that the Messiah was brought as a lamb to the slaughter. Read the passage.

ANSWERS (Lesson I.)—(1) Genesis 1 : 1. (2) John 8 : 12.

For Discussion

1. The greatness of John the Baptist.
2. What does the title "Lamb of God" teach concerning Christ's character and work?

Prove from Scripture

That the Old Testament points to Christ.

The Catechism

Ques. 83. *Some sins worse than others.* The prophet Amos said to his people something that at first seems strange. God had chosen them, and had shown them great kindness. What would happen if they sinned? Would they get off more easily than others? No, Amos says (ch. 3 : 2),

that their punishment would be all the more severe. And so it ought to be, for God's goodness should have kept them from sin. Jesus once told His hearers (Luke 12 : 47, 48) of two servants. The one knew what his master wanted him to do and the other did not know. Neither of them obeyed the master. Which one was the most to blame? Every one would say the first. So we see that, if God has plainly shown us special kindness or told us very plainly His will, our sins are all the greater.

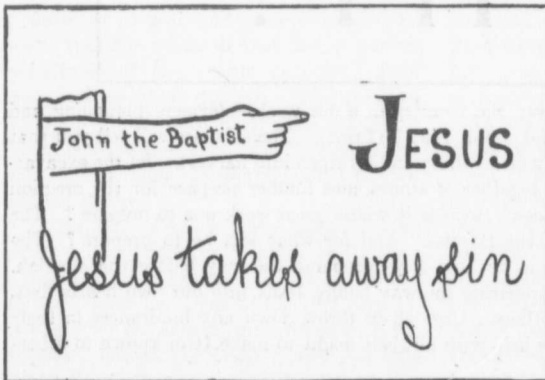
The Question on Missions

Ques. 2. Apart from the higher classes, the greater number of people in India are uneducated. They receive practically no training of any kind. Our Mission aims at making the Christian community well educated and efficiently trained. There is great need for teachers and for preachers of the gospel, and all who give promise of making successful workers, are given every possible advantage. For dealing with the higher classes, a University training is essential, and provision is made for this at our College at Indore. There is also great need in India at present for skilled workmen in the various trades, and most of the children in our Orphanages are receiving Industrial training to fit them to take the lead in this, as in other work.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus taking away sin.

Introduction—"Surely that must be the Prince", said a small boy, as a fancifully dressed person appeared on the platform of the railway carriage that was conveying a foreign Prince through our country.



"No," said the attendant, "I am not the Prince, he is just coming out." We are going to hear about a messenger who was mistaken for Jesus, the Prince of Peace.

Review—If we draw a picture of the sun, you will all remember that we were talking about light last Sunday. We learned that Jesus is like a light, bringing joy and brightness into the

world and showing us what God is.

Recall the name by which we heard Jesus called. Why was He called the Word? We heard of another man sent from God. What was his name? Describe the work and appearance of John the Baptist, as he went up and down the Jordan Valley preaching and telling the people to repent, Matt. 3 : 1-12.

Lesson—The people of Jerusalem wondered who this strange preacher could be, so many were listening to him and following him. The Jews were expecting God to send a Saviour into the world. "Perhaps this preacher is the promised Christ!" said some. So they sent priests and Levites from Jerusalem, out into the wilderness, to the place where John was, to ask, "Are you the Christ that we are expecting to come?" "No", said John, "I am not the Christ, only a messenger, an attendant of His, preparing the way before Him. The great One (like the Prince in our story), is coming after me". Next day John was talking to some of the people, when he saw Jesus coming toward them and he pointed to Him and said—

Golden Text—"BEHOLD THE LAMB OF GOD" (Print and explain. Draw a finger pointing to these words).

The Holy Spirit Like a Dove—Have the

children ever seen a dove? Are doves fighting birds, like the bluejays? Are they proud, gaily-feathered birds like the peacocks? Let the children tell you of the gentleness and lowliness and purity of the dove.

John Knew Jesus—How did John know Jesus from any other man? Jesus one day came and asked John to baptize Him (Mark 1 : 9-11); and John knew Jesus, for he saw the Holy Spirit coming upon Him like a dove floating gently down from the sky, and God had told John that this was the sign by which he should know that Jesus was the promised Saviour, so John told the people about it, and said—(Print) "JESUS IS THE SON OF GOD."

Jesus Takes Away Sin—Suppose you have a glass of black, muddy water. Let us take pure, clear water and keep pouring it into the glass of dirty water and see what happens. Soon the pure water will crowd out all the black water, and you would not know there had been black water in the glass. Jesus puts out our sins when He comes into our hearts; all the bad is crowded out. We let Jesus in by praying and telling Him we want Him to come, and He will never say no to those who seek Him.

Something to Think About—Jesus takes away my sin.

FROM THE PLATFORM



WHY?

Picture what will be seen all over the country in a few weeks—farmers ploughing and harrowing and cultivating the ground. Ask WHY? (Print). The scholars will tell you that it is to prepare for growing the seed which will by and by ripen into harvest. So the excavating of the ground and the bringing together of stones and lumber prepare for the erection of the building, etc. Now, in the Lesson, who is it whose great work was to prepare? The answer will readily be given, John the Baptist. And for what was he to prepare? The coming of Jesus. Question a little as to how John prepared the way before the Messiah. Then turn the conversation to our preparing the way before Jesus, into our own hearts first, and into the hearts and homes of others. Urge all to throw down any hindrances in their own lives to His coming, and then to help with all their might to make Him known to others all over the world.

Lesson III.

JESUS AND HIS FIRST DISCIPLES

January 19, 1908

John 1 : 35-49. Commit to memory vs. 35-37. Study John 1 : 35-51.

GOLDEN TEXT—We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.—John 1 : 45.

35 Again ¹ the next day after John stood, and two of his disciples ;

36 And ² looking upon Je'sus as he walked, ³ he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and ⁴ saw them following, and saith unto them, What seek ye ? ⁵ They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where ⁶ dwellest thou ?

39 He saith unto them, Come and ⁷ see. They came ⁸ and saw where he ⁹ dwelt, and ¹⁰ abode with him that day ; ¹¹ for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He ¹² first findeth his own brother Si'mon, and saith unto him, We have found the ¹³ Messias, which is, being interpreted, ¹⁴ the Christ.

42 ¹⁵ And he brought him ¹⁶ to Je'sus. ¹⁷ And when Je'sus ¹⁸ beheld him, he said, Thou art Si'mon the son of ¹⁹ Jo'na : thou shalt be called Ce'phas, which is by interpretation, ²⁰ A stone.

43 ²¹ The day following Je'sus would go forth into Gal'ilee, and ²² findeth Phil'ip, and ²³ saith unto him, Follow me.

44 Now Phil'ip was ²⁴ of Bethsa'ida, ²⁵ the city of An'drew and Pe'ter.

45 Phil'ip findeth Nathan'ael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Je'sus of Nazareth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can ²⁷ there any good thing come out of Nazareth ? Phil ip saith unto him, Come and see.

47 Je'sus saw Nathan'ael come to him, and saith of him, Behold an Is'raelite indeed, in whom is no guile !

48 Nathan'ael saith unto him, Whence knowest thou me ? Je'sus answered and said unto him, Before ²⁸ that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Nathan'ael answered ²⁹ and saith unto him, Rab'bi, thou art the Son of God : thou art ³⁰ the King of Is'rael.

Revised Version—¹ on the morrow John was standing ; ² he looked ; ³ and saith ; ⁴ And Jesus ; ⁵ beheld ; and ; ⁶ abidest ; ⁷ ye shall ; ⁸ therefore ; ⁹ therefore ; ¹⁰ abode ; ¹¹ they ; ¹² Omitt for ; ¹³ findeth first ; ¹⁴ Messiah ; ¹⁵ Omitt the ; ¹⁶ Omitt And ; ¹⁷ unto ; ¹⁸ Omitt And when ; ¹⁹ looked upon him, and said ; ²⁰ John ; ²¹ Peter ; ²² On the morrow he was minded to go ; ²³ he ; ²⁴ Jesus ; ²⁵ from ; ²⁶ of ; ²⁷ Omitt there ; ²⁸ Omitt that ; ²⁹ Omitt and saith unto.

LESSON PLAN

- I. Jesus, Teacher, 35-39.
- II. Jesus, Saviour, 40-42.
- III. Jesus, Son of God, 43-49.

DAILY READINGS

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

- M.—Jesus and His first disciples, John 1 : 35-51.
 - T.—The second call, Matt. 4 : 12-22. W.—The call of Matthew, Matt. 9 : 1-13. Th.—True disciples, Luke 9 : 18-26. F.—Chosen to service, John 15 : 1-16. S.—Serving and following, John 12 : 12-26.
 - S.—Reward of service, Matt. 19 : 23-30.
- Shorter Catechism**—*Ques. 84. What doth every*

sin deserve ? 'A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—3. How is school work carried on ? Schools are conducted much as in Canada, with the same general subjects. Up to the fourth book, the children are taught in Hindi, and then begin to study English. The two languages are then taught together until the pupil enters college, where English only is used.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 560 ; 137 ; 32 (Ps. Sel.); 457 (from PRIMARY QUARTERLY); 168.

Special Scripture Reading—Gen. 28 : 11-22. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—The day after last Lesson, during winter of A.D. 26 ; Bethany.

Connecting Links—The testimony of John the Baptist to Jesus (see last Lesson) is followed by the testimony of the first disciples.

I. Jesus, Teacher, 35-39.

V. 35. *Again the next day.* This accuracy of detail as to time and place is one of the proofs that the writer of this Gospel was an eye-witness of the events recorded. *John stood, and two of his disciples.* The minds of the little group were filled with expectant thoughts regarding the great Person, whom John, and perhaps his companions, had seen the day before.

Vs. 36, 37. *Looking upon Jesus ;* fixing his eyes upon Him, as if wrapt in contemplation of His sacred character. *As he walked.* Jesus had remained in that district, probably for the sake of intercourse with the Baptist. *Behold, the Lamb of God ;* a title pointing to the purity and gentleness of Jesus,

and also to His taking away of the world's sin by the shedding of His precious blood. Westcott thinks that John's use of this title a second time in the presence of his disciples was intended to be a sort of appeal to their faith. *Disciples heard . . . followed Jesus.* The Baptist, with his self-denying spirit, encouraged them to follow this new Master. They were the readier to do so, because they felt, as so many have done since, the charm of Jesus' personality.

Vs. 38, 39. *Jesus . . . saith . . . What seek ye ?* Possibly this question was intended to test them, while, at the same time, it would encourage them to speak out their wishes. *Rabbi ;* literally, "My Greatness" (compare our title "Highness"). Originally, the title was applied to teachers ; at a later time, like our "doctor", to men of learning in general. *Being interpreted, Master.* John wrote for Greek readers, and therefore explained "Rabbi", by giving its Greek equivalent,

here translated "Master". *Where dwellest thou?* They wanted to go to His lodging, that they might have a convenient opportunity of conversing with Him. *Come and see*; a phrase often used by Jewish teachers as an invitation to consult them. *Abode with him that day*. How much we should give for notes of that absorbing conversation! *The tenth hour*; four o'clock p.m.

II. Jesus, Saviour, 40-42.

V. 40. *One . . . Andrew*. The other was the apostle John, who, with characteristic modesty, keeps himself in the background. Andrew is best known as the brother of Simon Peter, who became more famous than himself. The special references to Andrew show him to have been a man of valuable practical qualities (compare chs. 6 : 8, 9; 12 : 22). Men of this Christian energy and devotion are of infinite worth in the kingdom of God.

Vs. 41, 42. *Findeth first his own brother* (Rev. Ver.). The meaning is that John found his brother James (Matt. 10 : 2) and brought him to Jesus, but not until Andrew had found *Simon*. It is not always true of those who have found Christ that they strive to bring to Him those nearest to them. Sometimes they are more ready to go far afield, than to deal with their own kith and kin. What a service this comparatively obscure disciple performed in bringing Peter to Jesus! *Found the Messiah*. Messiah is the Greek spelling of the Hebrew Messiah, which is the same as the Greek Christos (Christ), both meaning "the Anointed". *Beheld him*; with a steadfast look, as if reading the character of this new convert. *Thou art Simon*; a name under which he had shown himself a man of rash, unstable character. *Thou shalt be called Cephas* (the Hebrew for the Greek Petros or Peter). *A stone*; a mass of rock. The day is coming when men shall think of him as a man of firm and steadfast faith. Jesus called him Peter after his great confession at Caesarea Philippi, Matt. 16 : 18. Change of name in the Bible symbolizes change of character (compare Gen. 32 : 28).

III. Jesus, Son of God, 43-49.

Vs. 43, 44. *Jesus . . . findeth Philip*. Jesus has different ways of making disciples. John and Andrew approached the Master. He

Himself definitely invited Philip. *Follow me*. Perhaps this was not yet an official call to discipleship, but means rather "accompany Me". They were traveling to Galilee, Philip's home. This Gospel shows us that Jesus became intimately acquainted with some, at least, of the Twelve, before He called them to leave all and follow Him (see Mark 1 : 16-20). *Bethsaida*. See Geography Lesson.

Vs. 45, 46. *Nathanael*; called in the other Gospels Bartholomew, "son of Tolmai" (Matt. 10 : 3, etc.), and described in ch. 21 : 2 as "of Cana of Galilee". Philip, like Andrew, became at once a missionary. *Any good thing . . . out of Nazareth*; a village situated a little to the northwest of Cana. The meaning is not that Nazareth had a specially bad reputation, but Nathanael's words express the contempt which neighboring villages have for each other. Besides, Nazareth was so obscure a place, that it is never mentioned in the Old Testament. It seemed impossible to Nathanael that any man of mark could come from so insignificant a town. *Come and see*; the best answer which could be given to a doubter.

Vs. 47-49. *An Israelite indeed*; the possessor of a faith like that which won for Jacob the title "prince with God", Gen. 32 : 28. *No guile*. Nathanael had no such deceitfulness as Jacob showed before he became Israel, Gen. 27 : 18-25. *Under the fig tree*. Apparently our Lord had observed him praying, or meditating, and at a glance had penetrated his character. *Son of God . . . King of Israel*; two titles belonging peculiarly to the Messiah, Ps. 2 : 6, 7. Jesus' supernatural knowledge convinced Nathanael that they indeed belonged to Jesus. All of these six earlier disciples afterwards became apostles.

In vs. 50, 51, Jesus assures Nathanael that he will see still stronger proofs that He is the Messiah. He, "the Son of man", will, like Jacob's ladder (Gen. 28 : 10-12), bring heaven and earth together, so that men can speak to God, and God can send blessings upon men.

Light from the East

FIG TREE—Is now extensively cultivated in all civilized countries, but it is a native of

the East, and was one of the valuable natural resources of Palestine. It is often planted as a shade tree, and grows to the height of 15 feet, and spreads over 25 or 30 feet. The fruit has always been a staple article of commerce in the countries around the Mediterranean, because of the ease with which it can be preserved by simply drying it in the sun and packing it in boxes. In climates congenial to its growth, the fig tree is distinguished from all others by the extraordinary property of producing two crops of fruit in the same year, on distinct shoots. The shoots formed by the first or spring sap put forth

figs at every eye as soon as the sap begins to flow again in July or August. These figs which form the second crop of the year, ripen in their native climate in the autumn. The shoots formed by the second flow of sap put forth figs at every eye, but not until the first flow of sap in the following spring. These form the first crop of the year, and ripen in warm countries during June and July, but on this continent not before September or October. After many failures, Smyrna figs are now successfully grown in California, through the careful cultivation of the insect which fertilizes the concealed blossoms.

APPLICATION

The two disciples heard . . . followed Jesus, v. 37. "Jesus Christ", said a leader of students, the other day, to a great University audience, "can make the most of every student's life." And his saying is true, not of students only, but of all who give their lives to Him. When they came to Jesus, these two disciples were ordinary Galilean fishermen. But for their coming to Him, we should never have heard their names. As it is, they have their place amongst those who, after nineteen hundred years, are still influencing the hearts and minds of men. That is a true saying of Napoleon's: "Divine Persons are victory organized". Once we resolve to follow Jesus, failure is impossible, victory is certain.

Jesus turned, and saw them following, v. 38. Encouragement, when we are beginning a new career, is essential to success. Encouragement is heart strength. The head may plan wisely, but the heart must be assured, if we are to go on and prosper. Jesus knew that these men had decided to become His disciples, and to encourage them in their good choice He turned and looked His welcome. He is still the same. When one starts to follow Him, He does not leave him alone. He goes before us, but He turns to help and encourage. Never does He break the bruised reed, never does He quench the smoking flax.

He first findeth his own brother, v. 41. Mrs. Jellyby, in Dickens' story, had what the author calls a "telescopic philanthropy".

She was forever thinking of the people on the left bank of the river Niger, and never of her own home. The effect of this was that she never did any good in her own home, and very little on the left bank of the Niger. Her eyes and her sympathy were in the ends of the earth first. It was right for her to be anxious to help on the left bank of the Niger, but it was very wrong for her to neglect her own home. She began at the circumference of her field. She should have begun at the centre. He that said, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth", said also, and previously, "Ye shall be witnesses for Me . . . in Jerusalem, and in all Judea".

Thou art Simon . . . thou shalt be called Cephas, v. 42. In an art gallery in the old world, you may see, hanging side by side, the first imperfect drawing and the last finished masterpiece of the great artist Rembrandt. The beginning and the end of his career are there before you. That is what we have in these names of the apostle. Simon was the rash, boastful, self-seeking child of nature, when Jesus took Him into His service. To find the finished work of Jesus in this man, you must read the story of the struggles of the early church, and there you will find the great man Cephas. The difference between Simon and Cephas was due to the instruction, influence, and Spirit of Jesus. The new name was to be his when he developed the new nature.

He findeth Philip, v. 43. Christ is seeking us. For that purpose He came into the

Making the Most of Life

"Telescopic Philanthropy"

First Drawing and Masterpiece

Heart Strength

world. We are lost until He finds us. One day, when Moody was preaching to a crowd, a child who had been lost was brought to him, and he was asked to inquire in the throng for the father. Moody said, "This boy has a father who is more anxious to find his boy than the boy is to find his father. It is just so with our heavenly Father". Presently a man burst through the massed listeners to the platform, and the child was clasped in loving arms. The father by searching had found his boy. Will you be found?

Come and see, v. 46. Some years ago, a distinguished Japanese official was spending a holiday in an English city. He had been brought up a Buddhist, but was sufficiently acquainted with Christianity and the Bible to have listened to defences of these that made no impression on his mind. As he was waiting for a friend in his hotel, he picked up a copy of the New Testament and began to

**The Best
Argument**

**Will You
be Found?**

read the Gospel of John. He had never before seen a copy of the Word of God, and was fascinated by it. His friend was late in coming, and when he arrived, the official had read the Gospel to the end. That contact with the words of Jesus did for him what years of controversy and argument could not do. He became a Christian, and before he left for home was baptized in a Presbyterian Church as a professed follower of Christ.

Lesson Points

Christ is the Goal ; all other teachers are only the guides. v. 37.

What we seek is the test of what we are. v. 38.

No one has ever regretted coming to Jesus. v. 39.

Eagerness to save others is the best proof that we are saved ourselves. v. 40.

The most effective weapon against prejudice is not argument, but experience. v. 46.

Confession should follow upon conviction. v. 49.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Get the Lesson setting. It was the day after the events of last Lesson, and marks the beginning of Jesus' public ministry. Briefly trace the events in His life which prepared for his public service, especially the home training, His own personal consciousness, the baptism, temptation, and announcement by John the Baptist. Study this Lesson in the light of John's general plan of showing how Jesus manifested Himself to men. It is a continuation of last Lesson, and gives a few instances of the eagerness with which open, sincere minds welcomed Jesus and confessed Him as Son of God and King of Israel. As a preliminary consideration, note the wonderful way of Jesus with men. How accessible He is ! How easily He adapts Himself to men ! How He deals personally and individually with seekers ! The Lesson is a study of the variety of ways in the making of disciples.

1. *The welcome to the seekers*, vs. 35-39.

Note the first two seekers, Andrew and John, who became the first disciples. These were directed to Jesus by John's testimony, and the winsomeness of Jesus drew them. Study the manner of these men, bashful, hesitating, of uncertain answer, eager response. Note how Jesus deals with them—in a frank, courteous, kindly, loving way. It was a remarkable day in their history. Jesus quickened their desires and satisfied their yearnings.

2. *Those helped to Jesus by others*, vs. 40-42. Note Andrew's eagerness to help Simon, and his warm testimony to Jesus. Study the way in which Jesus received him and note our Lord's appreciation of hidden power. Simon's early life was rash, impulsive and unstable. Jesus predicted remarkable transformation and firmness (see Matt. 16 : 17, 18). This incident is a beautiful illustration of the power of natural affection in propagating the kingdom, and is suggestive of unlimited opportunity.

3. *Those sought by Jesus*, vs. 43, 44. Here Jesus takes the initiative, and commands Philip. Note Philip's home and probable intimacy with the other disciples. This method of Jesus appeals to certain types of

character, and was often used by Jesus, Matt. 19 : 21 ; Luke 9 : 59.

4. *The winning of a doubter*, vs. 45-49. Nathanael was a friend of Philip, of devout character and fine spiritual longings. Note his objection, which was based upon prejudice ; also Philip's keen reply, throwing the responsibility upon Nathanael. Study the way in which Jesus meets him. Note how Nathanael had been praying, as he supposed, unseen. Jesus' knowledge and greeting at once satisfied Nathanael that He was more than man, and hence he accepted the testimony he heard and made it his own.

This Lesson is an excellent opportunity of teaching Jesus' methods with men, and men's helpfulness to their fellows. Jesus appeals to the heart and satisfies the spiritual longings of the soul. His unanswerable argument is Himself. Emphasize the part man plays in winning others for Jesus. Andrew and Philip are good types of Christian workers. Personal salvation and personal work with others for Christ go together.

For Teachers of the Boys and Girls

Perhaps there is no better method for this Lesson than just to follow the course of the narrative step by step. The practical lessons will come out naturally. Indeed, if the various persons in the story are made to stand out clearly before the scholars : who each was, what he said, and what he did, the scholars may be relied upon to find the practical truths for themselves. It is a Lesson on how people come to, and are won to, the Saviour, and, therefore, of extraordinary importance.

"*Again the next day after*", v. 35. This calls for a review of John's witness, to the messengers from Jerusalem, of Jesus as the promised Messiah, who was to take away the sin of the world. This, of course, by questions.

"*John stood, and two of his disciples.*" A new army is to be gathered ; these are the first recruits. A new kingdom is to be set up ; these are its first subjects. It is an army and a kingdom that is to conquer the world. And yet how quietly and simply it begins ! A lesson on the greatness of little beginnings.

"*Looking upon Jesus*", v. 36 ; recogniz-

ing Him as the One on whom the Spirit, like a dove, had rested : looking upon Him reverently and eagerly. It was the greatest sight John could ever see ; or any man !

"*Behold the Lamb of God !*" The very first disciples of Jesus were won by an appeal to His power to take away sin by suffering in our stead. The boys and girls are not too young to be taught that, wherever this aspect of the gospel has been preached, the gospel holds its power over men ; where it has not been preached, its grip slackens.

"*The two disciples . . . followed Jesus*", v. 37 ; won, in the first instance, by John's testimony. That is the way the kingdom of Christ spreads : one tells another. Vs. 38, 39 relate how they were won, in the second place, by Jesus' gentleness, and by what He taught them. So, now and always, those who came to Jesus He will knit closer and closer to Him.

"*One of the two . . . was Andrew*", v. 40. Why called "Simon Peter's brother" ? Who was the other ? Universally believed to be John himself, the writer of this Gospel, who is always shy to name himself.

"*He findeth first his own brother*" (Rev. Ver.), v. 41. Each went in quest of his own brother (the very best beginning in working for Christ,—to bring those nearest to us to Him). Andrew succeeded first, bringing Simon ; John brought James.

"*Thou shalt be called Cephas*", v. 42. Peter, after Jesus Himself, was to be the great foundation rock of the church. (If there is time, see Matt. 16 : 18 ; Eph. 2 : 19-22). It was a small act, to bring one's brother to Jesus ; but into what great things it grew.

"*Jesus . . . findeth Philip*", v. 43. The first four disciples had been directed or invited to Jesus by others. Now Jesus Himself calls a disciple. There will be questions as to the varied ways in which people become Christians. It is a profitable and practical topic of conversation.

Verses 45-49, tell of a harder "proposition", a strong headed, perhaps somewhat obstinate man, who thought he knew just what the scriptures meant about the coming Messiah. How does Jesus conquer him ? By showing that he knew his very hear-

And then how quickly and frankly he believes. The very best proof to man or boy

that Jesus is truly God's Son and our Saviour is that He knows us through and through.

THE GEOGRAPHY LESSON



The two Bethsaidas ("Fisher Home", the name means) form the subject for to-day's Lesson. Take, first, Bethsaida Julias. This was a town on the east bank of the Jordan, near the entrance of the river into the Sea of Galilee. It was rebuilt and beautified by Philip, a son of Herod the Great and ruler of a region to the northeast of Galilee, who named the town in honor of Julia, daughter of the reigning emperor Augustus. It was near this Bethsaida that Jesus fed the Five Thousand (see Lesson IX., John 6 : 5-14). Surrounding the town was a rich plain, with abounding grass, which ran up like a wave of emerald over the eastern hills. Hence John (ch. 6 : 10), in his account of the miracle, remarks that there was much grass in the place.

The second Bethsaida, the home of Andrew and Peter and Philip, was probably situated in a little vale bordering on a curved beach on the northwest shore of the sea. "Copious streams of water from the warm springs on the east edge of the vale served in time past to drive several mills on the shore, being conducted thither by aqueducts, now crumbling

and covered with ferns and ivy". The modern name is Ain-et-Tabighah.

ADDED HINTS AND HELPS

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

From the Library

Andrew...reminds us of men of large gift, who yet fall short of the first rank by some defect in ardor, dash, enthusiasm. O ye Andrews of the church, come to the Son of Man ! that He may supply that missing link; breathe into you that lacking power ; baptize you in His sacred fire : "so that ye come behind in no gift", waiting for His coming.

John's nature reminds us of the lakes, which, like his own Galilee, lie among the hills. On calm days the placid and pellucid waters mirror the curtains of the heavens, whether blue, or dark, or star-bespangled. But when the wild winds rush down on them, they are lashed into fury, and no boat can live. John was filled with an almost divine

power of loving. This won the love of Jesus ; led him to lean on that sacred breast ; secured the trusteeship of the beloved mother ; and enabled him to read the secrets of the Redeemer's character hidden from the rest.—F. B. Meyer.

Some Test Questions

1. Whose testimony to Jesus was given in last Lesson ? By whose testimony is it followed in this Lesson ?
2. What proof have we in the Lesson that this Gospel was written by an eye-witness ?
3. Why did Andrew and John follow Jesus ?
4. With what question did Jesus greet them ? What was the purpose of this question ?
5. Who was brought to Jesus by Andrew and John respectively ?
6. By what name did Jesus say Simon would afterwards be called ?

7. How did Philip become a follower of Jesus ?

8. What objection did Nathanael urge against receiving Jesus as the Messiah ? How did Philip answer this objection ?

9. How was Nathanael convinced that Jesus was the Messiah ?

10. What promise did Jesus make to him ?

Something to Look Up

1. Find in Matthew's Gospel his account of his own call by Jesus.

2. Later, Andrew and Philip tell Jesus of some strangers who were anxious to see Him. Find the place.

ANSWERS (Lesson II.)—(1) Rev. 7 : 17. (2) Isa. 53 : 7.

For Discussion

1. Different ways in which people are brought to Christ.

2. Great men who have come from obscure places.

Prove from Scripture

That Christ is all-seeing.

The Catechism

Ques. 84. *God angry with sin.* We know that God is a loving Father, far more loving than any earthly father can be. Does it seem strange, then, that He can be angry ? It will not seem so, if we think a little. Would

not any true father be angry if he saw a wicked man trying to injure his child. Now, there is nothing that can do us nearly so much harm as sin. Our loving heavenly Father sees that sin is spoiling His children's happiness and peace. Is it any wonder, then, that He is angry ? Would He really love us, if He were not ? We should always remember that it is with sin, not the sinner, that God is angry. The sinner He loves and is eager to save.

The Question on Missions

Ques. 3. In the Primary schools, children are taught reading, writing, arithmetic, grammar, history, the geography of the world and their own country and locality, simple hygiene, etc., until they are able to read fluently the Fourth Book in Hindi. They are not allowed to study English, as it is found that they are apt to neglect their own language in favor of English. Throughout their school course they are required to keep up their Hindi, so that they may be able to write and speak it correctly,—a sufficiently unusual accomplishment in India. Students who enter the University course, which covers much the same ground as in other lands, are supposed to know English fairly well, and all the lectures, apart from those dealing with languages, for example, Arabic and Sanscrit, are given in English, and the examinations are held in the same language.

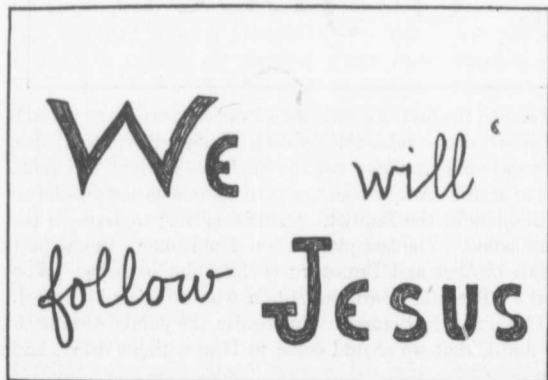
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus calling disciples.

Introduction—A minister on his way to a missionary

meeting overtook a little boy, who was hurrying along, and asked him where he was going. "Oh", he said, "I'm going to the meeting to hear about the missionaries". (Explain.) "Missionaries !" said the clergyman, "what do you know about missionaries ?" "Why", said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting, I belong." We are going to hear about JESUS and His first disciples, who were also missionaries.

Lesson—Do you remember the



name of the man whom God sent to tell about the coming of Jesus? (Recall last Lesson.) Next day we see John the Baptist standing talking to two young men. (Make three strokes.) Their names are Andrew and John (the one who is telling us all these stories about Jesus). These two have been following John the Baptist and listening to him preach. They have been eagerly looking for the promised Saviour and longing to see Him and hear Him speak. Suddenly John the Baptist stops talking and, looking off a short distance, points to a Man walking, and says, "Behold the Lamb of God!" Andrew and John at once followed Jesus. Will Jesus know that they are following Him? Will He know that they are longing to see Him and hear Him speak? Ah, yes! Jesus can hear even the littlest footsteps toddling after Him. He turns and speaks. (Continue the story.) Jesus wants all His followers to keep close to Him, to see where He dwells, to find out all about Him, and He loves to be invited into the homes of those who are following Him.

"Get Another"—Andrew is so glad to have found Jesus, and the first thing he does is to go and get another, his own brother Simon Peter, and Peter also followed Jesus. John, too, went and got his brother James, so that

Jesus had now four followers.

The next day Jesus went up into Galilee (Map) with these disciples, and there he found Philip (Tell the story) another friend of Peter, Andrew and John, and Jesus said, "Follow me", and Philip found Nathanael, and he also followed Jesus (Tell the whole story). Here we see Jesus with these six friends around Him, and they kept on telling others, till Jesus had many more followers, and after a while churches were started, and all the time new followers are coming to Jesus now. Jesus says to us all, "Follow Me".

Golden Text—Teach Golden Text.

Hymn—Sing Hymn 534, Book of Praise.

Practical Thought—How can little followers "get one" other to become a follower of Jesus?

Work for Little Followers—

"There's room for children's service

In this busy world of ours :

We need them as we need the birds

And need the summer flowers.

And their help at task and toiling

The church of God may claim,

And gather little followers in Jesus' holy name."

Something to Think About—I should follow Jesus.

FROM THE PLATFORM

POINTING
COMING
CALLED
BRINGING

TO JESUS

The Lesson contains four pictures. In the first, we see a man POINTING TO JESUS (Print). The scholars will tell you the name of the man—John the Baptist. They will tell you, also, the names of the Baptist's disciples to whom he pointed out the Saviour—Andrew and John. The second picture is COMING (Print) to Jesus. Ask for the names of those who came to Jesus' lodging. They were the same two disciples of the Baptist. CALLED (Print) to Jesus, is the third picture, and Philip was the man called. The last picture is a double one. In one part we see two men seeking each his own brother and BRINGING (Print) him to Jesus. Who were the two men and their brothers? The other part presents a man bringing his friend. The scholars will at once recognize Philip and Nathanael. Emphasize the points, that each of us is being pointed and called to Jesus, that we should come to Him without delay, and that we should bring others to Him.

JESUS CLEANSSES THE TEMPLE

John 2 : 13-22. Commit to memory vs. 15, 16.

GOLDEN TEXT—Holiness becometh thine house, O Lord, for ever.—Psalm 93 : 5.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting;

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Revised Version—1 passover of the Jews; 2 he; 3 And he made; 4 of cords, and cast all out; 5 both the sheep; 6 their; 7 to them that sold the doves he said; 8 Omit And; 9 shall eat; 10 The Jews therefore answered; 11 The Jews therefore said; 12 raise; 13 raised; 14 spake

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

And he made; 4 of cords, and cast all out; 5 both the sheep; 6 their; 7 to them that sold the doves he said; 8 Omit And; 9 shall eat; 10 The Jews therefore answered; 11 The Jews therefore said; 12 raise; 13 raised; 14 spake

LESSON PLAN

- I. A Sinful Traffic, 13, 14.
- II. A Stern Punishment, 15-17.
- III. A Bold Challenge, 18-21.

DAILY DREAMINGS

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

M.—Jesus cleanses the temple, John 2 : 13-22. T.—Another cleansing, Mk. 11 : 11-19. W.—Hezekiah's good deed, 2 Chron. 29 : 1-11; 15-19. Th.—Josiah cleanses the temple, 2 Chron. 34 : 1-11. F.—The house of prayer, 2 Chron. 6 : 12-21. S.—Longing for God's house, Ps. 84. 8.—No defilement.

Rev. 21 : 22-27.

Shorter Catechism—Review Questions 82-84.

The Question on Missions—4. How do the boys and girls compare with those in Canada? Children in India have in most cases uneducated parents, and their home surroundings are not helpful. But they are quick to learn, imitative, and good at memorizing. They are apt at language, and many learn to read and speak English quite readily.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 358; 388; 58 (Ps. Sel.); 387 (from PRIMARY QUARTERLY); 389.

Special Scripture Reading—Psalm 15. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Probably the Passover of A.D. 27; Jerusalem.

Connecting Links—Jesus and His six new followers went to Galilee, and immediately upon their arrival were invited to a marriage in Cana. It has been supposed from the part which our Lord's mother Mary took in the proceedings, that one of the families may have been related to her. The supply of wine at the feast fell short. Failure in hospitality was an indelible disgrace for an Eastern household, and Mary appealed to her Son. It is characteristic of our Lord's marvelous sympathy with human life, that His first recorded miracle should have been wrought to remove the shadow which had fallen upon a happy gathering of friends. (See vs. 1-11.) After this first miracle, Jesus, with His mother, His brethren, and His disciples, went to Capernaum, v. 12.

I. A Sinful Traffic, 13, 14.

V. 13. *The Jews' passover*; the central feast of Judaism, held late in March or early in April, which all devout Jews, whether in Palestine or beyond its borders, desired to celebrate at Jerusalem, the holy city, as they were required to do by the law of Moses. The law commanded them to go to the holy

city also for the Feast of Pentecost, fifty days after the Passover, and of Tabernacles, in October. *Jesus went up to Jerusalem*; whither he had gone, seventeen or eighteen years earlier, with His parents, a boy of twelve, to celebrate His first Passover, Luke 2 : 42.

V. 14. *Found in the temple*. For the various courts or enclosures which surrounded the temple proper, see Geography Lesson. *Sold oxen and sheep and doves*; which were used in the sacrifices required at the Passover. The temple sacrifices had become a mere form. In earlier days, the best animal in the herd was dedicated to God. Now it was a case of bargaining, with true Jewish instinct for the cheapest beast. Doves formed the offering of the very poor. *Changers of money*. For their purchase of animals for sacrifice, Jews from foreign countries required to have their money changed. But particularly, every worshiper had to provide himself with the half-shekel (about 28c.) for the temple tax. These money brokers charged commission. The selling of animals for sacrifice and the money changing were perfectly right and lawful, when carried on in a proper place and honestly. But it was going on in the outer-

most court of the sacred building itself. Probably it had intruded owing to the lax regulations of the priests. Jewish writers hint that there was a large amount of cheating.

II. A Stern Punishment, 15-17.

Vs. 15, 16. *Made a scourge of small cords*; like a Roman flagellum or scourge, with several lashes. *Drove them all out.* Conscience guilt filled them with fear. From Mal. 3 : 1-3, the Jews commonly believed that the Messiah would begin His work by a thorough cleansing of the temple. Jesus' actions here were, therefore, a claim on His part to be the Messiah. *Poured out the changers' money . . . overthrew the tables*; making thorough work. *Them that sold doves.* These would be in cages, and so could not be driven out. Besides, Jesus would not terrify these timid creatures. *My Father's house.* Compare Luke 2 : 49 (Rev. Ver.), where the same words for the temple are used. The love and loyalty of the boy of twelve were even stronger and deeper in the man of thirty. *House of merchandise*; a place for ordinary worldly traffic. No wonder that the holy soul of Jesus was shocked and indignant at this unseemly spectacle of a noisy rabble, more concerned about successful bargains than the worship of God, the supposed occasion for their presence.

V. 17. *Disciples remembered . . . it was written*; in Ps. 69 : 9. This Old Testament description of a man who stood firm in his loyalty to God, in spite of reproaches and sufferings, seemed to the disciples to be paralleled in the actions of Jesus. *Shall eat me up* (Rev. Ver). So intense was Jesus' love for God and devotion to His service, that they consumed His strength, burned up all other aims and ambitions, and impelled Him to the cross itself, where He yielded up His life in utter self-sacrifice.

III. A Bold Challenge, 18-22.

V. 18. *What sign, etc.* The Jews demanded some miracle to prove that He was indeed sent of God. Had they had but eyes to see, His very grappling with religious abuses would have been to them the most convincing proof of His divine authority.

Vs. 19-22. *Destroy this temple . . . in three days I will raise it up.* The Jews took these words literally, and (Matt. 26 : 61 ; Mark 14 :

58) brought them up as a charge against Jesus at His trial before Caiaphas. *Forty and six years*; calculated from the commencement of the work by Herod the Great in B.C. 20, up to their own day A.D. 27. This was the third temple, the first having been built by Solomon and destroyed by Nebuchadnezzar, and the second built by Zerubbabel, the leader of the Jews in their return from captivity in Babylon. *He spake . . . of his body.* This was the temple which He would raise up, after it had lain three days in the tomb, and this resurrection would be the supreme proof that He had been speaking and acting in God's name. A further meaning which is discernible in the saying may be stated thus: "Take away this caricature of the worship of God, and in the shortest time ('three days' was a proverbial phrase for a very short interval) I have power to establish a true, spiritual worship."

Light from the East

SOLD—The sons of Annas, a few years before this time, had rented sections of the Court of the Gentiles to those who exchanged the Roman money into the Jewish half shekel in which the temple dues must be paid; and also to those who sold animals for the various sacrifices, and doves for the offerings of the poor. This was ostensibly for the convenience of the people who came from afar, and placed animals which had passed the official examiner within the temple precincts. But the scheme was the offspring of avarice and led to terrible abuses. The priests exacted exorbitant rents and those who obtained the privilege charged extortionate prices. It was a system of robbery which excluded many from the temple worship and made the sacred ritual an offence to good men.

DOVES—The only bird which could be offered in sacrifice in Israel. It also had a sacred character in other nations. On a Phœnician coin there is a picture of a dove standing on a globe, with wings closed and a halo of sunbeams round its head, the whole mounted on a staff, forming a sacred ensign. Another, from a bas relief east of the Jordan, represents the dove with wings displayed, seated on a globe, with sunbeams spreading behind it and terminating in a circle of stars.

APPLICATION

Jesus went up to Jerusalem, v. 13. "A good habit is to a character what a good road is to a carriage", the Hollanders say. What

Jesus did at this time was something He had the habit of doing.

A Good Habit His practice sets an example that men have followed and found most helpful. The sweet communions and holy joys of the house of God have been oases in life's desert for those who have been faithful in attendance upon them. "One great source of strength to me in my life", said Mr. Gladstone, "has been my habit of church attendance throughout my whole life journey. I made it a rule early in life to worship God, not only in my solitude, but also with the multitude. The habit has become a second nature, and to it I owe a feeling towards my fellow men and a sense of my duty to the needy world that I could not get elsewhere."

He made a scourge of cords, and cast all out of the temple (Rev. Ver.), v. 15. Sometimes speedy and sore remedies must be employed by those who would do us good.

Kind Severity Sinful practices must be stopped if the individual and the nation are to be saved; and the process of stopping may not allow any leisurely treatment. "If thy right eye causeth thee to stumble, pluck it out." "If thy foot cause thee to stumble, cut it off." An artist was painting the ceiling of a cathedral. On the tall scaffold with him was his assistant, whose work it was to hand the brushes his master needed. The artist had been laying on the rich colors for some moments, and without thinking where he was, stepped back to note the effect. His assistant saw that in a second the artist would step off the scaffold and be killed, so what could he do but fling a wet brush on the figured ceiling. Enraged, the artist sprang forward, and was saved. When he learned why the brush was flung, his anger changed to gratitude.

Make not my Father's house an house of merchandise, v. 16. There is a place for everything, and one form of righteousness is to keep things in their right places.

A Place for Everything Dirt is matter out of place. Impurity is disorder in thought and behaviour. Merchandise is not evil. The animals these men sold were required by

those who wished to sacrifice to God, but the place to sell and buy them was not in the temple, but in the market. The commotion and uproar of a commercial centre does not conduce to worship, and therefore this was a subversion of the sanctuary. Holiness becometh the house of the Lord. It is entirely set apart from traffic. It is for spiritual purposes. Let us beware of dragging down the eternal things of life to the level of the temporal. Sanctify the secular if you can, but do not secularize the sacred.

The zeal of thine house hath eaten me up, v. 17. Jesus lived intensely. He had a burning heart. He was always loving, giving, serving.

Living, He made it easier for men to live; and when He died, He made it blessed for men to die.

And the lives that tell for good must be like His. It is better to burn out than to rust out. The burning heart helps others. When Henry Martyn arrived in India, he wrote in his journal, "I desire to burn out in the service of my God". Zinzendorf said, "I have only one passion, and that is to give Christ to men". McCheyne said, "To Thy service, my God, I desire to dedicate myself over and over again". These were lives that counted.

His disciples remembered, v. 22. Aristotle called memory "the scribe of the soul". The description is fitting. There are engraved on enduring tablets, records of what we have said and experienced in the days that are gone, and one day they will come to us plain and palpable. This scribe writes when we are all unaware of the fact. An authentic case is given of an illiterate girl in the delirium of fever reciting passages from Hebrew and the Latin classics. Investigation showed that she had at one time been employed in the home of a scholar, and had heard him repeating aloud from the Hebrew and Latin books he read. The impressions had been made on her mind, although she did not know intelligently a word of what she had heard, and under peculiar circumstances memory called them up. The scribe is at work at all times. See to it that what he writes is of a kind that you will welcome when the books are opened.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Chapter 2 is considered as the beginning of a series of public manifestations. Jesus appears in Jerusalem for the first time since His baptism, and performs several miracles which John does not mention, v. 23. He selects the cleansing of the temple as a significant and authoritative act. Note :—

1. *The symbolic act*, vs. 13-17. Use a drawing of the temple, showing the various courts and where the offence was being committed (may copy this from Geography Lesson). The two things noteworthy are : (a) The abuses in the temple. Bring out the fact, that the temple worship demanded animals for sacrifice. As it was difficult to bring these from distant parts, traders offered them for sale, and in their zeal had even pressed into the outer court. The annual temple tax was necessarily paid in the sacred coin of the Jews, and hence arose the demand for money changers at the temple. Whilst these things had a legitimate, perhaps necessary, place, when properly handled, at this time they were the occasion of flagrant abuses, so that overcharging and cheating had made the business robbery, and the place a den of thieves.

(b) *The forcefulness of Jesus*. Note the whip of small cords, the expulsion from the temple, the sternness of Jesus, also His words. His ideal of the temple as His Father's house implied its sacred use, and He could not see it profaned and keep silence, but must rebuke the evil which had desecrated the very buildings. Note the effect on the disciples. They viewed it as a sign of Messiahship. The idea of "My Father's house" should be contrasted with His remark when He was leaving the temple, Matt. 23 : 38.

The actions of Jesus were a virtual claim to kingship and authority in Israel's institutions. His manner corresponded to this claim ; so that there was no resistance : which is especially significant. It was foreshadowed by Malachi (ch. 3 : 1), and was a witness to the consuming zeal of Jesus in laying the foundation of the new order in purity and uprightness.

2. *The sign of opposition*, vs. 18-22. Already both faith and unbelief were apparent. The Jews see only unjustifiable interference, and ask for a sign. The act itself was a sign, but they did not see it as such. Study the sign given (vs. 19, 20). It was not understood at the time, but the disciples saw the meaning after the resurrection. The existence of unbelief is now unmistakable. The after history traces its growth and climax.

The Lesson emphasizes the necessity of zeal in life and religion, the demand for purity in all that pertains to the institution of worship. Jesus comes as the great Purifier. Man must be either cleansed or destroyed. The attitude of the soul determines which.

For Teachers of the Boys and Girls

How long between this Lesson and the last, is a question which the scholars will find interest in working out (vs. 1, 12, 13 afford the key).

The point is, moreover, of importance. Jesus makes amazing claims in the Lesson ; and this at the very beginning of His ministry. He unfurls the banner, which was to lead to sore battle, but finally to conquest. On it was inscribed JESUS CHRIST THE SON OF GOD.

The scene of the Lesson is in Jerusalem and in the temple there : at the very centre of things, as if it were in London, for the British Empire. Take a moment for two other happenings which precede it : (1) The miracle at Cana, the little Galilean village (vs. 1-11). This showed "His glory" (v. 11) to His disciples and to His mother. His ministry began, as it were, at home. (2) He went to Capernaum, and stopped there with those nearest to Him, to teach them a little more fully still (see v. 12). But His stay was short. His public work was great, and the time for it brief.

The class will know about the Passover, what it meant (Ex. ch. 12), and as the greatest of the three great Feasts, how people thronged to it from the four corners of the earth, and filled city and temple to overflowing.

To the temple Jesus went as a worshiper. The Lesson tells of :

1. *What He saw there*. Question the scholars on v. 14. The plan of the temple which they have had in their QUARTERLIES and

LEAFLETS, should be sketched on slate or writing pad. Make clear how the traffic was a profanation of God's house ; and still worse the dishonesty and extortion which accompanied it.

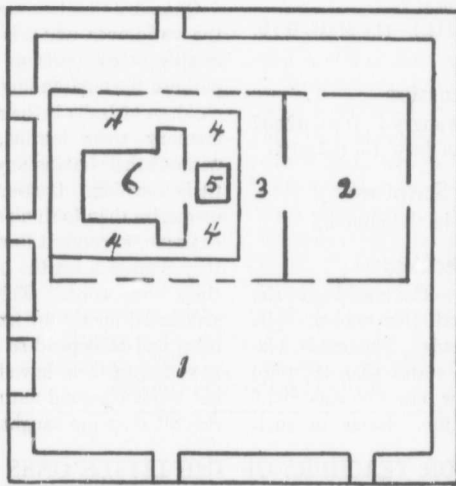
2. *What He did.* Again question. It was quick, sharp work. The puzzle with the class will be, why the whole band of traders so quickly obeyed this one unknown man. Discuss it ; and also the anger of Jesus, and when anger is right.

3. *What He said.* First in v. 16. What did His disciples take out of the words ?

Were they right ? V. 17 is the answer to both questions. Impress reverence for God's house. But there was more in the words, "*My Father's house*" : making Himself equal with God. To prove from Scripture that Jesus is God, will be a good exercise. Then, the Jews asking for a sign that He had a right to do as He had done ; the strange answer of v. 19 ; the Jews' perplexity, v. 20 ; and John's explanation, v. 21, 22. See Exposition for details. The Lesson is one long step in Jesus' showing of Himself to be the Son of God.

THE GEOGRAPHY LESSON

The teacher should try in this Lesson to give a clear idea of Herod's temple and the area in which it stood. The whole area was approximately a square, with sides, according to Sanday's, *Sacred Sites of the Gospels*, about 1,000 feet long. The temple proper was approached through a series of courts. Of these the outermost was called the Court of the Gentiles, which was separated from the inner enclosure by a low wall or screen,



1. Court of the Gentiles. 2. Court of the Women. 3. Court of the Men. 4. Court of the Priests. 5. Altar. 6. Temple.

with pillars at intervals bearing inscriptions forbidding Gentiles to go further towards the

sacred house. Next came the Court of the Women, then the Court of the Men, and last the Court of the Priests.

The temple itself was a building of great beauty and splendor. Its walls were of gleaming marble, enriched with golden plates, and its roof of burnished gold, while gold and silver and brass were also freely used in the gates and approaches. "In ancient times it was held to be one of the wonders of the

world ; and he who had not seen it, felt that he had left one of the greatest sights unseen."

ADDED HINTS AND HELPS

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

Some Test Questions

1. Describe our Lord's first recorded miracle. Whither did He go after He had performed it ?
2. For what purpose did Jesus go up to Jerusalem ?
3. What sorts of traffic did He find going on within the temple enclosure ?

4. How did He put an end to these ? By what name did He call the temple ?
5. Show that Jesus' actions on this occasion were a virtual claim on His part to be the Messiah.
6. Of what Old Testament passage were the disciples reminded ? Show that this passage was truly descriptive of Jesus.
7. What proof of His divine authority did the Jews demand from Jesus ?
8. What was His reply ? When and

where were these words brought up as a charge against Him?

9. How many temples had there been? Who built the one of Jesus' time? What time had been spent in building it?

10. What was the real meaning of Jesus' reply? When did His disciples come to understand this?

Something to Look Up

1. An Old Testament Book tells us we should be ready to hear, when we go to the house of God. Find the passage.

2. Where does David say, he would rather be a doorkeeper in God's house than to dwell in the tents of wickedness?

ANSWERS (Lesson III.)—(1) Matt. 9 : 9. (2) John 12 : 20-22.

For Discussion

1. Is it ever right to be angry? If so, when?
2. Evils which we can help to remedy.

Prove from Scripture

That Christ is Ruler in the church.

The Catechism

Ques. 82-84 (Review)—The teaching of the three Questions studied this month falls naturally under three heads. The first is, The Fact of Sin. Ques. 82 states that all mere men have sinned. Show how this statement is supported by scripture. Refer to such

passages as Eccl. 7 : 20 ; Rom. 3 : 9 ; 1 John 1 : 8, etc. The second head is, Degrees of Sin. In Ques. 83, it is said that some sins are worse than others. One point specially to be emphasized here is, that the greater our privileges, the greater is our guilt if we transgress God's law. A most suggestive text is Amos 3 : 2. The Doom of Sin, is the third head. Read in hushed and tender tones such passages as Matt. 25 : 41 ; Gal. 3 : 10 ; Eph. 5 : 6, and dwell on God's wonderful love in sending us a Saviour to deliver us from this dreadful doom.

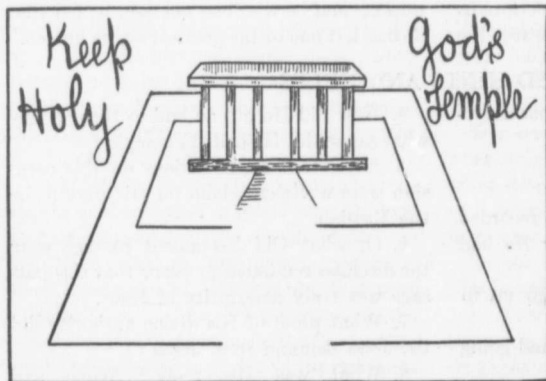
The Question on Missions

Ques. 4. Children are very much the same the world over, and it is difficult to make any intelligent comparisons between them. But perhaps the outstanding characteristics of the children of India is their ability to commit to memory their lessons, often, apparently, without their having any very definite idea of their meaning. It seems easier for them to memorize than to think out a thing, easier, for example, to commit to memory a page of history than to learn the facts and give them in their own words. This is probably to be accounted for by the fact that as a race they have had to depend so much upon memory, as so few of them have been educated, and it has become second nature to them to memorize all they are taught.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus in God's house.

Introduction—Draw an outline of the TEMPLE (God's house), with its courts as they



were at the time of our Lesson, or have an outline prepared beforehand, or, better still, use a set of building blocks arranged to form the courts (on a table), with an outline or picture of the temple itself pasted on cardboard and placed in position within the courts (some teachers may be able to procure temple building blocks). Describe the situation and beauty of the temple. Tell of the crowds that worshiped there. Tell something of the sacrifices and other parts of the worship.

Lesson—To-day we see Jesus and those who had followed Him (Recall the names of the six young disciples) in God's house at Jerusalem, whither they had come to the Feast of the Passover. Jesus went to worship God in the temple. Here is what He saw, when they had climbed the hill and entered the beautiful, gate of the temple ! In the outer court, was a noisy crowd of men buying and selling, making bargains about the price, how much people must pay. And what do you think it was that the people were selling and buying in God's house ? See ! There are oxen and sheep and doves for sale. How strange to be selling them in the temple ! See, there is a poor man buying a pair of pretty white doves ! The doves cost less than the sheep and oxen. Why do the people need to buy these animals ? What will they do with them ? (Outline an altar and explain.)

Some people were there from other countries, and these had a different kind of money, which had to be exchanged for the temple money. There were money changers there who were dishonest and charged too much for changing this money. What a scene for the holy Jesus to look upon !

Golden Text—"Holiness becometh Thine house, O Lord, forever." (Print.)

Jesus' Anger—Tell about Jesus driving out the sellers and buyers and money changers, and the sheep and the oxen, and throwing down the tables and scattering the money of the money changers ; but think of His tenderness for the timid doves. These must be carried out by their owners, and not driven out. The Jews thought Jesus had no right to do these things. Most of them would not believe that He was God's Son, and they wanted a sign (Explain).

The Body Temple—Explain 1 Cor. 3 : 16. Jesus told the Jews that He was able to destroy this body temple by death and to raise it again in three days. They did not know what He meant ; but we know, and His disciples remembered this saying after Jesus had died and risen again on the third day.

Jesus wants us to keep our "body temple" holy, a fit place for Himself to come into. All bad thoughts, words, and deeds spoil this "body temple" of ours, and make it unfit for Jesus to dwell in. He wants us to have pure hearts and pure bodies in which to worship Him. Do you remember about the glass of black water, and how the pouring in of the pure water made it pure ?

Something to Think About—Jesus will make my heart pure.

FROM THE PLATFORM

GOD'S WORSHIP SON

Group the teachings of the Lesson about the two central thoughts of God's WORSHIP (Print) and God's Son. Draw out from the scholars, by questioning, the evils that had crept into the temple worship in our Lord's day, as, for example, the lack of reverence in carrying on business for worldly gain within the sacred enclosure, the cheating that went on in connection with this business, etc. Emphasize the truth that God requires now, as always, reverence and purity in all who seek to worship Him. Now ask the name which Jesus gives to the temple ("My Father's house"). Jesus, then, is God's SON (Print). Show how He loved God's house and its worship. Refer to His visit to the temple when He was twelve years of age (see Luke 2 : 46). Present Him as an Example in this regard. Take the opportunity of pressing home the duty and privilege of regular attendance in church services, and loving, reverent, earnest attention in the worship of God's house.

AN ORDER OF SERVICE: First Quarter*Opening Exercises****I. SILENCE**

II. SINGING. Hymn 34, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

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

IV. SINGING.

When morning gilds the skies,
My heart awaking cries,
'May Jesus Christ be praised!'
Alike at work and prayer
To Jesus I repair;
'May Jesus Christ be praised!'
—Hymn 97, Book of Praise.

V. READ IN CONCERT. See SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each LESSON.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

Closing Exercises**I. ANNOUNCEMENTS.**

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES. Heb. 1: 1-4.

Superintendent. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

School. Hath in these last days spoken unto us by His Son,

Superintendent. Whom He hath appointed heir of all things,

School. By whom also He made the worlds;

Superintendent. Who being the brightness of His glory, and the express image of His Person,

School. And upholding all things by the word of His power,

Superintendent. When He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

School. Being made so much better than the angels,

Superintendent and School. As He hath by inheritance obtained a more excellent name than they.

V. SINGING. Hymn 607, Book of Praise.

VI. BLESSING OR CLOSING PRAYER.

Gourlay Piano

Art Style--Louis XIV.



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

An'-drew. The name means "Manliness". He was a brother of Simon Peter, whom he brought to Jesus. Both these brothers were by vocation fishermen, and both become apostles.

Beth-ab'-ar-a. Identified by Conder with Abârah, a ford of the Jordan 14 miles south of the sea of Galilee. Conder also says that "Bethany", substituted by the Rev. Ver. for Bethabara in John 1 : 28, was the name of a district east of Jordan reached by the ford of Bethabara. The traditional site, however, is at a ford east of Jericho.

Beth-es'-da. "House of Mercy", or, according to some, "House of the Stream", a pool having five porches, situated in the north-eastern part of Jerusalem.

Beth-sai'-da. A town on the east bank of the Jordan just above its fall into the Lake of Galilee. Many authorities hold that there is a second Bethsaida, on the lake shore, west of the Jordan.

Ca'-na. A Galilean village situated about 4 miles northeast of Nazareth.

Ca-per'-na-um. A town on the north-western shore of the sea of Galilee. Here many of our Lord's miracles were wrought.

Ce'-phas. Hebrew for "rock" or "stone", a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

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

E-sai'-as. Another form for Isaiah.

Gal'-il-æ'-ans. The inhabitants of Galilee, the most northerly of the three provinces into which the Romans divided Palestine. The lake, so famous in our Lord's ministry, took its name from the province.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Is'-ra-el. A name given to Jacob and his descendants.

Is'-ra-el-ite. A descendant of Israel, and supposed therefore to possess true religious knowledge and to be a faithful follower of the true God.

Ja'-cob. A twin with Esau, son of Isaac and Rebekah.

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

Je'-sus. The personal name of our Lord. It was given to Him by direction of the angel to Joseph (Matt. 1 : 21) and to Mary (Luke 1 : 31). Christ is His official title (see Messiah).

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

John. The Baptist, son of Zecharias and Elizabeth, and the immediate forerunner of Jesus. To be distinguished from the apostle John, who does not mention his own name in his Gospel.

Jo'-na. The father of Simon Peter.

Jor'-dan. The most important river of Palestine, flowing from the Lebanon Mountains to the Dead Sea.

Jo'-seph. 1. The husband of Mary the mother of Jesus. 2. The eleventh of Jacob's twelve sons and elder son of Rachel. He was buried at Shechem, the site of which Jacob had gifted to him. Jacob's well was two miles from Shechem.

Ju'-de'-a. The southernmost province of Palestine in the days of our Lord.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the temple.

Mess-i'-as. The Greek form of the Hebrew Messiah. Messiah, "the anointed one", is the Saviour's title. Christos (Christ) is the Greek translation.

Na-than'-a-el. Also called Bartholomew, one of the twelve apostles. He was a native of Cana, and was among the first disciples of Jesus.

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

Nic-o-de'-mus. A Pharisee and a member of the Sanhedrin, the great Jewish Council. After a night interview with Jesus he became a secret disciple of our Lord.

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

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Sam'-ar-it-ans. The inhabitants of Samaria, the central province of Palestine in our Lord's day. Between the Samaritans and the people of Judah there was enmity dating from the time of Nehemiah.

Si-lo'-am. A pool situated a little to the southeast of Jerusalem.

Si'-mon Pe'-ter. Always the first named in the lists of the apostles. Simon was his original name, Peter the name given him by Jesus (see Cephas).

Sy'-char. A village of Samaria, now called Askar, on the eastern slope of Mount Ebal, a little north of Jacob's well.

Ti-be'-ri-as. A name given to the Sea of Galilee from Tiberias, capital of Herod the ruler of Galilee, on the southwestern shore.

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THE BOOK PAGE

Formosa is a name to conjure with in the Presbyterian Church in Canada, and although Mr. Campbell N. Moody's book, **The Heathen Heart** (Olyphant, Anderson & Ferrier, Edinburgh, 253 pages, \$1.25 net) treats of the southern portion of the Island, it is none the less interesting here. It gives a rarely keen and common sense account of what the Chinese really are, what they look and act like, what our religion is to them, before and after they accept it. Christ Crossing the Threshold of the Heathen Heart is the pivotal chapter, but such titles as The Character and Conduct of a Heathen People, Some Chinese Christians, Why Missionaries are Uninteresting, suggest lively reading; and the expectation is realized.

One might suppose that nothing new could be said of Palestine and its people; and yet here is something quite fresh. **The Peasantry of Palestine**, by Dr. Elihu Grant (The Pilgrim Press, Boston, 255 pages, \$1.50 net). It is an account of "the life, manners and customs of the village," by one who lived for three years in Râm Allâh, a village about ten miles from Jerusalem, and wrote down day by day what he saw and heard. The numerous illustrations are from original photographs, and the book is crowded with curious and interesting information.

A strong story of drink, describes **Quicksands**, by J. A. Steuart (The Copp, Clark Company, Toronto, 331 pages, \$1.25). The author knows the London slums; and the life there of the rector's wife,

who had fled her country home, a victim of the drink habit, and the long search for her by her husband, make up the story. It is a book of agonies, and of a joyous deliverance at the last.

The 1907 Yale Lectures on Preaching, by Dr. P. T. Forsyth, are published under the title, **Positive Preaching and the Modern Mind** (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 374 pages, \$1.75 net). By "positive preaching", the author means the preaching of the great truths which form the core of the New Testament gospel. And he shows most convincingly, that the truths which met the needs of the first century, are equally suited to the twentieth century. It is the preaching of the crucified, risen and divine Christ that supplies the real dynamic for the moral progress of the world of to-day as it was the power that re-created the ancient world. In the strength of this book, the preacher will go for many a day, full of energy and overflowing with joy in his glorious work.

Dr. Orr, in his lectures, delivered under the auspices of the Bible Teachers Training Institute, on **The Virgin Birth of Christ** (Charles Scribner's Sons, New York, U. C. Tract Society, Toronto, 301 pages, \$1.00), seeks: (1) to establish the historical value of the narrative; (2) to exhibit the relation of the virgin birth of Christ to the doctrine of His Person. Dr. Orr believes that the virgin birth is required for an intelligent assertion of three great aspects of our Lord's personality, namely: (a) His sinlessness; (b) His perfect humanity; (c) His



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The Uplift of China, by Arthur H. Smith (254 pages), and **The Challenge of the City**, by Josiah Strong (329 pages), are the two latest additions to the now well known and capital series of study courses issued by the Young People's Missionary Movement (156 Fifth Avenue, New York). The writers are specialists of world wide fame, and the books are freely illustrated; price, cloth 50c., paper 35c., postage 8c. extra.

It is no wonder that **The Lady of the Decoration**, by Frances Little (The Century Co., New York, Musson Book Co., Toronto, 236 pages, \$1.00), has run into many editions. The young widow who goes out to Japan as a missionary kindergarten teacher, after a wedded life which was a failure, through no fault of hers, is so entirely gay and giddy and so thoroughly womanly and Christian, that the story of her experiences presents missionary life in a refreshingly novel aspect.

How a Greek slave girl becomes the moving spirit in the restoration to his throne in Constantinople of the Emperor Paleologus or "Handsome John", as he was nicknamed, who had been imprisoned by his son Andronicus, is told in **Arethusa**, by F. Marion Crawford (The Macmillan Company of Canada, Toronto, 355 pages, 16 full page illustrations, \$1.50). The heroine wins her triumphs in love as well as in the stormy politics of the time. The story has all the author's accustomed charm of style,

and his picture of fourteenth century life in the Eastern capital is very real and vivid.

The veteran writer, James Croil, has just issued a new book, **Genesis of the Churches** (Foster Brown & Co., Montreal, 307 pages, \$1.00). It is truly catholic, embracing all the churches, from the Romish to the Latter Day Saints, and contains valuable information, including an account of many representative congregations and cuts of their church buildings.

In the way of Sunday School Lesson Helps for 1908, Axtell's **Teacher's Handbook** (132 pages, 35c.) and **Superintendent's Handbook** (132 pages, 35c.), both from the Cumberland Press, Nashville, Tenn., are the neat and valuable leather bound little pocket volumes, now familiar. **Tarbell's Teachers' Guide** (Bobbs-Merrill Company, Indianapolis, U. C. Tract Society, Toronto, 531 pages, \$1.00) is also widely prized as plain, bright, practical and helpful. Of **The Teacher that Teaches**, by Amos R. Wells (The Pilgrim Press, Boston, 95 pages, 60c. net) it is enough to say that it is thoroughly characteristic of its author, who knows teachers, and scholars, and the Book, and human life so thoroughly, and looks at them so straight out of his own eyes.

Also from the Pilgrim's Press, Boston:

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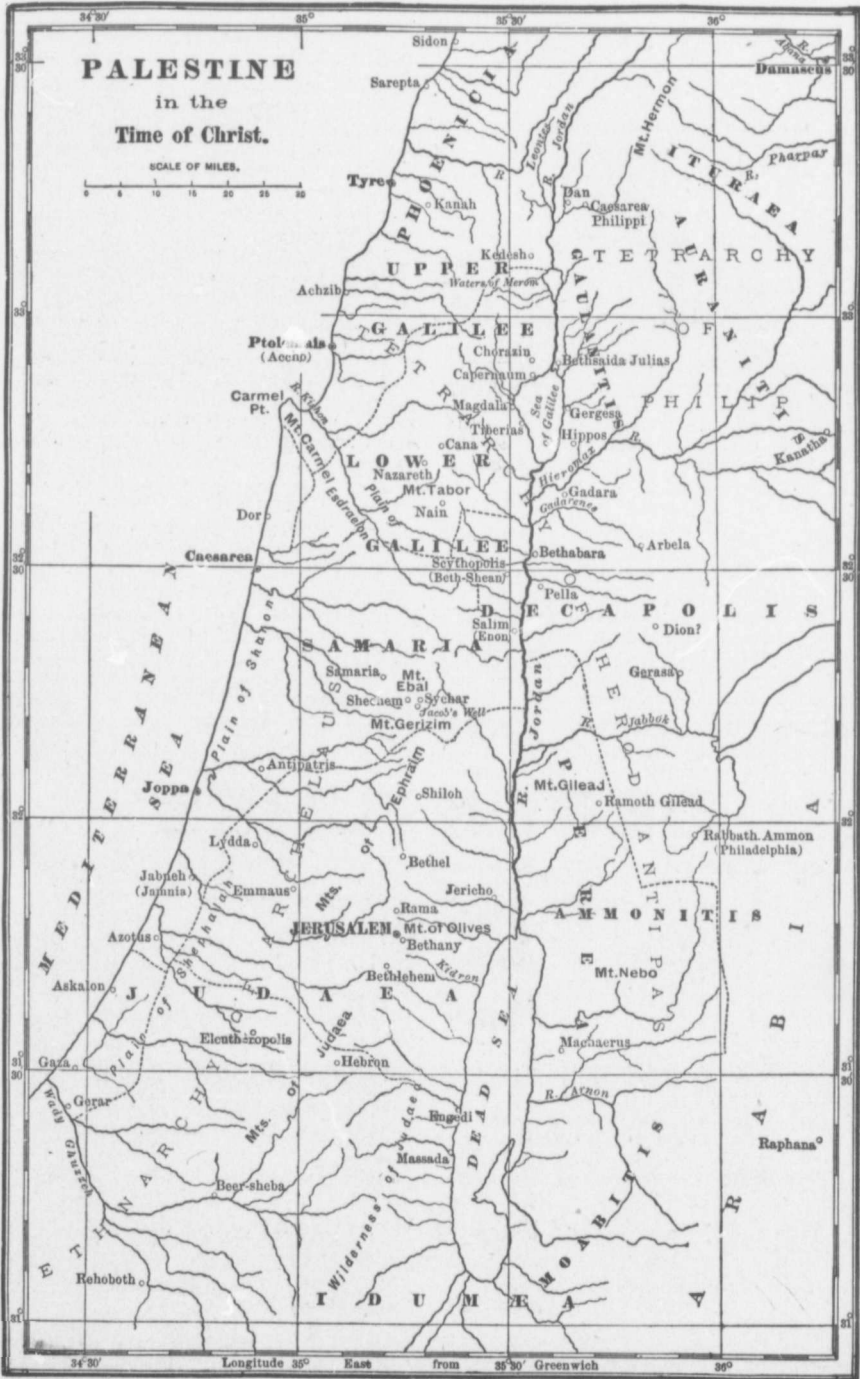
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