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Presbyterian Church in Canada

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The Teachers Monthly

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

Vol. XVI.

Toronto, May, 1910

No. 5

May 19, 20, 21, 22, 23, 24 ; each one of these days will be an important day in the proceedings of the World's Sunday School Convention, to be held in Washington, D.C., on the dates mentioned. The main purpose of this world organization is missionary. It is inter-denominational in character, and by cooperating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sunday Schools, especially in those regions of the world most in need of help. Foreign missionaries are given a first place as delegates. The Adult Bible Class movements as a missionary force will bulk largely in the programme. Canada should have a goodly contingent in the great parade of 10,000 Bible Class men, and amongst the 10,000 Bible Class women on the review stand, on Friday, the 20th. Washington is easily reached. May in Washington is a delightful season, and the Convention is a note-worthy one.

Christ the Provider

The yearly miracle of spring is with us. Already, in the growth on every side, we read the promise of the coming harvest. As silently as the manna fell, the mighty processes of nature, under the impulse and mastery of the divine Hand, are preparing food for the world's hungry multitudes.

In the miracle we have also a parable. The earth's yielding of its strength to feed the body is the physical parallel of Christ's giving of His fulness to meet the needs of the soul. He is the great spiritual Provider. In Him, every part of the inner nature finds complete satisfaction. The sage and the child sit together at His feet, and He fills

their minds with heavenly wisdom. The heart that loves Him and enjoys His love, knows a glad content that worldly treasures can never give. In His presence, the spirit, elsewhere restless and weary, reaches its true rest and home.

Life Methods

By Rev. E. A. Henry, B.A.

There are just three methods of living from which every one must make his choice :

The meagre method. It is the method of the one who just wants to get within the sphere of God's benevolence, who wants to remember the possibilities of life and its issues, just sufficiently to save himself from the inconvenience of forgetting.

This is a pitiable method, with a pitiable completion. "If a temple is to be strong, every stone from foundation to dome must be cut and set with care ; if the texture of a fabric is to be beautiful and strong, every thread of warp and woof must receive uniform care and skill." If the fabric of the soul or the temple of life is to be what God wants it, the same conditions are essential.

A meagre idea and method mean a meagre character, for, "no artist ever surpasses on canvas or in marble the beauty imaged in his own soul".

The medium method. It is the method of the man, the trend of whose life may be fairly good, who may have no indifference, who may cherish occasional inspirations ; but whose whole life is not laid on the altar. He is like a field with one half fertilized and cultivated, and the rest given over to weeds ; or like a business man devoted for half the week to trade returns and commercial interests, and

allowing the business to drift for the remaining days.

There may be a measure of success in all such cases; but in Christian life it is not God's ideal, or what the history of the saints has shown to be possible.

In military service, when the fight is on, all-comprehensive devotion is the test of zeal. In scientific research, discovery is given to scientific devotion, and the parent of that discovery is scientific saturation. Why should we expect spiritual results on any other system? Spiritual devotion must be the parent of spiritual discovery and of the life of spiritual power.

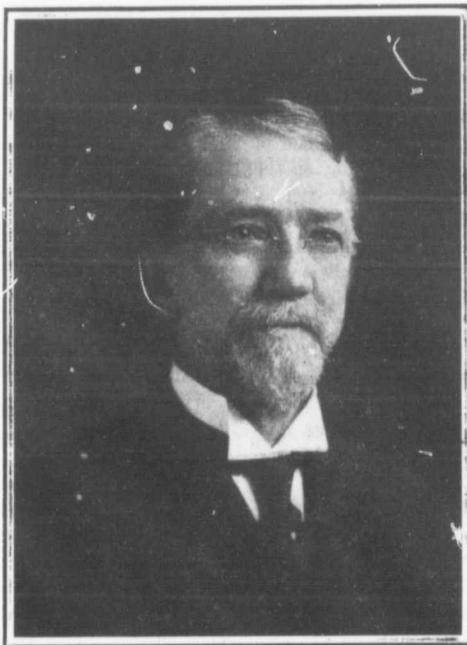
The full-measure method. This is the method that seeks the abundant entrance into the everlasting kingdom. It is the rich, copious consecration of the heart and life to its religious ideals and spiritual aims. It is the only method God ever enjoins: "One thing have I desired"; "Those that seek...find"; "Strive to enter in"; "Love with all thy heart, and soul and mind." It is the only method possible, if God is what He is and religion what He says. If religion means life, if its loss is life's forfeiture, if its realization is the achievement of the best, it is worthy of the best devotion and the deepest consecration.

This method is the only one revealed to us, if we analyze the constitution of things. Seek for fame; it is never won by gazing. For learning; there is no "royal road". For riches; they never come by wishing.

Seek for spirit power; then, in the sweat of thy spiritual brow thou shalt eat spiritual bread. It always costs. It always means the upward path and "climbing up the ever-climbing wave".

This method is the only one worthy of a

man. No true man wants to drift. No one wants even the friendship of the luke-warm. The lotus eaters described by Tennyson are not ideals for us. Slumber is *not* "more sweet than toil". The land is *not* better than "the deep mid-ocean with wind and wave and oar". A man is unworthy of himself who wants no zeal in his devotion. This method was God's, when He gave Himself. His was a love gift, and love is always earnest. It may not be noisy, but it



DR. GEORGE W. BAILEY
Of Philadelphia, Chairman, Executive Committee, World's
Sunday School Association

will always be enthusiastic. It is because of an intense, unstinted, unfathomable love given to us, that we should ask ourselves, what kind of a life we are offering in return.

Regina, Sask.

"Eternal Vigilance"

By Rev. N. D. Keith, B.D.

"Eternal vigilance is the price of liberty", runs the old proverb. "He that is down, needs fear no fall", says another proverb, with a far-off suggestion that all others will do well to take heed to their ways. "Watch and pray, lest ye enter into temptation", said the Master. "Take heed to thyself and to thy teaching", said Paul to Timothy.

"Be not high-minded, but fear", said that same apostle, in another connection. One cannot read the Bible without being impressed with the frequency of its exhortations to watchfulness. And so the proverbs current amongst us follow closely the teaching of scripture, when they declare that safety lies only in watchfulness, in vigilance, in constant and persistent taking heed. Heedlessness is sure to end in hurt.

Nature, too, teaches the necessity of watchfulness. The wild animals seem to realize that eternal vigilance is the price of safety. The cunning of the fox is but one phase of that vigilance which makes Reynard so difficult to entrap. The beaver, so 'tis said, sleeps with his tail in the water, that he may become instantly cognizant of any one's tampering with his dam. The eagles build their eyry for away in some inaccessible crag where they may rear their young safe from intrusions and alarms.

Watchfulness is a law of all human experience. The man of business knows this, and acts upon his knowledge. The rise and fall of market prices, the trend of trade, the passing of old ideas and customs and the coming of new—of these the alert business man takes note, and governs himself accordingly.

The safety of a nation lies in vigilance. The history of medieval Spain is an eloquent commentary on the truth just stated. With the wealth of Mexico and Peru flowing into her treasury like the tide of a mighty river, Spain left off taking heed; and ere long fell to pieces through the rottenness of inward decay.

Watchfulness is a law for the church. Let the church which thinketh it standeth, take heed lest it fall. In proportion as a church feels a sense of its sufficiency and permits a spirit of ecclesiastical pride to take possession of it, it alienates itself from the sources of its power.

Watchfulness, above all, is a law of the individual spiritual life. Moses had the reputation of being the meekest of all men, yet he failed at the very point where he was strongest. Our safety lies in distrust of our own sufficiency, and in casting ourselves at every critical, perilous moment upon Him

who is strong to support the weak and mighty to save unto the uttermost.

Prescott, Ont.

Selecting the Point

By E. A. Hardy, B.A.

The first task of the teacher is to select the central point of the lesson; his second, to shape his material so as to lead up to, develop and apply, that central truth. Let us look more closely at this first task.

The selection of the central point depends, first of all, upon an accurate lesson analysis. No matter how familiar you are with the scriptures, you must not depend on this general familiarity. Take the lesson text; read it over carefully to get the general meaning. Now, begin at the first verse and ask yourself, "What does this verse say? What is it really about?" (Write your answers down.) "How many verses are occupied with the same thought? Does it occupy all the verse, and may there be another thought in the same verse? What is the second thought? What is the third thought, the fourth, the fifth, and how many verses for each?" Let us illustrate from the lesson of May 1st, Matt. 12:1-14.

1. Jesus in the field on the Sabbath, v. 1.
2. His disciples taking and eating the wheat, v. 1.
3. The complaint of the Pharisees, v. 2.
4. The reply of Jesus, vs. 3-8.
5. Jesus' departure from thence, v. 9.
6. Jesus' entrance into their synagogue, v. 9.
7. The presence of the man with the withered hand, v. 10.
8. The question of the Pharisees, v. 10.
9. Their purpose, v. 10.
10. The reply of Jesus, vs. 11, 12.
11. Jesus' command to the man, v. 13.
12. The man's response, v. 13.
13. The healing, v. 13.
14. The departure of the Pharisees, v. 14.
15. Their council, v. 14.

Our analysis reveals two incidents (Jesus in the field and Jesus in the synagogue on the Sabbath), and their setting. There is no difficulty in seeing the thought common to both, namely, Jesus' teaching about the Sabbath. Here is the central fact of this lesson.

But the teacher has not selected the central point when he has by careful lesson analysis found the central fact. He must inquire into the moral and spiritual truth bound up in that central fact. He wants to know, for instance, what is the purpose of the Sabbath? Is there any divine law in regard to the Sabbath? What things are right on this day? What things are wrong? Why are they right, or wrong? Does Jesus teach His views about the Sabbath by example or by precept, or by both? Is the teaching in this chapter related to Canada on May 1st, 1910?

When he has thus opened up the teachings involved in the central truth, the teacher must finally select this or that one according to the needs of his class. Obviously the Sunday problem is different in a border town or in a British Columbia mining camp. Only the teacher knows what phase or phases of the great central truth are suitable and timely for his class. Lesson analysis, grasp of the central truth in many bearings, knowledge of the needs of your class—these are your steps in selecting the central point.

Toronto

"The Bank of the King"

By Rev. G. S. Despard

How to instruct the scholars to give systematically, is a subject which has occupied the attention of Sunday School teachers and officers for years, and the following experience may therefore be of interest.

"The Bank of The King" has been in use for two and a half years in St. Anne's Anglican Sunday School, Toronto, where the attendance averages over nine hundred every Sunday. The Bank conducts the missionary business of the School. It is placed in a prominent position in the main room, and resembles a Savings Bank wicket. The missionary treasurer is at his post behind the wicket every Sunday to receive deposits for missions.

Every class in the School has a pass book, designed and printed as a regular Savings Bank pass book. Every Sunday, one scholar from each class takes the combined mission-

ary offering of the class and deposits it in the Bank, the amount being entered in the pass book. Once every three months, interest at the rate of 1% per month is added, this high rate being rendered possible by the gifts of private individuals.

At the end of the School year, a special missionary service is held for the children in the church on a Sunday morning. Seats are reserved at the front for the individual representatives of each class, possessing the class pass book. When the offertory is being taken up, two Sunday School officers pass the plates on which these books are placed, and then present them to the rector as the combined missionary offering of the School for the year.

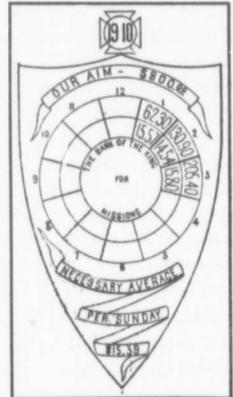
This is a purely self-denial offering, and the scholars are made to understand this; it in no way detracts from the regular offertory for the current expenses of the School.

The rules which govern the working of the Bank, and the scriptural principles upon which the Bank is founded, are carefully printed in the front of the book.

An objective amount is held up, and each Sunday the offering for missions is announced. Once a month the total, up to that time, given to missions is recorded on a nicely painted shield. The diagram illustrates the method adopted. At the end of the third month, the total was \$205.40, an average of \$15.80 for the thirteen weeks.

Thus at a glance, the superintendent can show the scholars how their actual offerings compare with their objective. A definite objective is one of the secrets of success.

The Sunday School in question gave about \$100 a year for missions three years ago. The year the Bank was founded, over \$500 was given. Last year \$739.25 was given by the scholars, and this year an objective of \$800 is placed before them. It is worthy



of note, that the regular offering for current expenses was correspondingly increased, the amount raised for this purpose equaling that raised for missions.

Systematic weekly offerings, with a definite objective, is the ideal which is held up before the scholars of this School.

Toronto

How the Institute Helped

[Owing to the abundance of the material received on this topic, it has been found possible in the space available to give only the chief points of each article. It is the policy of the General Assembly's Sabbath School Committee to reach the teachers and officers of every Sabbath School in the church by Institutes, a policy in which the Conveners of Synod and Presbytery Sabbath School Committees and other workers have heartily cooperated.—EDITORS.]

Instruction Plus Inspiration

By Rev. David Iverach, B.D.

Some years ago, I remember talking with a friend about the Carnegie libraries, and the good they were doing. My friend argued, with a fair measure of reason, that much better work would be done if the philanthropist had taken steps to make sure the books would be read. It is one thing to put a book in a library, another to get it read. The supplement my friend suggested was a series of Institutes, where specialists could point out to readers the ways in which the books might be of greatest service. This is what Sabbath School workers are doing. By means of Institutes, we are bringing out the knowledge locked away in books and placing it at the disposal of our workers. The Institute helps as it increases our knowledge.

But knowledge is not the only requisite in teaching, nor can it even be counted the chief thing. Many well informed teachers fail, while others, apparently inferior in training, and in intellectual gifts, succeed. The cause of failure on the part of some is not want of knowledge, but of interest in the work, and of sympathy between teacher and taught. If, therefore, we can do anything to stimulate interest and quicken zeal and put the teacher in a more sympathetic attitude to the work, we have done good service.

It is chiefly through the inspiration it brings to the workers, that the Institute helps. Not much instruction can be given, even though the meetings occupy several days; but what teacher has attended even one session of a good Institute, without

catching something of the spirit of the meeting? Having been reached in this way, he goes back to work with higher ideals and new zeal. I cannot recall a single Institute where I have not been helped in this way. I feel encouraged both by the words of the leaders and by the presence of my fellow workers. In these ways the Sabbath School Institute helps.

Springfield, Man.

The Church's Interest

By Rev. Hugh Upham, M.A.

The Sabbath School Institute very helpfully impressed upon me the intelligent interest our whole Canadian Presbyterian Church has in each individual School within its bounds. When first these Institutes were suggested, we could scarcely believe it possible that our church could afford to send her skilled workers to the most isolated country districts. In fact, we doubted the expediency of such a move. But we soon learned that our church was more than willing to give her very best to help our officers and teachers in our more remote Sabbath Schools; and, we believe, with good results. For, as we met with the representatives of our three great church courts, Presbytery, Synod and General Assembly, we felt, indeed, that we, as Sabbath School workers, were not alone in our divine task, but that the whole church was at our back.

This idea of the oversight of the church was still further emphasized as we had presented to us the work of the Cradle Roll and the Home Department. We were shown, by story and illustration, how the church

could get hold and keep hold of whole families, by the tactful use of the Cradle Roll ; and we realized anew the large place the children have in the heart of the Presbyterian Church. Gladly, too, did we take in the great possibilities of the Home Department. Especially helpful was the idea of fostering religion in the home by its aid.

Newport, N.S.

A School of Methods

By Rev. J. W. McIntosh, M.A.

To begin with, we were made conscious that methods of working, which had seemed to us too mechanical to be vital, or too puerile to be taken seriously, had been introduced into Schools similar to our own and, on a fair trial, had yielded excellent results. The wide knowledge of such experiments possessed by our General Secretary, and the note of conviction with which he advocated their introduction into our School, overcame our prejudices and led us to adopt measures we had previously scorned or ignored. A Cradle Roll Department was organized ; a more complete system of grading was introduced ; Supplemental work was made a definite part of our curriculum ; a yearly written examination was devised as a review of the Supplemental work, and as a basis for promotion ; and an advanced class was led to undertake the work of the Teacher Training Course.

Each of these innovations has been of genuine value to our School, though in different ways and degrees. The written examination may or may not be permanently continued ; but, whether it be retained or modified or set aside, our use of it for two years has been very helpful, not only in its direct influence, but also in the sidelights it has thrown on other phases of our work. The Supplemental Lessons Course has provided systematic instruction on the framework of our religious faith, and is proving a needed adjunct to the International Series. The Cradle Roll, which we were specially inclined to ridicule, has not only aroused a new interest in our School amongst parents and children, but has helped also very appreciably to bring the home into more

sympathetic relationship to the church ; and sympathy is the primary condition of spiritual helpfulness.

In another respect, also, the Institutes proved helpful. Association and conference with fellow workers, brought us inspiration and encouragement, made us aware of the importance of faithfulness in our particular office, and impressed upon us the ideal which we still hopefully pursue, "The Sunday School for all, and all for the Sunday School".

Mitchell, Ont.

Workers Together

By Rev. J. W. A. Nicholson, M.A.

At the Sabbath School Institute we met fellow workers from our own neighborhood. At the same gathering, we and they clasped hands with the men to whom our church looks for oversight of the Sunday Schools. We were made to feel that ours was no insignificant place, no unimportant part in God's great child garden,—cultivating character, the choicest growth in the kingdom of God.

To the lonely workers from the remote bens and secluded glens, the Institute gave a decided uplift. In many cases, it was their first chance of receiving help from the experience of others. It was worth while to have traveled far in order to meet with the Conveners of the Committees on Sunday School work appointed by Assembly, Synod and Presbytery.

There was a quickening of the pulse, as one realized that the Presbyterian Church in Canada was back of our own Sunday School effort, was interested in our work and had sent her agents to our assistance. In joining hands with these men we felt that East and West were one in their effort to save the child. From such a gathering one returned to the old tasks, with new courage and hope. Were we not all "laborers together with God", whose will it is, that not "one of these little ones should perish" ?

Inverness, N.S.

The Best for the Sabbath School

By Rev. E. G. Robb, M.A.

The pastor of a rural congregation who is desirous of making his Sabbath School more

efficient, very often finds himself uncomfortably conscious of a suspicion lurking in the minds of his co-workers that he is a Sabbath School enthusiast, if not indeed a "crank".

But just there is where the Sabbath School Institute comes in. Our friends are amazed to discover that there are others who have ideas about Sabbath School work similar to, or identical with, those held by their own pastor. Speaker after speaker, referring now to this, now to that department of Sabbath School activity, makes, in the most matter-of-fact way, the very suggestions which they have been accustomed to consider the airy ideals of an enthusiast, and quite beyond the sphere of the practicable in their particular School. Other pastors tell of the working of these very methods in their Schools. Workers from other rural Schools tell of the success which has followed the hearty adoption of these methods, and of the actual operation of extensions of work, which our friends had considered quite impracticable in such circumstances. They begin to waken up to a realization of the fact that the work of the Sabbath School deserves the application of the very best ideas which experience and intelligence can suggest.

Kaslo, B.C.

"Cradle Roll to Home Department"

By J. D. Mackay, Esq.

The Institute gave one a more adequate idea of the extent and significance of Sunday School work. Cradle Roll to Home Department are grandly inclusive limits. The methods of a well organized Sunday School are adapted to reach and help all. That thought is inspiring.

At such a conference the Sunday School worker's sense of personal obligation to do his best is deepened. Contemplating the comprehensive scope, beneficent aims and boundless possibilities of the Sunday School, half-heartedness in its service seems entirely unworthy.

The Institute generates new ideas and suggests better methods. What superintendent has not felt the depressing bondage of old ruts and routine? There are hope

and help for such superintendents at the Institute. Not infrequently, too, earnest teachers find there a satisfactory solution for problems that have caused them much anxiety.

Our practical Institute made one ashamed of "good intentions",—those crafty supplanters of, and futile substitutes for, action. The writer had often thought of organizing a Cradle Roll in the School with which he is connected. Since the Institute it *has been organized*, and now numbers sixty.

Truro, N.S.

The Work to be Done

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

Some such benefits as the following may be mentioned as resulting from the Sabbath School Institute:

There is the certain uplift resulting from a season of communion with God, desiring power and guidance from above to enable us more faithfully to feed the lambs of the flock, and to nourish the flock of Christ entrusted to our care.

Then there is the charm of Christian fellowship. Those who will leave their work, and brave the storms of winter, to meet, in order to become, if possible, more efficient Christian workers, cannot be hopelessly sordid, self-centred or selfish.

Such gatherings give a broader view of the nature and import of Sabbath School work. The Institute reveals to the teacher the noble army of workers, of which he is a unit, and which includes a great host from other congregations, other denominations, other lands, standing shoulder to shoulder. This vision develops enthusiasm and a true military bearing and attitude toward the work in hand; and the teacher feels that, after all, he is engaged in a noble work, both far-reaching and enduring.

The model classes do for the Sabbath School teacher what the copy does for the scholar learning to write, what a visit to the experimental farm does for the enterprising farmer, what a beautiful picture does for an ambitious student of art.

New methods outlined and discussed send the individual teacher home, resolved to advocate the adoption in his School of the Cradle Roll, or of Supplemental Work, or

the making of an effort to get into touch with the great Adult Bible Class movement.

The Question Drawer feature of the programme makes one feel that some problems are peculiar to certain Schools, and many problems are common to all Schools. Some questions reveal the human weakness of desiring to live by rule, rather than by applying in the life the vitalizing principles of true Christianity.

It does the teacher good to hear of possible ways of interesting the boisterous boy, or the giggling girl, or of dealing with those who fancy they are too big, but in reality are too small, to attend Sunday School or Bible Class.

At last, when the teacher goes forth, homeward bound, he feels that, while it is right and proper to perfect the machinery, he must not lose sight of the work to be done. It will not do to be side-tracked. The study of the Word of God must ever be given its rightful place in the Sabbath School. It is essential to study the Bible, with humble, reverent, prayerful hearts, lest God hide from the wise and prudent His purposes, and reveal them unto babes.

Cromarty, Ont.

The Real Reward

By Rev. R. J. Wilson, M.A.

Perhaps the first thing that aroused me was the real interest which the Assembly's Committee takes in the Sunday School teaching fraternity. This was a revelation to me, because the Committee at that moment ceased to be an impersonal somewhat, and became really human, and vastly helpful.

I learned, also, that no School lives to itself. It is said, that the great factors in moulding a nation's opinion are the church and the School. Both of these should be interpreted largely enough to include the Sunday School, in its various departments.

I learned, also, at the Institute, of the remarkable sweep of the Bible Class Movement.

In the enthusiasm born of the spirit that pervaded the Institute, I realized what the real reward is in this great work. It is the opportunity to win a soul. Matthew Henry said once, "I would think it greater happiness to win one soul for Christ, than

to gain mountains of gold and silver for myself." No one put it in just such words at the Institute; but a great many went home feeling that it was a true word for them also.

Vancouver, B.C.

The Letters of a Primary Teacher

By Esther Miller MacGregor

V. THE ABSENTEES

MY DEAR PRINCIPAL :—

Three Sundays have passed since I wrote you, and three times three disturbing revelations have come to me from this all-absorbing class.

Do you remember the letter in which I lifted up my complaining voice and wailed forth that the attendance wasn't regular? Since you left, it has been gradually approaching the vanishing point. You said that an interesting Lesson and visiting would cure that; but, though I believe I do make the class work pleasant, I simply told myself that I couldn't go trailing round after absentees, and I didn't.

But my complacency received a rude shock last Sunday. After School, Miss Hallett and I went for a walk down by the river, and met the first disturbing revelation. It consisted of four of our pupils,—the three Trent boys, and that sullen Martin youngster. They were down below the cedar bluff, and what do you suppose they were doing? No, not fishing,—that would have been innocent by comparison. They were playing some sort of "toss up" game with pennies! "For keeps", they explained quite cheerfully. It was just plain gambling, and Walter Trent was smoking a cigarette too! This is how they had been spending their Sunday afternoons, "because there wasn't any fun going to Sunday School since teacher left, and nobody cared, anyhow."

I went home feeling like a criminal. "Nobody cared!"—that was so shamefully true! I dropped into the Sunday School as I passed, and looked over Miss Hallett's register; and oh, the long list of absentees and the same sized list of irregular attendants! Miss Hallett often tells me how much you visited the children's homes, but I assured myself that I was already giving every min-

ute I could spare to the class. But the sight of those babies playing for money convinced me that I daren't rest until I'd found out how those absent children spent Sunday afternoon.

The minute I got rid of my last music pupil on Monday afternoon, I started on the war path. Mrs. Maxwell had asked me to play at her reception, but I knew I couldn't; so I sent an apology. Sometimes the relative importance of things changes wonderfully, doesn't it? I tramped the town for four afternoons and two evenings before I reached the end of that list,—and every visit showed me more plainly what a poor apology for a teacher I've been. I never dreamed the Trent boys lived in such poverty and dirt. And Willie Martin and his crippled brother! No wonder poor Willie is sullen. I remember you told me about them, but I'd forgotten. Mrs. Martin was out washing as usual, and Willie was minding the little one so carefully and trying to get some supper. I found Harry Newland black and blue from his drunken father's thrashings, I saw how Mrs. Farley is bringing up those little girls to be fashionable dolls, I learned that the Holmes children's father is an infidel and makes sport of the lessons they learn, and I realized something of the positive sin that surrounds little Ella Price in her home.

But, oh, Principal dear, why go on? You know more about it than I do; but be thankful you don't know how criminally negligent I feel. I wonder are there many teachers like me, who merely go to Sunday School and get through a lesson formally, and never give another thought to their pupils' immortal

souls. If there are, God help the Sunday School pupils! Yes, and God help the teachers, when they are called to give an account of their work! But, what am I to do? What did you do? I know that two-thirds of our children have good, true, Christian mothers; but what about those who have almost no influence for good except what the Sunday School exerts?

Write soon, and give some advice to
Your overwhelmed

ASSISTANT

Orillia, Ont.

Worth Keeping in Mind

Mrs. J. Woodbridge Barnes suggests that elementary teachers keep these questions in mind in preparing their lessons. Teachers of other grades will find them almost equally useful. They are worth cutting out and preserving.

1. What truth or truths does lesson teach?
2. Which shall I teach?
3. What impression do I desire to make?
4. What expression do I desire?
5. To what experience of the pupil may I appeal to teach this truth? (Point of Contact to be with *Truth* of lesson.)
6. With what point in lesson story shall I connect my approach so that interest of pupils shall be continuous?
7. What facts shall I omit? What make prominent?
8. How close lesson?
9. Does lesson need pictures, board? Why? What?
12. What give pupil to do in connection with lesson?

Lesson Calendar : Second Quarter

1. April 3.....The Power of Faith. Matthew 9: 18-34.
2. April 10.....The Mission of the Twelve. Matthew 10: 1-15.
3. April 17.....The Question of John the Baptist. Matthew 11: 1-11.
4. April 24.....Warning and Invitation. Matthew 11: 20-30.
5. May 1.....Two Sabbath Incidents. Matthew 12: 1-14.
6. May 8.....Temperance Lesson. Proverbs 23: 29-35.
7. May 15.....Growing Hatred to Jesus. Matthew 12: 22-32, 38-42.
8. May 22.....The Death of John the Baptist. Matthew 14: 1-12.
9. May 29.....The Multitudes Fed. Matthew 15: 29-39.
10. June 5.....Jesus Walks on the Sea. Matthew 14: 22-36.
11. June 12.....The Canaanitish Woman. Matthew 15: 21-28.
12. June 19.....The Parable of the Sower. Matthew 13: 1-9, 18-23.
13. June 26.....The Parable of the Tares. Matthew 13: 24-30, 36-43.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1910

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

Al-phæ'-us. 1. The father of James the Less. 2. The father of Matthew. Some identify these two persons, thus making James and Matthew brothers.

An'-drew. An apostle, brother of Peter.

Bar-thol'-o-mew. One of the twelve apostles, Matt. 10 : 3 ; Mark 3 : 18 ; Luke 6 : 14. Bartholomew was probably the surname of Nathanael, who was led to Jesus by Philip, John 1 : 45, 46.

Be-el'-ze-bub. "The Lord of Flies", a god worshiped in the Philistine city of Ekron (2 Kgs. 1 : 2). In the New Testament, the name is used of the prince of devils.

Beth-sa'-i-da. A town on the east bank of the Jordan just above its fall into the Lake of Galilee.

Ca'-na-an. The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

Ca-per'-na-um. A town on the north-western shore of the Lake of Galilee.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account.

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

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

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

Gen-nes'-a-ret. A name in common use for the Lake of Galilee. It was also called the Sea of Tiberias, John 6 : 1.

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

Go-mor'-rha. One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

Her'-od. Herod Antipas, son of Herod the Great, who reigned at the time of our Lord's birth. The son ruled over Galilee and Perea with the title of tetrarch.

He-ro'-di-as. The wife of Herod Philip. She forsook her husband, and married Herod Antipas, his brother.

Is'-ra-el. A name given to Jacob and his descendants (see Gen. 32 : 28).

James. Called "James the Less", Mark 15 : 40. He was one of the twelve apostles.

James and John. Two brothers, sons of Zebedee, who were called, along with Peter

and Andrew, to be followers of Jesus, and who also became apostles.

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

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

Jo'-nas. The prophet Jonah, whose book is the fifth in order of the minor prophets in the Old Testament.

Ju'-das Is-car'-i-ot. The disciple who betrayed his Lord.

Leb-bæ'-us. Also called Judas, one of the twelve apostles, carefully distinguished from Judas Iscariot, John 14 : 22.

Mag'-da-la. A village at the southeast corner of the Plain of Gennesaret, on the western coast of the Sea of Galilee.

Matth'-ew. One of the twelve apostles and the author of the First Gospel.

Nin'-e-veh. The capital of Assyria, on the eastern bank of the river Tigris.

Phar'-i-sees. 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.

Phil'-ip. A son of Herod the Great, and the first husband of Herodias and brother or half-brother of Herod Antipas.

Sam-ar'-i-tans. The inhabitants of the district of Samaria, in central Palestine.

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

Si'-don. An ancient city of the Canaanites on the sea coast, about 25 miles north of Tyre.

Si'-mon the Ca'-na-an-ite. One of the twelve apostles.

Si'-mon Pe'-ter. The well known leader amongst the twelve apostles.

Sod'-om. One of the "cities of the plain" destroyed in the days of Abraham.

Sol'-o-mon. The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

Thad-dæ'-us. The surname of Lebbaeus or Judas, one of the twelve apostles.

Thom'-as. One of the twelve apostles. He was also called Didymus, a Greek name meaning, like the Hebrew Thomas, "A Twin".

Tyre. An important commercial seaport of Phœnicia. It is a place of great antiquity. In the region of Tyre and Sidon our Lord healed the daughter of the Syrophenician woman (see Lesson X.).

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

Lesson V.

TWO SABBATH INCIDENTS

May 1, 1910

Matthew 12 : 1-14. *Commit to memory vs. 11, 12.

GOLDEN TEXT—I will have mercy, and not sacrifice.—Matthew 12 : 7.

1 At that ¹ time Je'sus went on the sabbath day through the ² corn ; and his disciples were an hungred, and began to pluck ³ the ears of corn, and to eat.

2 But ⁴ when the Phar'isees saw *it*, they said unto him, Behold, thy disciples do that which ⁵ is not lawful to do upon the sabbath ⁶ day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ;

4 How he entered into the house of God, and did eat the shewbread, which ⁶ was not lawful for him to eat, neither for them ⁷ which were with him, but only for the priests ?

5 Or have ye not read in the law, how that on the sabbath ⁸ days the priests in the temple profane the sabbath, and are ⁹ blameless ?

6 But I say unto you, That ¹⁰ in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I ¹¹ will have mercy, and not sacrifice, ye would not have

Revised Version—¹ season ; ² cornfields ; ³ *Omit* the ; ⁴ the Pharisees, when they saw it ; ⁵ it ; ⁶ *Omit* day ; ⁷ that ; ⁸ day ; ⁹ guiltless ; ¹⁰ that one greater than the temple is here ; ¹¹ desire mercy ; ¹² lord of the sabbath ; ¹³ he departed thence, and went ; ¹⁴ *Omit* there was a man having a withered hand ; ¹⁵ of ; ¹⁶ this ; ¹⁷ of more value ; ¹⁸ good ; ¹⁹ *Omit* like ; ²⁰ But the ; ²¹ took counsel.

LESSON PLAN

- I. In the Fields, 1-8.
II. In the Synagogue, 9-14.

DAILY READINGS

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

M.—Two Sabbath incidents, Matt. 12 : 1-14.
T.—David and the showbread, 1 Sam. 21 : 1-6.
W.—Doing good, Luke 13 : 10-17. Th.—The Sabbath a delight, Isa. 58 : 6-14. F.—Our Lord's custom, Luke 4 : 14-22. S.—A question unanswered, Mark 3 : 1-8. S.—Judging righteously, John 7 : 10-24.

Shorter Catechism—*Ques. 54. What is required in the third commandment ?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment ?* A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

The Question on Missions—5. What influence do returning Chinese exert at home ? Chinese who return from abroad, generally build better and more home-like houses, and introduce many useful foreign

ways and things. They often maintain modern schools, and help to remove suspicion and dislike of foreigners. Some also inculcate the truths of the Christian religion.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson) ; 383 ; 90 ; 89 (Ps. Sel.) ; 574 (from PRIMA - QUARTERLY) ; 389.

Special Scripture Reading—Ps. 122. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 671, Pharisees Find Fault with Jesus' Disciples ; B. 345, Christ Healing the Man with the Withered Hand. For Question on Missions, C. 173, Chinese and Foreigners Eating a Meal in Chinese Fashion.

Stereograph—For Lesson, Shepherds in the Field of the Shepherds, Bethlehem (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17 ; 3 stereographs for May, 60c ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

11 And he said unto them, What man shall there be ¹⁶ among you, that shall have one sheep, and if ¹⁶ it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out ?

12 How much then is a man ¹⁷ better than a sheep ? Wherefore it is lawful to do ¹⁸ well on the sabbath ⁹ days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth ; and it was restored whole, ¹⁹ like as the other.

14 ²⁰ Then the Phar'isees went out, and ²¹ held a council against him, how they might destroy him.

EXPOSITION

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

Time and Place—A.D. 28 ; Galilee.

Connecting Links—Mark and Luke place the incidents of to-day's Lesson earlier than Matthew's arrangement indicates. Probably they occurred soon after the call of Matthew, ch. 9 : 1-13, Lesson XII., First Quarter. (See Mark 2 : 23 to 3 : 6 ; Luke 6 : 1-11.)

I. In the Fields, 1-8.

Vs. 1, 2. *At that time.* See Connecting Links. *Sabbath day* ; the Jewish Sabbath, corresponding to our Saturday. *Through the cornfields* (Rev. Ver.) ; that is, grain fields, probably barley or wheat. There was always a public path through a Jewish grain

field. *Began to pluck . . . and to eat.* Deut. 23 : 25 permitted this. *Pharisees saw it.* As soon as they "began", the watchful Pharisees found fault. *Not lawful . . . upon the sabbath day.* The scribes said plucking was a form of reaping, and therefore, as harvest labor, unlawful on the Sabbath. Luke adds (Luke 6 : 1) "rubbing them in their hands", to separate the grain from the chaff, which the Pharisees would reckon the additional offence of threshing.

Vs. 3, 4. In His defence of the disciples, Jesus first quotes examples which the Pharisees would respect. *What David did* ; see

*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.

1 Sam. 21 : 1-6. *An hungred* ; as was the case with the disciples. *Entered . . . did eat the shewbread* ; a twofold offence against the law : (a) entering the holy place, which the law permitted only to priests (Heb. 9 : 6, 7) ; (b) eating the holy bread. "Shewbread" is literally, "bread of setting forth", that is, bread that was set forth in the sanctuary. Twelve loaves or cakes were placed every Sabbath in two piles on the table in the tabernacle (see Ex. 25 : 30, Lev. 24 : 5-8). From 1 Sam. 21 : 6, which tells that the bread had been freshly placed on the table, we may infer that the incident of David occurred on the Sabbath, although this is not necessary to Jesus' argument in reply to the faultfinding of the Pharisees.

V. 5. *Read in the law* , in such passages as Num. 28 : 9, 10. *Priests . . . profane the sabbath* (make it like any common day, compare The Catechism, page 219) ; that is, from the Pharisees' point of view. The Sabbath law, interpreted literally, forbids work absolutely. The priests violate that law by doing the necessary temple work, for example, removing the showbread, preparing fires for the sacrifices, performing the whole temple ritual.

Vs. 6, 7. Jesus' second defence is a statement of the principles involved in these examples. *One greater than the temple*. Is this Christ or the kingdom ? Both, for they are really inseparable. If prohibition of work in the Sabbath law must yield to the temple interest, how much more must it yield to the interests of the kingdom represented by Jesus ! The disciples were overtaken with extreme hunger in their urgent service of the kingdom ; therefore the letter of the Sabbath law must not stand in the way of their human need. That would be to violate the spirit of the law, which is a humane and beneficent one. *If ye had known*. See Hos. 6 : 6. *I desire mercy* (Rev. Ver.) ; the spirit of love which seeks to help the needy and the sinful. This spirit was the essence even of the Jewish sacrificial system, which provided a way, suitable to its time, of pardon for sin. *Not sacrifice*. The meaning is not, of course, that sacrifice is worthless, but that mercy, the spirit of love, is the essential thing. This principle applies to Sabbath-keeping as well

as to other religious duties.

V. 8. *Son of man* ; not merely the Messiah as such, but also the representative Man, the One who stands for human interest, man's Brother and Friend. *Is Lord* ; Master of its spirit, not the slave of its letter, the spiritual Interpreter of this beneficent institution, and the Restorer of it to its original place as a rest day for tired humanity.

II. In the Synagogue, 9-14.

Vs. 9, 10. *Their synagogue* ; that of the faultfinding Pharisees. *His hand* ("right hand", Luke 6 : 6) *withered* ; literally, "dry", perhaps from paralysis. Apparently there was no urgency for a cure, hence the case was a good test of Jesus' ideas of Sabbath observance. *They asked him*. The Pharisees took the initiative, evidently trying to provoke him to a flagrant breach of the Sabbath law. *Is it lawful to heal . . . ?* The rabbi forbade Sabbath healing except on one condition,—“When life is in danger, the Sabbath law must give way.” In Jesus' reply to this question, He pleads for an extension of this humane rabbinical principle—that the Sabbath law must never override the law of beneficence.

Vs. 11-13. *What man* ; unless he be dead to all human feeling. The Pharisee would lift his own sheep out of the pit on the Sabbath, and could find an excuse for doing so. *How much . . . better . . . sheep* ; suggestive of Christ's doctrine of the infinite value of the soul (compare Mark 8 : 36, 37). *Wherefore . . . lawful to do well*, Away with your petty legalisms and casuistries ! Beneficent action belongs essentially to the kingdom of God, and must always be right—on the Sabbath and every other day.

V. 14. *Pharisees . . . held a council*. In the previous Lessons we have had illustrations of the popularity of Jesus with the masses, especially as a Healer. We have had occasional references to the growing suspicions of the scribes and Pharisees. Now Matthew chooses incidents to illustrate the uncompromising hostility of these orthodox religionists to Jesus. They see that His views of religion are radically opposed to theirs. In their fanatical devotion to the national religion, they feel it their duty to destroy the new Teacher and His heretical opinions.

Light from the East

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

SABBATH—The Jewish Sabbath began at sunset on Friday, and continued until sunset on Saturday. Nothing could be begun on Friday that could not be completed before sunset. Just before that, the Sabbath lamp was lighted, and the best clothes put on; after that no fire could be lighted or food prepared. Yet the three meals usually taken on the Sabbath were of a festive character, and it was counted a pious thing to spend much money on them. No one could travel on the Sabbath more than 2,000 cubits or about half a mile, no burdensome clothes were to be put on, or heavy shoes, or orna-

ments that could be taken off on the street, for fear that they might be carried. False hair might be worn at home, but not on the street. Nothing could be done for sick people unless their lives were in danger, and the dead could be buried only in extreme cases. To pluck a blade of grass was a sin. A radish might be dipped into salt, but not left too long, for that would be to make pickle. An egg laid on the Sabbath could not be eaten because it had not been appointed beforehand to be eaten then. But if the hen had not been kept for laying, but for fattening, the egg might be eaten as forming part of the hen that had fallen off.

APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

Pharisees, v. 2. In the old feudal days in England, King Richard the Lion-hearted defeated and took prisoner a bishop who had been making war upon him.

What Armor
Do We Wear?

This prelate, who was a powerful baron as well as a ruler in the church, appealed to the Pope. The Pope sent a legate to the king, demanding, "Let my son go." King Richard sent for the helmet and the coat of mail which the bishop had been wearing, and replied to the legate, "Go, ask thy master is this thy son's coat." We have no right to call ourselves God's children unless we are doing God's work in God's way. The Pharisees, while professing great zeal for the will of God, put on the armor, and carried the weapons, of faultfinding criticism against the One whom God had sent. We are like them, if we spend time and energy in hindering criticisms of those who are working for God, that should be spent in helping.

I desire mercy (Rev. Ver.), v. 7. A poor man who had always supported his family, and who would rather starve than beg, fell on the ice and broke his leg.

Worship in
Kind

Some of the leading people of the church he belonged to, resolved to hold a prayer meeting in his house. A loud knock at the door interrupted the service. A tall young lad stood at the door with an ox goad in his hand, and asked to see the one in charge. "Father could not attend

the meeting", he said, "but he sent his prayers, and they are out in the cart." They were brought in in the shape of potatoes, beef and flour. Were they not the best kind of prayers? God loves worship, but never lip-worship that is intended to take the place of love-worship, pocket-worship, and help-worship.

The Son of man is lord of the Sabbath (Rev. Ver.), v. 8. The Giver of the Sabbath law is the best Interpreter. We learn how

Our Highest
Example

to keep the Sabbath by seeing how Jesus kept it. He was regular in His attendance at the synagogue worship on the holy day. While He worked as a carpenter in Nazareth, we may be sure that His shop was closed on the Sabbath. Again and again, in the record of His public ministry, we read of His presence at the weekly meetings for worship. If any one wishes to find excuses for the neglect of church-going, he must look for them elsewhere than in the example of Him who claimed to be the Sabbath's Lord.

Fall into a pit, v. 11. A Christian man was urged by his employer to work on Sunday. He argued, "Does not your Bible say that if your ass falls into a pit Clear the Field on the Sabbath, you may pull him out?" "Yes", replied the other, "but if the ass had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ass."

Much of the Sunday work that lax observers of Sunday seek to justify is not accidental, calling for rescue, but deliberate, arranged in order to make work on the Sabbath. God has given us seven days each week; the six are to get the work done and out of the way, to have the field clear on the Sabbath.

Stretch forth thine hand, v. 13. The Lord's Day does for the body and mind and soul of those who keep it aright, what the Lord of the day did for the cripple in the syna-

gogue. It sends them out to the work of each new week with physical strength renewed, with mental vigor restored and spirits nerved for the conflict with evil. Gladstone, when asked to speak into a phonograph, that the record of his voice might be kept, gave as his message to the world: "I owe my life and vigor, through a long and busy life, to the Sabbath day, with the blessed surcease of toil."

Gladstone's
Message

TEACHING HINTS

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

For Teachers of Bible Classes

By Rev. H. R. McCracken, Brantford, Ont.

The interest of the Lesson lies in the question of Sabbath work,—the disciples working, their Master working: so said the Pharisees. The setting is striking and picturesque. Try to make it vivid to the class as you proceed.

I. IN THE FIELDS, vs. 1-8. The fenceless Eastern fields of barley or wheat (see Exposition), with the public path running through them, the Pharisees' quick pouncing on the disciples for "reaping" and "threshing" (see Luke 6:1),—these features of the scene should be brought out clearly. Refer to the ridiculous demands of the rabbis.

Our Lord's defence—follow this out, point by point (vs. 3-8): (1) The example of David. (2) The temple duties of the priests. (3) The higher law of mercy, as set forth in Hosea (v. 7). (See Exposition.) Bring out the full force of the claim in v. 8.

II. IN THE SYNAGOGUE, vs. 9-13. Here again the details of the scene should be drawn from the class by questioning. Discuss the charge implied in the question of the Pharisees in v. 10; and the answer of Jesus, with: (1) Its appeal to common humanity; (2) Its declaration of man's worth: his welfare is more important than any literal keeping of the Sabbath law; (3) Its enunciation of a universal principle; (4) Its illustration in the healing of the withered hand.

Our Sunday problem: the very opposite of that of Jesus' time. Then, to free men from work that should be done; now, to

keep men from work that should not be done. Discuss with the class: (1) How the abuse of Sunday as a day of public recreation necessitates seven days of work for many men. (2) Why man needs one rest day in seven. (3) Why that rest day should also be the day set apart for public worship. (4) How certainly labor involved in holiday amusements grows into labor in the shop and office and farm.

Discuss the purpose of the Dominion Lord's Day Act (passed in 1906, and applying to the whole Dominion). Make it clear that such legislation is not to enforce any religious observance of the day, but to secure the greatest possible freedom for all classes of people to use its hours as their own conscience dictates. Tell the class what the Lord's Day Alliance is, and what it has done and is doing. Copies of its organ, *The Lord's Day Advocate*, and other information may be had from its offices, Confederation Life Bldg., Toronto. Emphasize the supreme authority of Christ (v. 8) as to Sabbath observance. Call for Ques. 60, Shorter Catechism,—a good rule for Sabbath-keeping.

For Teachers of the Senior Scholars

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

Begin by having Moses' law regarding the Sabbath turned up and read (see Ex. 31:14-17; and Num. 15:32-36); and then speak of some of the irksome and ridiculous rules added by the rabbis.

To-day the tendency is all the other way, towards laxity in the observance of the Sabbath. Talk over with the class some common forms of Sabbath-breaking.

Follow out the twofold conflict in the Les-

son between Jesus and the Jewish interpreters of the Sabbath,—in the one case regarding a work of necessity, and in the other, regarding a work of mercy.

1. *A Work of Necessity*, vs. 1-8. Bring out, by questions, a description of the scene,—the Master and His disciples and some others, passing along a narrow pathway through a grain field, brushing the ripening wheat as they pass. The hungry disciples pluck the ears of wheat and rub them in their hands (Luke 6 : 1) and eat.

Discuss the grounds on which the Pharisees based their faultfinding. With what did they reckon plucking the grain and rubbing it in the hand respectively equivalent ?

Turn now to Jesus' answer, vs. 3-8. Get the class to follow out the two lines of defence which this answer follows : (1) The citation of examples, first of David, in a case of emergency, and then of the priests in the performance of their regular duties. (2) The declaration of the true principle of Sabbath-keeping. The service of Christ and the interests of His kingdom are supreme. Everything in the way of formal rules must give way to these. If it was right for David and the priests to do as they did, what right had the Pharisees to condemn the disciples ? (Vs. 3-5.) Discuss the force of Jesus' claim to lordship over the Sabbath. (Vs. 6-8.)

2. *A Work of Mercy*, vs. 10-13. A man with a withered hand at the Sabbath service. (1) A strange question, v. 10. Discuss the poor, miserable conception of religion the Pharisees must have had in order to ask such a question. Bring out the malice in the question, as well as the spiritual blindness. (2) Christ's answer. Note the question form in which the answer is put. Jesus would compel His opponents to answer their own question, to pronounce sentence on their own formality and hard-heartedness. Then follows the work of mercy. There is first the cure itself. Discuss this, showing that Jesus here acts out the principle of v. 7. Bring out the Saviour's pity and power and the faith required of the cripple. Then, there is the challenge of vs. 10-13, which will afford fruitful material for further conversation. Finally we have the effect on the Pharisees.

In closing, emphasize the principle of true Sabbath observance found in v. 8. The Sabbath is the Lord's Day, and anything is lawful that furthers His worship or His work. On the other hand, nothing that hinders these is right.

For Teachers of the Boys and Girls

Have Ques. 60, Shorter Catechism, "How is the Sabbath to be sanctified ?" repeated. Fix attention on the two "works", which it includes in true Sabbath-keeping,—those of "necessity" and "mercy".

Bring out, by questioning, the work of necessity in the Lesson,—the plucking of grain and eating, as the Master and His disciples walked one Sabbath (see Exposition) through a field of growing barley or wheat. Ask for the law which permitted this, and have the scholars tell the grounds on which the Pharisees found fault.

Follow out, in the conversation, Jesus' fourfold defence of the disciples : (1) The example of David, vs. 3, 4. Bring out David's twofold offence against the law (see Exposition), and its justification,—his own hunger and that of His followers. (2) The example of the priests (the Exposition will furnish material for the discussion at this point), vs. 5, 6. (3) The real meaning of God's law, v. 7. Make it clear that the law is kept when we are acting in the spirit of love. Show that this spirit is the essence of the old requirements of sacrifice, and much more of the teaching and example of Jesus. (4) The authority of Jesus Himself, v. 8. Dwell on the title "Son of man". It means the perfect Man, the one, therefore, who knows what men need and what they ought to do.

Question now as to the work of mercy described in the Lesson,—the healing by our Lord of the man with the withered hand. Picture the scene in the synagogue,—the poor man with his withered "right" (Luke 6 : 6) hand, prevented from doing his daily work, and probably in want ; the Pharisees, with their hard-hearted indifference to the man's need, and their eagerness to find some fault in Jesus ; and the Master in the midst, sad and grieved at the hateful spirit of His watchful critics and full of pity for the cripple.

Talk about the question of the Pharisees, and how they themselves would have acted in the case described. Then go on to Jesus' question in reply. See that the scholars feel the force of the argument,—“If it is lawful to help a sheep, how much more is it lawful to heal a man.”

Now comes the miracle,—the Lord's brief, decisive command; the man's stretching forth of his hand (bring out the faith, shown

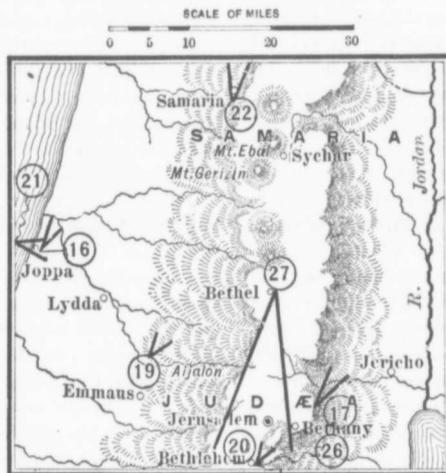
in his obedience); the power coming in the very act of obedience; and the perfect cure.

With the Lesson incidents clearly before the scholars' minds, press home their lesson,—that we shall be sure to keep the Sabbath aright, if we remember that it is the Lord's Day. It is lawful, therefore, to do on the Sabbath anything that helps us and others in His worship and in His work,—and nothing more in the way of labor.

THE GEOGRAPHY LESSON

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

The mountains of Palestine and Syria, as well as the plateaus east of the Jordan, are pasture grounds for innumerable flocks and herds. “In the spring”, says Dr. G. E. Post, “when the ewes bring forth their young, the succulent grasses furnish suitable nourishment. Later on, when the rain has ceased, the sheep still nibble the dried herbage and stubble, and flourish where to a Western eye all is barren desert. They require water but once a day, and where they cannot get it from perennial streams, they find it in the innumerable wells, fountains, and cisterns known to the Arabs. The descendants of the same shepherds who



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

tended flocks in Bible days, still occupy the great sheep-walks of Palestine.” One resort of shepherds is near Bethlehem, where Jesus was born. Underwood's stereograph, *Shepherds in the Field of the Shepherds*, Bethlehem (see circle 20) shows a hill, just east of the town and looking north-eastward, with a cave-like opening in its side. The cave is walled with heavy stones, roughly squared. The hill has for centuries been used as a sheep pasture, and, in stormy weather, the animals are huddled into the cave to keep them from the cold and wet. Tradition says that here the shepherds received the tidings of Christ's birth.

ADDED HINTS AND HELPS

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

Lesson Points

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

There is no safeguard against wrong conduct like the companionship of Jesus. v. 1.

Our eyes should be sharper for needs to supply than for faults to condemn. v. 2.

The law of right is rigid; that of ritual is flexible. v. 4.

Work that helps others to worship is itself

the truest worship. v. 5.

In the temple we have a symbol of God's meeting with man, in Jesus the reality. v. 6.

Mercy is the soul, and forms are but the body of true religion. v. 7.

He who gave the Sabbath, has the right to say how it shall be kept. v. 8.

Jesus put the worth of man so high as to die for him. v. 12.

What Jesus bids, He also gives power to do. v. 13.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. The story of David's flight from Saul, when he ate the tabernacle showbread, is an interesting one. Where is it found?

2. Where are we first told that the Sabbath is a holy day?

ANSWERS, Lesson IV.—(1) Isa. 55 : 6.
(2) Gen. 19 : 24, 25.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. True Sabbath keeping.
2. "A man better than a sheep."

Prove from Scripture

That we should honor the Sabbath.

The Catechism

Ques. 54, 55. *What the Third Commandment requires and forbids.* How should the name of God be treated? The Catechism answers that this name should be used reverently. "Reverent" is derived from a Latin word meaning to "fear" or "stand in awe of". Both in the Old Testament (Ps. 34 : 11 ; 111 : 10), and in the New (2 Cor. 7 : 1 ; 1 Pet. 1 : 17), this feeling towards God is enjoined as becoming in us. In Ques. 55, two words were used to describe the improper use of God's name, "profaning" and "abusing". "Profane" is derived from the Latin

word which means "forth from the fane or temple". Hence it comes to signify "not sacred", "common", "secular", and, finally, "irreverent". We "abuse" the name of God, when we employ His name carelessly in conversation for emphasis, in expressions of surprise, or in profane swearing.

The Question on Missions

By Rev. W. E. McKay, M.A., Kongmoon,
South China

Ques. 5. The Chinese who have been abroad, on their return to their native land, do much for the material improvement of their country. Their houses are generally larger and better constructed and more comfortable. Often new villages are built by those who have returned from foreign countries, and these can be distinguished from surrounding ones by their more solid and attractive appearance. In many cases new schools are opened and maintained, and a knowledge of the outside world imparted to the people who would be otherwise entirely ignorant of anything beyond the bounds of their native village. Sometimes those who return have become Christians and, in addition to removing the fear and suspicion of foreigners so often met with in China, they impart to their relatives and friends a knowledge of the new religion which has influenced their own lives.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—King Jesus' friends and His day.

Introduction—What is the name of this month?

Soon the whole country will have put on its beautiful summer dress. The farmer will go out to his fields and sow the seed, and after a while will come the time for reaping the grain—what time do we call that?

Lesson—Now let us, in our minds, go away to Palestine and meet with Jesus and His disciples as they were walking through the country. (You remember Jesus was going about Galilee preaching and healing.) It is nearing the harvest time. The fields of grain are ripening. How beautiful the waving yellow



grain looks over the wide field.

The Sabbath Day—It is the Sabbath day. Jesus and His disciples are walking along through the country, in the midst of fields of grain. His friends are hungry, they feel the need of food. They begin to pluck the ears and eat the grain. (All make a gesture to show how they would pluck the grain as they walked together along the pathway.)

The Pharisees—But look! There are some people watching them. They are Pharisees, who think it wrong to do any work on the Sabbath day. They are proud and think they are better than others, because they obey the law so carefully. They do not like Jesus, because He makes them ashamed of themselves. They want to make trouble for Him. They go to Jesus, saying, "There, look at Your friends, they are disobeying the law, which says—(repeat Fourth Commandment)." Jesus had a reply for them: "You remember what your great David did once when he was hungry" (1 Sam. 21 : 6, explain in a few simple words). Jesus also told these proud Pharisees that every Sabbath day their own priests worked to carry on the temple services. Jesus told them He was greater than the day—greater than the law. Jesus can do on His own day, and allow His dis-

ciples to do, what He will.

Golden Text—Repeat Golden Text. Explain by the use of some simple illustration.

Jesus Healing on the Sabbath Day—Here we see Jesus in the temple, on that same Sabbath day. Tell of the man with the withered hand. Will Jesus heal him on the Sabbath day? Tell the question of the Pharisees (v. 10). Jesus asked them a question in return (v. 11), and He healed the man with the withered hand, v. 13.

Practical Thought—What Jesus did, we may do. It is quite right to do all good things on the Sabbath day,—not to attend to business or seek our own pleasure. How does Jesus want us to spend our Sundays? Is not doing kind deeds for Jesus' sake one of the very best ways of worshiping Him? Every Sunday afternoon the children in one Sunday School class went to visit a little "shut in" girl, a cripple, and they sang for her the hymns they had sung in Sabbath School, and gave her papers and cards. Every Sunday, after morning service, Nellie carried a basket with a nice dinner for old Mrs. B., who lived alone, poor and unable to do much for herself.

Something to Think About—The Sabbath is kept by kind deeds.

FROM THE PLATFORM

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

| | |
|--------------|----------------------|
| <p>S. K.</p> | <p>WHY? HOW?</p> |
|--------------|----------------------|

Let the conversation be about Sabbath-keeping (print S. K. on the blackboard). Bring out answers as to why (Print WHY?) and how (Print How?) the Sabbath should be kept. The answers to the "Why" question will be such reasons as God's command. (Have the Fourth Commandment repeated), the example of Jesus, the need of time for worship and requirement of rest for body and mind. The "How" question is answered very fully in the Lesson. Draw from the example of David the truth that all works of necessity are lawful on the Sabbath. Give some instances of these but be careful to impress upon the scholars that as little as possible of worldly work or pleasure should be brought into the holy day. Show from the priests' example that all work required for God's worship is right on the Sabbath. Make it clear, at this point, again, that there is no excuse here for ordinary secular work on the Sabbath. Dwell on Jesus' healing in the temple, to make it clear that deeds of kindness are a part of true Sabbath-keeping.

Lesson VI.

TEMPERANCE LESSON

May 8, 1910

Proverbs 23 : 29-35. Commit to memory v. 31.

GOLDEN TEXT—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23 : 32.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath ¹ babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine ; they that go to seek ² mixed wine.

31 Look not thou upon the wine when it is red, when it giveth ³ his colour in the cup, when it ⁴ moveth itself aright.

32 At the last it biteth like a serpent, and stingeth
Revised Version—¹ complaining ; ² out ; ³ its ; ⁴

LESSON PLAN

- I. The Drunkard's Sorrow, 29, 30.
- II. The Drunkard's Safety, 31-33.
- III. The Drunkard's Slavery, 34, 35.

DAILY READINGS

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

M.—Temperance lesson, Prov. 23 : 29-35. T.—Way to poverty, Prov. 23 : 15-23. W.—Source of woe, Isa. 5 : 11-17. Th.—Wine forbidden to priests, Lev. 10 : 1-11. F.—Drunkenness and defeat, 1 Kgs. 20 : 13-21. S.—The body in subjection, 1 Cor. 9 : 18-27. S.—The better way, Rom. 13 : 7-14.

Shorter Catechism—Ques. 56. *What is the reason annexed to the third commandment ?* A. The reason annexed to the third commandment is, That however the breakers of this commandment may

like an adder.

33 Thine eyes shall behold strange ⁵ women, and thine heart shall utter ⁶ perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and I was not ⁷ sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.*

goeth down smoothly ; ⁸ things ; ⁹ froward ; ⁷ hurt. escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

The Question on Missions—6. Do many of the people live in villages ? In rural districts all the people live in villages, partly from social instincts, and partly as a defence against robbers. The majority of the men and women work in the fields, which are often at some distance.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson) ; 245 ; 247 ; 17 (Ps. Sel.) ; 529 (from PRIMARY QUARTERLY) ; 530.

Special Scripture Reading—Eph. 6 : 10-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, T. 86, Gin Mill at Work ; T. 84, The Bar and the Bank, as They Ought to Be. For Question on Missions, C. 174, A Village Scene in South China.

EXPOSITION

Lesson Setting—The Book of Proverbs, along with Job and Ecclesiastes, belongs to the Wisdom Literature. It contains maxims bearing upon the questions of every-day life, and might be called, "A Text Book on Conduct". There is also a definite religious motive inspiring its pages. The book falls into several parts. The part from which the Lesson is taken forms the third division, chs. 22 : 17 to 24 : 22. The maxims often extend beyond one verse, and in this they differ from those in the second division (chs. 10 : 1 to 22 : 16), where each verse is complete in itself.

There is a high standard of conduct given in Proverbs, which seeks to establish a safe and happy life at home and in the nation. Kindness to all, especially the poor (chs. 3 : 3 ; 22 : 22) ; love (ch. 10 : 12) ; modesty (ch. 11 : 2) ; industry ; and many other virtues, are applauded. Our Lesson deals with the important virtue of temperance. "It gives the fullest and most vivid description of drunkenness in the Old Testament." (Compare Isa. 28 : 8.)

I. The Drunkard's Sorrow, 29, 30.

V. 29. *Who hath woe ? who hath sorrow ?* The original is more vivid, literally, "Who hath Oh ? who hath Alas ?" *Who hath con-*

tentions ; or strifes. The drunkard becomes quarrelsome over his cups. Who hath babbling ? Rev. Ver., "complaining". He complains about the difficulties that his quarreling bring him into. *Wounds without cause.* In his scuffles he incurs unnecessary wounds, for the cause of quarrel is slight and groundless. In his drunken confusion he fights over grievances that are imaginary. *Redness of eyes* (Rev. Ver. Margin, "darkness of eyes"). Dissipation manifests itself in a dulness of eyes that indicates unfitness for work.

V. 30. *Tarry long at the wine.* The man described here is a confirmed tippler. He drinks continually. *Go to seek ;* literally, "go to try", that is, investigate, test, taste. *Mixed wine.* This was prepared by adding spices, which increased its strength.

II. The Drunkard's Safety, 31-33.

V. 31. *Look not thou ;* lest thou be tempted to drink. *Red ;* the color of the wines of Palestine. (Compare Gen. 49 : 12 and Isa. 63 : 1-3.) *Giveth his (its) colour ;* or gleam, literally, "eye". The sparkling reveals that the wine is full of life. *Moveth itself aright ;* literally, "goes straight or smoothly". Perhaps this should be joined with v. 32. Wine is like a serpent gliding smoothly down the

throat, but at last bites poisonously.

V. 32. *At the last it biteth*; literally, "Its end is : it bites." The result of pleasant tipping is deadly. The attack of the snake is silent and treacherous; so is that of wine. Before he is aware of it, the tippler has acquired a fondness for wine that is fatal.

V. 33. *Strange things* (Rev. Ver.); The reference here is to the queer, topsy-turvy fancies of the drunken man. The extreme of these erratic imaginings is delirium tremens. *Perverse things*. The speech of the intoxicated man is, as every one knows, queer, fantastic, false.

III. The Drunkard's Slavery, 34, 35.

V. 34. *Lieth down in the midst of the sea*. The rest of the drunken man is disturbed like that of one in a ship that is tossed about on the high seas. *Lieth upon the top of a mast*. The reference is likely to the broken rest of the sailor in a violent storm. The drunkard's head is whirling and his mind confused.

V. 35. *They have stricken me*. As he awakes from his debauch, the drunken man remembers that he was beaten in a quarrel, and he congratulates himself that he feels no bad effects from the blows. *I was not hurt* (Rev. Ver.). Possibly he is referring to his insensibility to the beating when intoxicated. *When shall I awake?* His hope is that he may soon recover to full consciousness and power, in order that he may return to his cups. For his experience has taught him

nothing. *I will seek it yet again*. His one desire is to get back to his debauch. By drinking he has only increased his thirst.

Light from the East

SEA—The Hebrews had a great terror of the sea, partly because they had no seaports, and were not in any sense a maritime people. When commerce or other pressing duties compelled them to make a voyage on the water, the horrors of seasickness, to which the Jew has always been peculiarly susceptible, made a deep impression on his mind, and has left its mark in some graphic descriptions in the Psalms.

MAST—A man might go to sleep on what is called the mast-head of modern ocean liners, but he could not by any possibility have fallen asleep on the top of the mast of an ancient ship. There was, however, at the stern of the vessel a raised platform, or small deck, something like the lofty poops of English ships in the time of Queen Elizabeth, on which the steersman sat, and on which, although it was generally covered with spare cordage from the rigging, the sailors occasionally slept. But the motion of the vessel, felt more there than in the hold, and the ropes and implements below him would make him feel stiff and sore when he awoke. The whole is a graphic picture of the insecurity, discomfort, and misery of a landsman at sea.

APPLICATION

Woe . . . sorrow? v. 29. A condemned felon, in his prison cell, drew on the wall a picture of a gallows, with five steps leading up to it.

On the first step he wrote, "Disobedience to parents".
 On the second step he wrote, "Drinking". On the third he wrote, "Gambling". On the fourth he wrote, "Murder". The fifth step was the platform upon which the gallows stood. No doubt this is the history of many a wasted and wretched life. Step by step, it mounts from apparently trifling beginnings to its grim and awful end. Some climb only one, or two, or three of those steps, but even one of them is dangerous and brings its own retribution. The

right and safe course is never to set the foot on the first step.

Wounds without cause, v. 29. Some wounds are of the highest honor to the wearer. When the soldier comes back from battle with a scar on his face, it does not disfigure him; it is the proud record of gallantry in action, it is the red badge of courage. When a man gets burned while rescuing a sleeping child from the midst of a furnace of flames, he need never be ashamed to show the marks of his bravery. When a mounted policeman limps, because his feet were frozen as he brought some insane Indian to the safety of the asylum, he need not try to hide his lameness. But

Five Steps

Shameful
Wounds

when the wounds are caused by fighting in a drunken brawl, it is another matter. There is no good reason for them, and they remain to remind the drunkard of his folly, and to shame him before the world. Nothing disgraces its victims more than strong drink.

Tarry long at the wine, v. 30. A prosperous farmer, who had given up his habit of drinking with friends, was asked, "Why did you quit? You never were drunk in your life." He answered,

**Immoderate
Moderation**

"I figured out, that, with very moderate drinking, I'd drink an acre of good land every year. So I quit." Physicians tell us that alcoholism is worse than dipsomania. That is, the man who drinks every day, injures his health even more than the man who has a big spree once in a while, and then leaves it completely alone for a period. He gives the organs of his body a chance to recover, while the steady drinker is always more or less penetrated by alcohol. Thus even what we call moderation may be more immoderate than what we call excess. Is it not better to leave such a dangerous commodity alone?

Giveth its colour (Rev. Ver.), v. 31. The peril of drink is in its attractiveness. It lures its victim on, by appealing to his eye and palate and imagination.

**The Snare
in the Sparkle**

But the certain end of its leading is ruin. In a Western town, a burglar was once caught breaking into a jail. He had mistaken it for a bank. The jailer, who had seen him at work on one of the iron bars of a window, waited until he had made an entrance, and then walked him into a cell. The burglar had hoped to fill his pockets with money; instead he found himself a prisoner. The drink that seems so good and delightful has destruction in every sparkling drop that flows from the bottle into the glass in the drunkard's hand. A second look will show us the snare in the sparkle.

It biteth . . . and stingeth, v. 32. Now and then an alarm of rabies breaks out. Cattle

and human beings, in various localities have been bitten by dogs apparently mad. So, the decree goes out that the dogs must be muzzled.

Of course it means suffering to the dogs, and every humane person regrets that; but it is better that dogs should suffer than that a single little child's life should be in danger. But, all the while, bars are open which are injuring and destroying multitudes for every one who is bitten by a mad dog. Muzzle the dogs by all means, if the safety of the people demands such a measure, but by so much the greater reason close the bars.

Strange things (Rev. Ver.), v. 33. A business man, returning to his office after freely indulging in wine, said to his head clerk:

Poisoned "The world looks different to a man, when he has a bottle of champagne in him." "Yes

sir", replied the clerk, "and he looks different to the world." The change in the appearance of the world to the man is due to the change in the man. Intoxication is from the Latin word "toxicum", which means poison. The intoxicated man is simply poisoned. The poison affects the eye so that he cannot see clearly; the ear so that he is tricked in his hearing; the mind so that he is misled in his judgments. The drunkard places himself in a world that deceives him, and there is no saying what foolish, perilous thing he may do.

Perverse things, v. 33. The Mohammedans have a legend that when the first grapevine was set out, Satan watered it, first with the

**Peacock, Ape
Lion, Pig** blood of a peacock, next with the blood of an ape, then with the blood of a lion, and lastly

with the blood of a pig. The blood of these four animals, the legend says, are in the wine made from the grapes, and this explains its different effects. At first, the drunkard is gay as a peacock; after a while he is as full of antics as an ape; a little longer and he rages like a lion; and at the end he sprawls out like a pig in a heavy stupor.

TEACHING HINTS

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

For Teachers of Bible Classes

Anticipate the question that may be in the

minds of the class, "Why should there be a Temperance Lesson every Quarter?" Good answers are: (1) We need frequently to have the evils of drunkenness forcibly impressed

upon us afresh, for these evils re-occur in our midst so constantly, that we are apt to grow tolerant towards them. (2) Though by personal observation we all know the revolting injuries this curse inflicts upon mankind, yet, by turning to the ancient and inspired pages of scripture, to find out its verdict, we shall the better know that the temperance cause is of God.

1. The Lesson presents four leading thoughts. Take these up in their order: (1) A pen portrait of the drunkard, vs. 29, 30. These verses are so evidently and tragically true to life, that it will be sufficient to have them read, without question or comment. (2) Why men drink, v. 31. Discuss such causes as conviviality, heredity, early training, environment, the treating custom, overwork, depression, escape from drudgery, etc. (3) How drink destroys (v. 32),—the disease of alcoholism, other diseases caused, or quickened by the use of alcohol, suicide, murder, the second death. (4) Other evils (vs. 33-35): (a) mental—delirium tremens; (b) moral—perversion of conscience; (c) physical—helplessness, unconsciousness of imminent danger, insensibility to pain; (d) volitional—the will becomes enslaved by the habit.

2. Follow up this discussion with some prominent instances from the Bible story. The five following will furnish variety in circumstances, but a unity as to the inevitable results of excess in drink: Noah, Gen. 9: 20, 21; Nabal, 1 Sam. 25: 36-38; Elah, 1 Kgs. 16: 9, 10; Benhadad, 1 Kgs. 20: 12-21; Belshazzar, Dan, ch. 5. Assign these to members of the class a week ahead, and call for a brief written or oral account of each instance.

In view of the teaching of the Lesson, backed up by these Biblical examples, discuss the wise course to follow as regards the personal use of strong drink. Many still defend moderate drinking, and a larger number, who do not defend it, practice it. Discuss freely with the class the pros and cons,—moderate drinking or total abstinence. Where thought well, pledge signing might be a fitting ending of the Lesson. A class pledge framed and hung upon the wall, or kept in a book, is worth considering.

For Teachers of the Senior Scholars

Begin by quoting Cassio's speech in Shakespeare's Othello: "I have poor unhappy brains for drinking. I could well wish courtesy would invent some other custom of entertainment. O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil. O that men should put an enemy in their mouths to steal away their brains, that we should transform ourselves into beasts." These words are a temperance sermon in themselves. Ask the class to compare the teaching of the great modern poet as to drink and drunkenness, with that of the wise man in the Lesson for to-day. Point out how close is the agreement of opinion between these two writers, separated by many centuries of time and belonging to countries widely apart.

Making full use of question and illustration from history, current news and experience, bring home to the class the awful tragedy of drink, painted here in its darkest colors, which cannot be made too black.

1. *The drunkard's fate.* Direct attention to the translation in the Rev. Ver. Margin of the Lesson's opening words, namely: "Who hath Oh? who hath Alas?" Trace out the details of the drunkard's misery as described in the Lesson passage. His life may be pictured as one great heartbreaking "Oh!"

"Contentions", v. 1. Illustrations will readily be drawn from the class of how the drunkard, grown quarrelsome over his cups, gets mixed up in all sorts of strife. "Babbling", or as the Rev. Ver. translates, "complaining". Talk about the drunkard's causes of complaint,—poverty, hunger, cold, bad health, lack of employment, and a hundred other ills. "Wounds without cause" will call up before the imagination of the scholars the bruises and the buffetings received by the drunkard in his frequent brawls. "Redness", or "dulness of eyes", as the Rev. Ver. Margin says, suggests the unfitness of the drunkard for his work because his eyesight becomes defective.

Look on to vs. 33-35, for a further description of the effects of drink. Bring out its influence on eye and brain and speech. Bring out the meaning of vs. 34, 35, with their illustrations of the foolish things that drink

will lead its victims to do. Ask the scholars, whether it is any exaggeration, in view of all these facts, to say, that, at the last, drink "biteth like a serpent, and stingeth like an adder".

2. *The cause of it all.* Point out this cause in v. 30. Make it clear that the reason of the drunkard's woe lies in the drunkard's will. It is because he chooses to drink and drink all day long, and seeks after drink, as after great treasure, that he suffers all his woe. He might have avoided it, if he had chosen with all the strength of his will.

3. *The way of escape.* Liken v. 31 to an index finger pointing to the only sure way of escape from the drunkard's doom. Discuss the question, whether there is safety in moderate drinking. It will be easy to bring out the peril of such a course. Seek to strengthen the conviction that there is safety in total abstinence alone. If deemed desirable, arrange to have an opportunity for pledge signing at the close of the Lesson.

For Teachers of the Boys and Girls

Let the Lesson period be spent in a straight, earnest temperance talk, with as many fresh illustrations as possible.

Perhaps there has been a "Local Option" campaign in the neighborhood, or, at any rate, the scholars will likely have heard of such campaigns. A good starting point, therefore, will be the mention of some facts proving the good results of "closing the bar". Here is some testimony from England. In Carlisle the number of licenses has been reduced, during the last seven years, from 133 to 115. During the same period, convictions for drunkenness have fallen from 471 to 223. Last year there were 94 cases fewer than the year before. In Wighton, the licenses have been reduced by 18 per cent since 1903, and drunkenness has been decreased by 35 per cent. In Durham 13 licenses have been withdrawn since 1904, and in 1909 there were 141 fewer cases of drunkenness than in 1908.

Let it be shown from these cases, and others which may be known to teachers or scholars, how lessening the number of bar-rooms lessens drunkenness. The closing of every bar room, made possible in some of

the provinces for every community by the Local Option law, could abolish drunkenness all but entirely.

But there is another reason, besides the lessening of the number of licenses, why the people in the places just mentioned, and in other places, are becoming more sober. People everywhere are coming to see more clearly the evils that flow from the use of strong drink. A discussion of these evils will help to confirm the scholars in their resolve to be lifelong total abstainers. This discussion may follow the familiar line of how drink harms the body, mind and soul respectively.

1. *How drink harms the body.* Bring out, by questions, what the Lesson has to say on this point. In v. 1, "babbling" (Rev. Ver. "complaining", that is, amongst other things, of the bodily miseries, such as cold, hunger, etc., that result from drink); "wounds without cause" (received in drunken brawls); "redness" (darkness or dimness of eyes, unfitting him for his work), are descriptions of the physical evils due to drink, which will be all too familiar to the scholars. See also INTERMEDIATE QUARTERLY.

2. *How drink harms the mind.* Get the scholars to tell how drink robs its victim of self-control, so that he gets into quarrels ("contentions", v. 1), makes it impossible for him to see things aright and impels him to all kinds of silly and wicked speech, and drives him to actions of the greatest folly. See again INTERMEDIATE QUARTERLY.

3. *How drink harms the soul.* Illustrate by the legend of the man tempted of Satan, first to curse God, then to kill his father, and who, after having refused, with horror, when he was sober, committed both these crimes, when Satan had induced him to yield to drink.

Give definite point to the discussion, by showing clearly the two ways of fighting the drink evil, that are sure to be effective: (1) personal abstinence; (2) efforts to remove the traffic in strong drink. In many classes it may be well, after the teaching of the Lesson, to ask those who have not signed the temperance pledge, to do so. Our own church's temperance pledge may be provided for this purpose.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Wine is a mocker", says the wise King Solomon in another part of his proverbs. In what part is this found?

2. A greater writer than even Solomon, the apostle Paul, lived many years later. He also wrote against strong drink. Find a passage where he warns people against being "drunk with wine".

ANSWERS, Lesson V.—(1) 1 Sam., ch. 21. (2) Gen. 2 : 3.

For Discussion

1. Some evil effects of drink.
2. The good that prohibition would do.

Prove from Scripture

That decision for God is a duty.

The Catechism

Ques. 56. *Why the Third Commandment should be obeyed.* All states, both of ancient and modern times, have treated perjury as a most serious crime, to be visited with severe punishment. Two elements enter into this offence, namely, (1) profaneness, and (2) falsehood. False swearing and its kindred crime of blasphemy were, under the Mosaic law, regarded as insults to the majesty of Israel's King. In Lev. 24 : 10-16, we have recorded the death of Shelomith's son for the crime of blasphemy. In the New Testa-

ment no such penalties are prescribed for breaches of this law. But it teaches that a man will reap what he sows (Gal. 6 : 7) and the character produced by irreverent words and deeds is its own sufficient penalty. "Before the manifest glory of the divine, man's becoming attitude is one of reverential awe and fear. In this fear, or religious veneration, lies the indispensable basis of true religion." (Dr. Oswald Dykes.)

The Question on Missions

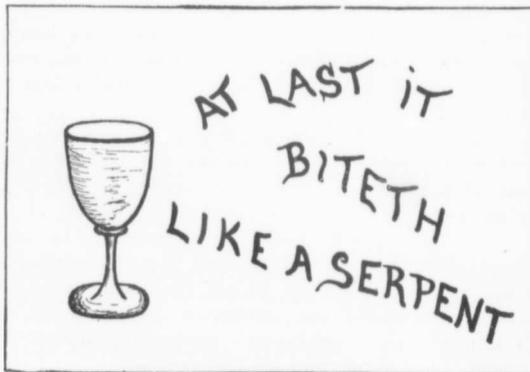
Ques. 6. In rural sections of China, the people are all collected together in hamlets and villages. This is because of their desire for society, and partly also as a protection against robbers. The people in a village are generally members of the same family or clan, and have the same surname. The government of these villages is very simple. The chief authority is vested in the patriarch or head of the clan. In most villages the majority of the people are farmers, who go out each morning to work on their little plots of ground, which are sometimes a mile or more away. The houses are generally built of brick or, in poorer villages, of adobe, that is, sun-dried brick. The dwellings, even of the richer villagers, are extremely dirty and unhomelike. The streets, which are usually paved with flagstones, are generally the resort of pigs and fowls.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The evils of strong drink.

Introduction—Would you like to tell me what animals you like best of all? Oh yes!

Dogs, pussies, cows, horses, chickens, birdies, and lambs! Yes, these are all nice ones. Here is a picture of one none of you have named, because you all dislike it very much, a serpent. Nobody likes serpents or snakes. People are afraid of them, and will jump and run away, if they happen to see in the grass one even of the very small and harmless kinds. Serpents are very sly and cunning, and very quick in their movements; but they often have a bite that poisons and kills any one it touches.



The adder is a kind of serpent, also having a poisonous, deadly sting. No wonder we hate and fear these reptiles, and try to keep as far away from them as we can.

Golden Text—Our Lesson tells us about something that "at last . . . biteth like a serpent, and stingeth like an adder" (repeat). What can this dreadful thing be? How afraid we should be, if we saw this thing that bites like a serpent and stings like an adder! Would you like to see what it looks like?

Unguarded—If you have been at a menagerie or a "Zoo", you will have seen serpents in boxes covered with glass, carefully guarded lest they should bite or sting those looking at them. Now this thing which bites like a serpent and stings like an adder is not guarded in any such way. It has glass all around it, but there is a way for it to get out of the glass, and it can come within reach of anybody, even of little children. Sometimes the door is closed, and in some cases the door is open and we are able to look at this thing which at last bites like a serpent and stings like an adder. It is red and sparkling and attractive in appearance, but like the serpent with the pretty skin, there is poison in it. Here it is. (Outline a bottle and a glass, or show one that has been cut

out of paper—print "WINE".) Explain how it bites.

A Bad Family—Let me tell you wine is only one of quite a large family. It has a lot of relatives, and when wine has bitten any one, these others usually come, and their bite is even worse. Around Wine we will print the names of some of its relatives—**BEER, WHISKY, BRANDY**, etc. Explain, by illustration, how these all bite and injure. There are many things that they swallow, too (explain how),—money, food, clothes, health, home, friends, heaven (the Bible tells us that no drunkard shall inherit the kingdom of heaven, unless, of course, he gives up all his evil habits and takes Jesus for his Saviour). You see how deadly the bite of strong drink is.

Lesson—The Lesson verses may now be read to the children. All repeat:

"What though it seems so clear and bright
So fair and sweet a thing;
It hath at last a serpent's bite,
The deadly adder's sting."

What do we do about things that bite, harm and poison? Do we not keep as far away from them as we can? This is the way we should act towards strong drink.

Something to Think About—Strong drink is full of harm.

FROM THE PLATFORM

D EGRADES
R OBS
I NJURES
N EVER DOES GOOD
K EEPS OUT OF HEAVEN

DRINK (Print) may be looked upon as a prisoner on trial. Print, one by one, the charges laid against it. Drink **DEGRADES**. Explain that "degrades" is just drags down, and illustrate how drink does this,—it drags its victim down from comfort and respect and goodness. Drink **ROBS**. It will be easy to prove this with regard to money and health and happiness. Drink **INJURES**. Talk about the accidents, and frequently deaths, that result from the use of drink. Drink **NEVER DOES GOOD** (explain that, of course, you are speaking of drink used as a beverage, not as a medicine). Quote Sir Andrew Clark, the famous English physician, who said, "Health is always injured by drink; benefited by it—never. Drink **KEEPS OUT OF HEAVEN**. Have the scholars turn up in their Bibles 1 Cor. 6: 10, and read it in concert. All these charges are proven against the prisoner Drink. What should be the sentence? To be driven forever out of our homes and our country.

Lesson VII.

GROWING HATRED TO JESUS

May 15, 1910

Matthew 12: 22-32, 38-42. Commit to memory v. 41.

GOLDEN TEXT—He that is not with me is against me; and he that gathereth not with me scattereth abroad. —Matthew 12: 30.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the ¹blind and dumb both spake and saw.

23 And all the ²people were amazed, and said, Is ³not this the son of Da'vid?

24 But when the Pharisees heard it, they said, This ⁴jellow doth not cast out devils, but by Beel'zebub the prince of the devils.

25 And ⁵Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Sa'tan ⁶cast out Sa'tan, he is divided against himself; how ⁷shall then his kingdom stand?

27 And if I by Beel'zebub cast out devils, by whom do your ⁸children cast them out? therefore ⁹they shall be your judges.

28 But if I ¹⁰cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or ¹¹else how can one enter into ¹²a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth ¹²abroad.

31 Wherefore I say unto you, ¹³All manner of sin

Revised Version—¹dumb man spake and saw; ²multitudes; ³Omit not; ⁴man; ⁵knowing their thoughts he said; ⁶casteth; ⁷then shall; ⁸sons; ⁹shall they; ¹⁰by the Spirit of God cast out the devils, then is the kingdom of God come upon you; ¹¹Omit else; ¹²the house of the strong man; ¹³Omit scattereth; Therefore; ¹⁴Every sin; ¹⁵Spirit; ¹⁶Omit unto men; ¹⁶shall speak; ¹⁷nor in that which is to come; ¹⁸Omit of the; ¹⁹him; ²⁰Jonah the prophet; ²¹Jonah; ²²belly of the whale; ²³stand up in the judgement; ²⁴for they; ²²ends of.

LESSON PLAN

- I. A Wicked Charge, 22-24.
- II. A Complete Answer, 25-32.
- III. A Convincing Proof, 38-42.

DAILY READINGS

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

M.—Growing hatred to Jesus, Matt. 12: 22-32.
 T.—Growing hatred to Jesus, Matt. 12: 38-42.
 W.—Divided opinion, John 7: 37-53. Th.—Despising the Spirit, Heb. 10: 28-39. F.—Nineveh repenting, Jonah 3. S.—The Queen of Sheba, 1 Kgs. 10: 1-9. S.—Greater than Solomon, Heb. 1: 1-14.
Shorter Catechism—*Quæ. 57. Which is the fourth commandment?*—A. The fourth commandment is, Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy

and blasphemy shall be forgiven unto men: but the blasphemy *against* the ¹⁴Holy Ghost shall not be forgiven ¹⁵unto men.

32 And whosoever ¹⁶speaketh a word against the Son of man, it shall be forgiven him: but whosoever ¹⁶speaketh against the Holy ¹⁴Ghost, it shall not be forgiven him, neither in this world, ¹⁷neither in the world to come.

38 Then certain of the scribes and ¹⁸of the Pharisees answered, ¹⁹saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of ²⁰the prophet Jo'nas:

40 For as ²¹Jo'nas was three days and three nights in the ²²whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nin'evah shall ²³rise in judgment with this generation, and shall condemn it: ²⁴because they repented at the preaching of ²¹Jo'nas; and, behold, a greater than ²¹Jo'nas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ²²utmost parts of the earth to hear the wisdom of Sol'omon; and, behold, a greater than Sol'omon is here.

gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

The Question on Missions—7. Are there any waterways in South China? The part of the province where our Mission is situated is in the delta of the West River, and is a maze of waterways. These afford great facilities for the people for travel and commerce, and also for the missionary in his work.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 101; 107; 38 (Ps. Sel.); 252 (from PRIMARY QUARTERLY); 111.

Special Scripture Reading—Josh. 24: 14-25. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 302, Jesus Heals a Deaf Man. For Question Missions, C. 175, Boats on the Canal for Escaping from a Typhoon; C. 177, Our Mission Station, Customs House and British Gunboats on River to Protect British Subjects.

Stereograph—For Lesson, Jaffa, the Joppa of Bible Times (Underwood & Underwood, see page 213).

EXPOSITION

Time and Place—A. D. 28; somewhere in Galilee, perhaps in Capernaum.

Connecting Link—Several months intervened between Lesson V., May 1, vs. 1-14, and to-day's Lesson.

I. A Wicked Charge, 22-24.

V. 22. *One possessed with a devil*; having within him an evil spirit which had gained complete control of his mental and bodily powers. *Blind, and dumb*; imprisoned, as in a gloomy dungeon, where the light of day never entered and the sound of human speech

was never heard. *Healed him*; "a striking miracle", in truth, three miracles in one. *Spake and saw*; exercising his new freedom with overflowing gladness.

Vs. 23, 24. *Is this the son of David* (Rev. Ver.?) In the original, this question requires a negative answer—"Can it possibly be that this is the Messiah? The miracles of healing suggest it, but it is hardly credible." *The Pharisees . . . said.* (Compare Mark 3: 22.) "Pharisees" describes their belief, "scribes" their office. They followed Jesus about with

hatred in their hearts in order to prevent His influencing the people. *By Beelzebub.* There is doubt as to the origin of this name. It refers to a leader in the organized kingdom of demons. (See *Light from the East.*) The people were inclined to regard Jesus as the Messiah; the Pharisees said, "He is a messenger of Satan. He is the great demoniac, possessed by the prince of devils, and by Satan's power casts out demons."

II. A Complete Answer, 25-32.

Vs. 25-28. *Knew their thoughts*; the malice that lay behind this inhuman slander. Jesus shows first that the Pharisees' theory is absurd. *Every kingdom divided.* It is an axiom that division is fatal to the stability of a community. *If Satan cast out Satan*; a suicidal policy that Satan is too astute to adopt. He may be wicked, but he is not a fool. Jesus argues next from the belief and practice of the Pharisees themselves. *Your children*; disciples, those who have the Pharisee spirit. *Cast them out?* The Pharisees practised exorcising, or the casting out of demons, with some success. They cannot, of course, answer Christ's question why they distinguish between the source of His power and that of their own exorcists. *But if . . . by the Spirit of God.* The alternative was, by Satan's power or God's power. *The kingdom of God is come.* Jesus' marvelous power over demons was an evidence of the coming of the kingdom of God, and the end of the kingdom of Satan.

Vs. 29, 30. *Or else how can one enter?* In this allegory Satan is the *strong man* (Rev. Ver.), the demons are his *goods* or property, Jesus is the One who enters Satan's house and plays havoc with his goods in the cure of demoniacs. He thus proves that He has bound, or vanquished Satan, and is spoiling, or making a clean sweep of his house. *Not with me . . . against me.* It is absurd to think that Satan is both an ally and an enemy. No such attitude is possible. Every one must be for Christ or against Christ.

Vs. 31, 32. *Wherefore*; because they ascribed His divine works to Satan. *Blasphemy against the Holy Ghost*; wilful sin against the clear revelation of God, calling good evil, and speaking of the Holy One as from the devil. *Against the Son of man.* A

man might honestly misunderstand Jesus and even speak against His Person or His Messianic claims. *Shall not be forgiven*; because the man is incapable of receiving forgiveness. He is so opposed to goodness that he cannot turn to God in penitence. *Neither in the world to come*; a strong way of saying "never". It does not necessarily imply the possible forgiveness of some sins after death.

III. A Convincing Proof, 38-42.

V. 38. *Certain of the Pharisees*; the same people who had ascribed His works of mercy to the power of Beelzebub. How absurd the request! What good would a *sign*, an external evidence, do to those who shut their eyes to the noon-day splendor of God's revelation in the life of Christ?

Vs. 39, 40. *Adulterous generation*; unfaithful to God as a wife to her husband. Defection from Jehovah to worship idols was frequently denounced by the prophets as adultery. *Shall no sign be given.* Jesus refuses the kind of sign asked for. *Sign of the prophet Jonas.* Luke 11:30 makes the reference to the preaching of Jonah. Jesus gave His contemporaries the same sign as the Ninevites had received—a prophet in their midst preaching repentance. *Three days and three nights.* In the Jewish method of computing time, any part of a day was spoken of as the whole. Jesus predicts that they will later on have a sign for their discomfiture, namely, His resurrection.

Vs. 41, 42. *Shall rise in judgment with*; literally, "shall stand up in the (day of) judgment beside". *A greater than Jonas*; Jesus Himself with His gospel of the kingdom. *Queen of the south*; of Sheba in southern Arabia. (See 1 Kings 10:1.)

Light from the East

SATAN—This is a proper name here, although, in the Old Testament it is used rather in the more general sense of an adversary or enemy. For example, in the Book of Job, Satan is a faultfinder among the sons of God. In the New Testament, there are many demons, but only one devil, who is their head, a superhuman person of surpassing wisdom and boundless malice, who accuses men of evil, tempts them to the performance of it, and then becomes the instrument of their

punishment. Christ's words about him cannot be an accommodation to the beliefs of His time. Satan appears early in the Redeemer's ministry as an opponent, is addressed by Him personally, has power to afflict men with bodily ills, desires to control one of the disciples, is the father of the hostile, unbelieving Jews, and is the present ruler of this world, but is destined to be cast out of

it by the work of Christ and His disciples. His presence and power have been acutely felt by modern Christians not prone to superstition.

BEEZEBUB—Was the Philistine "god of flies", one of the many forms assumed by Baal, the master of life. The custom of applying the names of heathen gods to the devils was one of the signs of Jewish contempt for idols.

APPLICATION

Blind . . . saw, v. 22. A great artist once painted a beautiful landscape. With the insight and skill of genius, he wrought into his picture the marvelous coloring of nature. A visitor to whom the picture was shown, exclaimed, "I never saw colors like those". "Don't you wish you could?" was the reply. The eye of the painter, because of natural endowment and long training, was able to see, in the world about him, beauties hidden from the sight of the common beholder. Many are blind to the loveliness of Jesus and the joys of the life He gives. But He, through His Spirit, can touch our inward eye, and give us such a vision of Himself and spiritual blessings as will make us long for Himself and His gifts more than the miser longs for gold.

Dumb . . . spake, v. 22. How much has often turned on the utterance of a word. Sometimes it has been the word of a child, like the little Israelitish maiden used to direct the great Syrian captain to the prophet healer of his leprosy. Again it has fallen from the lips of a friend like Philip, by whom Nathanael was led to the Saviour. Or it has been the word of a dying martyr, like Stephen, which gave to the church the great apostle Paul. We cannot tell what word of ours may cheer or encourage or guide those about us. Therefore we ought ever to be ready to speak the kind, true word. We need the touch of Jesus on our lips, to make the words that we speak always wise and loving like His own.

By Beelzebub, v. 24. One of the romances of modern astronomy is the story of the discovery of the planet Neptune. For many years, astronomers had been puzzled by certain

irregularities in the movements of the planet Uranus. These could not be explained by the influence of Jupiter and Saturn, by which the motions of Uranus were supposed to be governed. Leverrier, a young French scientist, in the summer of 1846, declared that there must be another planet, then unknown, which was the cause of the irregularities. He even calculated its size and fixed its place in the heavens. A month later, the new planet was actually discovered by another observer, and was named Neptune. In this case, the false explanation of the movements of Uranus pointed the way to the true explanation in the existence of a heavenly body hitherto unseen. In like manner, every false explanation of the words and works of Jesus, like that of the Pharisees here, points to the true explanation that He is the divine Son of God. Like a key to the lock, this explanation fits into the facts of His life and work as no other can be made to do.

Not with me . . . against me, v. 30. There are some times when everybody has to take sides. There can be no middle ground, where those who are indifferent **Two, Not Three** may remain, without concern as to the result. When the chairman of a meeting says, "All in favor of the motion, stand up", every person who stays in his seat helps to defeat the motion. When the shepherd on the hills sounds the cry for the journey home to the fold, every sheep that does not heed it shows himself a truant. And when the Lord Jesus Christ came to earth, He divided mankind into two classes, not into three. There are those who are for Him, and there are those who are against Him, and there is no third class. Let us solemnly, gladly, range ourselves so that there may be no doubt that we are on

His side and are following His leading.

Not be forgiven, v. 31. An English naturalist discovered an island in the South Pacific, which had not been explored or mapped.

He thought it was uninhabited, until he found a large bamboo house in the centre of the island, with a garden about it. As the traveler appeared in the open glade, an aged white man left the stockade around the house, and approached him. A native wife and about twenty black servants followed. The modern Robinson Crusoe showed signs that he had forgotten his native tongue, and, with the aid of his followers, drove the naturalist from the island. This incident is a parable illustrating how, through long continuance in sin, the soul may lose its power to respond to the influence of the Holy Spirit. It is not that God ever is unwilling to forgive, but the soul becomes incapable of faith and repentance, and without these forgiveness is im-

possible. This is a sad condition which we all may escape by accepting now the offer of pardon.

Nineveh . . . shall condemn, v. 41. The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in clinging to their own religion, asked him, "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately replied, "Look, sir, to your marching orders: 'Preach the gospel to every creature.'" Think of the literal obedience which soldiers give their commanders, never questioning their wisdom, even though to obey may mean death. Shall we, who serve the noblest Commander that ever enlisted a recruit, allow ourselves to be outdone in our loyalty and earnestness?

TEACHING HINTS

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

For Teachers of Bible Classes

Seek from the class reasons for the bitter antagonism of the Pharisees. Refer also to the four methods which they employed to lure Jesus to His downfall: (1) To entrap Him through some treasonable utterance against Roman authority (compare Matt. 22:17; 27:11). (2) To convict Him as a transgressor of the laws of Moses,—a blasphemer (Matt. 9:3), a Sabbath-breaker as in Lesson V., ch. 12:1-14. (3) Defamation of character, accusing Him of being a wine-bibber and glutton, and now of being in league with Satan.

The events of this Lesson present two of these attacks upon Jesus:

1. The healing of the demoniac offered a pretext for the slanderous charge that *Jesus cured through Satanic power*. Discuss our Lord's three replies: (a) How can Satan cast out Satan? (v. 26.) (b) Whence did the Jewish exorcists receive their power? (v. 27.) (c) The effects of My cures, in purified hearts, changed lives, as well as healed bodies and sane minds, are of the Holy Spirit's working,

not Satan's. Have the class examine also Christ's three countercharges: (a) The Pharisees are enemies to God's kingdom in their opposition to Him. (b) They are blasphemers in sinning against an enlightened conscience. (c) They are hypocrites, posing as defenders of the faith, and yet unwilling to admit the truth of His words and the goodness of His conduct because of their own corrupt hearts. The point to emphasize is, the awful outcome of determined opposition to Jesus in defiance of an accusing conscience.

2. *The seeking of a sign*. Bring out the purpose of this demand. Was it that the Pharisees hoped that Jesus would fail in the attempt to furnish the sign, and they would then be in a position to discredit Him in the eyes of the people? Was Christ justified in His refusal? Discuss the reasons given: (1) Any external sign was useless to an irreligious people. Had they not received a sign in the healing of the demoniac? Not only had they rejected it, but they sought to brand Christ as a servant of Satan by reason of this miracle. (2) God had ordained two all-sufficient signs, both suggested in the story of Jonah: (a) the death and resurrection of Christ; (b) the preaching of His gospel.

The latter is emphasized by Luke (see Luke 11 : 32).

The present day application is obvious enough. If there was a greater condemnation for the people who rejected the Christ, how much greater still, the condemnation of the present generation who reject the clearer call to repentance and the fuller gospel of grace. To clench this argument, dwell upon the superiority of our privileges and opportunities over the very Pharisees who spoke face to face with Jesus in the days of His flesh. Make the Golden Text the basis of an appeal for definite decision for Christ.

For Teachers of the Senior Scholars

Call attention to the strangeness of the Lesson title. How could any one hate Jesus, a Man who went about doing good? Is the reason to be found in John 7 : 7?

1. *A Wicked Charge*, vs. 22-24. Discuss the miracle which gave rise to the charge. Picture the misery of the blind and dumb man, shut out from so many of the chief enjoyments of life. Enquire as to the cause of these physical ills,—they are traced to possession by a demon. Bring out the twofold effect of the miracle upon the beholders,—upon the "multitudes", amazement and faith; upon the Pharisees, envy and hatred. Point out, from Mark 3 : 22, that these had come all the way from Jerusalem to Galilee (they were "Pharisees" in belief, "scribes" in office), doubtless to find some charge to lay against Jesus. Those who are looking for faults will be sure to find them. Make clear the charge,—that Jesus, in casting out devils, was really in the service of the prince of the devils, seeking thus to win acceptance of evil teaching. Call attention to the fact that the Pharisees did not deny the reality of the miracle. Would they not have done this had it been in their power? Unwittingly they were witnesses to Jesus' power.

2. *A Crushing Reply*, vs. 25-32. Bring out clearly the fourfold argument in vs. 25-30 : *first* from the divided kingdom or family (vs. 25, 26); *second* from the belief of the Pharisees, that their own disciples were able to cast out devils. (They did not say that these were in the service of Beelzebub; what but malice could lead them to say this of

Jesus? The truth was the very opposite : Jesus wrought His miracles by the power of God's Spirit); *third*, from the strong man and his house; *fourth*, from the very nature of the case. Satan could not be both against Jesus,—and surely the good works of the Saviour were contrary to the spirit of Satan,—and on His side. Dwell on the solemn warning of vs. 31, 32, making it clear that blasphemy against the Holy Ghost is a sin against clear light,—calling light, darkness, and good, evil.

3. *The Demand for a Sign*, v. 38. Make it clear what this demand meant,—some manifestation direct from heaven, and not from Jesus; and how useless it would have been; those who asked it were determined not to be convinced.

4. *Jesus' Answer*, vs. 39-42. There are three points here to bring out: (1) Our Lord's refusal to grant the sign; He would employ His power to help the needy, but never to gain recognition for Himself; (2) His prediction of His own resurrection; this would be the great proof that He had come from God; (3) His solemn warning to those who were rejecting Him.

Press home the Golden Text, and urge each scholar to take a definite stand for Christ.

For Teachers of the Boys and Girls

The Lesson opens with a *miracle*, v. 22. The wretchedness of the man brought to Jesus,—unable to see or speak, or, likely, to hear others speak; the evil power within which was the cause of the misery; the healing; and the man's joyful exercise of his new powers, are the points to be questioned out.

A *twofold explanation* of the miracle was given, vs. 23, 24. Discuss, in turn, the explanation of the people,—that the Healer must be the Messiah; and that of the Pharisees,—that Jesus did His mighty works by the help of Satan. Bring out the fact that both explanations testify that the miracle was real. Even the Pharisees did not deny that.

Help the class to follow out the *calm appeal to reason* with which Jesus meets the explanation of the Pharisees, vs. 25-28. The scholars will be quick to catch the point of

the illustration from an earthly kingdom or family. They will appreciate, too, the judging of the Pharisees out of their own mouths. Make clear the inconsistency of these in believing that the power of their disciples to cast out devils was from God, while they said that Jesus' power came from Satan. Question as to the real source of Jesus' power (v. 29). Ask also for the effects produced by the miracles of Jesus, in making the hearts and lives of people better as well as healing their bodies and giving back their soundness of mind,—all these things as proof that He was under God's rule, not Satan's.

A parable follows (v. 29)—bring out clearly its point, that, if Jesus is driving out Satan's servants, it must be because He has already overcome Satan himself. Emphasize, in passing, the solemn statement in v. 30.

"Blasphemy against the Holy Ghost", vs. 31, 32. The point to bring out clearly here is, that,

while misunderstanding Jesus and therefore speaking against Him, was a sin that could be forgiven, speaking against the Holy Ghost was going in direct and wilful opposition to the Spirit's teaching in the heart, and therefore could not be forgiven. Emphasize the truth, that any sin will be forgiven, if it is repented of, but that sinning against the Holy Ghost makes repentance, and therefore pardon, impossible.

The demand for a sign, vs. 38-40. Luke 11:16 makes it clear that the scribes and Pharisees wanted some manifestation of power directly from above, and not from Jesus Himself. Question about Jesus' reply and about His resurrection as the great proof that He was sent of God.

Press home, in closing, the truth from vs. 41, 42, that our great privileges make our responsibilities great, and urge every scholar to take a definite stand for Jesus.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The Underwood stereograph, Jaffa, the Joppa of Bible Times, shows the Mediterranean seaport from which Jonah sailed, when seeking in vain to escape from the command to go to Nineveh. Looking from the point marked by circle 20, one would see a long, irregular streak of long, dark rocks rising out of the water between you and the shore,—an ugly reef which has always made the approach dangerous for vessels of any considerable size. Beyond the threatening reef is another stretch of the Mediterranean waters, ending where the light-colored walls of low buildings stand massed closely together along

the shore. The land rises beyond the shore into a long hill covered with houses, which look so tightly packed as to leave almost no room for streets. Joppa has owed its existence and importance to the fact that it is the only place on the coast that can offer shelter to shipping between Egypt and Mount Carmel. In the low-lying ground, part of which must once have been a marsh, immediately behind the town, there are extensive irrigated gardens of orange, apricot and peach trees, the level mass of deep green foliage being relieved by the tall stems of graceful palm trees.

ADDED HINTS AND HELPS

¹ In this section will be found further assistance under various headings.

Lesson Points

Speech is God's gift to be used in telling of His grace. v. 22.

Prejudice will accept any absurdity rather than yield to proof. v. 25.

It is reasonable to judge of the source by the spring which flows from it. v. 28.

There is no truce nor compromise in the battle between Christ and Satan. v. 30.

Forgiveness is never refused to any one who

repents and believes, but only to him who has made repentance and faith impossible. vs. 31, 32.

Unbelief is often a matter of the will rather than of the intellect. v. 38.

Christ's resurrection is the divine attestation of all His claims. v. 40.

Privileges and responsibilities are exactly proportionate. v. 41.

Wisdom in human teachers is a trickling stream; in Christ it is an overflowing fountain. v. 42.

Something to Look Up

1. In an earlier Lesson of this Quarter, the Pharisees said that Jesus cast out demons through the power of Satan. Which Lesson was it? Give also chapter and verse.

2. In the Revelation it is said that Satan will be bound for a thousand years. Find the passage.

ANSWERS, Lesson VI.—(1) Prov. 20 : 1.
(2) Eph. 5 : 18.

For Discussion

1. Modern demons against which Jesus' power is needed.

2. Ways of showing ourselves with Christ or against Him.

Prove from Scripture

Thae Jesus hates lukewarmness.

The Catechism

Ques. 57. *The Fourth Commandment.* The first four Commandments have to do with worship. The first is concerned with the Object, the second with the form, and the third with the spirit, of worship. The Fourth Commandment deals with the time for worship. As the temple was set apart as the place for God's worship, so provision is made in this Commandment for time in which to worship. It claims one day in every seven of

our time for God. Clearly it was intended that this sacred day should be observed, not by the Jews alone, but by all men, everywhere, and always. For the worship of God is a duty binding upon all in every age; and without the setting apart of a definite portion of time, this duty could not be properly performed.

The Question on Missions

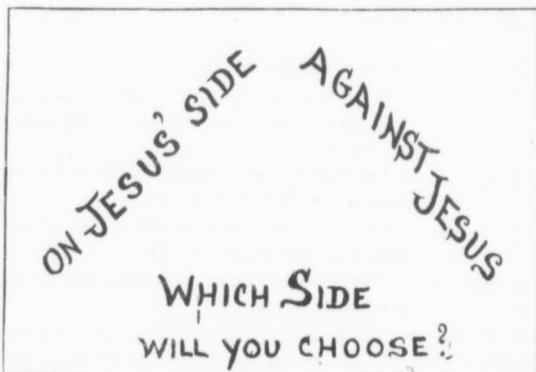
Ques. 7. The part of the province in which our mission is located is in the delta of the Sai Kong or West River. It consists of a network of waterways which divide the country into numerous islands. About ten miles above Kongmoon the two largest estuaries separate. One of these, flowing easterly past the city of Canton, then southerly into the ocean, is called the Pearl or Canton River. The other flows past the mission premises at Kongmoon, and is about a mile wide at that point. These numerous waterways are of the utmost importance to the people of South China. As the roads are rough and narrow, most of the trade and travel follow these rivers. Formerly the boats were propelled chiefly by sails and oars, or drawn by "trackers" walking along the banks. Now most places of importance are connected by steamers or passage boats drawn by launches. The rivers greatly facilitate the work of the missionary.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus condemning His foes.

Introduction—A lot of little children were playing on the lawn, as I passed Mary's house yesterday. They were laughing and shouting and jumping about like flowers in the sunshine. They were going to play a game, and were "choosing sides". "I want to be on Jennie's side", "I want to be on Minnie's", shouted the merry voices.

Golden Text—As I walked on, I thought of the Lesson we are going to have to-day. It is about "choosing sides". Jesus has invited us all to be on His side—in our play, in our work, and in all our life, to let Him be our Leader. We must choose



for ourselves whether we will be on His side or not. Jesus says in our Golden Text (repeat) if we are not on His side, we are against Him.

Lesson—In our Lesson we hear about some people who were not on Jesus' side. They were against Him. They did everything they could to injure Him and keep others from being on His side. You have heard the name of these people before. We will print PHARISEES on this side of the board, and print underneath what they were like—PROUD, SELFISH, UNTRUE. One day while Jesus was going about through Galilee preaching and healing, a man was brought to Him who was dumb and blind, and had an evil spirit; and Jesus healed him, so that he both spake and saw, and the evil spirit was driven out of him, and all the people wondered at Jesus' power. The Pharisees are afraid that many more people will go to Jesus' side now. "Oh!" they say, "Jesus is a friend of Beelzebub, the prince of evil spirits. He it is who helps Jesus to cast the evil spirits out of people." Jesus knew what they were saying. He showed them that Satan would not be willing to fight against his own evil spirits. He told them it was the Spirit of God who helped Him to cast out these wicked spirits, and to do all other things. God was on His side.

So you see if we are on Jesus' side, we have God on our side. Repeat. "If God be for us, who can be against us?" You can never be a loser if you are on Jesus' side.

The Lord's Side—Sing a verse of Hymn 252, Book of Praise.

"Who is on the Lord's side?
Who will serve the King?
Who will be His helpers,
Other lives to bring?"

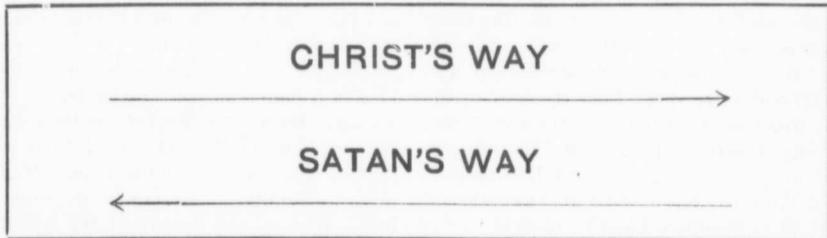
On this side of the board we will print JESUS. We should follow our Leader Jesus and try to do as He does. He went about doing good—can we not do the same? Let us think of ways in which we may do good. Jesus pleased not Himself. Let us print these under the name of Jesus, and as we look at the followers of the Pharisees and the followers of Jesus, we shall choose on which side we would rather be.

My Verse—All repeat,

"Little children, Jesus loves you,
All for you He bled and died,
And is waiting now to save you,
Hark! He calls you to His side;
Through this world with all its dangers,
All its sorrows, sin and care,
Christ the Lord will safely lead you,
To His kingdom bright and fair."

To Think About—I should be on Jesus' side.

FROM THE PLATFORM



Draw on the blackboard two long arrows pointing in opposite directions, to represent two ways or roads. Ask the scholars if it would be possible to walk, at the same time, in these opposite directions. Of course, they will answer, No. Now print, CHRIST'S WAY, and SATAN'S WAY, and have the Golden Text repeated in concert. To be "with" Christ is to be in His way, and to be "against" Him, is to be in Satan's way, for Satan is the leader of all those who are against Christ. Make it clear that each of us must be in the one way or in the other, on the side of Christ or on the side of Satan. There is no other alternative. But suppose we are in Satan's way, can we get over into Christ's way. Yes, we can. We have only to refuse to follow Satan any longer and choose Christ as our Leader, and we are in His way. Once we are in that way, He will keep us in it and guide us to its blessed goal.

Lesson VIII.

THE DEATH OF JOHN THE BAPTIST

May 22, 1910

Matthew 14: 1-12. Commit to memory vs. 1-12.

GOLDEN TEXT—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16: 32.

1 At that ¹ time Her'od the tetrarch heard ² of the fame of Je'sus.2 And said unto his servants, This is John the Bap'tist; he is risen from the dead; and therefore ³ mighty works do shew forth themselves in him.3 For Her'od had laid hold on John, and bound him, and put him in prison for ⁴ Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Her'od's birthday ⁵ was kept, the daughter of Herodias danced ⁶ before them, and**Revised Version**—¹ season; ² the report concerning; ³ do these powers work in him; ⁴ the sake of Herodias; ⁵ came; ⁶ in the midst, and; ⁷ should; ⁸ put forward by; ⁹ saith; ¹⁰ in a charger the head of John the Baptist; ¹¹ grieved; but for the sake of his oaths, and of them which sat at meat with him; ¹² *Omit* her; ¹³ corpse; ¹⁴ him; ¹⁵ they.

LESSON PLAN

I. John Imprisoned, 1-5.

II. Herod Feasting, 6-9.

III. John Murdered, 10-12.

DAILY READINGS

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

M.—Death of John the Baptist, Matt. 14: 1-12. T.—A rash oath, Mark 6: 20-29. W.—A troubled conscience, Luke 9: 1-9. Th.—Feasting and folly, Dan. 5: 1-9. F.—A foolish decree, Dan. 6: 10-17. S.—Christ's testimony, Luke 7: 24-30. S.—Faithful, Rev. 2: 1-10.

Shorter Catechism—Ques. 58. *What is required in the fourth commandment?* A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.**Time and Place**—A. D. 29; Herod's fortress-palace at Machærus.**Connecting Links**—Between this Lesson and the last, Matthew records the attempt of Jesus' mother and brothers to take Him home because they thought He was insane (ch. 12: 46-50); the series of parables (ch. 13: 1-52) which He spoke from the boat to the multitude on the beach, with His explanation of why He spoke in parables and His interpretation of two of the parables for His disciples; and the rejection of Jesus at Nazareth, ch. 13: 53-58 (compare Luke 4: 16-29).

I. John Imprisoned, 1-5.

Vs. 1, 2. *Herod the tetrarch*; Herod Antipas, "the tetrarch", literally, "ruler of a fourth part", that is, of a Roman province, but used generally of petty kings. Herod's territory included Galilee and Perea. He was a son of Herod the Great and a Samaritan mother. He had a share in the trial of Jesus, who came from the country of his jurisdiction, Luke 23: 7-12. Herod later went to Rome, but

pleased Her'od.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here ¹⁰ John Bap'tist's head in a charger.9 And the king was ¹¹ sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given ¹² her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the ¹³ body, and buried ¹⁴ it, and ¹⁵ went and told Je'sus.**The Question on Missions**—8. What kind of schools has China? Until a few years ago, education consisted in the ability to recite the Chinese classics and write essays based on them. Now modern schools have been established throughout the empire. In these, English and military drill are generally taught, as well as modern science.**Lesson Hymns**—Book of Praise, 140 (Supplemental Lesson); 256; 250; 7 (Ps. Sel.); 527 (from PRIMARY QUARTERLY); 255.**Special Scripture Reading**—Rom. 8: 28-39. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. 629, Daughter of Herodias, and the Head of John the Baptist. For Question on Missions, C. 178, A Chinese School of the Old Type; C. 179, A Chinese School of the New Type.**Stereograph**—For Lesson, The Traditional Tomb of John the Baptist, Samaria (Underwood & Underwood, see page 213).

EXPOSITION

was degraded and banished. Herodias went with him into exile in Lyons. He was a lawless and half-civilized ruler, more heathen than Jew, luxurious and superstitious. *His servants*; the courtiers, men of high position, not the menials of the palace. *This is... John the Baptist*; he is risen; the superstitious idea of a man who had murder on his conscience. He has the Baptist "on the brain". He sees him, as Macbeth, in Shakespeare's drama, saw Banquo at the feast. *Mighty works*; literally, "the powers do work in him", that is, the powers of the invisible world, very real, but vague to Herod's disordered mind. John, during his lifetime, had wrought no miracles; but it seemed likely to Herod that he would do so, if he had come back from the dead.V. 3. *For*. To make intelligible Herod's theory of Jesus, the evangelist inserts the story of John's death. *In prison*; at Machærus on the east side of the Dead Sea, where Herod had a palace. *For Herodias' sake*.

His wife was the instigator of John's arrest and imprisonment. *His brother Philip's*; Herod Philip, his half-brother, son of Herod the Great and Mariamne of Jerusalem, a different person from Philip, the tetrarch of Iturea (Luke 3: 1) also a half-brother of Herod Antipas.

Vs. 4, 5. *It is not lawful.* Herod had divorced the daughter of Aretas, an Arabian king, to marry Herodias. The Baptist denounced the king as an adulterer. The adulteress could never forgive him. *Counted him as a prophet.* The people recognized John as belonging to the order of prophets—a class that commanded religious respect. Therefore Herod was afraid to gratify his wish, and especially the wish of his wife, to get rid of him.

II. Herod Feasting, 6-9.

Vs. 6-8. *The daughter of Herodias*; Salome, daughter of Herodias by her former marriage, therefore step-daughter of Herod. *Danced before them.* The dance was a voluptuous, indecent performance, a sort of pantomime,—one of the signs of national decay. *Instructed of her mother*; literally, "brought to this point". It must have needed a good deal of urging to get the young princess to make so inhuman a request. The mother was responsible for the iniquitous plot. *Here*; at once, before the influence of the wine and the dancer had worn off. No time must be allowed for repentance. This account implies that the palace of Machærus was close beside the fortress where John was imprisoned. *In a charger*; literally, "a flat, wooden trencher" on which meat was served. Instructed of her mother, she asked for the head of the Baptist as if for her favorite dish.

V. 9. *For the oath's sake.* The Greek indicates that he had sworn often,—the profanity of drunken passion, rather than the deliberate taking of a solemn oath. *Them which sat with him at meat.* He was morally too much of a coward to violate the "code of honor" that prevailed among the men of his fellowship.

III. John Murdered, 10-12.

Vs. 10, 11. *Brought in a charger*; into the banquetting hall before the guests. *Given to the damsel.* "Damsel" does not mean a mere child, but a young, unmarried woman of about twenty years. The dancing of a

child would not have afforded entertainment to these sensual revelers. The treat lay in its indecency. Salome, in asking for and receiving the head of the Baptist, showed that she was a moral degenerate, likely by heredity.

V. 12. *His disciples came.* Theirs was a sorrowful task. The brevity here is most impressive. *Took up the body*; the headless corpse. *And buried it.* The king was weak, but not revengeful. He did not persecute the disciples of John, but allowed them to bury his corpse "in a tomb" (Mark 6: 29), one of the several indications that he was but the tool of his wicked, intriguing wife. *Went and told Jesus*; the unfailing Comforter. The disciples of John were not jealous of Jesus and His disciples. They shared their lost leader's spirit: "He must increase, but I must decrease", John 3: 30.

Light from the East

DANCING—Is still a social pastime amongst Arab women. Holding one another by the hand, they form a circle round the musicians and move, at first slowly, shuffling their feet and putting their bodies into various attitudes. The music quickens and their movements are gradually accelerated, they stamp their feet, jump and cry as they rush around. The spectators encourage them by the long trilling cry and by clapping their hands in rhythmic unison. Amongst the wealthy people of Egypt the dancing girls monopolize this amusement. They belong to a special tribe, of gipsy origin, having a language of its own, and they are trained from infancy for their profession. They dance unveiled, both in public and at private dinners, before men and women. They are the handsomest women in Egypt, both in face and figure. While dancing, they wear the wide trousers of the country, and in addition only a tunic of gauze-like texture. They are well refreshed by draughts of wine and arrack from their hosts, and are not restrained by any special sense of modesty. Their performance consists of rhythmic movements and posturing, rather than dancing proper. They are furnished with music by their male relatives, and they accompany their own movements by rattling castanets fastened on their fingers.

APPLICATION

Herod . . . heard . . . of Jesus, v. 1. Well people rejoice in the bright sunshine of these spring days. But to the fever patient in the hospital, a glint of sunlight coming in through the window and striking on his eye may be torture. So many hearts sing for very gladness, when they hear of Jesus. It is always welcome tidings to them, that His fame is growing and His kingdom extending. They long, as they long for nothing else, that He shall be known and obeyed all the world over. But there are others, to whom hearing of Jesus can cause only distress and terror. The prosperity of His work means the overthrow of theirs. When His kingdom is everywhere established, their plans must fall into ruin. We must be far wrong, if it troubles us to hear of Jesus. But we are never so far wrong, in this life, but that He can put us right.

This is John the Baptist, v. 2. Herod was right in believing that he had not finished with John. That fearless tongue, silenced in death, was sure to speak again, and with mightier power to accuse and condemn. "If 'twere done when 'tis done", says Macbeth, but it is not done with our sins. Deeds rise again as surely as bodies. Our badnesses may be buried never so deep, but that they will face us again, shaking their gory locks at us, and declaring that we did them. One can no more start an avalanche down a mountain side, and prevent it from destroying whatever lies in its way, than yield to sin and escape its consequences in the tortures of conscience here and in God's righteous judgment hereafter. If we would shun the awful harvest of sin, we must avoid the apparently harmless sowing.

For John said unto him, v. 4. When Jules Mascaron preached before the French court, some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to King Louis XIV. But the royal auditor very spiritedly rebuked them, saying, "He has done his duty, it remains for us to do ours." A sermon is not done when it has been preached; it still remains to be done. Nor is a lesson in Sun-

day School over when it has been learned and recited; it still remains to be applied to life. All the truth we have been taught, all the inspiration we have received, and all the courage which has been provoked in us, are meant for use in the tasks of life.

It is not lawful, v. 4. Sometimes, in factories where a good deal of inflammable material is used, the following precaution against fire is used. At intervals along the ceiling are fitted tiny sprays. When the temperature of the room rises to a certain height, these sprays scatter a chemical preparation that would put out any fire, and at the same time a gong rings. So, when we approach the danger region of wrong acts or words, conscience interposes, with its warning, "It is not lawful."

Her mother, v. 8. A commercial traveler was explaining to a minister why he wanted to reform his life. He said, "I got a letter from my mother yesterday. 'A Letter from My Mother' It was a sweet, good letter; but it was not mother's words which troubled me so. It was not what she wrote, but the tremulous hand on the paper. Mother is nearly done writing to her boy. That letter has touched me as never before, and, before God, I want to be a joy to my mother for the balance of her life." What a precious possession, to have a good mother! Probably poor Salome would not have been so wicked and cruel, if she had had a good mother. Let us all thank God, if He has given us mothers whose example and loving counsel are on the side of right, and whose memory will remain fresh and delightful after they have gone. While we have our mothers with us, let us not grieve them, for they may not be with us long.

The king was sorry: nevertheless, v. 9. God has set up many barriers in the road to ruin. The warnings of conscience, the counsel of father and mother and friends, the teachings of the Bible, the love of Jesus Christ and the influences of the Holy Spirit,—all these must be set aside or overleaped, before we can reach the destruction of all that is best in us, which is the sure goal of a sinful life. Like Herod, we feel the pull of the

The Resurrection of Deeds

The Lesson after the Lesson

A Warning Voice

"A Letter from My Mother"

God's Barriers

heavenly forces restraining us from evil. God forbid that any of us, like him, should,

in spite of those influences, press madly on in the downward road.

TEACHING HINTS

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

For Teachers of Bible Classes

Bring out Matthew's purpose in presenting parenthetically the closing scene in the earthly life of John the Baptist, namely, to explain Herod's fantastic idea concerning the miracles of Jesus (vs. 1, 2). Study, in the life of Herod, the unequal struggle between a conscience susceptible to a high standard of moral good and quickened by religious terrors, and a will corrupt through long training in evil ambitions, avarice and sensuality. Make clear, by discussion and questioning, how these traits of his character show themselves in his relations with John. Follow the order of history.

1. *Cause of John's arrest*, vs. 3, 4. Consider carefully the part taken by John, Herod and Herodias in the event. Was John as a prophet justified in denouncing the king's unlawful marriage? Talk about the need of able and fearless men to-day, to speak out against offenders in high places.

2. *Conversations during the imprisonment* (see Mark 6 : 20). We know from a former Lesson (Matt. 11 : 1-11) how these days in the dungeon affected the preacher of the wilderness. Now dwell upon the opportunity for salvation actually brought home to Herod. The details of the fuller account in Mark should be elicited in the discussion. Why was the king so anxious to listen to the prophet he had imprisoned? The man of God had only stern demands for repentance and reform, and yet the king heard him gladly. Why reverence him as a "just man and holy" and yet keep him in chains awaiting execution? Help the class to trace back inconsistencies to the enmity between the carnal nature and spiritual nature in man. Illustrated by one or two instances from ordinary life.

3. *Circumstances of the execution*. Touch upon the leading features in that revolting scene at the birthday feast. Get the class to see that the real tragedy was enacted in the

banqueting hall; in the dungeon, it was triumph, sudden death being sudden glory.

4. *Consternation concerning Jesus*. Questions about Herod's strange belief reflecting the superstitions of a guilty conscience and a remorse that must have brought more misery to his life, than all the delights of luxury could possibly offset. Bring home how much worse it is to be tormented by a guilty conscience, than to be persecuted for righteousness' sake. Impress the supremacy of conscience.

For Teachers of the Senior Scholars

In Lesson III. of this Quarter (Matt. 11 : 1-11), we found John the Baptist a prisoner of Herod. During his imprisonment, in some time of physical weakness and depression, his faith in Christ seemed to falter, and he sent two of his disciples to ask Jesus to confirm his faith. In our Lesson to-day we get some light upon that imprisonment, and upon one of the most awful tragedies of history.

1. *John Imprisoned*, vs. 3-5. Read Mark 6 : 17-20 for a fuller account. Question about the position and character of Herod, and his connection with Herodias. Why was John imprisoned? How might he have avoided this? In what worse bondage would he have shown himself to be, had he failed to do his duty in condemning Herod's sin? The only way to be free is to do right.

Bring out the hatred of Herodias for John. (See Mark 6 : 19.) Discuss the attitude of Herod himself : (1) his desire at first to put John to death, and his dread of the people (v. 5) ; his fear of John, and interest in his teachings, Mark 6 : 20. Compare these interviews with those of Felix with Paul (Acts 24 : 26), and of Queen Mary with John Knox.

2. *John Beheaded*, vs. 6-12. By questioning, draw from the scholars a picture of the scenes in these verses,—the luxurious feast, the girl dancer, the foolish oath, the bloody spectacle, the funeral, and the sad news carried to Jesus.

3. *Herod's Troubled Conscience*, vs. 1, 2.

Discuss the power of conscience. Refer to the case of Lady Macbeth, after the murder of the king. Bring out the various explanations suggested in v. 2 as to who Jesus was. What does Herod's view show as to his religious beliefs? Why did he think it likely that John, if he were risen, should work miracles?

Contrast John and Herod. Recall John's obedience at all costs, to God and conscience. Over against that, place Herod's sinful yielding to passion. Which of the two did the world deem the more fortunate? Which is better off now? How can we win for ourselves in the future a place along with John?

For Teachers of the Boys and Girls

The story of the Lesson is of the sort that one *has* to teach, for the sake of its warnings, rather than of the sort one *likes* to teach. The following outline may serve to guide the teacher in his questioning:

1. *Who Herod was.* Son of Herod the Great, ruler, under the Romans, of Galilee and Perea, a great builder (see Geography Lesson) like his father, a weak, sensual, treacherous man,—these are the points to bring out regarding him.

2. *What Herod thought of Jesus,* vs. 1, 2. How the conscience of the king kept the murdered John the Baptist constantly before him, and how he thought it likely that John, if he was indeed risen, would work miracles, should be made clear by question and discussion. (See Exposition.)

3. *Why Herod had imprisoned John,* vs. 3-5. Go over the dark story of Herod's putting away his lawful wife in order to marry the wife of his half-brother Philip, John's fearless rebuke of the guilty pair; the shutting up of John in a gloomy dungeon of the frontier fortress of Machærus (see Geography Lesson); the wish of Herodias to have the fearless preacher put to death (Mark 6: 19); Herod's fear of the people; and his interest in John, Mark 6: 20.

4. *How Herodias gained her desire against John.* Ask about the place where Herod's birthday feast was kept,—at Machærus, where John was imprisoned, for the pile of buildings included a palace, as well as a castle; about the shameless dancing of Salome in the presence of the drunken revelers; Herod's foolish promise, while his brain was confused and his passions inflamed with wine; the girl's consultation with her monster mother; Herodias' quick grasping at the chance to be rid of her accuser; the maiden's dreadful request of the king.

5. *How John was put to death,* vs. 9-12. The points to bring out are: the king's wish, when too late, to withdraw his wicked and foolish promise; his fear of his companions that held him falsely true to his word; the execution in the dungeon; the burial of John's body by his disciples; and their carrying the sad news to Jesus.

The lesson to enforce is that it is better to be on the side of right in a dungeon, than on the side of wrong on a throne.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Herod Antipas, called the tetrarch, ruled over Galilee and Perea. Between these two districts lay the region called Decapolis (meaning "Ten Cities"), so named from the confederation of ten Greek cities lying within its borders. Perea, known in the New Testament as "the land beyond the Jordan", that is, to the east of the river, is a high tableland torn in many parts by deep water-courses; mighty and picturesque. Along the western edge, the heights sink abruptly into the Jordan Valley; eastward they fall away more gently into the desert. Like his father, Herod the Great, Herod Antipas was

noted for his love of building, and made of Tiberias, his capital, a very splendid city. Machærus, the frontier fortress in which John the Baptist was first imprisoned and then put to death, was at the extreme south of Herod's territory. The Underwood stereograph, Church of St. John, the Traditional Tomb of John the Baptist, Samaria (see circle 22), shows the place where John's disciples are said to have buried the body of their master. The tall tower is where an officer of the Mohammedan mosque stands at certain hours of the day calling out a summons to prayer.

ADDED HINTS AND HELPS

Something to Look Up

1. A famous Old Testament prophet once told a king of Israel to his face that he was to bring trouble on his people by his sin. Give the names of the prophet and the king, and find the passage.

2. This same Herod had part in the trial of Jesus, but, though he asked many questions, Jesus refused to answer him. Where do we read of this?

ANSWERS, Lesson VII.—(1) Lesson I., Matt. 9 : 34. (2) Rev. 20 : 2.

For Discussion

1. Herod an example of sin's growing power.
2. Should wrong promises be kept?

Prove from Scripture

That sin makes cowards.

The Catechism

Ques. 58. *What the Fourth Commandment requires.* Like a golden thread, the Sabbath law, founded on God's own example (Gen. 2 : 2, 3), may be traced through the scripture history. 1. It was "at the end of days" that Cain and Abel offered their sacrifices, Gen. 4 : 3, Margin. The reference is, probably, to the weekly Sabbath. Again, there are several references to the weekly interval, in the narrative of the flood, Gen., chs. 7, 8. 2. The Mosaic Sabbath law was uttered by the divine voice (Ex. 20 : 1), written by the

finger of God (Ex. 31 : 18) upon one of the tables of stone (Ex. 32 : 15, 16) and placed in the ark of the testimony for safe keeping, Ex. 25 : 21. 3. The prophets laid very strong emphasis on the Sabbath law (see Isa. 56 : 4, 5 ; 58 : 13, 14 ; Jer. 17 : 21-27). 4. Jesus Himself distinctly affirmed the authority of the Sabbath law, Mark 2 : 27.

The Question on Missions

Ques. 8. Until a few years ago, education in China consisted in memorizing the Chinese classics, and in the ability to write elaborate essays on subjects treated therein. Entrance to the civil service was entirely from the successful competitors in examinations on these subjects. A complete change, however, has now taken place, in methods of education. By imperial edict the old system has been replaced by new schools for the teaching of foreign subjects as mathematics, history, geography and science. In most of these schools English is also taught, generally by Chinese who have studied in Japan. A semi-foreign uniform is worn by the boys and instruction is given in military drill. The schools are usually held in ancestral halls which have been appropriated for the purpose. Although the teachers are often very incompetent, the new system has made rapid progress and is exerting a wonderful influence in the country.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The death of a friend of King Jesus.

Introduction—Have you ever looked up at the sky and

seen there a great, black cloud covering the sunshine and making all around look dark and gloomy? We are going to talk about something that sometimes comes over the brightness of life, like a great, black cloud. Sometimes people say, "His face clouded." That means it became dark and gloomy and scowling, and the cause of the black cloud was a very wicked feeling within the heart called anger.

Lesson—Our Lesson story tells us of the dreadful death of John the Baptist, and the cause of it was, that this anger cloud had



come over the heart of the wife of a king and caused her to do a very wicked thing. This woman was Herodias (see Exposition). She may have been a beautiful woman, but she had a very wicked heart. John the Baptist had reproved Herod for making this wicked woman his wife, and then the anger cloud came into her heart and kept growing blacker and blacker, and caused all sorts of wicked thoughts against John to come into her heart. She wished she could have him put to death, and she began to plan to have this done, to get him out of her way. You see the "anger cloud" will cause people to do very dreadful things, even to killing other people.

The Prison—Can any one tell me where we last saw John the Baptist? If we outline a prison, you will remember he was in the fortress of Machærus, a prisoner, because of the anger cloud which had come into the hearts of Herod and Herodias.

In the Palace—Here is the palace of Herod, near the prison. If we had been there one night, we should have heard sounds of music and laughter; for it is Herod's birthday, and his friends are with him feasting and enjoying themselves. They are drinking wine, and that is taking away their senses.

The Anger Cloud Bursting—Herodias has a young daughter who is a beautiful dancer. She sends this girl into the feast to dance

before King Herod and his friends. They are so pleased with her dancing, that Herod says he will give her anything she asks. She asks that John be put to death. Her wicked mother had "put her up" to this (The awfulness of the story, in all its details, need not be told.) The king was sorry, but he had made the promise and he thought it must be kept. Soldiers were sent to the prison, and John the Baptist was put to death. His friends buried his body, and went and told Jesus.

Golden Text—Repeat and explain. Keep the anger cloud out of your heart, and it will then never darken your face. Sing vs. 3, 4, Hymn 527, Book of Praise.

"When deep within our swelling hearts
The thoughts of pride and anger rise,
When bitter words are on our tongues,
And tears of passion in our eyes.
Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again,
And fight a battle for the Lord."

Keeping Out the Anger Cloud—"How could you be so patient when those girls were teasing you?" "Oh, I remembered that 'a soft answer turneth away wrath', and I asked Jesus to keep me from getting angry", was the sweet reply of a little girl.

To Think About—I should shun anger.

FROM THE PLATFORM

*"Stone walls do not a prison make,
Nor iron bars a cage."*

Write on the blackboard, as above, the lines of Richard Lovelace, the young English poet of nearly three hundred years ago. Show that John the Baptist, though shut in behind "stone walls" and "iron bars", was really free, while Herod feasting in his splendid palace was a slave. For John was free from the bondage of sin; he had lived a pure and temperate life. He was free from the fear of man; he had boldly rebuked even the king for his sin. He had no dread of the future; he trusted in God. Bring these points out by questioning. Turn now to Herod. What a slave he was,—in bondage to his own passions, to his wicked wife, to his dread of ridicule from his drunken companions. Having thus brought out the contrast between John in his prison and Herod in his palace, press home the truth that freedom consists in giving ourselves to Christ as His servants. Then we shall be free as John was.

Lesson IX.

THE MULTITUDES FED

May 29, 1910

Matthew 15: 29-39. Commit to memory vs. 19, 20. Study Matthew 14: 13-21; 15: 29-39.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6: 35.

29 And Jesus departed ¹ from thence, and came nigh unto the sea of Galilee; and ² went up into ³ a mountain, and sat ⁴ down there.

30 And ⁵ great multitudes came unto him, having with them ⁶ those that were lame, blind, dumb, maimed and many others, and ⁷ cast them down at ⁸ Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb ⁹ to speak, the maimed ¹⁰ to be whole, the lame to walk, and the blind ¹¹ to see: and they glorified the God of Israel.

32 ¹² Then Jesus called ¹³ his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I ¹⁴ will not send them away fasting, lest ¹⁵ they faint in the way.

33 And ¹⁶ his disciples say unto him, Whence

Revised Version—¹ Omit from; ² he; ³ the; ⁴ Omit down; ⁵ there came unto him great multitudes; ⁶ the lame; ⁷ they; ⁸ his; ⁹ speaking; ¹⁰ Omit to be whole, and the lame walking; ¹¹ seeing; ¹² And Jesus; ¹³ unto him his disciples; ¹⁴ would; ¹⁵ haply; ¹⁶ many loaves in a desert place; ¹⁷ small; ¹⁸ Omit them; ¹⁹ multitudes; ²⁰ that which remained over of the broken pieces; ²¹ entered into the boat; ²² borders of Magadan.

LESSON PLAN

- I. The Healing, 29-31.
- II. The Feeding, 32-36.
- III. The Fragments, 37-39.

DAILY READINGS

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

M.—The multitudes fed, Matt. 14: 13-21. T.—The multitudes fed, Matt. 15: 29-39. W.—A boy's store, John 6: 1-13. Th.—Daily manna, Ex. 16: 11-18. F.—Enough, and to spare, 2 Kgs. 4: 38-44. S.—The hungry fed, Ps. 107: 1-9. S.—The Bread of life, John 6: 41-51.

Shorter Catechism—Review Questions 54-58.

should we have so ¹⁶ much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few ¹⁷ little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and ² gave thanks, and brake ¹⁸ them, and gave to ³ his disciples, and the disciples to the ¹⁹ multitude.

37 And they did all eat, and were filled: and they took up ²⁰ of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the ¹⁹ multitude, ²¹ and took ship, and came into the ²² coasts of Mag'dala.

The Question on Missions—9. Has the Mission any schools? There are at present four Primary Schools superintended by the lady missionaries. They are taught by Chinese women, who have been trained in Mission Schools. We hope soon to have in addition Boarding Schools for boys and girls.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 19; 24; 27 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 418.

Special Scripture Reading—Isa. 55. (To be read respectively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 630, The Miracle of the Loaves. For Question on Missions, C. 180, Miss Dickson's School in Shek-ki.

EXPOSITION

Time and Place—A. D. 28; perhaps Bethsaida Julias for the feeding of the 5,000; while the 4,000 were fed at a place half-way down the eastern side of the lake.

Connecting Links—The Lesson follows closely upon that for last Sunday.

The first part of the Lesson narrates the feeding of the 5,000. It begins with Jesus' retirement to a "desert place", that is, the comparatively uninhabited region in the neighborhood of Bethsaida. The reasons for His withdrawal were: (1) the tragic news of the Baptist's death; (2) fear of the treachery of Herod; (3) need of physical rest after His active ministry. But it was impossible to escape the crowd. He found a great multitude awaiting Him. These had gone round the head of the lake. At the close of a day spent in healing the sick, the miraculous feeding of the "five thousand men, beside women and children", took place. Ch. 14: 13-21 (compare the parallel accounts in Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14).

Before dismissing the multitudes, who

wished to make Him their King (John 6: 15), Jesus sent the disciples towards Bethsaida by boat. Then He went up into a near-by mountain, to spend the night in solitary prayer; but came to the disciples when they were caught in the storm. Next follows a short healing ministry in Gennesaret, ch. 14: 34-36. Matthew then inserts the discourse on the traditions (ch. 15: 1-20), and the healing of the Canaanitish woman belonging to the region about Tyre and Sidon, in Phenicia, vs. 21-28. On His return from Phenicia, through Decapolis, the district of ten cities (Mark 7: 31), to the Sea of Galilee, the second feeding took place.

I. The Healing, 29-31.

Vs. 29-31. *Sat down*; in order to teach. *Great multitudes*. The crowds came seeking healing rather than teaching. They were drawn to Jesus by the widely circulated report of His healing of the deaf and dumb man, related by Mark (see Mark 7: 31-37). *Cast them down*; in haste, because of the large number of unfortunates; also in per-

fect confidence that they would be cared for by Jesus. *Maimed to be whole.* In ch. 18 : 8 "maimed" refers to the mutilated, but here it likely means "bent", as if with rheumatism.

II. The Feeding, 32-36.

Vs. 32-34. *I have compassion.* Jesus' sympathy with human need knows no limit. *Three days..nothing to eat.* It was their hunger which called forth the Saviour's compassion, as at the first feeding it had been the sickness amongst the crowds, ch. 14 : 14. *Send them away..faint;* because many of them would have far to go to their houses (Mark 8 : 3), and even those living near at hand would have little strength for travel after three days' fasting. *Whence..we have..bread.* Perhaps they remembered the former miracle, and their meaning was, "We cannot, but *Thou* canst." *How many loaves.* Before Jesus will put forth His divine power, human hands must do their utmost.

Vs. 35, 36. *Commanded..to sit down.* Perhaps, as in Mark's account of the feeding of the 5,000 (see Mark 6 : 40), they were made to recline in regular companies like garden beds, by hundreds and fifties. Their bright-colored Eastern dress would give a brilliant appearance to the scene. *Gave thanks;* "instructing us", says Chrysostom, "not to touch a meal until we have given thanks to Him who giveth us the food." *Brake them, and gave;* instead of causing the loaves and fishes to swell in size and number. Jesus was never ostentatious.

III. The Fragments, 37-39.

Vs. 37-39. *Broken meat (food)..seven baskets;* instead of "twelve", as in ch. 14 : 20. The baskets in this case, also, were of a dif-

ferent sort from those in the former miracle. There, they were small hand baskets to carry food for a short journey; here, large provision baskets. The gathering up of the fragments teaches the abundance of God's giving, and is, at the same time, a protest against waste.

Light from the East

VILLAGES—All the rural population of Palestine has always lived in villages. The want of good roads, the weakness and rapacity of the government, and the consequent insecurity of the country, as well as many ancient family feuds, have preserved the village communities with little alteration. For defence, the villages are mostly up in the hills, protected by high walls, and often perched on the top of a precipice. They look picturesque at a distance, but near by they are more like a pile of ruins. The inhabitants are the descendants of the ancient Canaanites, almost unmixed, owing to their custom of intermarriage. The dirtiness of the streets and houses is incredible, and even the best dwellings are bare and comfortless to a Western eye. Over them hangs the acrid smoke from fires of camel's dung, dried by being plastered on the outside of their ovens and the walls of the houses. The people seem to have scarcely any sense of smell, and no sensitiveness about cattle and horses in the same house with themselves, only on a slightly lower floor. The sanitary conditions are such that the population would die out, but for their migratory habits. No private life is possible in their homes; every one knows everything about everybody, and in their constant chatter, there is an unbroken and unseemly exposure of private affairs.

APPLICATION

They followed him, ch. 14 : 13. In the Bohemian story, St. Wenceslaus, the king, going to his devotions at a remote church one bitter winter's night, was followed by his servant. Both were barefooted, and the ice was rough and sharp, while the frost was intense. The servant began to faint through the violence of the cold and the soreness of his feet. Then the king called to him to set his feet down in the very same places where he

had already set his. The servant did so, and, according to the legend, his master's steps made the way so easy, that he soon found himself strong again and able for the journey. In like manner, Jesus has set His blessed feet down where He means us to set ours. He has not only given us an example, in going before us, but He has smoothed down the sharpnesses at the expense of His own pain. He will not suffer any one to fail who follows Him.

Send the multitude away, ch. 14 : 15. Sometimes when a city has been besieged, and provisions are running low, the commander has resolved to sacrifice the citizens for the sake of saving the city and the garrison. He opens the gates, and drives forth the non-combatants, with the women and the children, to run the risks of the enemy's hatred, and so increase the chances of holding the place till succor arrives. The church of Christ is never in such straits as that. Her supplies are unailing, the river of God is full of water. We ought to feel ashamed at the thought of one generation after another being sent away from earth unfilled with the bread of life. We have it to give; should we not give it?

Glorified God . . , v. 31. A Scotchman was once asked how many it took to convert him. "Two", he replied. "Two? How was that?"

"The Almighty and Myself" answered, "The Almighty and myself converted me. I did all I could against it, and the Almighty did all He could for it, and He was victorious." It was a whimsical way of putting it, but it tells the experience of the soul that has been saved. When the glory of the new life dawns, it is seen to be of such a texture and composition as to preclude the possibility of its being of human manufacture. Those who are trusting their salvation wholly to God, may praise Him with the gladness of a security beyond human making or marring.

The multitude, v. 32. The earth's surface presents numerous diversities. There are forests and prairies, mountains and valleys, deserts and jungles. But beneath all these are the solid foundations of rock, and beneath these

again, "the glowing central mass, the flaming heart of the world". So the inhabitants of the earth differ widely in outward appearance and manners and customs, but the deepest depths are the same in all mankind. In every human heart, there is opposition to God, and at the same time a longing for rest and peace in Him. Now the blessed gospel sends its shaft right down through the surface into the heart, overcoming the opposition and showing to it the way that leads back to God. This gospel will meet all our spiritual needs, and the spiritual needs of the whole world.

Took up that which remained (Rev. Ver.), v. 37. There is no waste where the Almighty works. Everything is precious to

Him. It is related that a Presbyterian Church was recently constructed out of a single large rock. Stone was scarce, and while looking about for a possible quarry, the attention of the congregation was drawn to a single huge boulder which stood in a plain about eight miles from the town. It rose like an island in the midst of a vast sea. Much of it was underground, so that it required to be excavated. It was found to be sufficient for all the walls of the church. Workmen set to work with drills and hammers, and split it up into building stones, which were removed to the town and built into a beautiful church. When the church was finished, it was found that the whole stone had been used up. Even the chips had gone into the crevices. That is after the plan upon which Jesus saves his people. There will be no waste. The whole nature will be renovated. All our powers will be brought into His service. So let us not try to defeat His purpose by reserving anything from Him.

TEACHING HINTS

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

For Teachers of Bible Classes

Bring out, by well directed questions, the points of general resemblance in the two miracles of the Lesson,—multitudes in the wilderness, the same means and method of performing the miracle, similarity of words spoken, the perplexity of the disciples, the

gathering up of the fragments and departure. Then have the class mention the chief points of difference: (1) the numbers,—loaves, multitudes, baskets; (2) place and nationality of the people (Jews in the first case and Gentiles in the second.)

Fixing attention specially on the feeding of the 4,000, discuss the following points in connection with it:

1. *The motive*. A single question will

bring this before the class ; it was the compassion of Jesus. Follow this question up with others about the exciting causes of the compassion,—the infirmities and sicknesses of many in the crowd, and the hunger of all. Discuss the classes of people in our day who have a claim on our compassion,—the poor and needy about us, those in remote parts of our land who have few gospel privileges, the heathen, in their misery and ignorance. Do not fail to bring out how practical was the compassion of Jesus. Emphasize the uselessness of the compassion that does not help.

2. *The method.* Question out the details,—getting hold of all the available provisions, arranging the crowds in an orderly fashion, enlisting the services of the disciples. All these will form starting points for an interesting discussion of how the need, physical and spiritual, confronting us may be more effectively met. The gathering up of the fragments, too, will suggest talk about the fragments we may gather up and use,—of time, opportunity, money, influence, etc.

3. *The meaning.* Have well in hand the discussion on the bread of life in John 6 : 22-71. Bring out the abundance of the provision in the gospel for the spiritual needs of all mankind. Then turn the conversation to our part in supplying that need, as the connecting link between Christ's plenty and the famishing millions of the earth. Press home the personal need of receiving Christ as the Bread of life, and the duty and privilege of sharing our knowledge of Him with others.

For Teachers of the Senior Scholars

1. *The Two Miracles.* Question out the details of the two miracles of feeding the multitudes recorded in the Lesson. Make clear the points in which they were alike : (1) The motive of both was the compassion of Jesus ; (2) The place in both cases was " desert", that is, not a wilderness, but a solitary region, away from towns and villages ; (3) The materials were the same, loaves and fishes ; (4) The disciples wondered how the multitudes could be fed ; (5) The order was the same, seating the crowd, blessing the food, distributing, gathering up the fragments ; (6) The disciples took ship immediately afterwards. Bring out, in like manner, the differ-

ences in the numbers : (1) of the people ; (2) of the loaves and fishes ; (3) of the baskets of fragments.

2. *What Jesus Did.* The following are the facts to be elicited here : The thought of feeding the multitudes originated with Jesus ; the disciples would have sent them away. He used the food that was available ; He did not work the unnecessary miracle of creating new provision. The arranging of the crowds in the most convenient way was of His directing. He asked the blessing of heaven on the food, teaching us our dependence upon God for our daily bread. By His divine power He made the tiny provision sufficient for the need of the hungry thousands. And, lastly, He took care that there was no waste of the food.

3. *The Disciples' Part.* They must bring the bread and the fishes to Jesus ; get the crowds seated according to our Lord's direction ; distribute the food ; and gather up the fragments after the meal was finished. These are the points for questions regarding the disciples' share in the miracle.

4. *The Results.* Emphasize the sufficiency of the provision. Each one of the 5,000 in the first miracle and of the 4,000 in the second had a full meal and not merely a " bite."

Like all our Lord's miracles, these two were acted parables. They illustrate the provision made for the spiritual needs of the world and how that provision is to be conveyed. Discuss with the class, therefore, what Christ has done for the world, through His life and death and resurrection and ascension. Then bring home to each one his responsibility for taking or sending the knowledge of Christ to those who are ignorant of it, and the blessed results that will come from faithful effort in this direction.

For Teachers of the Boys and Girls

The Lesson includes the feeding of the 5,000 (ch. 14 : 13-21, compare, for many interesting details omitted by Matthew, the parallel accounts in Mark 6 : 30-44 ; Luke 9 : 10-17 ; John 6 : 1-15) ; and the feeding of the 4,000, ch. 15 : 29-39 (compare the parallel account in Mark 8 : 1-9). The two miracles may be taken up, one by one, as follows :

I. THE FEEDING OF THE 5,000. Work out with the scholars, the threefold reason of Jesus' crossing with His disciples to the eastern side of the Sea of Galilee; namely our Lord's sorrow over the murder of His cousin and forerunner, John the Baptist (Matthew); the knowledge that His own life might be in danger from Herod (Luke 9:9); His own and the disciples' need of rest, Mark 6:30, 31.

The points for question, explanation and discussion, as the case may be, are: the "desert place" (see Geography Lesson for information about Bethsaida and its surroundings); the presence of the multitude, who had gone on foot round the head of the lake; Jesus' compassion shown in healing the sick the livelong day; the counsel of the disciples at evening; Jesus' command; the slender provision (be sure and bring out its source in the lunch basket of a little lad, John 6:9); the orderly arrangement of the crowds (they were seated in squares, like flower beds, so Mark's story means, Mark

6:39, 40); the blessing of the food; the distribution to the hungry thousands; and the gathering up of the fragments remaining.

Between the two miracles should be noted: the desire of the multitude to make Jesus a king (John 6:15); His dismissal of the disciples and of the people; and His departure into a mountain to pray, ch. 14; 22-23.

II. THE FEEDING OF THE 4,000. Have the scholars read vs. 29-31, from which they will see that Jesus, with His disciples, has come again to the Sea of Galilee. They are on the eastern shore about half-way down. Bring out the main points in the narrative of this, as in that of the former miracle.

With the Lesson narrative thus brought clearly before their minds, ask the scholars for the Golden Text. Bring out its blessed meaning, and urge each scholar to accept the provision offered so freely. Do not overlook the missionary application, that the blessings we get from Jesus we should seek to share with others.

THE GEOGRAPHY LESSON



Bethsaida Julias has usually been identified with et-Tell, a considerable ruin situated east of the Jordan, just where the river leaves the hills of northern Galilee and enters the plain of el-Battha. It seems likely, however, that the city was much nearer the lake. Close to the shore, at the point where the river enters the lake, there is an ancient site, where the city probably stood. Bethsaida ("Fisher Home") was a village, which Philip the tetrarch, to whose dominions it belonged, advanced to the dignity of a city, and called it by the name of "Julias", the name borne by the daughter of the Roman Emperor Augustus. Behind it the abounding grass covers the rich plain, and runs up like a wave of emerald over the eastern hills. Hence John, in his account of the miracle of feeding the 5,000, remarks, "Now there was much grass in the place." Matthew's "desert place" points to the wild grazing lands surrounding the town. Magdala, to which Jesus and His disciples crossed from the eastern side of Sea of Galilee after the feeding of the 4,000, may have been at the southwest corner of the plain of Genesareth.

ADDED HINTS AND HELPS

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

Something to Look Up

1. One day, to strengthen His disciples' faith, Jesus reminded them of the two miracles of feeding the multitudes. Find His reference to these in a chapter a little ahead.

2. During the great famine God once sent ravens to feed a servant of His. Who was the servant? Where do we read this about Him?

ANSWERS, Lesson VIII.—(1) Elijah; Ahab; 1 Kgs. 18: 17, 18. (2) Luke 23: 6-11.

For Discussion

1. The compassion of Jesus.
2. The sinfulness of waste.

Prove from Scripture

That grace is abundant.

The Catechism

Ques. 54-58 (Review). Observe six things mentioned in Ques. 54 as involved in the Third Commandment. "Names" means the personal names of God. They are such as God, the Almighty, Jehovah, and, most precious of all, Father. "Titles" are descriptive terms, expressing what God is, for example, Creator, Preserver, etc. "Attributes" are qualities or characteristics of the divine nature. These are mentioned in Ques. 4. "Ordinances" are God's appointments in the church, in the home, and in society, as prayer, praise, preaching,

sacraments, the Christian ministry, civil magistracy, etc. "Word" signifies the scriptures. "Works" are all God's doings in creation, providence and redemption. All these things are to be treated reverently, on pain of God's judgment. In the Fourth Commandment (Ques. 57), count up the various creatures whom God intends to be blessed by the Sabbath; and recall, to review Ques. 58, scripture references to the Sabbath.

The Question on Missions

Ques. 9. There are in our Mission, four day schools, under the supervision of Miss Dickson. In these schools there are upwards of 100 children,—girls and the younger boys. The teaching is free, but each pupil is asked to pay a small sum to defray running expenses. The schools are taught by native women, who have themselves been trained in Mission Schools. Besides the regular school work, the children study the Bible and learn to sing hymns. This is of great importance, as many of our Christians are themselves only learners and are unable to teach their children, and many of the pupils are from heathen homes. We have also the privilege of sending students to the schools of the American Presbyterian Mission in Canton,—the Theological College, the Girls' Boarding School, and the Bible Women's School. We hope later to have boys' and girls' boarding schools in our own Mission.

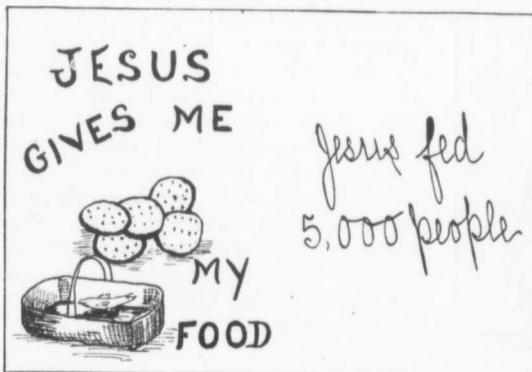
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus feeding His friends.

If we should ask "How many of you had breakfast this morning?" you would all hold

up your hands. I wonder if you can all hold up your hands, if I ask how many said "Thank You" to God, before you ate your breakfast? You may name some things you all like to eat. The things that we really need to keep our bodies alive, we call food, and the food which is most used, is bread. (Outline a loaf.)

Food for the Body—Why do we take food? Yes, it makes the body strong to play and to work. (Did you ever hear about the little famine children in India who could not get



food enough to keep their bodies strong, and how the missionaries took a great many of them and fed them and kept them from dying for want of food? There may be children even near your own home who have not all the food they need.)

Bread—Where does our bread come from? Teach the thought,

“Behind the bread is the snowy flour,
Behind the flour is the mill,
Behind the mill is the wheat and the shower,
And the sun and the Father's will.”

Repeat, “God is the Giver of every good and perfect gift.”

Food for the Soul—Let us all clap our hands and raise our arms. It is our body that does these things. Where is the part that thinks and loves and chooses. Well, let me tell you the soul needs food too to keep it alive and healthy. Here is how we feed the soul—through the ears, through the eyes and through the heart that feels.

Golden Text—Jesus says the words of our Golden Text (all repeat). Jesus means that our souls must trust in Him and understand His words, and love Him, if they are to be strong. Jesus wants us to love and choose only the things that are good, and He will make us able to do this, just as the food we eat makes us able to play and work.

Lesson—Our Lesson story tells us about Jesus feeding a great many tired, hungry people with real bread. After Jesus heard of the death of His friend (who?), He went away to a quiet, lonely part of the country near Bethsaida, across the Sea of Galilee from Capernaum (outline map.) Here on this mountain slope (outline), a great crowd of people, men, women and children, had gathered. They had followed Jesus, seeking healing and help, and wanting to hear Him preach.

The Feeding of the 5,000—Evening drew near. The disciples come to Jesus, saying—“Send these people away into the village, that they may buy food to eat” (v. 15). The disciples can only provide a small supply of loaves and fishes (outline). The people are hungry, they must have food. Tell the story. Picture the crowds seated on the grass, the disciples going amongst them with the food. Describe the plentiful supply, twelve baskets full of fragments after all the hungry crowd had been fed. What abundance Jesus provided!

The Feeding of the 4,000—On another day Jesus in the same wonderful way again fed a great number of people. Jesus has power to do all things. He feeds both our bodies and souls.

Something to Think About—Jesus gives me my food.

FROM THE PLATFORM

“GOD AND I”

Bring out, by questioning, Christ's part and the part of human helpers, in the feeding of the 5,000 and the 4,000 respectively. Then tell this beautiful little parable about the acorn from Dr. Lyman Abott: “I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: ‘By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by, I will be shelter from storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel and the tempest will beat against me in vain, while I carry men across the Atlantic.’ ‘O foolish little acorn, wilt thou be all this?’ I ask. And the acorn answers, ‘Yes; GOD AND I (Print).’ Emphasize our dependence upon God for all blessings, and the need that we should do our part, if we would enjoy these.

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III. PRAYER. Closing with the Lord's Prayer in concert.

IV. RESPONSIVE SENTENCES. Isa. 42 : 1, 3, 4.

Superintendent. Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth ;

School. I have put My Spirit upon Him : He shall bring forth judgment to the Gentiles.

Superintendent. A bruised reed shall He not break, and the smoking flax shall He not quench :

School. He shall bring forth judgment unto truth.

Superintendent. He shall not fail nor be discouraged, till He have set judgment in the earth :

School. And the isles shall wait for His law.

V. SINGING. Psalm or Hymn selected.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN TEACHERS MONTHLY, in connection with each LESSON.

VII. SINGING.

Come, Holy Ghost, for, moved by Thee,
The prophets wrote and spoke ;
Unlock the truth, Thyself the key,
Unseal the sacred book. Amen.

—Hymn 104, Book of Praise

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn selected.

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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. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

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

III. SINGING.

Lord, dismiss us with Thy blessing,
Fill our hearts with joy and peace :
Let us each, Thy love possessing,
Triumph in redeeming grace ;
O refresh us,
Travelling through life's wilderness !

Thanks we give and adoration
For Thy gospel's joyful sound ;
May the fruits of Thy salvation
In our hearts and lives abound ;
May Thy presence
With us evermore be found ! Amen.
—Hymn 605, Book of Praise

IV. CLOSING PRAYER.

Superintendent. Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

School. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

* Copies of the above ORDER OF SERVICE on separate sheet also containing Special Order of Service for WORLD'S SUNDAY SCHOOL DAY, May 22, on the other side, may be had at 50c. a hundred.

WORLD'S SUNDAY SCHOOL DAY

SABBATH, MAY 22, 1910

ORDER OF SERVICE

Issued by the Executive Committee of the World's Sunday School Association, for use in Sunday Schools throughout the world, as an Opening Exercise **preceding the study of the regular Lesson.**

SINGING. "Onward, Christian Soldiers", Hymn 262, Book of Praise.

SCRIPTURE READING. Psalm 148. (To be read, in alternate verses, by Leader and School.)

SINGING. "The Morning Light is Breaking", Hymn 445, Book of Praise.

RESPONSIVE EXERCISE.

Leader. This twenty-second day of May, 1910, is called World's Sunday School Day because to-day we are remembering in our prayers our fellow Sunday School workers and Bible students the world around, and especially those from many lands who are meeting in Washington, the capital city of the United States of America, in the World's Sixth Sunday School Convention. Upon the request of the World's Sunday School Association many sermons in the interest of the children and youth have been and are being preached to-day, and Sunday Schools throughout the world are following this Order of Service. Let us pray:—

(The Leader is requested to include a petition for a blessing upon Sunday Schools throughout the world, and especially upon the World's Sunday School Convention in session at Washington, closing with the Lord's Prayer.)

Leader. Where and when have World's Sunday School Conventions been held?

School. The first World's Sunday School Convention was held in London, England, July, 1880; the second in St. Louis, United States, September, 1893; the third in London, England, July, 1898; the fourth in Jerusalem, Palestine, April, 1904; and the fifth in the city of Rome, Italy, May, 1907.

Leader. How many countries and religious denominations were represented in the Conventions held at Jerusalem and at Rome?

School. In Jerusalem 25 countries and 27 religious denominations. At Rome 27 countries and 53 religious denominations.

Leader. How many Sunday Schools are there in the world?

School. The latest report shows that there are more than 275,000 Sunday Schools, with twenty-five million officers, teachers and scholars.

Leader. What is the World's Sunday School Association?

School. The World's Sunday School Association is an organization of Christian men and women who believe that the Sunday School is a most important factor in promoting the interests of the Kingdom of Jesus Christ throughout the world.

Leader. What is the purpose of the World's Sunday School Association?

School. It is the purpose of the Association to help answer the prayer "Thy kingdom come", by leading the church to realize the importance of the Sunday School as a missionary agency in home and mission fields.

Leader. What is the Association doing to carry the gospel to boys and girls in mission fields?

School. Through letter writing and printed matter it keeps in touch with all parts of the world; it sends its representatives to mission fields to encourage the missionaries and assist them in organizing and supporting local Unions or Associations; it holds great Conventions which bring together missionaries and Sunday School workers from every part of the world, and uses every available means of promoting the work of the Sunday School generally.

Leader. What has already been accomplished by such visitations and cooperation?

School. In some European countries, in India, Japan, Mexico, and the West Indies, the Sunday School workers are well organized for united service and fellowship. In Korea, China, North Africa, and South Africa, encouraging beginnings have been made. Asiatic Turkey and Palestine have received substantial assistance.

Leader. Why did the World's Sunday School Convention choose "The Sunday School and the Great Commission" as its theme?

School. The theme implies that the Sunday School has its part in obeying the command of Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Leader. In view of this command and promise, what is the duty of the church?

School. It is the duty of the church (which includes the Sunday School) to give the Word of God to the world as speedily as possible.

Leader. What gives us confidence in the performance of this duty?

School. The Word of God: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

SINGING. "Jesus Shall Reign Where'er the Sun", Hymn 434, Book of Praise.

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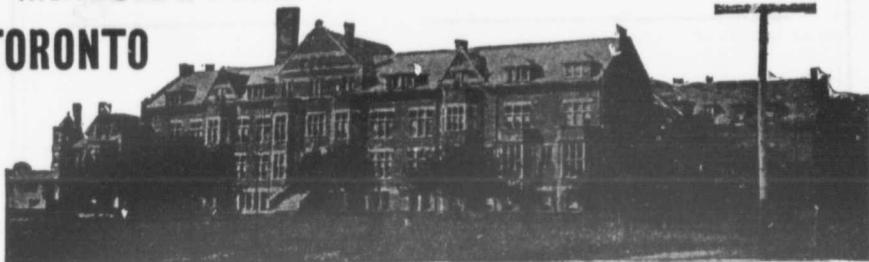
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The Teaching of Citizenship, By Bishop Edwin Holt Hughes (W. A. Wilde Company, Boston, 240

pages, \$1.25 postpaid), is primarily a book for public school teachers, and is intended to suggest items of instruction which may be so fastened to the mind of the pupil as to give him the steady mood of a good citizen. It is written from the United States point of view, but the titles of its chapters, such as, **The Lesson of Breadth**, **The Lesson of Cost**, **The Lesson of Democracy**, **The Lesson of Character**, **The Lesson of Duty**, suggest material of much wider applicability.

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on a visit to his great aunt. On the return trip the Young Man is the "conductor", and Belinda is quite willing to be "conducted".

The volume containing The Twenty-first Series of Cunningham Lectures (1909), delivered by Dr. J. Oswald Dykes, is entitled, **The Divine Worker in Creation and Providence** (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 336 pages, \$1.75 net). The field of discussion lies on the borderland between religion and science; yet the lectures are not controversial, but constructive. Frankly accepting the assured, or, at least, highly probable, results of scientific investigations during the nineteenth century, as to the methods of God's operations in nature and history, a re-statement is presented of the Christian doctrines of creation and providence in the light of these results. The subject is a large one, and it receives a full and illuminating treatment. The Baird Lecture for the same year, **Modern Substitutes for Christianity**, is by Pearson McAdam Muir, D.D., Minister of Glasgow Cathedral (same publishers, 262 pages, \$1.50 net). The scope of the book is sufficiently indicated by the chapter headings: Popular Impeachments of Christianity; Morality without Religion; The Religion of the Universe; The Religion of Humanity; Theism without Christ; The Tribute of Criticism to Christ.

The most interesting spot in all the world is, and ever will be, the "hill" on which "the dear Lord was crucified, who died to save us all". Rev. W. M. Clow's twenty-six sermons in, **The Day of the Cross** (Hodder & Stoughton, London, Upper Canada

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