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Presbyterian Church in Canada.

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

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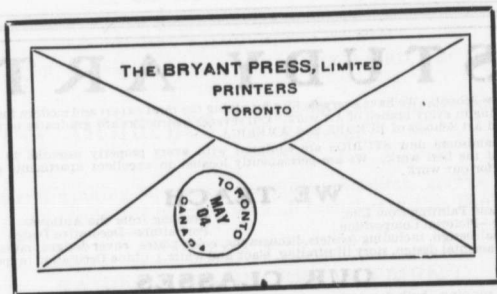
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# The Teachers Monthly

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

Vol. XII.

March, 1906

No. 3

## "The Marks of the Lord Jesus"

By Rev. Professor Edward A. Wicher, B.D.

The writer will never forget the sights of the railway station in Kobe, at the outbreak of the war between Japan and Russia. Thirty trains of soldiers from the north were hurried through daily, to be embarked at Sasebo for the scene of action. They were carried in freight cars, and as the trains passed through the city the doors of the cars were drawn back, a score of dusky faces appeared at each opening, and a score of lusty voices shouted, "Banzai!" Their cheers were answered by the roar of thousands of voices of private citizens calling from the streets. Every soldier was devoted to the service of his country, and no one ever doubted his devotion.

But one day the scene was varied. There were two trains in the Kobe station at the same time. One of these was the usual train of enthusiastic fresh recruits on the way to the front; the other was the first ambulance train, moving northward with the wounded. Some of these latter had lost an arm, and some a leg; some were horribly cut and torn. They could not shout so lustily as did their fellows on the south-bound train. But they did the best they could, and raised a feeble, "Banzai." The answering cheer of the multitude shook the earth. Wounded men did not need to shout to prove that they loved their land; they had in their own bodies the marks of their country.

The power of the church lies in the strength of the self-sacrifice of her followers. The unconverted world will never understand her doctrines nor her prayers—it cannot do so,—but it will understand her sacrifices. The obligation to sacrifice has never passed from the follower of Jesus.

For the Sabbath School teacher this trust has an especial significance. The more important part of the teacher's work is the unconscious part, the part which comes out of the depths of the teacher's own character, and which reveals that character. By the power of the Spirit of Christ, subduing us all unto His will, begetting within us the will to sacrifice ourselves, fashioning us into the likeness of His humiliation, manifesting His power in every word and motion of ours, we, too, like the great apostle, may bear in our own bodies "the marks of the Lord Jesus."

San Anselmo, Cal.

## Our Place

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

Bishop Westcott spent ten years of his life on the Revised Version of the New Testament. He tells us he would have counted the labor worth while, had it resulted only in giving two Greek prepositions their proper translation wherever they occur. One of these is found in Matt. 28:19, "baptizing them into (not "in," as the old version has it) the name of the Father, etc.; the other, in Rom. 6:23, "the gift of God is eternal life in (not "through") Christ Jesus our Lord."

The life of the Christian is "in Christ." The Jewish rabbis, perhaps through an unwillingness to pronounce the sacred name of Jehovah, perhaps with some dim sense of God as the soul's true home, called Him Maqôm, ("place"). However this may be, the believer's place is "in Christ."

A place is for standing in. The general with his army firmly entrenched on some commanding hill, can defy the assaults of the enemy beneath. Let him descend to

## Learn Reverence

the plain, and his advantage is thrown away. We have a fortress, high and strong, whose impregnable walls are the grace and might of Christ. Let us have confidence in Him, and we shall not be confounded. Let us trust, and we shall triumph.

A place is for working in. Christ is the world's greatest Worker. First, as a carpenter, toiling with His hands, and then, in the far more arduous office of a teacher, He worked while He lived on earth. And His work was all of one piece. It grew out of, and was dominated by, love to God and man. With this motive controlling and guiding us, it matters not whether we labor with hands or with brain, whether our sphere be obscure or in the full blaze of public notice, we shall be working in Christ.

And a place is for looking out from. It means everything to have a right and clear view of life. Amid the multitudinous things that men strive for, what are the things really worth while? It is only when we look out on the world with Christ's eyes and Christ's heart, that we can answer this question so as to satisfy our deepest and truest self.

## Learn Reverence

By Rev. Robert Laird, B.D.

The feeling of wonder holds a large place in the mind of the child. It should not, therefore, be difficult to mould and cultivate this, until it assumes the form of genuine reverence for what is holy and true.

The surest method is not by words, definition, or formal teaching, but by the spirit that is enshrined in the teacher's own life. The influence of a reverent man is quiet and unseen, but none the less hallowing, for reverence is one of the finest and rarest qualities of true manhood. Those upon whom its spirit rests are nearer God than other men: they breathe a purer air; they "bathe in sweeter waters"; and in their presence men "think they walk in hallowed cathedrals." So gracious and uplifting is its power, that Shakespeare calls it the "angel of the world".

Nevertheless, if we were to judge our own age by some of its most manifest fruits,

we should be compelled to think that this good angel had vanished from among us. The blight of irreverence has settled upon us. We see it in men's faces; we hear it in their words; we find it marked upon their characters. To stay the flippancy, the secularism, and the vulgarity that threaten all the interests and sanctities of life, what we need, is a revival of reverence.

The irreverence that is so common, is in fact a reaction from the false reverence that does homage to the outward form, long after the spirit has fled. The heart of the worshipper is hardened by such homage, and to break it up, without endangering faith, men must first be taught that

"They may not hope from outward forms to win

The passion and the life whose fountains are within."

In the same way, we suffer from the cringing deference that is so often paid to wealth and position, irrespective of manhood and genuine worth. Many Canadians have yet to learn the lesson of manly independence taught by Robert Burns,

"The rank is but the guinea's stamp,  
The man's the gowd for a' that."

Probably the worst form of irreverence is the self-sufficiency that colors so much of our life to-day. This spirit is revealed in the loose and scornful language that defiles so many lips. It makes our boys rude in their play, unmannerly on the street, disrespectful in the home, and unwilling to come under wise restraint. It desecrates knowledge, by using it for selfish and ignoble ends; it dishonors even sacred callings by its gusty boastfulness. Many a soul must pass through sore travail, before this habit of disdain can be broken up, and that spirit of reverence revived which enriches and exalts man's life.

Whence this revival? It comes with a new and vivid sense of God's presence. With open eyes we must see everywhere about us His handiwork; with eager minds we must seek and venerate His truth; with a heart of love we must reach out to the eternal heart. This is the reverence that will make our knowledge deeper, our lan-



guage purer and more truthful, our homes more beautiful, our religion more vital, and our characters more gracious and influential. For it is only as the soul is bowed daily before what is holy, lovely and pure, that it can go forth bravely and tenderly, to sweeten and hallow other lives.

Kingston, Ont.

### The Motive Everything

By Rev. Henry Dickie, M.A.

Sunday School teachers, in common with other Christian workers, are apt to forget that the highest place in God's kingdom does not necessarily belong either to the longest service, or to the greatest quantity of work done, or even to the most steadfast endurance of the scorching heat of trial and persecution; but only to those who are animated by a really devoted spirit. It is the motive that counts supremely with God.

Our Lord made this perfectly clear in two of His parables, which strongly resemble one another, at least so far as their teaching in this regard is concerned. These are the parable of the Laborers in the Vineyard, and the parable of the Prodigal Son. In the one parable, there are the cases of the first hired and the last hired; in the other, those of the younger son and the elder son; and in each, there is equal emphasis laid on the two cases. The elder brother, who had served his father all his life, corresponds to the laborers who had toiled in the vineyard from early morning; and the murmuring of the elder brother at seeing the prodigal received with festivity and restored, without a word of reproach, to a son's place in the father's house and the father's love, is parallel to the murmuring of the laborers who had borne the heat and burden of the day, when they saw those who had worked but one hour, and that in the cool of the evening, paid as much as themselves. And the answer to both is the same, namely, that God's service differs from man's in this, that mere length of service does not count in the apportioning of rewards, but the motive that has entered into it.

It is an entire misunderstanding of Christ's words, to say of these parables that the first hired laborers, and the elder son, are, for

their murmuring spirit, excluded from the kingdom, and have their portion among the unfaithful and the hypocrites. Their purpose was not to threaten condemnation, but to warn the hearers against the errors to which those are specially liable, who spend their lives in the service of God. All who accepted the invitation and entered the vineyard, however variedly they had wrought, alike were saved. Each received the penny, which undoubtedly means eternal life, but there is a disparity between them in the kingdom, because of the spirit in which they had wrought.

Let us learn, then, that it is the motive which God chiefly regards. One hour of trustful, humble, loving service is of greater value to Him than a life-time of calculating industry and self-regarding zeal. A busy, perspiring, obtrusive zeal, which makes itself seen and felt through a whole country side, may make a great impression upon men; but it makes no impression upon God, unless animated by a really devoted spirit. It is thus that the first become last and the last first. Therefore, let us look well to our motives, for motive is the principal thing.

Woodstock, Ont.

### The Teacher and The Poets

IN TWELVE ARTICLES

By Rev. F. H. McIntosh, M.A.

#### III. THE BIBLE A POETIC BOOK

The Bible is the Word of God, but it is the Word of God conditioned by the experiences and nature of man. God has spoken "through" men. What the very Word of God is, as it is spoken in that high realm which is as far above our ways and thoughts as the heavens are above the earth, we dare not say. That is too high for us. We only know that the Word of God, in coming down, has flamed into all the colors of this mortal existence, just as the falling star gleams with earthly fires when it cleaves this lower atmosphere. It is shot through and through with human joys and sorrows, hopes and fears. And since poetry is our self-expression at its best, we naturally expect The Book to be a poetic book.

A close examination justifies this expect-

## Teacher Training Examination

tation. We find the Bible to be in part a poetic book, especially the Old Testament. It was once popularly supposed that the Psalms were the only poetry in the Holy Scriptures, but it is now believed that a great part of the Old Testament at least chimes with it as the river chimes to the sky. Some would hold that Ruth and Esther and Jonah and Daniel are prose poems. But even apart from these, much else is definitely in poetic form. That poetic form, with its peculiar lines and verses and parallelism, may differ from the modern dress, but noble poetry it is nevertheless. We have, first of all, such scattered lyrics as "The Song of the Well," and "The Song of Deborah," relics of an ancient hymnody that shook the tents of Israel. Then again, much of prophecy is finest poetry. Isaiah, Jeremiah, and others wrote, now in prose, and now in poetry. The prophetic writings, as a rule, are tinged with fire, like evening clouds. Where can we find a rarer gem than in Nahum 1:3, "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." That is worth saying to ourselves once a day for a year. Then the Psalms, and the Song of Solomon, and Ecclesiastes, are confessedly poetry altogether. What can excel Psalm 18 in general, and verse 11 in particular? "His pavilion round about Him were dark waters, and thick clouds of the skies." A thought like that should round out any brow. And the Bible is gemmed with the like of these.

So we who teach the Word, must have a measure of the poetic faculty. We must have that within us which shall give us an escape from wooden literalism. The Bible is partly lost to prosaic folk.

*Rev. J. C. Robertson*  
 Teacher Training Examination  
 PRESBYTERIAN CHURCH IN CANADA

The Annual Examination in the General Assembly's Teacher Training Course will be held on Saturday, May 5th, 1906; or on Friday evening, May 4th, wherever this may be more convenient.

The list of subjects for examination is as follows:—

SCRIPTURE—Handbook No. 1, The Books of the Old Testament. Handbook No. 2, The Life and Times of our Lord Jesus Christ.

DOCTRINE—Handbook No. 3:—A Summary of Christian Doctrine, Chs. I.-VIII. Same Handbook, Chs. IX.-XV.

ART OF TEACHING—Handbook No. 4, From One to Twenty-One. Handbook No. 5, Sabbath School Methods.

There are, therefore, *six separate papers* in the complete course, and any candidate may take any, or all, of these at this Examination.\*

Those who wish to take any part, or parts, of the examination should give their names to their minister, Sabbath School superintendent, or some other responsible person who is willing to preside at the examination. Such Presiding Examiners are requested to report at once to the General Secretary for Sabbath Schools, Rev. J. C. Robertson, Confederation Life Building, Toronto, giving the number of candidates who have made application, and *being very careful to specify exactly* the subject, or subjects, which each candidate proposes to take.

The results in the three previous examinations have been encouraging, both as to the number of candidates, and more especially in the general excellence of the work done. Not a few obtained over 90 per cent of the total marks given, and several papers were ranked as perfect. This year a very much larger number than ever before have been studying the course, and it is earnestly hoped that all these will take advantage of this opportunity to fix permanently in their minds the results of their study, by taking the prescribed examination, and at the same time obtain recognition of the work they have done, by securing a Certificate for each subject passed. The Diploma is granted when certificates in each of the six subjects of the course have been obtained.

\*SPECIAL FOR 1905-6 ONLY—(a) In the Department of the Art of Teaching, a special examination will be provided on the second part (chapters VIII.-XIII. inclusive) of Professor Murray's and Dr. Tracy's Handbooks, for those who passed in the first parts of these books in 1904-05, and who are completing the work of this Department this year.

(b) Those who have already passed one examination in the Department of Doctrine, may complete the work of this Department by examination in either part of Professor Kilpatrick's Handbook.

# The Book of Praise in the Sabbath School

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

The man who said, that, if he could make the ballads of a nation, he cared not who made the laws, was not so big a fool as he is sometimes thought to have been. Most of us are deeply influenced by the songs we sing, the songs which we get hold of in childhood, and which keep hold of us all the rest of our days. The hymns which we love to learn, and learn to love, in the Sabbath School, exercise almost as much influence over us as the Bible lessons we study. How necessary then that the hymns should possess something of the inspiration of the inspired Word itself, that they should be simple and sweet and spiritual, like the gospel which Jesus lived and proclaimed.

If the hymns we sing in childhood are lacking in these beautiful graces, if they are poor in literary and spiritual qualities, we lose a grand opportunity of giving the children a helpful uplift into the kingdom of the beautiful and the good. Ralph Waldo Emerson called Edgar Allan Poe "the jingle man." This expression no doubt does injustice to one of the greatest literary geniuses of his age; but when this term is applied to many of the hymn writers of to-day, its appropriateness is all too plainly evident. The jingle men whose gospel ditties have been harnessed to catching airs, enjoy a little temporary popularity, but their work begins to die almost as soon as it begins to live.

We have in our Book of Praise a beautiful collection of hymns for children, "gems of purest ray serene," a great treasure to every heart which commits them to memory. In following out the General Assembly's interesting Supplemental Lessons, our little children have learned during the year Mrs. Alexander's, "There is a green hill far away." We have here a devotional exposition of the atonement, sweet and simple, which is worth more to our children than we often realize. It is indeed worth a good deal to many of us who are children of a larger growth. A venerable Doctor of Divinity tells, that, when he is questioned by theological theologians as to his views on the

atonement, he always answers that he believes in Mrs. Alexander's theory:

"He died that we might be forgiven,

He died to make us good,

That we might go at last to Heaven

Saved by His precious blood."

At Easter time we sing and pray this hymn, and feel the sacred influence of the sweet, tender mystery of love associated with the "green hill" which is never very far away from any one of us.

At Christmas time we keep the words and music of Phillips Brooks', "O little town of Bethlehem" ringing in our heads and hearts. A child that gets these words lovingly homed in his heart will never wander very far from the right doctrine of the incarnation.

Mary Lundie Duncan's sweet little classic, "Jesus, tender Shepherd, hear me," should be treasured up in the mind and heart of every child. I know one school, where every scholar, old and young,—we never grow too old to pray this prayer—was asked during the year to commit it to memory. There are few homes in that congregation to-day, where, at the children's hour, this beautiful prayer is not prayed.

The children's hymns of the Book of Praise may not all be so sweet and helpful as those I have mentioned, but many of them are of this class. We have a choice collection, set to music with a fine spiritual quality in it, which makes it easier for our Sabbath Schools to create a spiritual atmosphere in which to influence young lives for good.

*St. Andrews, N.B.*

## What Can Young People's Societies Do For the Sabbath School?

By *Rev. John Neil, D.D.*

Convener, General Assembly's S.S. Committee

The Young People's Societies can give to the Sabbath School what it so much needs—the sunshine, enthusiasm and tireless energy which characterize Young People's organizations.

They can do this, first, by the presence of their members in the Sabbath School.

## No Impression Without Expression

The school, if it is to fulfil its mission, must consist, not merely of the younger boys and girls as scholars, and grown up men and women as teachers, but should have in it also the young manhood and womanhood of the church. The old answer to the question, How are we to keep the older boys and girls in the school? was, "Build a wall of the older people between them and the door, so that they cannot get out." Let the members of our Young People's Societies be such a wall, and they will not wish to get out. All the members of the society, if possible, should be enrolled in the school, either as scholars, teachers or officers.

Let there also be in every society a committee to be called the Sabbath School Look-out Committee, the object of which will be to bring into the school the boys and girls who are not already in it. In every community there are many who are spending the Sabbath outside of church and school, who only need a little encouragement to enter both. A house to house visitation has revealed that this is the case in many towns and cities, and it is no doubt the same everywhere. Let the members of the committee visit these, and not only invite them to the school, but call for them and take them with them. Introduce them to the young people who are already there. They will soon feel at home, and will not only remain in the school, but will very likely enter the Y. P. Society, and so both school and society will be enriched.

The Study Classes in the Young People's Society might be so planned as to make them a preparation for teaching. It is largely to the active young people the school must look for its future teachers; and if they are to meet the need, they must be prepared. No more interesting course of study could be arranged, than one which would give such preparation. Could there not be more co-operation between the societies and the schools in this matter?

We have now a Teacher Training Course comprising Biblical, Doctrinal, and Art of Teaching departments. This course has been prepared by some of our best educationists. It is simple, comprehensive and practical. The Old Testament portion of the Biblical department has been adopted by the Gen-

eral Assembly's Y. P. S. Committee for this year's studies in the societies. Why should not the whole course be taken in, with a course, say on Church History and Missions, added? The Y. P. S. have already a capital missionary book, *Reapers in Many Fields*. What one society is doing may be seen from a letter from a minister in one of the Pacific coast cities:—"My Teacher Training class is growing. Some of the teachers of other schools have asked if they may join. I am full of the idea of working it along with the C. E. Society. The Course can be made intensely interesting. The Young People have three-quarters of an hour. Then I take up the course for half an hour. The interest grows each night. The C. E. officers say it helps their Society. They help me."

Cannot other societies fall in line with this one? If they would do so, the greatest problem of our Sabbath Schools, how to secure good teachers, would be on a fair way to being solved, and new interest would be given to our young people's meetings. The motto of the Y. P. S. C. E. is, "For Christ and the Church." If its life is to be fresh and strong, it must flow out to all the departments of the church's work, and nowhere is it more needed than in the Sabbath School.

### Toronto

#### No Impression Without Expression

By Professor Walter C. Murray, LL.D.

"No impression without expression," says Professor James in his, *Talks to Teachers*. Does the Sunday School live up to this maxim?

In the days of old, when the story went from lip to ear, the listener passed on the tale. By dint of much listening and much repetition, he not only made it a possession for all time, but he acquired a power to hear and repeat with a fidelity that is the despair of the modern. To-day we listen indifferently, for we know that we can find the story on the printed page. We lack the leisure of the story-teller, and we dislike the toil of telling.

And yet, in our primary schools, oral teaching still overshadows the text-book. In the Sunday School the oral method predominates from the infant to the Bible class. Do we

drive the story home, and rivet it in the memory, as they do in the public school?

Where is the school bag stuffed with scribblers of every shade and variety, rattling with pencils and penholders, bulging with text-books and exercises, which the scholar carries to and from the Sunday School? Did you ever see a Sunday School class writing out the story of last Sunday's Lesson, or taking from dictation the story of the Lesson of the day? Have you ever seen a scholar at the blackboard writing out the Golden Text, or drawing a map of the scene of the Lesson, or even writing the hard names?

"There is no time," it is said. Then "there is no teaching." The impression entering one ear makes its exit from the other. "Reading maketh a full man, conference a ready man, and writing an exact man."

The age of story tellers and of listeners is past, that of scribblers and readers has come. Dalhousie University, Halifax, N.S.

#### A Blackboard Review

By *Samuel H. McFarlane, Esq.*

The time for the Review being limited, it is not always possible to discuss the full

Lesson. In most cases, it is best to dwell upon some important truths brought out in the portion of Scripture studied.

The Reviews must be varied. How monotonous becomes, "Repeat the Golden Text," and, "What is the subject of to-day's Lesson?" These are important questions; but when answered each Sunday with no other notice taken of them, but simply being asked and answered, they become only a repetition by the school. Such answering makes little, if any, impression upon the individual scholar. Important as are events of historical connection, yet more important is the moral truth. Here an opportunity is given the Superintendent to reach the school. By tact, the Review can be presented in a live manner, thus showing the scholar, that the Lesson is not only an event of the past, but that it is as important, that we to-day know the word of truth and walk in the ways of knowledge.

My way of conducting the Review is by the blackboard and drawings. I may say that when undertaking Review work, I could not draw fast enough to keep up with the Lesson talk; hence the roller board, on which



the drawings which have been prepared beforehand are placed, on the principle of the rolling window-blind. Any drawing can be instantly drawn out when required for use. Some drawings used are original, others borrowed from books on blackboard work.

As a sample of a Review conducted in this way, the following is for the first Lesson of this year's course, The Shepherds Find Jesus,

## Organized S.S. Work in Manitoba

When the blackboard is exposed, it will show hills with sheep.

What are men called who care for sheep? (Draw shepherds.) Who came to the shepherds by night? What good tidings did they bring? What did the heavenly host say? When the angels departed, where did the shepherds go?

Whom did they find there? Tell the name given to the Babe. Are shepherds the only people who hear about Jesus? (Make a book.) We learn of Jesus from (Make the world.) To-day the world hears of Jesus from? But how often we fail to go down to the city, that we may find the Saviour of the world. The message comes to every one of us, but hearing it is not sufficient; we must obey its call, if we are to experience the joy of finding Jesus.

Who found Jesus in to-day's Lesson? There is a Psalm called The Shepherd's Psalm, let us say it together (Psalm 23).

In to-day's Lesson, who heard the angel's message? (Print.) They heard about? (Print.) In Bethlehem they find? Mary Joseph, and the Babe. We learn of Jesus from? (Print, "the Bible tells us about".) It is from the Bible the world is to learn of Jesus. (Print, "tells the world".) We must obey the teaching of the Bible if we desire to find Jesus. The shepherds obeyed and they? Repeat the subject of the Lesson.

### Organized S.S. Work in Manitoba

By *W. H. Irwin*

General Superintendent and Secretary, Manitoba S. S. Association

[The sixth in the series of articles on the most marked or promising features of work, in the various Provincial Associations.—  
EDITORS.]

In October 1877, the Manitoba Sunday School Association was organized in Winnipeg, with the late Rev. Dr. Robertson as President, and the late Rev. E. W. Morrow, M.A., as Secretary-Treasurer. Both were warm friends of the Sunday School, and in their day served it well. Nothing was attempted by the committee in charge beyond holding an Annual Convention, until 1888, when the work of County organization began,

and by December, 1891, five county Associations were formed. In January, 1892, the present General Secretary was invited to take charge of the work. The entire Province is now covered by county organizations, and by request that part of the province of Ontario lying west of Kenora and Fort Frances, and also that part of Saskatchewan lying east of Estevan and Arcola, were, some time ago, added to the Manitoba field.

Organization is one of the strong features of the work in Manitoba. In every county is to be found an organization in close touch with the parent Association. The formation of schools in neglected districts has been carried on extensively. While the Association has not directly organized schools, it has been the means in an indirect way of planting many.

Educational work has been emphasized for several years in the form of Conventions and Institutes, Normal Classes and School Visitation. A Convention is held each year in each county, and from three to six one-day Institutes. The programme, prepared at the Provincial office and recommended by the Provincial Board for adoption by the auxiliary Associations, is carried out at every County Convention. The programmes for the Institutes and the posters for advertising their meetings, are also prepared at the Provincial office. These are printed in large quantities at the expense of the Provincial Association, and supplied to each of the County Associations free. One of the many advantages of this system is, that any new phase of Sabbath School work can be introduced in every part of our field within a year. The Normal work has grown rapidly during the past three years. It is expected that 200 students will present themselves for examination before the date of the Annual Provincial Convention in June next.

For several years past, great stress has been laid upon the visitation of schools by members of the County committees. The purpose of this work is to give instruction and encouragement to the workers, and has proven quite successful.

Two years ago a Temperance Department

was added to the Association's work. The single and triple pledges are used. One pledges against the use of liquor, and the other against the use of liquor, tobacco and profane language.

Good work is being done along the lines of Primary, and International Bible Reading Association work, each of which is in charge of a special committee.

The following may be said to be the most promising features of our work,—Institutes,

School Visitation, Normal, and Temperance. The increased interest on the part of pastors of all evangelical denominations is most encouraging. Another hopeful sign of the times is the attention given in our theological colleges to the training of their students in Sunday School science. The Provincial Association maintains an office in Winnipeg, and two people give their entire time to the work.

Winnipeg

### Lesson Calendar: First Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE).

- |                     |                                 |                   |
|---------------------|---------------------------------|-------------------|
| 1. January 7.....   | The Shepherds Find Jesus.       | Luke 2 : 1-20.    |
| 2. January 14.....  | The Wise Men Find Jesus.        | Matt. 2 : 1-12.   |
| 3. January 21.....  | The Boy Jesus.                  | Luke 2 : 40-52.   |
| 4. January 28.....  | The Baptism of Jesus.           | Mark 1 : 1-11.    |
| 5. February 4.....  | The Temptation of Jesus.        | Matt. 4 : 1-11.   |
| 6. February 11..... | Jesus Calling Fishermen.        | Luke 5 : 1-11.    |
| 7. February 18..... | A Day of Miracles in Capernaum. | Mark 1 : 21-34.   |
| 8. February 25..... | Jesus' Power to Forgive.        | Mark 2 : 1-12.    |
| 9. March 4.....     | Jesus Tells Who Are Blessed.    | Matt. 5 : 1-16.   |
| 10. March 11.....   | The Tongue and The Temper.      | Matt. 5 : 33-48.  |
| 11. March 18.....   | REVIEW.                         |                   |
| 12. March 25.....   | Temperance Lesson.              | Prov. 23 : 29-35. |

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### \*AN ORDER OF SERVICE: First Quarter

#### OPENING EXERCISES

- I. SILENCE.
- II. OPENING SENTENCE. Psalm 95 : 1-3.  
*Superintendent.* O come, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation.  
 Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.  
 For the Lord is a great God, and a great King above all gods.

III. SINGING. Ps. Sel. 114, Book of Praise.  
 (It is expected that this "Supplemental Hymn" will be memorized during the Quarter.)

IV. PRAYER. Concluding with the Lord's Prayer in concert.

#### V. SINGING.

Saviour, blessèd Saviour,  
 Listen whilst we sing,  
 Hearts and voices raising  
 Praises to our King;  
 All we have to offer,  
 All we hope to be,  
 Body, soul and spirit,  
 All we yield to Thee.

—Hymn 210, Book of Praise

VI. RESPONSIVE SENTENCES. Luke 2 : 11, 14; 1 : 68.

*Superintendent.* Unto you is born this day in the city of David a Saviour,  
*School.* Which is Christ the Lord.

*Superintendent.* Glory to God in the highest,  
*School.* And on earth peace, good will toward men.

*Superintendent.* Blessed be the Lord God of Israel;

*School.* For He hath visited and redeemed His people.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental LESSONS.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.  
 (This selection may usually be that marked "FROM THE PRIMARY QUARTERLY.")

#### CLASS WORK

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

- I. ROLL CALL by teacher.
- II. OFFERING, which may be taken in a class envelope, or class and report envelope.
- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.
- IV. LESSON STUDY.

#### CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES. Psalm 2 : 7, 8; John 12 : 26.

*Superintendent.* The Lord hath said unto me, Thou art My Son;

*School.* This day have I begotten Thee.

*Superintendent.* Ask of Me, and I shall give Thee the heathen for Thine inheritance.

*School.* And the uttermost parts of the earth for Thy possession.

*Superintendent.* If any man serve Me, let him follow Me;

*School.* And where I am, there shall also My servant be.

#### V. SINGING.

Saviour, more than life to me,  
 I am clinging close to Thee;  
 Let Thy precious blood applied  
 Keep me ever near Thy side.

*Every day, every hour,  
 Let me feel Thy cleansing power :  
 May Thy tender love to me  
 Bind me closer, Lord, to Thee.*

—Hymn 211, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.



JESUS TELLS WHO ARE BLESSED

March 4, 1906

Lesson IX.

Matthew 5 : 1-16. Commit to memory vs. 3-6. Read Mark 3 : 13-19; Luke 6 : 12-26.

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

1 And seeing the multitudes, he went up into <sup>1</sup>a mountain ; and when he <sup>2</sup>was set, his disciples came unto him ;

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

3 Blessed are the poor in spirit : for theirs is the kingdom of heaven.

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

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

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

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

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

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

10 Blessed are they <sup>5</sup>which are persecuted for

**Revised Version**—<sup>1</sup>the; <sup>2</sup>had sat down; <sup>3</sup>that hunger; <sup>4</sup>sons; <sup>5</sup>that have been persecuted; <sup>6</sup>reproach; <sup>7</sup>Omit shall; <sup>8</sup>its; <sup>9</sup>Omit to be; <sup>10</sup>Omit that is; <sup>11</sup>lamp; <sup>12</sup>shine.

righteousness' sake : for theirs is the kingdom of heaven.

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

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

13 Ye are the salt of the earth ; but if the salt have lost <sup>8</sup>his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and <sup>9</sup>to be trodden under foot of men.

14 Ye are the light of the world. A city <sup>10</sup>that is set on an hill cannot be hid.

15 Neither do men light a <sup>11</sup>candle, and put it under a bushel, but on a <sup>12</sup>candlestick ; and it giveth light unto all that are in the house.

16 <sup>13</sup>Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

**Shorter Catechism**—*Ques. 8. How doth God execute his decrees ?* A. God executeth his decrees in the works of creation and providence.

**The Question on Missions**—9. What are the special features of the mission work in Quebec and Eastern Ontario ? In these sections French Roman Catholics are buying out the English speaking Protestants, thus weakening the fields ; and missionaries are required who can speak French and English.

**Lesson Hymns**—Book of Praise, Ps. Sel. 114 (Supplemental Lesson) ; 193 ; 189 ; 68 (Ps. Sel.) 587 (from PRIMARY QUARTERLY) ; 197.

LESSON PLAN

- I. The King's Subjects, 1-12.
- II. The King's Witnesses, 13-16.

DAILY READINGS

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

- M.—Jesus tells who are blessed. Matt. 5 : 1-16.
- T.—Blessings in disguise, Luke 6 : 17-26. W.—Love and patience, Rom. 12 : 9-21. Th.—The way of blessing, Psalm 1. F.—Pure in heart, Psalm 119 : 1-8. S.—Blessing of purity, Psalm 32. S.—The eternal reward, Rev. 7 : 9-17.

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

**Time and Place**—Summer of A.D. 28 ; according to tradition, the Horns of Hattin, a square shaped hill about 60 feet in height, with two tops, not far from Capernaum : possibly, the higher country away from the sea-coast.

**Connecting Links**—This Lesson, and the following, and the one for the first Sabbath of the Second Quarter, are taken from the Sermon on the Mount. A whole night spent in prayer on a mountain (Luke 6 : 12) preceded our Lord's choice of the twelve apostles, Luke 6 : 13-16. The Sermon was addressed to His disciples and the multitudes, who learning whither He had gone, came to Him.

I. The King's Subjects, 1-12.

Vs. 1, 2. *Seeing the multitudes.* See ch. 4 : 25. The crowds were drawn by the fame of Jesus' teaching and miracles. His work had been going on for more than a year. Matthew places the Sermon on the Mount so near the beginning of his Gospel to emphasize the position of Jesus as the Lawgiver of His kingdom. *He went up.* It seems that

when the multitudes had gathered, our Lord, with the twelve newly chosen apostles, went down to meet them on a level place. Here (Luke 6 : 17-19) Jesus healed their sick and cast out demons. Now He ascends to a position higher up the hill, or towards the hill country (see Time and Place). *Had sat down* (Rev. Ver.) ; the usual attitude for an Oriental teacher. His seat may have been a stone or hummock. *Opened his mouth* ; an expression used to introduce an important utterance. *Taught* ; "began to teach."

Vs. 3, 4. *Blessed.* Christ begins His teaching, not with, "Thou shalt," nor with a warning, but with a promise of happiness. In the Beatitudes we have a description of the character which Jesus regards as ensuring true happiness, but, more than that, of the life that Jesus Himself lived. Happiness does not depend on outward circumstances, but springs from the inner life. *Poor in spirit.* Luke (ch. 6 : 20) says only "poor," those who, instead of trusting in themselves, trust in God. They feel their own need. In Christ's

## Jesus Tells Who are Blessed

day the rich were chiefly men who had become grasping and self-righteous. But it is always difficult for the rich to be poor in spirit. *Theirs is*: a present possession. *The kingdom of heaven*. They are its true citizens, and have a right to the blessings which God's gracious reign brings to His subjects. *Mourn* (see Isa. 61 : 1-3); whether because of pain, sorrow, or sin. Jesus is come to give joy to this suffering world, Rev. 21 : 4.

Vs. 5, 6. *The meek*; not unlike the "poor in spirit": those who feel themselves so deficient in what God requires of them, that there is no room for pride or self assertion. (See Ps. 37 : 11.) Jesus was "meek," ch. 11 : 29. *Shall inherit the earth*. Jesus not only taught that force would prove to be less powerful in the long run than gentleness, but He refused in the Temptation (ch. 4 : 8-10) a kingdom of this world based on Satanic influence. *Hunger and thirst*, etc. See Ps. 42 : 1; Isa. 44 : 3; 55 : 1. Many among the Jews were dissatisfied, and longed to know more of God's will (see Rom. 3 : 19, 20). Jesus promises a perfect righteousness. *Shall be filled*. Complete satisfaction is offered to famishing souls.

Vs. 7-9. *Merciful*. It is they who are an hungred for righteousness who will have most mercy on all other sinners. They know their own need. *Shall obtain mercy*. Only those who forgive will be forgiven, ch. 6 : 15. *Pure in heart* (see Ps. 51 : 10; 73 : 1); those, the springs of whose life are free from selfish motives. *Shall see God*; both now and in the future. Only those who are pure within can be admitted to God's presence, Hab. 1 : 13. *Peacemakers*. A man who is pure in heart may become a peacemaker, because he is not suspected of having selfish purposes. The gospel is a message of peace from God the Father to the world, Luke 2 : 14; Rom. 1 : 7; 14 : 17; Eph. 6 : 15; Phil. 4 : 7. *Children* (Rev. Ver., "sons") of God; and so, like their Father in character. We are most like God when we are seeking to reconcile those who are estranged from us, or from one another. We are thus seen to be sons of Him whose love reconciled the world to Himself.

Vs. 10-12. *Blessed . . . persecuted*. A strange promise, especially for men who thought

that, when Messiah came, all suffering would be over. But in living the righteous life and in preaching the gospel, the followers of Jesus would meet much opposition. (Compare John 15 : 16-21.) Jesus never promises His followers material well-being as their reward. Persecutions are likely to be their lot, Mark 10 : 29, 30. But the reward of the disciple is membership in the kingdom of God. The suffering that is thus blessed must be *for my sake*. *Rejoice, and be exceeding glad*; because counted worthy to stand in the long and honorable line of those prophets of God, who were true to their message, and by their sufferings helped to prepare for the coming kingdom.

### II. The King's Witnesses, 13-16.

Vs. 13, 14. *Salt*. This preserves from decay. So Christians are to keep the world wholesome. *Lost its savour* (Rev. Ver.). Impure salt, in the large storehouses of Syria, often lost its sharpness and power, and so became worthless except to make roads. *Light*; not only of Galilee, but of the world. The apostles have indeed been teachers of the whole world. There was danger lest the little company of disciples should, under stress of persecution, hide their light. But they are to be the city of God, set high and well illumined by God's truth, so that every one may see it.

Vs. 15, 16. *Candle*; not to be hid under a bushel (a wooden measure), but to be put where it will shed its light freely. This cannot mean that attention is to be called to them in a Pharaic way; but a life of good works can no more be hidden than the light can help shining. Men will know that such goodness comes from the Father in heaven, who works thus in the hearts of His children.

### Light from the East

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

MOUNTAIN—A late tradition has fixed the scene of this discourse on the Horns of Hattin, two peaks, which rise, one from each end of a low ridge running along the plain, about four miles west of the Sea of Galilee, near the road to Nazareth. They are only fifty or sixty feet above the surrounding fields, but they are the centre of an impressive

scene. The summit of the eastern horn is a small, circular, and perfectly level spot, and the top of the ridge between the horns is also flattened into a plain. A striking illustration of the outcome of a Christianity, the very opposite of that outlined in this sermon, occurred at this very place on the 4th and 5th of July, 1187, when Saladin cut off the Crusaders from water, and, under the burning sun of a very hot day, threw

them into a panic by setting fire to the scrub, and then cut them to pieces by repeated cavalry charges. The knights were sold into slavery, and most of their leaders were executed. Thus the century of cruelty and treachery, which disgraced the Christian occupation of Palestine, came to an end, although the Red Cross banner of the Hospitallers floated from the fortress above Bethlehem for eighteen months longer.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

*Blessed*, v. 3. Who wants to be happy? Everybody. And why are they not happy? Because they go about it in the wrong way.

**The Wrong and the Right Way** They break the laws which govern the production of happiness; and trouble is the certain result. The law of comfort in footgear is, that the shoes shall fit the feet. If you try to reverse this law and make the feet fit the shoes, you will suffer for your folly. If the shoe is too tight or too loose, too heavy or too light, or if you should go to a blacksmith and get your shoes nailed on, you would, in greater or less degree, pay the price of your mistake. Now Jesus is teaching men in this Lesson to find happiness, by obeying the laws of happiness.

*Poor in spirit*, v. 3. Not poor-spirited! Dr. Grenfell of the Deep-Sea Mission has turned his back upon money, ease, power, fame, society—all the things

**Not a Coward!** which the men of the world battle for. He will not fight

with his fellow-men, contending for the prizes which only the victorious few can possess.

Will you call him poor-spirited because he shirks that contest? Why, he will risk his life in storm and fogs, among rocks and icebergs, to help his fellowmen! He dares more, to cure their bodies and save their souls, than almost anyone will dare in war, or adventure, or money-getting. The one who is poor in spirit, is not a coward.

*Meek*, v. 5. Have you seen a St. Bernard with a poodle barking at his heels? And

**Not Worth While** did you not admire the calm majesty of disregard which the big dog showed toward his puny assailant? He would not fight,

not because of fear, but because of self-respect. But the little dog, no doubt, held another opinion. That is meekness, and meekness misunderstood. The noble-minded man is above bickering and retaliation. Would we have admired the martyr Stephen, if he had tried to hurl the stones back at his murderers? Would we worship Christ, if, when He was reviled, He had reviled again, or if He had fought with the soldiers who arrested Him, or planned revenge upon Judas and Peter?

*Hunger and thirst*, v. 6. Christ demands enthusiasm. A weak, colorless, insipid preference for righteousness is common enough; but Christ will have none of it.

**"Dead-and-Alive Religionists"** The people who will do right when it is as easy as wrong, whose chief objection to vice is that it is ugly, and who are therefore as unlikely to reform, as they are to commit it; the half-hearted worshippers; the dead-and-alive religionists; the people who admire Jesus, and love themselves;—all the sluggards and cynics and pessimists; are by this verse condemned. Happiness is not found in dozing and yawning, or in musing and wishing, but in alert, eager, active, wideawake enthusiasm for what is true and just and Christ-like.

*For my sake*, v. 11. Be sure that your trouble is undeserved, before you complain of it. The governor of a great prison states

**Your Own Fault** that nearly every convict considers himself unjustly punished.

Even if his guilt is undeniable, he seizes upon some point in his trial, the incorrectness of some minor statement by a witness, the zeal of the prosecuting attorney,

## Jesus Tells Who are Blessed

or the judge's refusal to release him on a technicality.

"If self the wavering balance shake,  
It's rarely right adjusted."

We have heard of a boy, whose mother complained, "Jimmy has worked in a dozen places and in every place the boss took a spite at him." Jimmy was posing as a martyr; whereas the truth was that he was lazy, impudent and untruthful. Every man who was beaten with stripes in apostolic days, was not an apostle, nor every man who was crucified, as innocent as Christ.

*Salt*, v. 13. Not sugar. Salt preserves by antagonism. Some well-meaning people think they should be just a little better than the world; then the world is Salt; not Sugar not offended, and doing good becomes easy. The trouble is that such a process is ineffective. It is like trying to persuade a horse to kick more gently, or putting a nick or two in an assassin's dagger. It is an evil word, or Jesus had not come to save it. And evil is never to be placated or compromised with, but to be resisted and destroyed.

*Light*, v. 14. A man once said, "I have no

more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book." No light is to be despised. Any shining is bright and beautiful, and any light will shine.

*Shine*. that they may see, v. 16. There is not the smallest particle of the invisible gases which make up the atmosphere which surrounds this earth of ours, not the tiniest dust speck floating in the air, that is not needed to diffuse the light of the sun. But for these we could see only the sun, and in every other direction there would be darkness. The very dust speck becomes a miniature sun doing its share to illumine the darkness. And with every particle a reflector, the whole world is lighted up. What if every word and deed of each Christian reflected the rays that come from the great Sun of Righteousness. Then the darkest places all round the globe would be radiant with heavenly light.

Reflecting the Rays

### TEACHING HINTS

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

**For Teachers of the Older Scholars**  
By Rev. John H. MacVicar, B.A., Fergus, Ont.

If we would succeed in making our life a part of heaven-on-earth, we must at all vital points be as unlike the world as it is possible to be. Distinguish between the "multitudes" and the "disciples," v. 1. The "multitudes" have the spirit of the world; the "disciples" are to have the spirit of other-worldliness. Test Christ's marks of discipleship:

1. *Poverty*, v. 3. We are all the happier if our sense of destitution leads us through the strait gate, into the privileges of the heavenly citizenship. To enter that gate we cannot take what we please with us, and no questions asked. We must be beggared—stripped of pride, self-esteem, self-will, evil habit, etc. Christ is our Pattern, 2 Cor. 8 : 9. Christlikeness involves following Christ through an impoverishment that ends in riches, Phil. 3 : 8.

2. *Sorrow*, v. 4. Sorrow for sin ends in the true happiness of being saved from sin, 1 John 1 : 9. We pity mourners—those who have got into trouble. Jesus pronounces a benediction on them. They are "blessed" (that is, happy), because they shall be comforted—literally "called to one's side"; that is, to the Saviour's side, where sorrow is dismissed.

3. *Meekness*, v. 5. Meekness is not incompatible with firmness. Both Moses and Christ were firm, as well as meek. We need to be meek enough to wait quietly for our inheritance, knowing it is ours by Christ's grace, 1 Cor. 3 : 21-23. We inherit the kingdom. Our claim to it will not be disputed. So we have no need to bluster, like the world.

4. *Appetite*, v. 6. Hunger and thirst are the sharpest spurs an animal can feel. Hunger has made cannibals. Thirst has made maniacs. Intense appetite leads to a happy issue, if it leads to satisfaction in

Christ, John 6 : 35. Want of appetite leads to dissatisfaction with Christ, John 6 : 53. The "righteousness" for which we hunger and thirst can be nothing else than the character of Christ—an insatiable desire to be like Him.

5. *Compassionateness*, v. 7. There may be danger in a charity that is too broad; but there is greater danger in a censoriousness that is too narrow. Unmercifulness is a mark of un-Christlikeness. Unforgiveness is a sign of unforgiveness, ch. 6 : 14, 15; Luke 6 : 37.

6. *Purity*, v. 8. A Christian coming into contact with the world meets with much impurity of motive and life, yet by the keeping power of Christ (John 17 : 15) remains unsoiled. The pure-hearted are happy in a clear vision of God.

7. *Peaceableness*, v. 9. It needs high Christian principle, not simply to avoid conflict ourselves, but to adjust strife between others and establish harmonious relations. The character of peacemaker demands mature self-control and studied appreciation of the good points in others.

8. *Persecution*, vs. 10-12. This is a peculiar mark of a sincere Christian life. Not to be persecuted may be due to unfaithfulness to a righteous cause (v. 10), unfaithfulness to the noble traditions of the past (v. 12), and (worst of all) unfaithfulness to Christ, v. 11. The servant is not greater than his Master. Happy are we if we are counted worthy to suffer like the Master, 1 Peter 4 : 13, 14.

### For Teachers of the Boys and Girls By Rev. E. Douglas Fraser, M.A.

We listen best to those we admire and love. Be ready, therefore, for a quick review of the eight foregoing Lessons—one for each finger of your two hands. The Babe, whom the Shepherds found; the Child, whom the Wise Men worshipped; the Boy who honored God, and whom all honored; the Beloved Son, to whom the Father spoke from heaven; the Strong Son of God, who triumphed over Satan; the Wonder-worker, who brought fish to His disciples' nets, who healed Simon's wife's mother of fever, and who gave strength to the palsied man and forgave his sins. Who shall not listen eagerly to what such an One will say ?

Things are clearer to us when we can see with our eyes, as well as hear with our ears. This Lesson is a case of both eye and ear. Jesus spoke; therefore we can hear. But Jesus *lived* what He spoke; therefore we can see also. It will be a dull scholar who will not understand the Beatitudes, when he beholds them enacted by Jesus.

First, make the setting clear. Luke 6, vs. 17-19; indeed, a glance at the whole passage, vs. 12-19, is indispensable here. "Seeing *these* eager multitudes"—it was these who formed the great mass of His audience, as it was "His disciples," who formed the inner circle. "He opened His mouth, and taught them." It will be wonderful. What was it ?

*First*—Seven ways of being happy, of having the best of all happinesses, those that come from within the soul, not from without. Take these up one by one. He Himself is a picture of each.

1. The poor in spirit—those who feel, that without God they have nothing and are nothing. So Jesus (Luke 6 : 12). "Theirs is the kingdom of heaven" : they get God.

2. They that mourn—bowed down because of pain, sorrow, or sin. Jesus never sinned; but what pain and sorrow ! Gethsemane tells. He has His joy now.

3. The meek—the teachable, humble; such as was the Boy Jesus, Luke 2 : 51. His reward, the following verse. God and men hate the proud, and love the humble.

4. The hungry and thirsty—to know and do God's will (Ps. 119 : 97). Compare Jesus, John 4 : 34. God's ways, like wisdom's ways, are "ways of pleasantness," Prov. 3 : 17.

5. The merciful.—No explanation is required, and with Jesus' miracles before us, no illustration. Matt. 6 : 14 describes the reward.

6. The pure in heart.—Again neither explanation nor illustration is needed, as we look into His face, Heb. 7 : 26.

7. The peacemakers—those who not only love others, but would have all love one another. Illustration, Jesus quieting the bickerings of His disciples and setting them an example, John 13 : 12-16. Those truly are God's "children", who are like His blessed Son in this.

## Jesus Tells Who are Blessed

Then come two strange verses, 10, 11. If you have the seven "Blesseds", or indeed any one of them, then you are likely to have the eighth, as John 15:20 testifies. But you will have His reward also, Heb. 12:2; 2 Tim. 2:12.

*Second*—Two ways of being useful:—

1. As salt (v. 13)—to keep the world sound and sweet; even as Christ's life and work and teaching and influence do.

2. As light (vs. 14-16)—to fill the world with the light of God's truth and love, even as He did, who is the "Light of the world" (John 8:12).

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

If we would learn of Jesus we must listen to His words. v. 2.

Like the air rushing into a vacuum, heaven's bounty fills the vessels of human need. v. 3.

It is only the divine horticulture that can give to the bitter fruit of sorrow the sweetness of joy. v. 4.

The noblest of all heroes is he who has conquered his own spirit. v. 5.

A real desire for righteousness will set us to willing and working for it. v. 6.

As the wireless message from the shore finds its way to a vessel at sea, the mercy of heaven reaches the heart attuned to mercy's note. v. 7.

Cleanness of heart gives clearness of sight. v. 8.

A peace-bringer is God's own Son; all peace-makers are His true brethren. v. 9.

Not to hoard and hide, but to scatter and spread, is the light of life given to us. vs. 15, 16.

#### From the Library

They (the Beatitudes) breathe the spirit of the scene, on the mountain tops, away from the bustle and the sultry heat of the region below, the air cool, the blue sky overhead, quiet all around, and divine tranquillity within. We are near heaven here.—A. B. Bruce.

These eight Beatitudes are the diatonic scale of heaven's music. Its key-note is blessing; its upper octave, joy. Those who heard it first with quickened souls could no longer doubt that the kingdom of heaven was at hand; indeed, was there on the mountain that day!—Dr. J. Monro Gibson.

There is much food for thought in the familiar phrase, "The Valley of Vision." I could have readily understood it had it been "The Mount of Vision," but to have visions in valleys, whole panoramas breaking upon one's gaze in the place of humility, excites doubt and surprise. But the Scriptures abound in the suggestion. "Blessed are the poor in spirit," those who are furthest removed from pride, who are conscious of their poverty, who are more impressed by their sense of spiritual want than with their spiritual possessions; "for theirs is the kingdom of heaven," whole countries of spiritual benediction become theirs.—J. H. Jowett.

#### Prove from Scripture

That Jesus is our Teacher.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—From what sermon is the Lesson taken? On what mountain was Jesus? To whom did He speak?

1-6 Where were the multitudes gathered? What had Jesus been doing? Whither did He go? Why? What was the usual attitude of teachers in the East? How often did Jesus here say, "Blessed"? What does it mean?

7-9 How may we be sure of kindness from others? Whom are we like when we try to make peace?

10-12 What does suffering for Christ's sake show? Where will it receive its sure reward?

13-16 How are Jesus' disciples like the salt? Like the light?

**Seniors and the Home Department**—Mention the intervening events between last Lesson and to-day's. (Mark 2:13 to 3:6.) Name the apostles.

1-6 How many Beatitudes are there? Repeat them. Give some examples of meek-

ness. What should be our chief desire in life? (ch. 6:33.)

7-12 What is required of us if we would obtain mercy? (ch. 6:12.) What parable illustrates this truth? (ch. 18:23-35.) Who alone can have fellowship with God? (Ps. 24:3, 4.)

13-16 To what two things are Christ's followers compared? Explain each comparison. Where are Christians called "children of light"? (Eph. 5:8.) Show that we should live for God's glory. (1 Cor. 6:20.)

**The Catechism**

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

Ques. 8. *God's purpose being carried out.* Question 7 speaks of God's purpose. This purpose was formed in His mind before time: it is "eternal." But it is carried out in time, and the present Question, with the following, tells us how this is done. Note that the word "executeth" is in the present tense. The carrying out of God's purpose has been going on from the beginning, and is still going on, while we do not know how far it is from being completed. Every change that has taken place in the world, and every event in the history of its inhabitants, shows a part of the divine purpose. They all had a place in His eternal plan. Questions 9 and 10 will tell us of the two great fields, "creation

and providence," in which God is executing His decrees.

**The Question on Missions**

By Rev. J. Somerville, D.D., Owen Sound, Ont.

Ques. 9. In the Province of Quebec there have been for many years small isolated settlements of English-speaking Protestants, too far apart to be combined into one mission field. These have always had a struggle to maintain their evangelical principles, surrounded as they are by a dense Roman Catholic population. The settled policy of the Roman Catholic hierarchy is to get them out of the country. They have therefore used their resources in aiding French Catholics to buy their farms and places of business. Year by year this weakening process has gone on, and the struggle to maintain schools and churches is increasingly severe. The French are spreading into the counties of Ontario bordering on Quebec, where a similar process goes on. The Home Mission Committee has difficulty in securing laborers who can speak both French and English, that they may minister to the Protestants and at the same time carry on aggressive work among the French Catholics. In this work it co-operates with the French Evangelization Committee. Our church cannot abandon these struggling stations without denying her Lord.

**FOR TEACHERS OF THE LITTLE ONES**

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

*Lesson Subject*—Jesus pronouncing blessings.

*Introduction*—How many of you were at church this morning? (Show hands.) Did you hear the minister tell where the text was to be found? Then he preached his sermon. Can you remember anything he said?

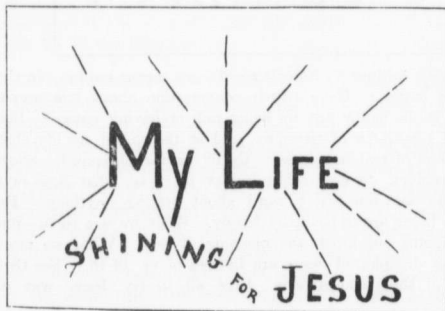
*Lesson*—Our Lesson to-day is to be about

THE GREATEST { PULPIT  
PREACHER  
SERMON

ever heard of.

*A Strange Pulpit*—Here is what the pulpit looked like (outline a mountain).

*The Great Preacher*—Describe Jesus going up the mountain. He calls His disciples to fol-



low Him. There He ordains twelve to be apostles (Mark 3 : 13-15), preachers, teachers, and healers, with power from Jesus. Everybody is talking about the great Teacher and Doctor, and crowds have followed Him. They would not let Him be alone for any length of time, and He never turned any away. So, when He saw the crowds, He just turned towards them, and preached the most wonderful sermon that was ever preached. It is known as, "The Sermon on the Mount."

*A Beautiful Text*—We'll print two words which Jesus used as texts—BLESSED and LIGHT. He first tells who are blessed, that is, who receive the especial love and favor of God. Then He tells His friends that they should be like lights; as they have received light from the great Light, so they should lighten others.

*The Beatitudes*—

1. Poor in spirit—humble ones.
2. They that mourn—sorrowful ones.
3. The meek—contented ones.
4. They that hunger and thirst after righteousness—praying ones.
5. The merciful—kind ones.
6. The pure in heart—pure ones.
7. The peacemakers—peaceable ones.

8. Those persecuted for righteousness' sake—the martyr ones.

Give simple illustrations from child life, of how boys and girls may be like all these kinds of blessed ones, and may claim the beautiful promise given to each.

*Golden Text*—Place a heart of white paper on the board, and print the Golden Text around it.

*Lights*—Then Jesus goes on to the other part of His text—"light of the world." Those people who are blessed (name them again), are like shining lights, to attract, and show Jesus to, others. He is the great Light of the World.

*Shining for Jesus*—

Are you shining for Jesus, girls and boys ?  
Are you humble in spirit and sorry for sin ?  
Are you meek, and prayerful, and kind, and pure,

Is your heart fit for Jesus to enter in ?  
Are you peaceable, willing to suffer for right ?  
If so, girls and boys, your life is a light.

*Hymn*—Sing vs. 1 to 3 of Hymn 580, Book of Praise.

*Something to Draw at Home*—Print MY LIFE, with some rays spreading from it.

*Something to Remember*—My heart should be pure.

### SUPERINTENDENT'S BLACKBOARD REVIEW

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

# HOW TO BE HAPPY

What was the first word in Jesus' address ? Now "blessed" just means happy. In the Lesson Jesus tells us how to be happy. Have a little conversation about how people think they may be happy. Can we be happy just by being rich or having power ? Bismarck, the wealthy and powerful Chancellor of Germany, said at the end of his life, that he had never had twenty-four hours of real happiness. Or by having pleasure ? Show that pleasures, all right in themselves, do not endure. Now let us see what Jesus says about the way to be happy. He does not say a word about getting anything. He tells us what we must be and do if we are to be really happy. What we are to be—run rapidly over the Beatitudes, bringing out briefly the meaning of each. What we must do—ask to what two things the disciples of Jesus are likened in vs. 13-16. See that the scholars know the meaning of these comparisons. Urge all to try Jesus' way of being happy.



Lesson X.

## THE TONGUE AND THE TEMPER

March 11, 1906

Matthew 5 : 33-48. Commit to memory vs. 44, 45. Read ch. 5 : 17-32; Luke 6 : 27-36.

GOLDEN TEXT—Keep the door of my lips.—Psalm 141 : 3.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne :

35 Nor by the earth; for it is his footstool : neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39 But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

Revised Version—1 was said to; 2 he; 3 the throne of God; 4 the footstool of his feet; nor by; 5 for thou; 6 speech; 7 and; 8 is of the evil one; 9 was said; 10 Resist not him that is evil; 11 smiteth; 12 would go to law with thee; 13 one; 14 was said; 15 Omit twelve words; 16 pray for them that persecute you; 17 sons; 18 Omit 10; 19 Gentiles the same; 20 Ye therefore shall be perfect, as your heavenly Father is perfect.

## LESSON PLAN

I. A Lesson on Reverence, 33-37.

II. A Lesson on Revenge, 38, 39.

III. A Lesson on Rights, 40-42.

IV. A Lesson on Love, 43-48.

## DAILY READINGS

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

M.—The tongue and the temper, Matt. 5 : 33-48.

T.—A wise tongue, Prov. 16 : 21-32. W.—Speaking the truth, Eph. 4 : 25-32. Th.—Love to enemies, Luke 6 : 27-36. F.—Be patient, James 5 : 7-12.

S.—Good for evil, 1 Peter 3 : 8-16. S.—Our Pattern, 1 Peter, 2 : 19-25.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Shorter Catechism—Ques. 9. What is the work of creation? A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

The Question on Missions—10. What special features has the work in Northern Ontario? In Northern Ontario, besides the work among the new settlers, there are thousands of men employed in the lumber camps, and in the mines, many of whom are foreigners. The missionary's labors, particularly in the winter season, are especially difficult.

Lesson Hymns—Book of Praise, Ps. Sel. 114 (Supplemental Lesson); 245; 323; 17 (Ps. Sel.); 529 (from PRIMARY QUARTERLY); 216.

## EXPOSITION

Time and Place—As in Lesson IX., Summer of A.D. 28; perhaps the Horns of Hattin, a hill not far from Capernaum, or the higher country away from the sea coast.

Connecting Links—This is a second Lesson from the Sermon on the Mount. In vs. 17-20 Jesus proceeded to show how the new righteousness of the Kingdom is the true fulfilment of the old Law. Vs. 21-32 give examples of the stringent demands of the new law of the Kingdom.

## I. A Lesson on Reverence, 33-37.

V. 33. *Ye have heard*; either in the synagogue, where the law of Moses was read, or in the teaching of the scribes. *By* (Rev. Ver., "to") *them of old time*; that is, Moses, who gave the law, and the religious teachers who came after him, including the scribes, whose business was to interpret the law; or the people to whom they spoke. *Shalt not forswear thyself*. See Deut. 23 : 21. In the oath, employed from very ancient

times, God was called upon to witness the truth of a statement, or the binding nature of an agreement. To "forswear" oneself was to make a false statement in God's name, or to break an agreement after calling on Him to witness it. Such conduct was a breach of the Third Commandment (compare Lev. 19 : 12). *Perform unto the Lord*; in whose eyes an outward appearance of truthfulness is nothing, unless there be also inward sincerity.

Vs. 34, 35. *I say unto you*. Note with what authority Jesus puts Himself forward as the Interpreter of the Law. *Swear not at all*. Oaths were so lightly kept and so easily broken, that the Jews' character for truthfulness had been greatly impaired. Jesus removes all necessity for oaths by rooting truth in the spirit of love. Among brethren, members of the kingdom, there can be no place for them. But, while a Christian's word is in no case made more binding by an oath, he may have to conform, as Jesus did (Matt.

26 : 63, 64), to a system which may be expedient for a worldly court of justice. Now follow examples of oaths. Whatever be the oath, God is thought of as appealed to more or less directly. Jehovah rules in *heaven* and on *earth*; *Jerusalem* is His royal earthly dwelling-place. So, to swear by any of these is indirectly to take His name in vain.

Vs. 36, 37. *Speech* (Rev. Ver.). . . *Yea, yea; Nay, nay*. One's word itself should be as good as a bond. So Jesus roots truth deep in the heart. *Whatever is more*; that is, the addition of oaths. *Is of the evil one* (Rev. Ver.). All bolstering up of statements by needless oaths is due to the spirit of evil in the heart.

### II. A Lesson on Revenge, 38, 39.

Vs. 38, 39. *Ye have heard*. See Ex. 21 : 24; Lev. 24 : 19, 20; Deut. 19 : 21. The old law of retaliation was, that punishment should be exacted similar to the injury done. Here again we have the law of the state. Harsh as it seems, the old Mosaic law was more merciful than other codes of the time, and was opposed to a vindictive spirit, Lev. 19 : 18. It did not, like the scribes, allow each person to revenge his own injuries. *Resist not him that is evil* (Rev. Ver.). An evil attack is not to provoke us to retaliation, but we must be willing to endure, if necessary, even more evil. The best victory over an enemy is to make him our friend, Rom. 12 : 20, 21. *Smite .right cheek, turn .the other*. Our Lord's own example (John 18 : 22, 23) throws light on the meaning of this precept. When struck with a rod, He made a dignified protest, but did not resist by force or seek revenge.

### III. A Lesson on Rights, 40-42.

Vs. 40-42. *Sue thee at the law*; "go to law with thee," probably to secure payment of a debt. *Take away .coat*; the close-fitting under-garment. *Cloke*; the heavier outer garment, often very valuable. Rather than have quarrelling and litigation, sacrifice much. *Compel thee to go one mile* (Rev. Ver.). The Greek word for "compel" was originally derived from the custom by which, under King Cyrus, the royal courier demanded of the people whatever the company might

need for their journey, or by which troops forced the inhabitants of the country through which they might be passing, to transport the military baggage. This word is used of Simon's being compelled to carry the cross of Jesus, Matt. 27 : 32; Mark 15 : 21. *Go . . twain*. A loving spirit will do more than it is compelled to do. Underlying all these examples, is the principle of Christian conduct, that, instead of insisting on his rights, the follower of Jesus must in every case act towards his opponent in the spirit of love. *Give*, etc. If we refuse to give promiscuously to beggars, it must not be from selfishness, but because we can help them better in other ways.

### IV. A Lesson on Love, 43-48.

Vs. 43, 44. *Thou shalt love*, etc. This first half occurs in Lev. 19 : 18, where "neighbors" means fellow-countrymen. The second half, *and hate thine enemy*, was probably added by the scribes, who treated Gentiles with contempt. *Love your enemies*. Never before had love been interpreted so universally. By love that knows no social nor national limitation, the law is fulfilled. *Do good*, etc. . . *pray*, etc. Often this must have been a hard command for the early Christians to obey. See Christ's example, Luke 23 : 34. Vs. 45-47. *Sons of your Father* (Rev. Ver.). Only by a life of love can this be. They thus get the reward of the peacemaker, ch. 5 : 9. *He maketh his sun to rise*, etc. No ingratitude or wickedness on the part of men interferes with the bounties of God's providence. *Love them that love you* (Rev. Ver.). This, one may do, and be no better than the publicans (the despised tax-gatherers for the hated Roman government), or the *Gentiles* (Rev. Ver.), that is, "the heathen," who do not know the true God.

V. 48. *Be ye therefore perfect*. This sums it all up. The standard for the disciple of Jesus is the perfect law of love, the ideal of which is nothing less than the character of God Himself. God loved the world of sinners with a perfect love. His children must aim at being like their Father. But the goal must be beyond this earthly life, for no mortal can hope to attain here to such divine perfection.

## Light from the East

COMPULSION—Cyrus established a kind of government postal service among the Persians, the general features of which were adopted by the Romans. Couriers on horseback were posted at certain places along the chief roads of the empire, for the transmission of royal despatches from one to the other, by night and day. They had the imperial authority to impress into their service the horses, provender, and personal labor of all the subjects of the empire along their route, when they found it necessary for carrying out their commission. Only the emperor himself could grant exemption from this enforced service. The Russian courier of

to-day, who bears imperial despatches, possesses the same power over the people living along his route. This exaction was always peculiarly offensive to the Jews, not only because of its constant interference with their religious scruples, but because it was continually compelling them to aid a hated alien government. Demetrius, the king of Syria, when bidding to Jothan the high priest for the support of the Jews, after offering them many other advantages, said, "I also give order that the beasts of the Jews be not impressed for our service, and let their Sabbaths, and all their festivals, and three days before each of them, be free from any imposition."

## APPLICATION

*Them of old time*, v. 33. Authority should be supported by reason. The scribes of Jesus' day thought, if a custom was ancient, that proved it good. To many "Everybody Does It" nowadays it is enough if it is common. "Everybody does it," they say, as if the eternal distinction between right and wrong hung on the changing habits and fashions of the day. In Elijah's day, "everybody" worshiped Baal, and in Ephesus, in Paul's day, adored Diana. There are spots on earth where "everybody" breaks the Sabbath, or gets drunk, or rushes to see bull fights, or engages in cannibal feasts. We must do right because it is right, not because they "of old time," or they of our time, make it popular. No question of morals is settled by a majority vote.

*Swear not at all*, v. 34. Profanity always exposes and disgraces the swearer. A furious outburst is the revelation of the weakness which could not control it.

**The Angry Oath** A barking dog does not bite. An engine that blows all its steam off through the safety-valve, cannot turn a wheel. An upright and brave man when in trouble, will set himself to remedy the trouble, and if he cannot succeed, will at least try to bear it patiently. The weak and wicked whine and curse. Not by violent speech, but by quiet control of tongue and temper, is true strength shown.

*Yea, yea; Nay, nay*, v. 37. The use of sacred words, here and there in every sentence,

carelessly and meaninglessly, is a practice almost as hard to understand as to excuse. Robert Hall **The Swearing Hypocrite** seems to explain it correctly: "We ascribe it to a certain vanity of appearing superior to religious fear. If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess. It may not be improper to remind such as indulge in this practice, that they need not insult their Maker to show that they do not fear Him; that they may relinquish this vice without fear of being supposed to be devout; and that they may safely leave it to the other parts of their conduct to efface the smallest suspicion of their piety."

*Smile . . . turn*, v. 39. A young man who had been basely injured by another, confided to an aged friend, that he was determined to be avenged. The old man tried hard to dissuade him. Seeing it impossible, he at last said, "At least, let us pray before you begin." Then he began to pray in this way, "It is no longer necessary, O God, that Thou shouldst defend this young man and declare Thyself his Protector, since he has taken upon himself the right of seeking his own revenge." The young man fell upon his knees, crying for pardon. He saw how foolish and dangerous a thing it is, to invade the prerogative of God in the administration of justice.

## The Tongue and the Temper

*Give to him that asketh, v. 42.* It is better to be generous than stingy. Even the spendthrift has more pleasure than the miser.

**Cheerful Givers** on never being fooled by beggars, are pretty sure to possess hearts both cold and hard. The most luxuriant and vigorous trees are prodigal of their seeds. If one beech nut or acorn in a thousand takes root, we have in the single beech or oak tree a result magnificent enough to make up for all the apparent waste. Fishermen do not expect to haul in a fish every time they make a cast. Give cheerfully.

*Love your enemies, v. 44.* There is something lovable in every person, if you can only find it. A felon sits in the condemned cell, haggard, bloodshot, and in a fever of fright, a spectacle for any one to shudder at.

**Your Enemy** But the chaplain who has heard his life's story, and knows how poorly he was started and what terrible temptations he met, does not shudder. And his mother can wrap her arms about his neck and kiss his repulsive lips. How much more is it possible for us to find the proper view-point of our rivals and traducers, and discover that they are worthy of our affection and sympathy. Christ found that view-point, and loved your enemy so well that He died for him.

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

## For Teachers of the Older Scholars

This Lesson brings out the need in every Christian of sincere speech and a true temper.

1. *Sincere Speech, vs. 33-37.* Mean what you say every time you speak, and you will never misuse oaths. That is the force of the passage. Christ's teaching does not rule out oaths altogether. He was formally put on oath Himself, and did not object, Matt. 26 : 63, 64. Paul, who had Christ's spirit, deliberately put himself on oath, as in Rom. 1 : 9 ; 1 Thess. 2 : 5, 10 : his words are equivalent to, "I solemnly swear." We should be so uniformly sincere in our speech, however, as to be practically on oath all the time.

*On the evil and on the good, v. 45.* There is a legend, that once an old man, ragged and cold and hungry, came at nightfall to Abraham's tent. The good patriarch

**Eighty Years:** brought him in, clothed him,  
**One Night** and set victuals before him.

which the wanderer began to devour ravenously. Said Abraham, "Give you no thanks to God?" Whereon the man cursed God. Then Abraham thrust the man out of his tent, and drove him far beyond the limits of the encampment, beating him with his staff. That night, the Lord appeared to Abraham in a dream, asking, "Where is the man I sent you?" Abraham replied, "He cursed Thee, and I drove him from my tents." Then said the Lord, "For eighty years I have borne with him. Couldst thou not have borne with him one night?" Let the divine patience be our pattern.

*Even the publicans, v. 46.* Here is a criterion of shame for Christians. If ever one of those within the fold looks through the gate, and, seeing the folly and **A Criterion of Shame** riot of the world outside, is inclined to boast, "I am better than they are," then the apt retort is, "Well, you ought to be." If there is friendship in the world, there ought to be diviner friendship in the church. If there are acts of reciprocal love outside, there ought to be acts of sacrificial love within.

TEACHING HINTS<sup>1</sup>

When we take an oath, what do we do? We put ourselves solemnly in the presence of God. But God is everywhere. We are never out of His presence. That should make our speech always sincere. Your class may readily be made to see how insincere profane swearing is. The awful oaths that are used, commonly over trifles, imprecate terrible curses, which the swearer does not really in his heart wish to see executed. He is insincere; else a monster. Sincerity rules out needless resort even to formal oaths, however legitimate. Sincerity makes perjury impossible, v. 33. A glib use of the name of heaven in the course of insincere speech discredits God's throne, v. 34. An appeal to the earth to justify statements that have no foundation, discredits God's

footstool, v. 35. In the same way the holy city might be discredited (v. 35), while the impotence of a man's thoughts is apparent when he invokes insincere curses on his own head (v. 36), or the heads of others. Straightforward speech is the real mark of a genuine man, v. 37.

2. *The True Christian Temper*, vs. 38-48. It involves: (a) Forbearance, vs. 38-40. When unreasonable things are done to us, the Christian temper is exhibited in the absence of resentment, v. 39. The old law was retaliation (v. 38); the new is forbearance, Rom. 12:17. Seeming losses due to unreasonable demands (v. 40) sometimes turn out to be higher gains, Heb. 12:2, 3. (b) Willingness, v. 41. The Roman press-gang forced duties on the unwilling Jews. We all have our press-gangs. There is one mile we must go, in regard to duty, whether we will or no. The true Christian spirit shows itself, when we are ready voluntarily to go a second—unforced—mile to do more than we are asked to do. Abundant willingness is one of the surest marks of a choice Christian disposition. The same thing applies to (c) Generosity, v. 42. What has to be wrenched from us by persistent appeal or threat, scarcely counts as benevolence, 2 Cor. 9:7, 8. (d) Love, vs. 43-48. This is the highest mark of a true Christian temper, 1 Cor. ch. 13. It is not mere natural affection, but supernatural affection, reaching our enemies (v. 44), as well as the unthankful and evil, v. 45. We do not approach God's love, unless we imitate His perfection (v. 48) in a studied readiness to suffer for the undeserving and in a desire to succor them, Rom. 5:8. That love is most godlike, which is lavished on objects from which we can expect no tangible returns, vs. 46, 47. This is high; who can attain unto it? Rom. 7:25 (first clause).

#### For Teachers of the Boys and Girls

More wise words of the great Teacher. A brief, brisk review of the "Words of Blessing" from last Sabbath's Lesson will quicken the pulses for the study of this Lesson. There is no incident in it—no story to tell, or to be told. The interest lies in explanation, illustration, and application. Let the three keep step.

A curious pair of expressions hang like a swinging sign at the beginning of each of the three paragraphs, "*Ye have heard that it hath been said*"—"But I say" (vs. 33, 34; 38, 39; 43, 44). Make clear who were the two speakers, Moses and Jesus. By whose authority did Moses speak? God's. By whose authority did Jesus speak? His own. Was this presumption? Why not? Did Jesus then contradict God? We shall see, as the Lesson proceeds.

On what do the sayings turn? On the tongue and the temper. Take these up successively.

*The Tongue* (vs. 33-37): how it is to be used. Two words require definition—"swear" and "forswear". To swear is to appeal solemnly to God to bear witness to what we say. Dig out the meaning of "forswear" from the marginal references, Lev. 19:12; Num. 30:2; Ex. 20:7;—solemnly to promise as in God's sight, and then to fail to do as promised, is to forswear oneself. Wrong? No question. But Jesus goes further, vs. 34-36. These were common oaths of the time. As to common oaths now, alas! there is no need to ask about them. The blackest of them, even innocent children are apt to hear on the streets and highways; and what some call the lesser ones, too many, even good people, use. Show the sin of it all. What was Christ's rule of speech, which is to be ours also? v. 37. "The more swearing, the more lying", said a great philosopher. The cleaner one's speech is from all sorts of "swear" words, the more weight it carries—as every one knows. (For a discussion of the solemn use of oaths, see For Teachers of the Older Scholars.)

*The Temper*, vs. 38-48. A right temper will often cure a foul tongue: start out with this—the scholars will have plenty to say. But keep them to the two points here dealt with.

(1) How to do with people who wrong us (vs. 38-41). The old law was as in Ex. 21:24; Lev. 24:19, 20; Deut. 19:21; a law of retaliation—"pay-him-back-in-his-own-coin." That was the law of the state (for further explanation see Exposition); but the scribes taught it as the law for settling private

grudges. How far wrong they were Lev. 19:18 shows. The spirit of Christ's rule (vs. 39-42) is, even with your enemy, be fair; and,—this is what marks it as distinctively Christian—, more than fair, willing to give up rather than to pay back.

(2) How to feel towards those who hate us (vs. 43-48). Who said v. 43? Moses, the first half, as Lev. 19:17, 18 shows, so far

as he goes, agreeing with Jesus; but the foolish and wicked scribes, the second half. What does Jesus say? Love and pray for your enemies (compare Rom. 12:14, 20). What is His own example? Luke 23:34. What reasons does He give? These: (a) It is the heavenly Father's way; (b) It is the Christian way (vs. 46, 47); (c) It is the way to become like God.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Fashion can never transform falsehood into truth. v. 33.

People are readiest to believe, not the man who has the name of God oftenest on his lips, but the one who has the presence of God most manifestly in his life. vs. 34-36.

It is not the number, but the sincerity of our words, that counts. v. 37.

Principle, not passion, should govern in punishment. v. 38.

He who yields has won a double victory—over his own spirit and over his enemy. v. 39.

Where love abounds, litigation will languish. v. 40.

Willing steps are never counted. v. 41.

The insight of love discovers the grain of good amid the chaff of evil. vs. 43, 44.

The greater our privileges, the higher should be our standard of duty. vs. 46, 47.

Wholly true and loving is God; and such should God's children be. v. 48.

#### From the Library

The expression, "third tongue," seems to have come into use among the Jews in the period between the Old and New Testament. It means a slanderous tongue, and it is called "third," because it is fatal to three sets of people—to the persons who utter the slander, to those who listen to it, and to those about whom it is uttered.—Plummer.

The true spirit of the Mosaic legislation was to discourage private revenge, by assigning such cases to the court, and curbing it still further by the limitation of the penalty imposed. Was not this spirit most nobly fulfilled, carried to its highest development,

when the Saviour laid it down as the law of His kingdom, that our revenge is to be the returning of good for evil?—J. Monro Gibson.

If then, any one says, "But if there is to be no going to law, if we are not to force a man to give us our own, we must continually be losers." The reply of a well known Kincardineshire lawyer might suffice, "Don't go to law, if yielding does not cost you more than forty shillings in the pound." And from a different point of view St. Paul replies, "Well, and what though you be losers? The kingdom you belong to is not meat and drink, but righteousness."—Marcus Dods.

If you would imitate God, be gracious to the ungracious; for the sun shines on the wicked, and the sea is open to pirates.—Seneca.

#### Prove from Scripture

That we should guard our speech.

#### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—33 Where did the Jews hear God's law? Through whom had it been given to them? What is it to "take an oath"? Which Commandment is broken by false oaths?

34-37 What did Jesus forbid? Where is it right to take oaths? What do we call the sin of using God's name lightly? What should agree with our words? How may we get people to trust us?

38, 39 For whom was the rule in v. 38 intended? How may we conquer our enemies?

40-42 What should we do rather than quarrel? In what spirit should we do our work?

43-48 What did the Jews understand by

"neighbor"? Whom should we be like? How can we imitate God?

**Seniors and the Home Department—**33-37 Explain "them of old time." What is meant by forswearing oneself? Mention occasions on which Paul called on God to witness the truth of his statements. (Rom. 1:9; 1 Cor. 15:31; 2 Cor. 1:23; Phil. 1:8.)

38, 39 How did the Pharisees misapply the rule in v. 38? What light does the example of Jesus throw on v. 39?

40-42 Explain the reference in v. 41. What does Paul say about going to law? (1 Cor. 6:7.)

43-48 What is the standard of conduct for the Christian?

### The Catechism

Ques. 9. *The work of creation.* Creation means the bringing into existence of something not previously existing. It is rightly called a "work," because it lasted for a certain time, and was accomplished by different stages (see Gen., ch. 1). God made "all things," everything material and spiritual—outside of God Himself. All things were made "of nothing." There was a time, the Bible teaches, when the world did not exist, and God called it into being, not out of His own nature, but out of nothing. It was "by the word of His power," that God made "all things." No agent or means

outside the Godhead was required for the work of creation. The "six days" may mean periods of twenty-four hours, or great periods of time. "All very good," repeated from Gen., ch. 1, teaches that there was no evil in the world as it came from God's hand.

### The Question on Missions

Question 10. In many new bush settlements in New Ontario (in 1904 over 1,000 farms were taken up) the people are not yet able to do without help from mission funds. Besides, there are some 40,000 men in the lumber camps, many thousands working in the mines, and a large number in the construction camps of new railways. The Canadian Reading Camp Association, of which Rev. A. Fitzpatrick, one of our ministers, is the leading worker, has established reading rooms and night schools in about 20 camps. The Home Mission Committee aids this work by an annual grant. Missionaries of our church have been laboring among the lumber camps in various localities. The miners are from all parts of the world, many of them wild and reckless and ignorant. They greatly need the gospel. We have had a missionary to the construction camps of the Temiskaming and Northern Ontario Railway. On other lines, too, the men have been cared for by missionaries in the fields through which these lines pass.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus giving rules for our conduct.

*Introduction*—Speak of doors and their uses. We

KEEP THE DOOR  
OF MY  
LIPS .

each have a door that we may open or close at will. Inside we have a little inmate, who needs very careful watching. Its name is the tongue. Now you may all show me where this little door is. The little inmate has something to say every time the door is opened. Sometimes it says **HAPPY** words, and we are sorry to say it sometimes says **HATEFUL** words. We need a strong Keeper to help us to guard this tongue of ours. We have a key, which will help us

to open or close the door. We will talk about this **KEY** again.

*Review*—Can you draw a picture of the pulpit we heard about last Sunday? Over it print the name of the great Preacher. On either side print the two texts from which He preached.

*Lesson*—To-day we are to hear the same Preacher in the same pulpit, but the texts are new. Erase the old texts, and print

*The Texts*—THE TONGUE, AND THE TEMPER.

*Jesus' Rules for the Tongue*—

TRUE—Do not deceive.

**SPEAK** RIGHT—Do not swear.

LITTLE—Do not exaggerate.

The Bible words may also be read. Give simple illustrations of ways in which these rules are often broken.

*Rules for the Temper*—Print, RESIST NOT EVIL. Boys and girls all know what "tit for tat" means. "There's a better way than that—a better way than tit for tat." "I'll get even with that fellow yet," said an angry boy, as he picked himself up from a snow-bank, into which a playmate had pushed him and then had run away. "No, Harry, try to get above him," said his teacher who overheard the remark. "Be above doing an unkind act." Harry took the wise advice,

and next day met Frank with a cheerful, "Good morning, Frank; are you ready for some more fun in the snow?"

*"The Second Mile"*—Two little girls were playing with their dolls. One wanted the best doll. "All right, Nellie," said Mabel, "take the big dollie, and you may have my carriage to wheel her in for a while."

*Killing Enemies*—Print ENEMIES. "Oh! I'll 'dead' all the enemies with my gun," said a warlike little lad of four years. He had been hearing about the Japs and Russians, I think, and he thought that was the only way to treat enemies. Listen to what Jesus says about it!

LOVE

BLESS

DO GOOD TO

PRAY FOR

YOUR ENEMIES

You see we are to kill them with kindness.

*Golden Text*—Some time ago we learned, "The Lord is thy Keeper." We should ask Jesus to keep the door of our lips. The key that will unlock the good words and lock up the bad words, is prayer.

*Something to Draw at Home*—Draw a frame, and print in it the words of the Golden Text.

*Something to Remember*—I should guard TONGUE AND TEMPER.

### SUPERINTENDENT'S BLACKBOARD REVIEW

# TAMING THE TONGUE AND THE TEMPER

Read James 3:7, and have a little talk about the taming of wild beasts. Then tell the scholars you are going to talk about another kind of TAMING (Print). The Lesson title mentions two things in ourselves that need taming. The first is THE TONGUE (Print). Give some illustrations of the harm that may be done by an ungoverned tongue. Now the tongue is to be tamed, so that it will obey the rule of Jesus. The Lesson tells us that He requires in our speech, (1) truth, (2) reverence. Illustrate the evils of lying and irreverence. The other thing in us that needs taming is, the TEMPER (Print). There are rules for this, too. Run rapidly over the part of the Lesson that deals with the temper, making sure that the scholars understand the meaning of our Lord's requirements. Show, in closing, that both tongue and temper should be under the mastery of love. Then there is no fear that they will offend God or do harm to others.



*Mr. Duncan*

Lesson XI.

REVIEW

March 18, 1906

READ. LESSONS for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of Catechism, etc., will be given with Lesson XII. for next Sabbath.)

GOLDEN TEXT—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.—Matthew 4 : 23.

DAILY READINGS

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

M.—The shepherds find Jesus, Luke 2 : 1-20.  
T.—The wise men find Jesus, Matt. 2 : 1-12. W.—The Boy Jesus, Luke 2 : 40-52. Th.—The baptism of Jesus, Mark 1 : 1-11. F.—Jesus calling fishermen, Luke 5 : 1-11. S.—Jesus' power to forgive, Mark 2 : 1-12. S.—Jesus tells who are blessed, Matt. 5 : 1-16.

Prove from Scripture—That Jesus is kind.

Shorter Catechism—Ques. 10. How did God create man? A. God created man male and female.

after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

The Question on Missions—11. Which Presbyteries in Ontario have the most numerous mission fields? The Presbyteries of Kingston, Barrie, North Bay, and Algoma. These contain a total of about 250 mission stations. Rev. Dr. Allan Findlay is the Home Mission Superintendent of this district.

Lesson Hymns—Book of Praise, Ps. Sel. 114 (Supplemental Lesson); 418; 122; 69 (Ps. Sel.); 558 (from PRIMARY QUARTERLY); 100.

REVIEW CHART—First Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 2 : 1-20.	The Shepherds Find Jesus.	For unto you is born this day.—Luke 2 : 11.	1. The Babe. 2. The angels. 3. The shepherds.
II.—Matt 2 : 1-12.	The Wise Men Find Jesus.	My son, give me.—Prov. 23 : 26.	1. The seekers. 2. The directions. 3. The discovery.
III.—Luke 2 : 40-52.	The Boy Jesus.	Jesus increased in wisdom.—Luke 2 : 52.	1. The Boy Jesus. 2. Jesus at the feast. 3. Jesus in the temple. 4. Jesus and His parents.
IV.—Mark 1 : 1-11	The Baptism of Jesus.	Prepare your hearts unto the Lord.—1 Sam. 7 : 3.	1. The messenger. 2. The message. 3. The Mightier One.
V.—Matt. 4 : 1-11.	The Temptation of Jesus.	In all points tempted.—Heb. 4 : 15.	1. The wilderness. 2. The temple. 3. The mountain.
VI.—Luke 5 : 1-11.	Jesus Calling Fishermen.	Be ye therefore followers of God.—Eph. 5 : 1.	1. Preaching to the multitudes. 2. Working a miracle. 3. Summoning followers.
VII.—Mark 1 : 21-34.	A Day of Miracles in Capernaum.	He healed many.—Mark 1 : 34.	1. Jesus in the church. 2. Jesus in the home. 3. Jesus in the street.
VIII.—Mark 2 : 1-12.	Jesus' Power to Forgive.	The Son of Man hath power.—Mark 2 : 10.	1. Helped. 2. Hindered 3. Healed.
IX.—Matt. 5 : 1-16.	Jesus Tells Who Are Blessed.	Blessed are the pure in heart.—Matt. 5 : 8.	1. The King's subjects. 2. The King's witnesses.
X.—Matt. 5 : 33-48.	The Tongue and The Temper.	Keep the door of my lips.—Ps. 141 : 3.	1. A lesson on reverence. 2. A lesson on revenge. 3. A lesson on rights. 4. A lesson on love.
XII.—Prov. 23 : 29-35.	Temperance Lesson.	At the last it biteth like a serpent.—Prov. 23 : 32.	1. A portrait. 2. A prohibition 3. A prediction.

The Catechism and The Question on Missions

8. CATECHISM : QUES. 10. The creation of man. Three things the Question tells us about the creation of man : 1. He was made to live with others. Men have been created in families (see Gen. 2 : 20-23). 2. Man was made in the image of God. Like God, he is a spirit, able to think, and choose, and distinguish between right and wrong. Likeness to God, in this sense, has never been lost. Then, man was created a holy being. This second likeness to God was lost in the fall, and is regained through Christ. 3. Man was given dominion over the creatures (compare Ps. 8 : 6-8).

QUESTION ON MISSIONS : QUES. 11. The mission field of which Rev. Dr. Allan Findlay is Superintendent, is a large one, and includes the Districts of Muskoka, Parry Sound, Algoma, and Temiskaming. His work is to organize new congregations where needed, to secure missionaries, and supervise their work. During his first winter as Superintendent (1884-5), Dr. Findlay traveled over 2,100 miles, much of this distance by stage or on foot. His more than twenty years of service have been filled with hard and faithful toil. He has seen three Presbyteries, Barrie, North Bay and Algoma, instead of the single Presbytery of Barrie, and has witnessed the great development and bright prospects of such regions as Temiskaming and parts of Algoma.

*Mr. Duncan*  
*St. Somerville*

## THE QUARTERLY REVIEW

*Mr. Brunson*  
 Note:—In order to cover the whole ground, the points should be touched in quick succession, not dwell upon at length. The programme should include as many suitable hymns as possible.

### A CLASS IN GEOGRAPHY

In the HOME STUDY QUARTERLY and HOME STUDY LEAFLET the summary of the Quarter's Lessons is given in the form of "A Travel Talk." Following out this idea, make the school for this Review, a class in geography, with the Superintendent as teacher. This might be announced on the previous Sabbath, with the suggestion, that the scholars should get all the information they can about the places mentioned in the Lessons. Have a map placed where all can see it: the best will be an outline map sketched on the blackboard, on which the various places may be marked as the Review proceeds.

The first two places named are Jerusalem and Bethlehem (Lessons I. and II.). Ask for the distance between these two places. Our chief interest, of course, is in the little village of Bethlehem, the place where Christ was born. The scholars will be interested in telling you, or in having you tell them, the Old Testament references to this place. Among these are 1 Sam. 16: 1-13, where we are told that it was the birthplace and boyhood's home of King David, and that here he was chosen of God as king; and Micah 5: 2, where it is predicted, that in Bethlehem the Saviour of the world should appear. A few rapid questions will bring out how it was that Jesus came to be born here, the announcement by the angels to the shepherds, their visit to the infant Jesus, and the coming of the Wise Men. These visitors from the East came first to Jerusalem, and a moment or two may be given to their interview with Herod, their journey to Bethlehem, the offering of their gifts, and their return to their own country.

The next place to note is Nazareth (Lesson III.). The Helps on Lessons I. and II. describe the character and situation of this village—an obscure place, hidden among the hills of Galilee, yet near the great highways of travel. Question about these things, and also about the education of the Boy Jesus, and especially about the character He manifested. We shall also have to go back to Jerusalem, and question about the visit of the Boy Jesus to the temple.

From Nazareth we go to the Jordan. Take a little of the time passing so rapidly, to describe the course of this famous river, rising at the foot of Mount Hermon and flowing from the North to the South of Palestine, widening out into the Lake of Galilee, and losing itself at last in the salt waters of the Dead Sea. Now, a few questions about the baptism of Jesus in Jordan, and the wonderful vision that followed (Lesson IV.).

Next, the Wilderness (Lesson V.). The scholars will remember the description of the place, in the HOME STUDY QUARTERLY and HOME STUDY LEAFLET. Bring out, by a quick fire of questions, the main features, and then ask about the three temptations, the meaning of each, and the way in which Jesus overcame them.

The three following Lessons (VI., VII., and VIII.) bring us to the Lake of Galilee, "the most sacred sheet of water that this world contains." An interesting description of this lake is given in the February TEACHERS MONTHLY (p. 67) and in the HOME STUDY QUARTERLY and HOME STUDY LEAFLET (Lesson VII.). Question out the points. The particular scene of these Lessons is Capernaum, our Lord's home after He left Nazareth, and the centre, for many months, of His ministry. Fix its location on the map, and then question about the calling of the fishermen, the day of miracles, and the forgiveness and healing of the paralytic.

Two Lessons remain (IX. and X.); both from the Sermon on the Mount. The scene is probably the Horns of Hattin, not far from Capernaum, to the southwest. These Lessons will be fresh in the memory of the scholars. It will be sufficient to emphasize the truth, that Jesus wants us to be happy, and has shown us the way to obtain happiness real and lasting.

We have followed Jesus from place to place, amid the scenes of His ministry on earth. But the scholars should be reminded that there is another kind of following. They should be urged to take Him day by day as their Lord and Master, and follow wherever He leads.

## FOR TEACHERS OF THE LITTLE ONES

*Review Subject*—Jesus, a Helper and Friend.

*Golden Text*—Repeat Golden Text for the Quarter.

*Review*—Have some photographs of a child taken in different attitudes and also at different ages. In our Review we shall see Jesus in every Lesson, but each Lesson will be a different picture of Him.

## WORD PICTURES OF JESUS

1. Here we see a beautiful Baby face. A sweet-faced woman is bending over it. The room looks like a stable. See what a strange cot the Baby is in! I am sure you can tell me what the picture is.

2. Now the Baby is in His mother's arms. Some men are bowing before Him and opening packages, which they give to Him. What does the picture mean?

3. Ah, now we have a Boy—no longer a baby—but the same gentle face grown more manly. Tell me all about this picture.

4. Here we see the Boy grown a young Man. He is beside a river. Above His head is a pure white dove. I am sure you know all about this picture.

5. Here is a strong Man. His face is stern, His hands are clenched. In the distance we see a dark figure slinking away. What does it mean?

6. Here we see Him beside the sea. Four sturdy fishermen have left their boats, and are following Him. Tell me the rest of the story.

7. Here we see Him at the doorway of a house. Around Him are sick ones and lame ones and blind ones. What is He doing now?

8. Now He is standing within the house, a crowd around Him, above His head a hole in the roof, at His feet a palsied man on a bed. What do you know about this picture?

9. Oh, here is a beautiful picture! It is a mountain scene. Here we see Him surrounded by crowds: He is preaching. What is He preaching about?

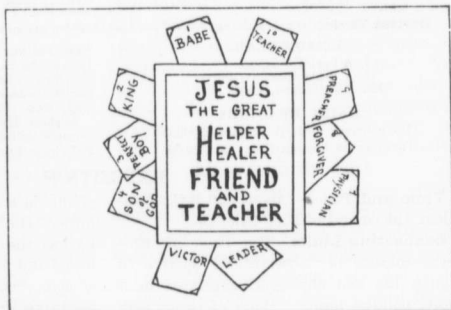
10. This is almost the same as the last picture, but the face is even more full of earnestness. One finger is upon the lips for a moment. What is He saying?

In some such way seek to get the children to fill out these word pictures briefly.

*Something to Draw at Home*—Draw ten picture frames, and within each print a name that will suggest the picture, and a thought gleaned from the Lesson.

1. JESUS—THE BABY—I may find Jesus.
2. JESUS—THE KING—I should worship Jesus.
3. JESUS—THE PERFECT BOY—I may copy Jesus.
4. JESUS—THE SON OF GOD—I should serve Jesus.
5. JESUS—THE VICTOR—Jesus helps me to be good.
6. JESUS—THE LEADER—Jesus calls me.
7. JESUS—THE GREAT PHYSICIAN—Jesus is kind.
8. JESUS—THE FORGIVER—Jesus forgives sin.
9. JESUS—THE TEACHER—My heart should be pure.
10. JESUS—THE PREACHER—I should guard my tongue and temper.

*Something to Remember*—Jesus teaches, helps, and loves me.



## Lesson XII.

## REVIEW, SUPPLEMENTAL LESSONS

March 25, 1906

BIBLE WORK—Groups of Books of the Old Testament with Key-words for each Group.  
 SCRIPTURE MEMORY PASSAGES. SHORTER CATECHISM. QUESTIONS 1-10. SUPPLEMENTAL  
 HYMN. Ps. Sel. 114, Book of Praise. THE QUESTION ON MISSIONS. QUESTIONS 1-11.

## TEMPERANCE LESSON

Proverbs 23 : 29-35. Commit to memory v. 31. Read Genesis 9 : 18-27.

**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 babbling? who hath wounds without cause? who hath redness of eyes?

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

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

**Revised Version**—1 complaining; 2 out; 3 its; 4 goeth down smoothly; 5 things; 6 forward; 7 hurt.

## LESSON PLAN

- I. A Portrait, 29, 30.
- II. A Prohibition, 31, 32.
- III. A Prediction, 33-35.

## DAILY READINGS

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

M.—Temperance Lesson, Prov. 23 : 29-35. T.—

32 At the last it biteth like a serpent, and stingeth like an adder.

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

34 Yes, 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 sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

Source of woe, Isa. 5 : 11-17. W.—The punishment, Isa. 5 : 18-25. Th.—Sin of luxury, Amos. 6 : 1-7. F.—Swift destruction, Nahum 1 : 3-10. S.—Christ's warning, Matt. 24 : 44-51. S.—The better way, Rom. 13 : 7-14.

**Lesson Hymns**—Book of Praise, Ps. Sel. 114 (Supplemental Lesson); 246; 251; 19 (Ps. Sel.); 247 (from PRIMARY QUARTERLY); 262.

## EXPOSITION

**Time and Place**—About 950 B.C.; Jerusalem, the capital of King Solomon.

**Connecting Links**—The Book of Proverbs consists of "observations relative to human life and character, expressed in a short, pointed form." Many of these were probably written by Solomon, the son and successor of David, the first king of Israel, who reigned from about 970 B.C. till about 930 B.C. Hence the book bears the name of Solomon. One of the main sections is from ch. 22 : 17 to ch. 24 : 22, which differs in some ways from the rest. It consists of a series of proverbial sayings inculcating the practice of virtue in a tone of morality rather than of religion.

## I. A Portrait, 29, 30.

V. 29. *Woe, sorrow*; literally, "(Oh! Alas!)" A description of the drunkard, who, in his brawl, has been struck, and is bewailing his hurt, or, after his debauch, is lamenting its effects. *Contentions*. In his maudlin condition he is quarrelsome, and falls into angry disputes with his boon companions over their cups. *Babbling* (Rev. Ver., "complaining"). Bruised and sick from his intoxication, he pours forth his

groans in a steady stream. *Wounds without cause*. He bears the marks of his fight, or he has the bleeding wound received as he reeled and fell upon a sharp object. *Redness of eyes*; "the dull, red effect produced by excessive drinking of wine"—the inflamed eye, whose fire is all burnt out by dissipation. There is no alertness, such as is required for the ordinary duties of life.

V. 30. *Tarry long*. Compare Isa. 5 : 11. The man just described is a confirmed drinker. He lingers over his cups, taking his pleasure in them. It is a sheer waste of time to be tarrying thus, when man's life is given to be spent in a more profitable way; and, besides, it brings about the awful condition just described. *Go to seek mixed wine*. It is not known how "mixed" wine was made, but it was highly spiced and flavored to tickle the palate (see Isa. 5 : 22). This man's chief business seems to be wine-tasting, sipping till he becomes stupid.

## II. A Prohibition, 31, 32.

V. 31. *Look not upon*. Some snakes fascinate the bird by the gleam of their eye, so that the little creature is paralyzed, and gradually becomes the prey of the cruel

serpent. Wine has a like deadly power. The only safe course is to keep away from it. *When it is red.* "The wine of Canaan seems to have been red; compare the expression, 'the blood of grapes,' Gen. 49 : 11." (Toy.) *Giveth his* (Rev. Ver., "its") *colour*; literally, "gives its gleam". There is a brilliant, lively motion about intoxicating drinks, which pleases the eye and captivates many a poor man and woman. *Moveth itself aright* (Rev. Ver., "goeth down smoothly"); a realistic description of the pleasant sensation of the drunkard, as he quaffs his drink.

V. 32. How very different is the real nature of this wine, which has so attractive an appearance! *At the last.* Its true character comes out. *Biteth like a serpent.* Lurking unseen in the path, and then in an instant pouring poison through the blood, how aptly the serpent is chosen to represent the deceitful, deadly drink! *Adder*; supposed to be the "cerastes," or horned snake, an exceedingly venomous reptile, which hides in the sand, curled up, perhaps, in a camel's footprint, ready to dart at any passing animal.

### III. A Prediction, 33-35.

V. 33. *Eyes. behold strange things* (Rev. Ver.); for example, the horrid sights of delirium tremens. *Heart. utter perverse things.* This may refer to the uncontrolled language of the drunken man, for example, his uttering secrets, or the most shocking profanity; or it may refer to the corruption of the heart which wine produces. There is no doubt, that the use of alcohol impairs the sense of truthfulness. A drunkard's word is not to be relied upon. Not only do the lips lie, but the inner man becomes "essentially insincere and deceptive. No man admits that he is a drunkard, even to his own heart; long after his friends know it. . . the most he will allow is, that he has sometimes taken a little more than is good for him." (Horton.)

V. 34. *As he that lieth. in. . . the sea.* Some suppose, that this means the madness of the man who strides into the sea, imagining "that he is walking on flowery meadows" (Horton); but the reference may be to the voyager who tries to sleep in a storm at sea. The

heavy rolling of the ship in the billows allows him no rest. So, too, the maddening delirium of the drunkard drives him hither and thither, so that he cannot find peace. *Upon the top of a mast*; an awful position, as the vessel lurches from side to side. A picture of great folly, but not greater than that of which the drunkard is guilty.

V. 35. *I was not sick* (Rev. Ver., "hurt"). He will not admit that he is the cause of his own suffering, nor learn the lesson that drink has done it. *They have beaten me.* There does not seem to be a whole bone in his body, but again he will not accept the guilt himself. *I felt it not*; a happy condition, he thinks, to which he would gladly return, and drown his pains once more in intoxication. *I will seek it yet again.* In the drunkard, even the desire for reform seems to have perished. A confirmed sot, he sinks into utter ruin.

### Light from the East

SERPENT—Several different species of venomous snakes were common in Palestine of old, and are still found there, although they are probably not so numerous since the land has been so largely denuded of its vegetation. The adder here, is most likely the horned viper, a small but very poisonous snake, a foot or eighteen inches long, of a sandy color, with brown or black spots. It has a horny protuberance above each eye, which gives it a formidable appearance. It lies on the bare ground coiled up in any slight depression, and is an object of great terror to horses. The Egyptian cobra, the asp of classic history, and the deadliest of all Eastern snakes, is found in Southern Palestine. It has a habit of swelling and flattening its neck when irritated, and it glides along the ground with its head and neck erect. Besides these, the sand viper, nocturnal in its habits, is found in the hills, and there is another deadly species in the valley of the Jordan, which is said to produce a grating noise, by rubbing its serrated scales together. And in addition to these there is a large number of harmless snakes, some green ones like ours, which are often six feet in length.

## APPLICATION

*Who hath sorrow?* v. 29. A lady who opposed the strict temperance principles of Governor Briggs of Massachusetts, while at

a party, at his suggestion  
 Victims undertook to think over the  
 Everywhere families of her acquaintance

and note the effects of intemperance among them. After half an hour she returned, her eyes filled with tears, exclaiming, "O, Governor Briggs, how could you ask me to do such a thing? I am appalled. It is dreadful to think, that I do not know a family that does not number one victim; and some have had all their brightest and best fall by it—fathers, husbands, children. It is too dreadful to think of. I will never ask you to drink wine again, or call you fanatical for not taking it."

*Contentions*, v. 29. The quarrelsome courage of a man in drink often leads to unexpected disasters. An eccentric old clergyman told how once, when a

mere lad, he became intoxicated.  
 An Unexpected Finish He took a sled, and ascended

a high hill to have a good slide over the snow. He saw a cow before him at the bottom lying down, and said to himself that he could hit that cow as easy as not, and knock her into a thousand pieces. He struck the cow, as he intended, but instead of demolishing her, she came near knocking him into nonentity. He was effectually sobered, and never afterwards was drunk.

*Wounds without cause*, v. 29. Have you ever seen a drunken man gaze at his bleeding hand in stupefied wonder? He has no idea

what caused the wound. He  
 Befooled did not intend to get hurt.

In fact he intended to procure himself pleasure rather than harm. Yes, and deeper wounds than an abrasion of the skin or a blackened eye, are gotten in the same heedless way. When he is bankrupt and no one will trust him, when his children are ashamed of him and he has become the butt of the town's ridicule, he can look upon his wrecked and shameful career with the same stupid wonder.

*Look not thou*, v. 31. In the British Parliament a member moved to appoint a com-

mission to investigate the cause of intemperance among the people.

Where Looking Leads Another member arose and said he thought he could tell

them without a commission: it was *drinking*. This being a clear statement of the cause, a clear statement of the cure would be *stop drinking*. And he might have gone a step farther, and advised every boy in the three kingdoms *not to play with the temptation to drink*.

*Look not thou on the wine*, v. 31. There are three things in life, says a famous college president, that young men should aim at.

First, at becoming wholesome, vigorous animals. Strong drink will not help them here,

for every one knows that it causes weakness and disease. An insurance company would rather take a risk on the life of a total abstainer than of even a moderate drinker. Secondly, at acquiring a strong mental grip. There is no help here in drink, for it dulls and confuses the mind, and helps to fill asylums for the insane. Thirdly, at earning a good reputation. Certainly intoxicants afford no help here, for they produce all sorts of crime, and bring many users to the jail or the penitentiary. Not one of these three objects is easy to win. It is not good sense to make the task harder, by yielding to a power that will not help us, but will surely hold us back?

*At the last*, v. 32. The test of any process is its result. The wheat tests the separator; the flour, the mill; and the bread, the baking.

The "Finished Product" The finished product of the drinking process is the drunkard, revolting, diseased, miserable. All earth's joys have become impossible to him, and heaven's are forbidden. The Japanese have a proverb, "First the man takes a drink, then the drink takes a drink, then the drink takes the man."

*He that lieth in the midst of the sea*, upon the top of a mast, v. 34. Drink makes idiots of the brightest and cleverest. It is like a

wicked magician who should take the intelligent look from a boy's face, giving it instead

The Bad Magician a vacant, stupid stare. Intoxicants can make

a gibbering fool of the keenest and most capable youth. The change comes quickly and surely. But to get back the old quickness and strength of mind, ah! for that, many a drunkard would think no price too great. Why should anyone give himself a task so hard, so impossible but for the grace of God? *I felt it not*, v. 35. Pain is man's friend. It is the warning that danger threatens. If you could not feel fire, your hand might be burnt to a crisp without your knowledge. If you did not feel a prick on the skin, you might some time carelessly sever an artery. Pain is your corps of scouts in a hostile country. Destroy your power to

The Red Light  
of Pain

feel pain, and you are helpless to a host of foes. Anything that dulls pain is not to be trifled with. A narcotic or opiate should never be administered except in cases of extreme need, and then only by a qualified physician.

*Seek it yet again*, v. 35. So overpowering is the thirst! A reformed drunkard used to say, that there had been times when his craving was so uncontrollable that, if he smelt the door of a saloon and there was a gatling gun firing through that door, he could not help attempting to enter. Yet he had found One who was stronger than his thirst, and the power of Jesus Christ had set him free from his bondage.

The Power  
That Frees

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Vs. 30-32 had better be explained first. They warn against drinking to excess. The surest way to avoid that evil is not to drink at all. Most drinkers become drunkards before they know it. Who ever of deliberate purpose gets bitten by a serpent or stung by an adder? v. 32. The young need to watch the beginnings of sin and resist at once. The end is admitted to be painful; the beginning may be fascinating, v. 31. The gleam in the cup (v. 31) entices. The draught "goeth down smoothly," (Rev. Ver.). It encourages men to "tarry long." But what will the end be? We are shown that in a vivid picture of a drunkard. Observe the marks of dissipation in his features:

1. *Remorse*, v. 29. There is jollity in getting drunk, but when the mad freak is over, in which wrong was done, or crime committed, more than one drunkard has felt what 'Cassio in Shakespeare's, "Othello" said: "O God, that men should put an enemy in their mouths to steal away their brains!"

2. *Contentiousness*, v. 29. Cassio remembered nothing distinctly—"a quarrel, but nothing wherefore." Sir Oliver Mowat used to say, that drink was the cause of three-fourths of all the crime in Canada.

3. *Talkativeness*, v. 29. No one can "babble" like a drunkard. He knows all about politics and everything else. His worst enemies say, that to get him to give himself away, all you have to do is to make him drunk enough to talk. That is where the serpent bites.

4. *Physical injury*, v. 29. He has "wounds" and "redness of eyes." Alcohol is a poison, and like other poisons may be used as a medicine; but, as a beverage, the incessant use of alcohol injures the heart, relaxes the small arteries, effects a weakened condition of the blood, deranges the brain, affects the nerve-pulp, reduces the heat of the body, and inflicts other injuries.

5. *Moral obliquity*, v. 33. Impurity and want of integrity are promoted by habitual drinking. The heart of a drunkard "speaks fraud." Scarcely any drunkard is notable for sincerity and straightforwardness. Employers cannot rely on employees who are given to drinking.

6. *Insecurity*, v. 34. To make one's bed, with waves for a mattress, is a risky thing. It is safer not to venture at all into the tides of intemperance. To sleep at the mast-head exposes one to the risk of a fatal fall.

7. *Insensibility*, v. 35. He thinks himself safe. He imagines, that at any time he can assert his will power and break the habit. He does not know how deeply he has been injured, and how loudly every pore in his

being opens its mouth and calls for drink. Just when he wakes to danger and resolves to give it up, he says, "I will seek it yet again." Only Christ can really set him free. Your aim in this Lesson will be, not to reform a drunkard, but to prevent the first step towards the making of one. Do not be afraid of becoming for this once a "temperance crank".

### For Teachers of the Boys and Girls

We may follow in part Dr. Peloubet's illustration of the peril of strong drink, and the only way of safety, taken from Homer's famous story of the enchantress Circe (pronounced Cir'-ce). After the destruction of Troy, King Ulysses wandered about the world meeting with many wonderful adventures. [Like a young lad setting out in life, with all the world before him.]

After escaping from various perils, Ulysses and his companions found themselves anchored in the quiet harbor of a beautiful island. In the centre of a lovely valley was a magnificent palace of snow-white marble, in a grove of trees, with green lawns and flower-bordered paths leading up to it. The blue smoke went curling up from the chimney, giving promise of welcome and banquets. [What boy or lad has not heard talk of the "jolly" thing that drink is, and the "jolly times" drinkers have?]

A number of Ulysses' followers went up to this palace, entered the door, and found a beautiful reception room with pictures and mirrors. They heard the voices of maidens chanting sweet songs, and the odors of a delicious banquet were wafted in upon their senses. [The red, sparkling wine, v. 31.] While they were waiting, the enchantress,

Circe, a most beautiful lady, came into the room, and welcomed them with words sweeter than honey. She invited them into a banquet room, placed each one on a throne of gold blazing with jewels, and ordered the feast to be brought in. They ate her dainty meats, and drank freely of her spiced wines. [The rest of v. 31 fits this scene.]

Suddenly the enchantress waved her wand over them, and they were transformed into swine [Often, just as suddenly, does drinking become drunkenness; sometimes (v. 30) it is slower; but always sure], and driven from their thrones out into the backyard, placed with the other swine, and fed on swine's food. [Vs. 29, 32, 35 make a black picture, but too true to life.]

Only one had refused, resisting the temptation. [Here alone is safety,—"stop before you begin".] He hastened back to the ships, and told Ulysses the sad story. Ulysses immediately started for the palace. On the way, he was warned, as had been the others before him, by the sad singing and fluttering of a bird, who had been one of the enchantress' victims. [Where is the community that has not some poor victim of drink?]

Then a messenger from heaven came, and warned him of his danger, and plucking a flower with a black root, but snow-white blossom of exquisite fragrance, gave it to Ulysses. So long as he kept this flower by him and breathed in its odors, he was safe. Thus armed, he went to the palace, where the enchantress plied her arts and exerted her charms in vain. Ulysses compelled her to restore his men to their natural forms. [What is the "white flower"? Find the answer in Phil. 4 : 13; and, changing the figure, in Luke 11 : 22.]

### ADDED HINTS AND HELPS

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

#### Lesson Points

The locomotive will have little mercy on the one who will not heed the "Look Out!" v. 29.

Every act of sinful indulgence forges a link in the chain that will drag us to ruin. v. 30.

The life is likely to follow the look. v. 31.

The trap is in open sight : it does not take much sense to avoid it. v. 32.

The eye that will not see warnings is sure to see woe. v. 33.

Fling away heaven for the pleasure of a moment—is not that to earn the title of fool? v. 34.

No deception is so fatal as self-deception. v. 35.



**Prove from Scripture**

That temperance is a duty.

**Lesson Questions**

[From the HOME STUDY QUARTERLY]

**Juniors**—Who was Solomon? For what was he noted? What did he gather together? Where do we find these?

29, 30 What does the drunkard cry? Wherefore? Why does he complain? What dangers are caused by drink? How does it affect the eyes?

31 What good advice is given? Which wines were thought the best? What does good wine do when poured or shaken? Is it pleasant at first?

32 To what is wine here likened? Give another name for the adder. Where does it sometimes hide? What does it do?

33-35 What does the drunkard sometimes see? How does he talk? What foolish things are here mentioned? Does the drunkard do things as foolish?

**Seniors and the Home Department**—What is a proverb? Why is the Book of Proverbs called the Proverbs of Solomon?

29, 30 Where does Paul condemn drunkenness? (Eph. 5:18.) Show that the drunkard cannot enter heaven. (1 Cor. 6:10.) Who is able to save from drunkenness? (1 Cor. 6:11.)

31, 32 How is the beauty of wine described? Its pleasant effects? How is it

like a serpent? Show that wine is deceitful. (ch. 20:1.) How does a prophet describe the drunkenness of his nation? (Isa. 5:11, 12.)

33-35 How does intemperance affect the mind? What are its moral effects? What does the Bible say to those insensible of danger? (Eph. 5:14.) How does the drunkard show that he is a slave? By whom can he be made free? (John 8:36.)

**The Catechism**

Ques. 1-10. For the purposes of review, the ten Questions learned may be arranged under the following headings: I. MAN'S CHIEF END (Ques. 1-3). These Questions tell us what the end is, and where we can find guidance in seeking it. II. GOD'S NATURE AND ATTRIBUTES (Ques. 4). As to His nature, He is a Spirit, and His attributes are named in the Question. III. THE TRINITY (Ques. 5, 6). By this is meant the great truth, that, while there is but one God, there are in the Godhead three Persons, each of whom is God. IV. GOD'S DECREES (Ques. 7, 8). Question 7 tells us what God's decrees are, and Question 8, how He carries them out. V. GOD'S WORKS OF CREATION (Ques. 9, 10). We have in the first of these Questions, an account of God's creation of the world, and in the second, of His creation of man.

**FOR TEACHERS OF THE LITTLE ONES**

*Introduction*—Some things that are attractive to the eye, are harmful. Certain plants and flowers, beautiful to look upon, are poison to the touch. See the pretty skin

of the snake, so soft and glossy and beautifully colored, but think of the poisonous sting.

*Lesson*—Our Lesson tells us about something that is beautiful to look upon, attractive to the taste. But look out! There is poison in it! (Draw a wine glass, read v. 31.) A short time ago we heard about a door that we must guard, to keep bad words from coming out of it. Today we are to hear about guarding that same door, lest some bad things may get within it. Print WINE and STRONG DRINK.



*Golden Text*—Repeat.

*Bites and Stings*—This means, that tasting the beautiful red wine leads to a wish to drink more, and often makes people want to drink stronger drink (whisky, brandy, etc.), and the drinking of these leads to all sorts of trouble that is as dreadful as the bite of a snake or the sting of an adder. The food and clothing and home and friends of the drunkard and his family are bitten off bit by bit, till all are gone. His money is eaten up. His good name, his comfort and happiness, soon are gone too. The sting of poverty is felt. The sting of suffering and remorse follow. Oh! so many, many evils come from the use of wine and strong drink.

Look out for it! **TOUCH** Nor, and you will never feel these bites or stings.

*Warnings*—The Bible gives so many warnings against strong drink. Did you ever see a man stand at a railway crossing waving a little flag, to let people know that there is danger on the track? A train is coming, which will run over and kill them, if they do not look out! How foolish it would be to step on the track in the face of this warning! The Bible writers wave these verses before us, to warn us of the evil that

will befall us, if we even stand with our toe on the track of strong drink ("Look not thou upon the wine," etc.). The only safe way is to keep off the track. Do not go places where it is used. Keep away from companions who use it. Do not eat candy flavored with it, etc., etc.

*A Good Plan*—A Quaker was advising a drunkard to leave off his bad habit. "Can you tell me how to do it?" said the slave of strong drink. "Yes," said the Quaker, "it is just as easy as to open thy hand, friend." "If you can show me that is true, I will promise to do as you tell me." "Well, my friend, when thou findest any intoxicating liquor in thy hand, open thy hand before it reaches thy mouth, and thou wilt never be drunk again." Boys and girls, be sure to follow this advice.

*A Sure Helper*—

"Ask the Saviour to help you,  
Comfort, strengthen, and keep you;  
He is willing to aid you,  
He will carry you through."

*Something to Draw at Home*—Draw a wine glass. Print **SHUN** } DRINK.  
**STRONG** }

*Something to Remember*—I should shun strong drink.

### SUPERINTENDENT'S BLACKBOARD REVIEW

REDNESS OF EYES  
LOOK NOT \_\_\_\_\_  
EYES SHALL BEHOLD \_\_\_\_\_

This may almost be called A Lesson on the Eye. Ask the scholars to name the effects of strong drink as given in v. 29. Among these is REDNESS OF EYES (Print). Question about the way in which drink affects the eyes (see Exposition). The next reference to the eyes is in v. 31. Here we read, LOOK NOR — (Print). It will be easy to make clear, that all temptation to drunkenness begins with "looking." Then, of course, the surest way to be safe is to keep away from places where we even see it. The eyes are referred to again in v. 33, EYES SHALL BEHOLD — (Print). Get the scholars to repeat the sentence,—"Thine eyes shall behold strange things" (Rev. Ver.). Remind them of the horrid visions seen by the drunkard. Emphasise the surest way of never beholding such dreadful things—refusing now so much as to look upon the cause that brings them to pass. If there is a school temperance pledge, it is a good opportunity for urging those who have not signed it, to do so without delay.

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**An'drew.** A fisherman and, with his brother Peter, a native of Bethsaida, John 1 : 44. After the miraculous draught of fishes (Lesson VI.) he, along with Peter, James and John, was called to be a companion of Jesus, and afterwards chosen to be an apostle, Matt. 10 : 2-4.

**Beth-le-hem.** The "house of bread," a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16 : 1, 4, 13), hence called the "city of David," Luke 2 : 11. Here Jesus was born.

**Cæ'-sar Au-gus'-tus.** The first emperor of Rome (B.C. 31 to B.C. 14). It was in consequence of a decree of Augustus that Mary, the mother of Jesus, went with Joseph her husband, to Bethlehem, where Jesus was born.

**Ca-per'-na-um.** A town on the north-western shore of the Lake of Galilee. At an early period in His ministry Jesus made His home here, so that Capernaum came to be called His own city, Matt. 9 : 1. In this city many of our Lord's wonderful miracles were wrought.

**Christ.** "The Anointed One," the official title of our Lord, corresponding to the Hebrew "Messiah." It is so constantly added to "Jesus," the Saviour's personal designation, that it virtually forms part of His name.

**Cy-re'-ni-us.** Quirinius (the former was the original Latin name, the latter the modification of it among Greek speaking people), the Roman governor of the Province of Syria at the time of Jesus' birth.

**Da'-vid.** The second king of Israel, successor to Saul. Bethlehem is called his city in Lesson I.

**Gal'-i-lee.** The most northerly of the three provinces west of the Jordan into which Palestine was divided under the rule of the Romans. It was the chief scene of the ministry of Jesus. The lake of the same name is fed by the Jordan, and is called a sea because of its extent. The water is fresh.

**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.

**Her'-od.** Called "the Great," the first of the seven Herods mentioned in the New Testament. He was made king of Judea by the Romans in B.C. 37, and reigned till B.C. 4.

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

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

**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.

**Jews.** Originally those belonging to the tribe or to the kingdom of Judah (2 Kgs. 16 : 6; 25 : 25), then those of the Hebrew race who returned from captivity, and finally all of that race throughout the world.

**John.** The Baptist, son of Zacharias and Elisabeth, and the immediate forerunner of Jesus.

**Jor'-dan.** The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

**Jo'-seph.** The husband of Mary, the mother of Jesus, and during the Saviour's lifetime regarded as His father, Matt. 13 : 55.

**Ju'-da.** Judah, the territory inhabited by the tribe descended from the fourth son of Jacob. It included the greater part of Southern Palestine. Bethlehem, situated within this territory, is spoken of by Micah (ch. 5 : 2) as the birthplace of the coming Messiah.

**Ju-dæ'-a.** The southernmost province of Palestine under the Roman government, the middle one being Samaria.

**Mar'-y.** The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her, Luke 1 : 26. She is presented in the New Testament as a beautiful example of a devoted and pious Jewish mother.

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

**Sa'-tan.** "The adversary," so called because he is hostile to all goodness and the chief opponent of God and man. He appears in Lesson V. as the tempter of Jesus.

**Sav'-iour.** A title given to our Lord by the angel who announced His birth to the shepherds, as they watched their flocks near Bethlehem, Luke 2 : 11.

**Si'-mon Pe'-ter.** Peter is the Greek form of the Aramaic surname Cephas, meaning "a rock," which Christ bestowed on Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1 : 44), and afterwards lived with his family at Capernaum, Matt. 8 : 14; Luke 4 : 38.

**Syr'-i-a.** A Roman province, including the territory west of the Euphrates to the Taurus Mountains to Egypt. This province was erected in B.C. 64 with a governor resident at Antioch.

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

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### THE BOOK PAGE

Why should a new Life of our Lord be published? This question springs to our lips, as we take up **The Days of His Flesh**, by the Rev. David Smith, M.A. (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 549 pages, \$2.50 net). The answer is not far to seek. Since the older "Lives" were written, criticism has been diligently at work upon the Gospel narratives, and there was need for a re-statement of the facts they record, in the light of modern research. This is the task Mr. Smith has undertaken, and he has done his work well. While there is no show of learning in his pages, it is evident that he has studied all the problems that have been raised. At the same time he manifests an insight into the spiritual meaning of the facts, that makes him a delightful and suggestive expositor. The book follows the order of the Gospels, and the style is singularly simple and direct. It is a book for the studious preacher, and will give him a clearer and fuller view of that Life which it is his business to portray to men. It is a book, too, for the family. Reading it chapter by chapter at the evening fireside will make the Saviour a more real Presence in the home circle. And in the hour of private devotion it will prove a quickening and uplifting influence. The church believes that the Christ of the Gospels is the Lord from heaven. Mr. Smith's volume amply justifies this universal faith. The indexes both to subjects and passages are very complete and convenient.

The Sunday School world owes a very deep debt of gratitude to Mr. W. N. Hartshorn, the Chairman

of the Executive Committee of the International S.S. Association, and those joined with him in the production of, **The Development of the Sunday School, 1780-1905** (Executive Committee of the International S.S. Association, Boston, Mass., 712 pages, 300 half-tone portraits and illustrations, \$1.00). The volume contains the official report of the recent International S.S. Convention at Toronto, but, as the title indicates, there is also very much that is of large and permanent interest, and not to be found anywhere else: for example, a list of the International Lessons from 1872 to 1906; a succinct account of the British Sunday School Union, the American Sunday School Union, the Sunday School Editorial Association, the Religious Education Association, the Organizations for the Primary, Junior and Home Departments; indeed, a complete conspectus of organized Sunday School work. There are many delightful papers, such as, *The Nineteenth Century Sunday School*, by Charles G. Trumbull; *The Lesson Committee at Work*, by Dr. John Potts; *A Forward Look for the Sunday School*, by Bishop Vincent; *Teacher Training*, by Principal Falconer; *Reverence in the Sunday School*, by Principal Rexford, of the Diocesan College, Montreal. The charming paper by W. H. Geistweit on *The Place and Power of Memorized Scripture*, is alone worth the price of the volume; not to speak of the portraits of the great leaders. The Triennium upon which the International Association has now entered, bids fair to be a record one in regard to the extension of the work in the newer home mission fields and in parts hitherto not fully overtaken, such as *The West Indies*,

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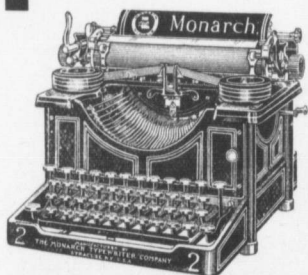
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