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An Influential Body

The meeting of the Sunday School Council of Evangelical Denominations of the United States and Canada, January 23-25, in Toronto, was of very much more than ordinary importance. The organization is a Council, not a convention. It is made up therefore of leaders only,—the Sunday School secretaries, editors and publishers of the continent, representing many millions of Sunday School scholars and workers, and many millions of money investments. The meetings were held in St. James Parish School House, and the reception on the first evening was a memorable gathering, the addresses being by Rev. Dr. Crews (Canadian Methodist), who presided, President Falconer and Archdeacon Cody, on behalf of Canada, and Rev. Dr. Rowland, of Philadelphia (Baptist), Rev. Dr. Chappell, of Nashville, Tenn. (Southern Methodist) and Rev. Mr. Stevenson, of St. Louis (Christian). The general topic of the Council and its four sections—Editorial, Publishers, Educational, Extension—was coordination and correlation in Religious Education.

Being in Earnest

By Alison Orr

It is said of one of the most distinguished teachers England ever had, that his great power lay in the fact that he gave such an intense earnestness to life. "Every pupil was made to feel that there was a work for him to do, that his happiness as well as his duty lay in doing that work well."

The secret of Arnold's power should be part of the equipment of every teacher. In the receptive days of youth, no matter what the subject studied may be, it matters tremendously whether it is presented earnestly and reverently or carelessly and flippantly.

Like a city that is set on a hill, earnestness of purpose cannot be concealed. From its source, however humble, it radiates to its beneficent work of strengthening and deepening the lives it touches.

And it is as individual lives are deepened that the life of home and church and nation will also run in deeper channels.

What we owe to this characteristic in the world's great men, we can scarcely fully estimate. To call their roll is to exemplify in each case a living and glowing earnestness. Recall its beauty and strength in Spurgeon and Whitfield, in Livingston and Carey, in our own Geddie and James Robertson.

There was another among us who, in this respect as in many others "being dead yet speaketh." The biographers of the late Principal Grant tell us that "to many the hours spent in his class-room are among the most precious ones in their lives." And the reason? "His heart was in the work",—there is the leverage that set free the splendid powers of mind and personality. An impressive, burning earnestness characterized him, and he urged it upon others.

When earnestness of purpose becomes a passion, it is bound to accomplish something; happiness as well as duty lies that way.

Toronto

The Call to Rest

By Rev. Henry Dickie, D.D.

"Come ye weary", fell from the lips of Jesus with infinite attractiveness upon the ears of the listening multitude in Galilee; and despite the lapse of time, we, in all the altered circumstances of the twentieth century, are quite as susceptible to the wondrous charm of the fascinating appeal. It is Christ's call. No one else has ever made

any such call, or ever can make it. The world cannot give us soul rest. We have all sought it there, and have returned stung with disappointment. Only He, whom Tennyson calls the "strong Son of God"; and whom Carlyle styles "the Hero of all heroes rolled into One", can give the weary, heavy-laden sons of men rest unto their souls.

It is a call to rest here and now. I am not willing to believe that this rest is merely one which awaits us beyond the bourne of this mortal life. I don't believe I shall ever be more tired than I am now, and I am sure God will never be able to give me rest any better than now, and I can't think of any reason why Christ should offer me rest in another world when it is here that I need it. The rest which I want—nay, if I may make so bold as to say it, the rest which I have found—is a rest attainable and realizable here. It is not a rest after labor, but a rest in labor. It is a home in pilgrimage. It is not a rest which remains after seekings and gropings and probings and questionings are at an end; it is a rest whose possession makes every human quest fruitful and happy.

It is a call to fullness of life. "Take My yoke upon you, and learn of Me." All life is a service. You and I may boast of our freedom, but we are serving *some* master. Too many have bent their backs to the service of that meanest of all bondages, the service of self, the slavery of the world. Against this our Lord sets the fact that discipleship to Himself is also a service. We take Him as our Lord and Master, and with Him pass out into the arena of daily life to live and strive in His great name. And, compared with every other life, He said, "My yoke is easy, and My burden is light." No words can adequately portray the satisfying nature of the Christian life. It is the grandest, strongest, freest life of which men on this earth can dream. Says another, "It not only means purity and gentleness, but it means manhood, and thoughtfulness, and victory. Centuries of Christian experience tell us this." "Return unto thy rest, O my soul."

Chatham, Ont.

The Teacher's Tools

By Amos R. Wells

II. HIS OUTLINE

"Well begun is half done." And we may add, "Well planned is half begun." Yet many teachers teach without a plan. Would a general start a battle without a plan, but merely with the general order, "Where you see a head, hit it?" That is the only plan of most Sunday-school teachers. No wonder they get the worst of it so often.

A plan gives confidence. Whatever happens, the teacher has his path before him and he can at least stick doggedly to it and come out somewhere. A plan gives enthusiasm. He is sure it is a winner—at least until he tries it. A plan gives speed. The reason why so many teachers complain at the close of the lesson hour, "I didn't get half through", is because they didn't plan to. A plan gives point. The teacher with a plan has selected a goal, and he will plod steadily toward it.

When I have my outline, I count myself half prepared. This is because my outline is sure to include the following, at least: (1) the one item of the teachings of the scripture passage that is to be taught, though nothing else is taught; (2) a good way to start the Lesson—fresh and interesting; (3) some element of surprise that will lift the Lesson out of a rut and be different from the ordinary teaching; (4) how to bring the Lesson to a head; (5) how to close briefly and effectively. Of course before I can get such an outline I must study the Lesson very thoroughly.

My outline must be simple because the time is short, the scholars are ignorant, and my own ability really to teach is so slight that I dare not undertake more than a very few things.

May I show you one of my outlines? Here it is, about as I am likely to get it up for the lesson on Elijah's victory over the prophets of Baal:

Prayer.

Object.

Review.

Start: Most exciting contest you ever saw.

Copy map.

Two sides (face): Baal, Elijah, lesson story.

Change sides: Where wrong, and why fail? Where right, and why succeed?

Choose God! How can you?

Next week.

To arouse attention at the start I shall ask the pupils to tell about the most exciting contests they have ever witnessed, and then say that we are to study one of the most thrilling contests in all the world's history.

To get the scene vividly before them I have them copy a large, home-made sketch map of Mount Carmel, the Kishon, and Jezreel. I will divide the class into a Baal side and an Elijah side. The first side will tell all they can about the actions of the Baal priests; the second side will describe the deeds of Elijah. This, with my questions

and interpolations, will cover the lesson story.

To mark a transition, to rest the scholars, and to bring out the point that they are not to remain on the Baal side even in pretense, the two sides will change positions. The new Baal side will tell where the Baal priests were wrong and why they failed; the new Elijah side will tell where the prophet was right and why he succeeded. I will bring the Lesson to a head with the earnest exhortation to come out on the side of God, and will ask them to tell me how they can do this.

I keep my written outlines and often go back over them in preparing new ones, so as to avoid repetition as much as possible, and keep out of ruts.

Auburndale, Mass.

CHILDREN AT CHURCH

[It ought not to be necessary to give special attention to the topic, The Children at Church; it surely ought to be taken as a matter of course that they should be there, whether they are in Sunday School or not. But unfortunately it is necessary. In the cities and towns and villages, and in some country places too, it has grown to be the habit that the children go to Sunday School, but not to church. There is the merest sprinkling of children at the church service. There can be only one result, when the School is outgrown: they go neither to School nor church. The tremendous leakage between the Sunday School and the church is mostly—indeed it might almost be said wholly—from this cause, no church-going habit having been formed in childhood. This most deadly practice of allowing children to remain away from church, and the hope that our Presbyterian people, at least, may set themselves to amend it, is the reason for the brief series of articles in the *TEACHERS MONTHLY* on The Children at Church, of which this is the first.—Editors.]

I. What the Minister Can Do: In the Country

The writer is a country minister's son and has himself for long years been a country minister. He has never been used to anything but the children at church; and the problem of getting them there, in the country, does not seem to him to be a very difficult one. The country children, from babies Jack and Katie up, love to be taken to church, and count it a hardship when they are told they cannot go.

And therein lies the secret—"taken to church." The writer knows of one whole family of boys and girls who were cut loose

from, and some of them permanently lost to, the church by the fact that there was only a small buggy for Sunday use, and not a big "democrat." When father and mother were in the buggy, there was room for only one child, and the rest were left at home. The children grew up without the church-going habit. This is a case, of course, where the minister was not, in the first instance, to blame, but the parents.

But the minister can do much, even in instances of this sort, by a little friendly and plain talk with the parents. If they could only see how infinitely important it is that the children, as well as themselves, should be

in church, in ninety-nine cases out of a hundred they will provide the means of their getting there. The same sort of plain and friendly talk from the pulpit will have a mighty effect. It will set young fathers and mothers thinking, and prevent them beginning the bad habit of leaving the little ones at home.

Much can be accomplished by the minister's keeping the children in mind when he is preparing his sermon and selecting his psalms and hymns. If the minister prepares the sermon with the recollection that there are *lamb*s in the flock, and that what interests the little ones will doubly interest their seniors, the service will be so inevitably interesting to the children, that the parents will think it is a shame not to have them present. And this should not be a difficult task; it means simply to teach rather than to "orate."

The proper adjusting of the Sunday School and the public worship is important. Usually, in the country, people can come only once in the Sunday to church. Let the Sunday School be held immediately before, or immediately after, the church service, and let the Bible Class or Classes be made vigorous and stimulating, and it is not hard to get the older people to come with the children to the Sunday School before the service, or remain with them after. There is one small point here, however, which the writer has found essential, namely, to keep each of the services, the Sunday School and the church, *absolutely within the hour*, and to *go exactly by the clock* in beginning as well as ending. No farm household grudges two hours, provided it is only and precisely two hours, for the Sunday service, and no country child wearies with the hour of School and the hour of church.

The old fashioned "pastorial visitation", fortunately is not yet out of date in the country, and the minister is wise who makes use of his visits to get very close to the children—how they relish a half-day out of day-school when the minister is coming! He will wonder how easy it is to keep these same children at the Sunday School and the church every Sunday.

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

XI. A RECRUITING OFFICER

When we consider how a child develops, how he is influenced by example and environment, it is easy to understand how the warp and woof of Christian character and faith are woven into his being during the years of youth.

It follows that a youth properly trained and under the influences of a godly environment will find delight in meeting those with ideals similar to his own and he will find pleasure in exercising his altruistic activities in church work. That there are exceptions to this rule is true; but these arise either from mistakes in training at home or from companionships which the home fails to prevent.

When it is remembered that teachers have to deal with girls and boys full of propensities and desires that are not altogether in keeping with the highest kind of Christian work, and that young people, as a general rule, are not anxious to be led from selfish desires to Christ, it becomes at once evident that Sabbath School teachers have a difficult task to perform. This consists in many cases in overcoming both hereditary tendencies and environment to lead the heedless and careless to their Saviour.

The teacher who is to be a successful recruiting officer, must, in addition to knowing the truth and having the ability to impart it with that earnestness which brings conviction, be spiritually minded and possess a magnetic personality, which will enable him to do his work in a pleasing and attractive manner. Such a teacher will of necessity attract the youth whom he influences, to the church. He kindles their enthusiasm by his teaching and example. He reaches their hearts by touching their intellects. He makes Christ seem real and near and glorious to them. He challenges their wills so that they ask, "What shall we do?" His own example furnishes the immediate answer. Hence, such a teacher is constantly adding to the membership of the church.

Again, a good recruiting officer must be capable of making his pupils feel that religion is not something for special days and special

occasions, that it is not a thing apart, but a spirit, an atmosphere which diffuses itself through all life, that, as they come to manhood and to womanhood, it adds to their social efficiency, and as Christian workers in the church, they will find the most favorable opportunities of exercising their newly aroused activity.

It is of the utmost importance that Sabbath

School workers should keep the goal of church membership in mind, and should do all in their power both directly, and indirectly, by their own example, to further this end; and, as the church itself requires its membership to be constantly recruited, it should spare no expense and no endeavor to render the work of the Sabbath School as efficient as possible.

Normal School, Toronto

THE SUNDAY SCHOOL COUNCIL

Under this title will appear, month by month, brief articles by leading Sunday School experts in the United States and Canada. The aim is to focus light from many minds on the problems of the School and its work. The two here given are by the International Teacher Training Superintendent, and a leading Primary Worker.

A Personal Experience in Teaching the English Bible

By President Andrew Sledd

I was once called on unexpectedly to take charge for some months of a Senior Bible Class in one of our colleges. The work was required for graduation, and between forty and fifty seniors were members of the class. The class met only once a week, and its text book was a certain elementary Bible Outlines. Interest was at a low ebb and the attendance and work of the class was largely perfunctory.

At the close of the first session of the class I said to its members: "Gentlemen, this work must be as unsatisfactory to you as it is to me. No one would imagine that you were seniors engaged in a serious task. We will make a change. I see that you are studying the Corinthian Epistles. From now on you will imagine yourself in my department (my training had been in the classics and I was teaching Latin in the college), and you will study these Epistles as you would study any author under me. You may dispense with your text book, and bring to class your Testament, either English or Greek, and a note book, and read so much of the Epistle before our next meeting."

I then proceeded with this class exactly as I should have done in the study of any other piece of classical literature, discussing its authorship, its time and place of composition, its recipients, its contents, relationships, literary and other, and its effects and

place in our Christian literature. Collateral reading and subjects were also assigned each member of the class.

The result: A request for extra time in class for further discussion and instruction, and a set of papers creditable to any college senior in any department.

The application of this incident to our Sunday School work is on the surface.

Mothers' Classes

By Frank L. Brown

A vital question is how to get the mothers into attendance at the School and into sympathetic interest in its work. The fathers are coming in through the Organized Adult Bible Classes and the big boy will follow the father. And many of the mothers, especially those partly care free, are in Organized Women's Classes. But the mothers with small children—how can we get hold of them?

May I suggest a solution, an evolution of our own work? In the planning of our Beginners' or Kindergarten room we provided for visitors' chairs on the four sides of the room. So many parents and grandparents came that we planned a Lesson for them in a corner of the same room during the progress of the Beginners' Lesson.

This Mothers' class grew, was organized into a Royal Daughters' Class of sixty members, with pin, banner, monthly social meeting, and class objectives reaching out to

work for needy mothers, summer home work, and in many a channel of loving ministry.

Then, when the Beginners were promoted to the Primary, the question came as to the mothers of those promoted, and so we organized a Primary Mothers' Class and the mothers moved on with the children, having their Lesson during the teaching of the Primary lesson, and absorbing the general exercises before and after their Lesson as in the Beginners' class.

And so many of the Cradle Roll mothers have been coming to watch their little ones in the Cradle Roll Class of thirty attending members, that now the plan is to organize a Cradle Roll Mothers' Class for their Lesson not far away from the little ones, and then promote these mothers to the Beginners' Mothers' Class when the babies are ready for promotion.

A monthly mothers' week night meeting of these combined classes, and a mothers' library are some of many helpful features which are the outgrowth of these Organized Mothers' Classes, and the opportunity comes frequently for talks and conferences upon class and home problems.

Our Training Class

By A. W. Wright, B.A.

In Westminster Church, Mount Forest, the principal work taken up for several years past in the Young People's Bible Reading Circle is a study of the Teacher' Training Course in the Handbooks published under the auspices of the General Assembly.

One of the books is taken up at a time, and a thorough study of its contents is made under the direction of the pastor. A number have taken the examinations of the Course, some of whom have completed it and taken the Diploma. The benefits of the study have been shared by a goodly number of others who attend the weekly meetings and read the Handbooks carefully. They are thus prepared to act more efficiently as substitute teachers, and eventually to take places on the regular teaching staff of the Sunday School.

For the past year or so the Teachers' Meeting has been held in conjunction with that of

this Class, the joint meeting being held on Monday evening for an hour. Half of the time is devoted to the textbook on Teacher Training and half to the study of the Bible Lesson for the following Sunday. The superintendent or one of the teachers leads in this study.

There are considerable advantages in this plan. The theoretical and practical parts of teaching are brought together. The interest is greater, and the attendance larger than when there were separate meetings.

Mount Forest, Ont.

Branch Sunday Schools

By Rev. John Pringle, D.D.

There are three classes of Branch Sunday Schools known to me. (1) Those in extended country congregations where it is a physical impossibility for all scholars to attend one central School. (2) Those in large cities whose growing suburbs and congested central tenement districts demand attention. (3) Those in new and growing cities whose population, not large, is spread out over a very large area.

These classes of Branch Schools are a necessity if the church is to retain her hold upon the religious life of her people.

In the country districts the meeting of the Sunday School is the event of the week. It may be true of the cities that it is hard to get the young people to attend: largely because there is so much other variety in their life, also because Sunday amusements have an unsettling influence. But this is not usually a difficulty in the country, when the church sees the need and makes adequate provision to meet it.

In large cities the necessity of establishing Sunday Schools in the suburban districts has been pretty fully recognized. The larger central churches have established outposts far beyond the confines of the congregation. The result is seen in large and flourishing churches whose beginnings were in a school-house, a temporary hall, or in some humble Christian home. Whether the need of the tenement districts has been met with the same wisdom and eagerness I cannot say; I have my doubts.

In the third class the School is essentially a Primary School from which the scholars as they grow in wisdom, stature and years, may be drafted into the central School. Of these and their value, as well as of the Schools in the country, I can speak with some confidence. There are two of the former and two of the latter in the congregation which I now serve. They meet the need of the little children who cannot go far to School. Their work is quite as important as that of the central School, for it is the only religious service which many of the children are able to attend. It is not necessary to argue at length that such Schools are a necessary and important outgrowth and expression of the spiritual life of the church.

I also see in these Schools a great opportunity for developing the activities of our people. They are God's open doors. It sometimes seems hard to find work for those whom Christ is continually calling to His side. This is a field of service very important in itself, and because it borders on other fields.

For the knowledge of children necessary to success in their religious education includes knowledge of family and society surroundings—the constant conditions and influences which mould their lives. There is no limit to the field of service which this opens up for the servant of Christ.

Moreover, there is scope here for the exercise and development of administrative ability. Some of the best leaders known to me found and developed themselves in such work and conditions. They are usually not so conventional as the larger and more "churchy" schools. The workers, thrown on their own resources, are compelled to devise their own methods and equipment, to act on their own and the neighborhood initiative, if they would do their work and make it a success. These Schools are often ignored by the church as such, getting neither help nor oversight. And yet there is no more efficient handmaid of the church than the neighborhood Sunday School.

Sydney, N. S.

HOW THE WORK GOES ON

As a result of the Teacher Training Campaign during October, there have been reported as in active operation in the various schools of the Presbyterian Church in Canada, 285 Teacher Training Classes, with a total enrolment of more than 3,000. For the entire year 1910 there were reported 247 classes, with an enrolment of about 2,000. A considerable number of Schools which have not yet reported, will doubtless very considerably increase the final totals for 1911.

The Nova Scotia Sunday School Association has recommended that the several denominations represented in its field adopt the Teacher Training Course of their own church, if possible. When any class cannot do this the Association Teacher Training Course will be available. The intention of the Department of Education of the Association is that some Teacher Training Course should be taken up in every School, and they are now carrying on an aggressive campaign of organization to that end.

The Canadian Pocket Testament League is making great headway among Sunday School scholars. The League reports that every month for the last eight months they have enrolled one thousand scholars per month as members. They look to still larger success this year because of the fact that the Lessons studied are entirely in the New Testament. The work of the League ought to meet with hearty encouragement in every School. There are no fees in connection with its plan, its operations are simple, its aim to secure the scholar's constant interest in the New Testament.

The proposed goal for the triennium ending with the Fourteenth International Sunday School Convention to be held in Chicago in 1914, includes seven points. These outline a definite task which, if undertaken and carried through, will result in large benefit to the work. The points in the praiseworthy goal are: (1) To gain three millions

in the enrolment of the Sunday Schools of North America. (2) To secure the organization of ten thousand new Mission Sunday Schools. (3) To win to Christ three million scholars in the Schools of North America. (4) To organize the county and provincial work. (5) To secure Organized Classes. (6) To establish Teacher Training Classes. (7) To inculcate the practice of tithing. If this goal is reached it will mean a one hundred per cent. advance in three years.

If imitation is the highest form of flattery, Principal Scrimger, the author, and the Presbyterian Publications, the publishers, of the Teacher Training Handbook on the Old Testament, should feel flattered. A copy of this Handbook in the Fijian language has been received. It is in style of type and binding an exact counterpart of the original. The story of the translation is interesting. Rev. W. E. Bennett, the Principal of the Educational Institutions of the Methodist Missions in Fiji, writes from Davuilevu, Fiji, that his Mission had found the translation or preparation of text books for the training of their native ministry a very urgent question, and had cast about in many directions for suitable introductory books, and "having had the good fortune to come across your very excellent Teacher Training Handbooks and having found that Nos. 1 and 3 are just the thing we have required, I have already taken the liberty of translating both of them into the Fijian language, following the originals as closely as possible." Mr. Bennett acknowledges very handsomely his

indebtedness to us for the use of these Handbooks for translation.

Sunday School work is one of the prominent features of our mission work at Indore, Central India. Until recently it was under the care of the staff of the High School. It is now, writes Rev. J. A. Sharrard, "under the direct control of the session, and the result of the change has been a considerable gain in the attendance and efficiency, due to the fact that there becomes available not only all that there was before under the School, but the resources of the congregation. Last Sabbath's attendance was 175. This number includes many non-Christians."

The original difficulty of securing teachers is "greatly aggravated here by local conditions. We have been trying to do some grading, and have had to take into consideration, not only the usual considerations of age and ability, but language differences, and differences of belief. We speak Hindi, English, Urdu and Mahrathi; and there are students from the Hindu and Mohammedan religions as well as the Christian. Our present arrangement of classes is somewhat as follows: a Junior and Senior Urdu; a Junior and Senior Mahrathi; five Junior, an Intermediate, a Senior, and two Adult Hindi; a Senior English. There is also the Primary Class of children under five."

It is encouraging to learn that a Teacher Training Class will likely soon be established. A Teachers' Bible Class is in existence, which endeavors to put the Sunday School Lessons in their wider setting.

Lesson Calendar : First Quarter

1. January 7...The Birth of John the Baptist Foretold. Luke 1 : 5-23.
2. January 14...The Birth of John the Baptist. Luke 1 : 57-75.
3. January 21...The Birth of Jesus. Luke 2 : 8-20.
4. January 28...The Presentation in the Temple. Luke 2 : 25-38.
5. February 4...The Wise Men Led by the Star. Matthew 2 : 1-12.
6. February 11...The Boy Jesus in the Temple. Luke 2 : 40-52.
7. February 18...The Ministry of John the Baptist. Luke 3 : 1-17.
8. February 25...The Baptism and Temptation of Jesus. Mark 1 : 9-11 ; Matthew 4 : 1-11.
9. March 3...The Call of the First Disciples. Mark 1 : 14-28.
10. March 10...Jesus the Healer. Mark 1 : 29-45.
11. March 17...The Paralytic Forgiven and Healed. Mark 2 : 1-12.
12. March 24...Feasting and Fasting. Mark 2 : 13-22.
13. March 31...REVIEW.

Lesson V.

THE WISE MEN LED BY THE STAR

February 4, 1912

Matthew 2: 1-12. Study Matthew, ch. 2. *Commit to memory vs. 1, 2.

GOLDEN TEXT—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isaiah 45: 22.

1 Now when Je'sus was born in Beth'lehem of Judæ'a in the days of Her'od the king, behold, ¹ there came wise men from the east ² to Jeru'salem,

2 Saying, Where is he that is born King of the Jews? for we ³ have seen his star in the east, and are come to worship him.

3 ⁴ When Her'od the king ⁵ had heard these things, he was troubled, and all Jeru'salem with him.

4 And ⁶ when he had gathered all the chief priests and scribes of the people ⁷ together, he ⁸ demanded of them where ⁹ Christ should be born.

5 And they said unto him, In Beth'lehem of Judæ'a: for thus it is written by the prophet,

6 And thou Beth'lehem, ¹⁰ in the land of ¹¹ Ju'da, art ¹² not the least among the princes of ¹¹ Ju'da: for out of thee shall come ¹³ a Governor, that shall rule my people ¹⁴ Is'rael.

7 Then Her'od, ¹⁴ when he had privily called the wise men, ¹⁵ enquired of them ¹⁶ diligently what time

the star appeared.

8 And he sent them to Beth'lehem, and said, Go and search ¹⁷ diligently for the young child; and when ye have found him, bring me word ¹⁸ again, that I may come and worship him also.

9 ¹⁹ When they had heard the king, ²⁰ they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 ⁴ When they saw the star, they rejoiced with exceeding great joy.

11 And ²¹ when they were come into the house, they saw the young child with Mar'y his mother, and ²² fell down, and worshipped him: and ²³ when they had opened their treasures, they ²⁴ presented unto him gifts: gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed unto their own country another way.

Revised Version—Omit there came; ² came to; ³ saw; ⁴ And when; ⁵ heard it, he; ⁶ gathering together all; ⁷ Omit together; ⁸ inquired of; ⁹ the; ¹⁰ Omit in the; ¹¹ Judah; ¹² in no wise least; ¹³ forth a governor, which shall be shepherd of my people; ¹⁴ Omit when he had; ¹⁵ and learned of; ¹⁶ carefully; ¹⁷ out carefully concerning the; ¹⁸ Omit again; ¹⁹ And they, having heard; ²⁰ went their way; and; ²¹ they came into the house and saw; ²² they fell; ²³ opening their

LESSON PLAN

I. The Star, 1, 2.

II. The Scriptures, 3-8.

III. The Saviour, 9-12.

DAILY READINGS

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

M.—The wise men led by the star, Matt. 2: 1-12.
T.—The wise men led by the star, Matt. 2: 13-23.
W.—"Thy light is come," Isa. 60: 1-6. Th.—Bethlehem's glory, Mic. 5: 1-4. F.—Jeremiah's prophecy, Jer. 31: 10-15. S.—Gifts and worship, Pa. 72: 10-19. S.—"Look unto me," Isa. 45: 15-22.

Shorter Catechism—Ques. 4. What is God? A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

The Question on Missions—5. What is the usual way of reaching the villages? During the cool season the missionary packs his ox-cart with tents, camp equipage, tracts, books, medicines, etc., and, along with native helpers, tours among the villages.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 33; 100; 69 (Ps. Sel.); 31 (from PRIMARY QUARTERLY); 26.

Special Scripture Reading—Ps. 72. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 132, The Star of Bethlehem. For Question on Missions, I. 80, The Carts the Missionaries Use. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Oriental Travelers with Camels in the Arabian Desert (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17 (Owners of 1911 material need only 9 new stereographs for this Quarter; owners of both 1910 and 1911 material need only 7 new stereographs); 4 for February, 67c.; less than 4 in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—About B. C. 6 or B. C. 4; Jerusalem, Bethlehem, Egypt, and Nazareth.

Connecting Links—Matthew alone records the visit of the Wise Men.

I. The Star, 1, 2.

V. 1. Bethlehem; "House of Bread", so called because of the fertile district about it, about six miles south of Jerusalem. Of Judæa. There was another Bethlehem in Galilee, Josh. 19: 15. Herod; "The Great", who reigned from B. C. 40 to B. C. 4. Wise men; literally, "Magi", influential men of the priestly class who were students of

astrology. These first worshipers of Christ were Gentiles. Tradition represents them as three kings, a legendary growth for which there is no ground. From the east. It is useless to inquire the exact locality. East here is plural and designates the Eastern regions, probably Persia. Herodotus, a Greek historian, refers to Magi as a Median tribe.

V. 2. King of the Jews. The hope of a king to arise in Judea and win universal dominion had spread throughout the East. So Tacitus, Suetonius, Roman historians, and the Jewish historian Josephus, and other

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

non-Christian writers tell us. *His star in the east*; literally, "his star in its rising". The simplest explanation of this is that a star appeared in the sky and they followed it until they came to Jerusalem and then to Bethlehem. "The whole system of astrology was a delusion, yet it might be used by Providence to guide seekers after God" (Bruce). Three views have been held regarding "the star": (1) It was a miraculous sign in the heavens; (2) a real conjunction of planets, say Saturn and Jupiter (Kepler and Alford); (3) a creation of the religious imagination, working on such a prophecy as Num. 24 : 17.

II. The Scriptures, 3-8.

V. 3. *Herod the king*. As king and because king, he was troubled. He feared a rival. Foreigner, usurper, tyrant as he was—no wonder Herod was afraid. *All Jerusalem*. Those in office around Herod. They were selfish and servile, and dreaded any change that would affect their interests.

V. 4. *Chief priests and scribes*. The priests conducted the temple services; the scribes taught the Scriptures. *Should be born*; according to their traditions and writings. "What have your writings to say about the Messiah?" was Herod's question.

Vs. 5, 6. *They said*; without any hesitation. *Written*; in Mic. 5 : 2. Matthew gives a very free translation of Micah's words, but his translation is true to the prophetic statement of Micah.

Vs. 7, 8. *Privily called*; secretly, so that he might escape detection in his plotting against the Child. *Enquired of them diligently*; Rev. Ver., "learned of them carefully". "He ascertained to the last point." The motive is given in v. 16. *Appeared*. That he might learn how old the Child was. *Come and worship*. Consummate hypocrisy! He was planning to murder the Child.

III. The Saviour, 9-12.

Vs. 9-12. *The house*; not stable, as in Luke. They had moved out of the stable and were now perhaps in a friend's house. *Treasures*; from boxes and sacks. *Gifts*; an Eastern custom, to approach princes with gifts (compare 1 Kgs. 10 : 2). *Gold, and frankincense, and myrrh*; costly presents. The two latter were aromatic gums distilled

from trees. They were used for medicinal purposes and for embalming. The three kinds of gifts have suggested three Wise Men; and mystic meanings have been assigned to their gifts, that is, gold as to a king, incense as to a God, and myrrh as to one destined to die; or, gold representing works of mercy, incense prayer, and myrrh purity.

Egypt would naturally suggest itself to Joseph as a ready place of refuge. There were many Jews residing there, who had left Judea on account of persecution. The evangelist finds in the flight the fulfilment of prophecy, Hos. 11 : 1. Vs. 13-15.

The "massacre of the innocents" is not mentioned in history elsewhere. Matthew finds a parallel for the woe which it caused in that which was inflicted by the Babylonian Captivity, Jer. 31 : 15. Rachel, the mother of Benjamin, was buried near Bethlehem (Gen. 35 : 19). Vs. 16-18.

Herod died and was succeeded by his son, Archelaus. Joseph, still afraid to return to Judea, went to Galilee, where Herod Antipas was tetrarch. Matthew finds in this incident a fulfilment of prophecy, ch. 2 : 23. This prophecy, however, is not found in the Old Testament. Suggested explanations are: (1) Prophetic books containing this passage were lost. (2) It is a reference to Isa. 11, where mention is made of a "Branch" (Hebrew "Nazar") that shall spring out of Jesse's root. (3) It is a reference to Judg. 13 : 7. It is an unsolved difficulty (Alford). Vs. 19-23.

Light from the East

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

WISE MEN—These were a class of priest sages in ancient Persia, but well known in other nations. They studied astrology and medicine, and as they were skilled in statecraft as well as in occult lore, they were often consulted in questions of public policy by rulers in distress. Among their beliefs was one widely held, even down to recent times in parts of Europe, namely, that every human being had his own particular star in the sky, which shone brightly or dimly according to his good or evil fortune and fell in the form of a meteor when he died. When a new and striking star appeared in the heavens, it was

a sign that some king, warrior or reformer had been born. These men had seen such a star in their own country at this time. Whether it was a conjunction of Jupiter, Saturn and Mars, or a new star such as flames into great brilliance for a brief space and then dies away, or a comet unknown to astron-

mers, does not signify. They saw a strange visitor among the heavenly bodies, and they were led to connect it with Judea by what they had learned from the Jews of the Dispersion of the widespread expectation in Israel that a Deliverer of the whole world would soon appear.

APPLICATION

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

Wise men, v. 1. The Bible commends as wisdom what the world calls foolishness. True wisdom is religious. It is controlled not by things that are seen and temporal, but by the unseen world and the commands of God. Faith, prayer and obedience to our Heavenly Father are its accompaniments.

"O world! thou chooseth not the better part.

It is not wisdom to be only wise,

And on the inward vision close the eyes;

But it is wisdom to believe the heart.

Columbus found a world and had no chart,

Save that which faith deciphered in the skies;

To trust the soul's invincible surmise

Was all his science and his only art."

Herod... was troubled, v. 3. The presence of a good person is always a trouble to wicked men. In the light of the good life, badness

When the Wicked are Troubled knows it is discovered and dreads exposure and defeat. Sin and cowardice are closely connected.

Haman was very much troubled because of Mordecai's presence in the palace. Ahab and Jezebel were troubled by Elijah's nearness to them. Herodias could not rest nor be contented so long as John the Baptist was in the land, and free to speak his mind. The thief, the gambler and the saloon-keeper are each troubled when the forces that make for righteousness are organized and active. Of course, Herod was troubled when he heard of the birth of Jesus. Herod was selfish and cruel and impure, and Jesus had come to oppose these and to cleanse the ways of men.

Go... search... for the... child, v. 8. There are many like Herod who pretend to be anxious for the glory of another, but in their hearts have a consuming desire

The Hidden Name to secure their own advancement. One of the kings of Egypt ordered a light tower built on a dan-

gerous seacoast for the protection of the mariners. The architect carried out the king's wishes, but on the wall of the tower he cut his own name in deep letters in the stone. Then he spread mortar over these, and on the mortar he painted the king's name in large gold letters. He knew perfectly well that the dashing waves would wear away the mortar, and that future generations would see, not the king's name, but his own on the wall.

When they saw the star, they rejoiced, v. 10.

When the defenders of the true faith in Scotland were almost discouraged, John Knox accepting their invitation, came from Geneva to Edinburgh.

The day he landed, there was great rejoicing. The cry rang through all the city, "John Knox has come!" Work was put aside for the time. People who were usually sedate became very boisterous as they heard and told the news. Messengers, mounted on fast horses, were sent out to the country to publish the event. Boats were despatched to the islands off the coast. There was one word, and it brought encouragement to all the people of God, both high and low, rich and poor,—"John Knox has come." To these who waited for a Saviour long promised, His coming was a matter for "exceeding great joy".

They presented unto him gifts, v. 11. What light and heat are as evidences of fire, so are gifts as evidences of love. A missionary in a foreign field recently wrote home about the gratitude of the Christian people in his station. On a Sabbath when he asked for an offering to help send a missionary to a new region in the country, he received over five hundred separate contributions. These

ranged in amount from sums equaling one day's wages, to sums equaling a year's wages. The givers said, "Jesus has done so much for us and is so good, that we love Him, and we want to show our love by helping others to find Him."

Being warned of God, v. 12. A man sailed to the old country some years ago on a ship of a certain line. During the passage he noticed more than once some trivial incident that suggested carelessness on the part of those in charge of the ship, and a lack of regard for the serious business of crossing the ocean. After he had been in London some weeks, the memory of these incidents was almost gone, and he found himself in the office of that same steamship line waiting to book passage for a Mediterranean port. Just as he was about to pay for a room, the incidents of the passage over flashed on his mind. He hastily excused himself, went out and en-

gaged passage on a ship of another line. That recollection saved his life, for the ship he had nearly chosen went down with all hands on board. He was a Christian, and believes God's hand was in the matter of his changing ships.

Look unto me. (Golden Text.) One night a woman who was always looking within herself, and could not find peace, dreamed that she was in a deep pit. "Who is Lifting Me?" There was no way of escape—no ladder, no rope. Right overhead she saw a star in the sky. Gazing at it she began to rise. Then she cried out, "Who is lifting me?" and looked down to see. But the moment she looked down she was back at the bottom of the pit. She looked down no more, but by looking up at the star she came out of the pit. Her dream taught her to look away from herself unto Jesus, the Bright and Morning Star.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Begin by reviewing the two previous Lessons, and put this Lesson in its place in the story. Point out that four classes of men are here mentioned: those who seek for Jesus—the wise men; those who are afraid of Jesus—Herod and his men; those who know what is written about Jesus—the scribes; and those who lovingly care for Jesus—Joseph and Mary. The main interest of the Lesson is the attitude taken to Him by the Wise Men, and, in contrast, by Herod. Take up:

1. *The search of the Wise Men*, vs. 1-12. Make clear who these were (see Exposition and Light from the East), also what had led them to set out in search of the infant Jesus? Edersheim says that the kings of Arabia at this time held the Jewish faith and would know of the prophecy in Num. 24:17. The appearance of the star would point those who knew this to the birth of a king of the Jews. Bring out the various views held concerning the star (see Exposition). Dwell upon the

spirit of these men in following omens which promised blessing. Note that naturally they appealed to Herod for information. Press the practical question, whether we eagerly follow the best light we have and seek for more. Follow the story, and picture their joy on finding Jesus. Emphasize the fact of their worship of Jesus. Discuss what is the essential in true worship (See John 4:24). Also whether their giving of treasure was an act of worship.

2. *The hostility of Herod*, vs. 13-18. Question as to why he was troubled. Why was Jerusalem troubled? This section is a study of the deadly, growing power of sin. Question about: (a) Herod's gathering of the leaders, his question, their answer. (b) His using of the Wise Men and his wretched duplicity. Point out the extent to which jealousy and sin lead men. (c) Question further concerning the return of the Wise Men and the flight into Egypt, which defeated Herod's plans. Point out two great truths: First, that God is the ultimate Defender of truth, and, second, that He can control material forces to accomplish His ends. (d) The massacre. Bring out the fact that Herod's aim was to kill Jesus alone.

Afterwards he slew many others to make sure of one, and then failed. Use this as an illustration of the grotesque folly, and the heartlessness, of crime.

A chief lesson to be emphasized is the determining power of character. The Wise Men are drawn to worship because they were truth seekers. Herod seeks to kill because he was sinful and selfish. Impress the supreme importance of a right attitude to truth, and the necessity of being honest with the means of grace.

For Teachers of the Senior Scholars

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

We have in this Lesson the first Christian pilgrimage to the Holy Land. How many bands of pilgrims since that time have turned their faces towards Jerusalem! Encourage the scholars to tell about some of these,—the Crusaders or perhaps about the World's Sunday School Convention in Jerusalem a few years ago, or about Dr. Henry van Dyke's pilgrimage as described in, *Out-of-Doors in the Holy Land*. Ask in what way this first pilgrimage differed from all subsequent ones. This was to Christ's cradle, the later ones to His tomb.

1. *The Wise Men in the East*, v. 1. Ask about the place (see Exposition and Light from the East). Some scholar may be prepared to tell the story of the Wise Men as it is given in Ben Hur. In what did the wisdom of these Wise Men consist? They had receptive souls. Whatever divine light was going in their Eastern home land found a glad welcome in their hearts. Impress the thought upon the class that we have here a good description of a wise man. No one is wise whose soul is not tender to the touch of God's hand, whose mind is not open to good thoughts.

2. *The Wise Men in Jerusalem*, vs. 1-8. When, guided by the star, they reached Jerusalem, what was the first question they had to ask? What reason did they give for asking it? No doubt they felt that almost anybody they met could tell them the way to the royal home of the new-born King. What a surprise it must have been to them that no one could answer their question. Question the class about what answer they

would give to one seeking to know how and where to find Christ. Thain Miller tells of his own difficulty in answering this question when asked by his dying boy. Get the class to tell how Herod got interested in these Wise Men and tried to find some one who could answer their question. What light did the chief priests and scribes throw on the question? What was Herod's motive in doing as he did? What request did he make of the Wise Men?

3. *The Wise Men in Bethlehem*, vs. 9-12. Which was the better guide, Herod or the star? Why? Why were they so glad? Dwell upon the mission of Jesus in the world to give joy: see John 15: 11. No one ever found Jesus without knowing something of the joy which these Wise Men experienced that day. How did their joy express itself? If our hearts are bent on finding Jesus, our hands will be filled with gifts. What gifts can we bring to Jesus?

Close with this question: Which are we most like—the priests who were aware of the Messiah but did not search for Him; Herod who was only troubled when He came; or the Magi who would not rest until they found Him?

For Teachers of the Boys and Girls

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

Two Sundays ago our Lesson was about the coming of heavenly visitants to this world, a heavenly Child in a stable, and a heavenly message. Last Sunday we read how this heavenly Child was presented by His parents in the temple, and how a sight of Him made glad two aged Jewish saints of God. This Lesson is about a visit made to the Child by men who were not Jews, and their worship of the Child. Talk with the class about:

1. *The Gentile visitors*. Explain, or get the class to explain, that these men were a priestly class famed for their learning, and that they knew much about other nations as well as their own, and had read in the scriptures that a king was to be born in Judea and that a star would appear to show His coming. Picture them watching and waiting for the star, just as Simeon waited for the Child. Teach the fact preached by Peter

in Acts 10 : 34, 35. Link the Golden Text thought to this. Picture the long journey of over a thousand miles they made to Jerusalem. (See Geography Lesson.) Teach that Jesus is near to us, not far away ; also that, though like these Wise Men we may have difficulties in coming to Him, we should try to overcome these.

2. *The Jewish enemies of Jesus.* Have the class turn up Mal. 3 : 1-3 and show them that, though the Jews had long looked for the Messiah, the latest of their prophets had said that when He came He would not be welcome.

Did this come true? Did Herod want Him? Did the chief priests and scribes want Him? They did not go to Bethlehem to find Him. Did the people of Jerusalem want Him? Why did they not want Him?

THE GEOGRAPHY LESSON

It will help make the story more vivid if we see Oriental travelers journeying now in the same manner as the Wise Men traveled long ago. The place we are to observe is a desert near the southern end of the Dead Sea. A long stretch of nearly level ground, stretches away toward a line of hills. There are no fields nor grass. Hundreds of square miles of desert land like this lie between Palestine and Persia. Before you in this desert, you find two Arabs, mounted on camels. They are the same blood as the

Why was Herod troubled? (See Exposition.) Here bring out the character of Herod. Point out his deceit and cruelty, but do not fail to show that he was defeated in all his schemes. Teach, that wrong-doing, in the long run, always ends in failure.

3. *The worship of Jesus.* Question as to the three things the Wise Men did : they prostrated themselves, worshiped, and presented gifts. The first was the worship of the body, the second of the soul, the third of their goods. Show that thus we ought to worship Jesus. Have these references read : Rom. 12 : 1 ; John 4 : 24 ; 1 Cor. 16 : 2 ; Matt. 19 : 21. Point out, in closing, that the secret of the searching and the finding of the Wise Men was in their keeping as near to God as they knew how. (See Ps. 145 : 18, 19).

old-time dwellers in Mesopotamia, and are related to some of the early Persians. They carry rifles, but otherwise they probably look very much like the strangers who came seeking a wonderful Child. Even if the Wise Men did not actually cross the dreary Arabian desert, but went around it they must have covered long distance. Green towns.

To see these modern men of the East in the stereoscope, use a stereograph entitled, Oriental Travelers with Camels in the Arabian Desert.

ADDED HINTS AND HELPS

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

Lesson Points

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

True earning is the servant of genuine religion. v. 1.

The star stood over Judea, but the Judeans did not see it ; nor have they yet seen it. v. 2.

A righteous man troubles a community of wicked persons because he reverences God, and they disobey Him. v. 3.

How wide apart may be a knowledge of the letter of God's Word and the religious feeling that means life. v. 5.

The true glory of a place does not consist in the number of its people, but in their

nature, and their service of God and man. v. 6. Sin's mask cannot conceal us from the eye of the Creator. v. 8.

When we seek to know and to do Christ's will, trust Him, and pray to Him, we find Him in us. v. 9.

No bad man can rejoice with "exceeding great joy"; that is reserved for the good only. v. 10.

The affection that does not prompt you to offer gifts, is counterfeit coin. v. 11.

God opens up safe paths to those who are in the right way. v. 12.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "I am the Root and the Offspring of David, and the bright and morning Star."

Jesus spoke these words to a disciple in a vision. Find the words.

2. John tells us that Pilate wrote above the Saviour on the cross, "Jesus of Nazareth the King of the Jews". Where is the verse?

ANSWERS, Lesson IV.—(1) John 1 : 9. (2) Deborah ; Judg., ch. 4.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. What the stars teach us about God's wisdom and power.

2. How can the presence of Jesus cause both trouble and joy?

Prove from Scripture

That Christ is to be worshiped.

The Catechism

Ques. 4. *God—His nature and attributes.* Man was made in the image of God, Gen 1 : 26. To get an idea of God, therefore, we begin with ourselves. We are spirits. God then must be a spirit. But in God there is no body like ours, which limits our powers, being subject to weakness and decay. With this, then, we begin—"God is a Spirit" (John 4 : 24). There is a great difference, however, between the divine Spirit and human spirits. God is "infinite" (not limited by space and time, but present everywhere and at all times), "eternal" (without beginning

or end), and "unchangeable" ("the same yesterday, and to-day, and forever") in "His being." And these descriptions belong not only to His "being", but also to each of His attributes named here. For example, His "wisdom" is "infinite, eternal, and unchangeable."

The Question on Missions

By Miss Jessie Weir, Mhow, Central India

Ques. 5. Many of the villages are so far away from the mission station that in order to reach them the missionary must tour. The cool season is the best time for this work. Then the missionary packs his luggage cart with tents, camp equipage, books, tracts, medicines and other necessaries, and starts out prepared to spend some months among the villages. He is accompanied by a band of native helpers, and they go, realizing that they have the message which can satisfy the deep needs of India's villagers. The missionary also rejoices in the opportunity it gives of coming into close touch with his Indian fellow-workers. He learns much of their difficulties, struggles and temptations, and finds many opportunities of teaching, guiding and encouraging them, as day by day they labor together in the soul-satisfying service of the ministry of the Word and of prayer among the village people.

FOR TEACHERS OF THE LITTLE ONES

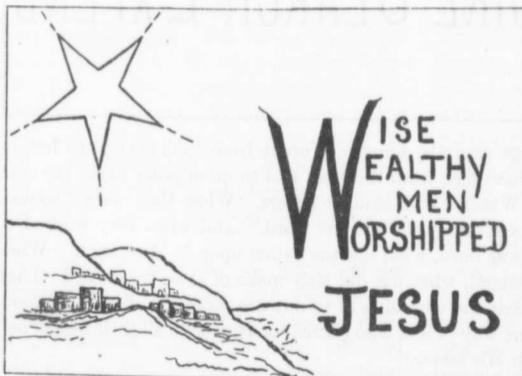
By Mrs. Jessie Munro Johnston

Lesson Subject—The Mighty Worker, a little Babe, found and worshipped by the Wise Men.

Introduction—Here we see three strangers coming within the gate of Jerusalem. They

are riding on the backs of camels (outlines that will suggest the picture). They are bringing with them boxes. From their appearance we should say they are great men, wealthy men, wise men, kings perhaps. Listen ! They are asking a question as they enter the gate (v. 2 : repeat).

A New Star—We'll outline a star. Describe how this bright new star had appeared to them in their far-off home, and they believed it was a sign that the promised King had been born



into the world.

The Wise Men and King Herod—Word reached King Herod in his palace: "Some Wise Men from the East have come here looking for One, who, they say, is born King of the Jews," etc. Herod is alarmed. "What does it mean! I can't have a new king coming here! I am king! I must see about this!" Herod finds out from some of his learned men where the King the Jews expected was to be born, vs. 7, 8. Then he asks these strangers to come to his palace, and he sends them to search for him, v. 8.

The Guiding Star—Away they ride to search again for the King. Night comes on. Oh, there again is the guiding star! Let us all repeat this verse, while we point upwards:

"Twinkle, twinkle little star,
How I wonder what you are!
Never name to thee was given
As to other lights in heaven.
But I know you were His star
Shining bright in heaven afar,
So that men might guided be
And the Babe of Bethlehem see."

The Wise Men Worship Jesus—On they go towards Bethlehem (sketch), that pretty village among the hills. It was David's

town. See! The star stands still over the place where Mary and the young Child are. Picture them kneeling before the Baby Jesus as He lies in His mother Mary's arms, and worshiping Him. They open the boxes they have brought and present to Him gifts,—gold, frankincense and myrrh (see Exposition). Then they quietly go away back to their own homes, being warned by God not to return to Herod; and we do not hear any more about them, but we are sure they carried the news about the birth of Jesus to the people in their far-away homes.

The Flight into Egypt—Tell of Herod's anger when he found that the Wise Men did not come back, for Herod meant to put Jesus to death for fear He should ever be King of the Jews. Tell of Herod's cruel plan (see v. 16). But God was watching over Jesus; and Joseph had taken Mary and the Child by night to Egypt (v. 13), as God had told him to do, to stay there till wicked Herod was dead.

Our Gifts to Jesus—We all know where to find Jesus now (explain). We all know how to worship Him (explain).

Sing or Repeat—Hymn 535, Book of Praise.

Something to Think About—I should worship Jesus.

FROM THE PLATFORM

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

WATCH INQUIRE SEARCH EXPEND

Print on the blackboard in large capitals, somewhat apart from each other, the letters, W-I-S-E. Then ask, what it was these men from the East had to do in order to see the star. WATCH for it. Fill out the word "Watch" with smaller letters. When they needed counsel and advice, what did they do? INQUIRE. Fill out the word. And when they wanted to know if the star meant that a king was born, what did they start upon? A SEARCH. When they found the Child King in Bethlehem, what use did they make of their treasures? They EXPENDED them on Him. Teach, that the wise ones of to-day are those who WATCH for good, who INQUIRE of God in prayer the true way of life, who SEARCH for Him with all their hearts and EXPEND their time and possessions in His service.

Luke 2 : 40-52. Commit to Memory vs. 46, 47.

GOLDEN TEXT—How is it that ye sought me? wist ye not that I must be in my Father's house?—Luke 2 : 49.

40 And the child grew, and waxed strong ¹ in spirit, filled with wisdom : and the grace of God was upon him.

41 ² Now his parents went to Jeru'salem every year at the feast of the passover.

42 And when he was twelve years old, they went up ³ to Jeru'salem after the custom of the feast.

43 And when they had fulfilled the days, as they ⁴ returned, the ⁵ child Je'sus tarried behind in Jeru'salem ; and ⁶ Jo'seph and his mother knew not of it.

44 But ⁷ they, supposing him to ⁸ have been in the company, ⁹ went a day's journey ; and they sought ¹⁰ him among their kinsfolk and acquaintance.

45 And when they found him not, they ¹¹ turned back again to Jeru'salem, seeking ¹² him.

46 And it came to pass, ¹³ that after three days they found him in the temple, sitting in the midst

Revised Version—¹ Omit in spirit ; ² And his ; parents knew it not ; ³ Omit they ; ⁴ be in ; ⁵ they ; ⁶ his ; ⁷ astonished ; ⁸ Omit have ; ⁹ in my Father's

house ; ¹⁰ he was ; ¹¹ and his ; ¹² advanced ; ¹³ men. equal in power and glory.

47 And all that heard him were ¹³ astonished at his understanding and ¹⁴ answers.

48 And when they saw him, they were ¹⁵ amazed : and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I ¹⁶ have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ¹⁷ about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'areth, and ¹⁸ was subject unto them : ¹⁹ but his mother kept all these sayings in her heart.

52 And Je'sus ²⁰ increased in wisdom and stature, and in favour with God and ²¹ man.

LESSON PLAN

I. At the Feast, 40-45.

II. In the Temple, 46-49.

III. In the Home, 50-52.

DAILY READINGS

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

M.—The boy Jesus in the temple, Luke 2 : 40-52.

T.—The passover commanded, Ex. 12 : 21-28. W.—

Gladness in God's house, Ps. 122. Th.—His wisdom

foretold, Isa. 11 : 1-5. F.—The value of wisdom, Prov. 3 : 13-24. S.—The excellency of wisdom, Job

28 : 12-28. S.—The Father's will, John 6 : 37-47.

Shorter Catechism—*Ques. 5. Are there more Gods than one?* A. There is but One only, the living and true God. *Ques. 6. How many persons are there in the Godhead?* A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance,

EXPOSITION

Time and Place—A.D. 6 ; Jerusalem.

Connecting Links—In Luke's narrative this Lesson follows closely that of a fortnight ago. The other Gospels do not record this incident.

I. At the Feast, 40-45.

V. 40. *Grew, and waxed strong* ; referring to His physical nature. The words "in spirit" should be omitted. He was a healthy, vigorous Boy. *Filled* ; present participle,—in course of being filled. His mind as well as His body was subject to the law of growth : He grew in knowledge and intelligence. *Grace of God* ; God's favor or good pleasure. He was dear to God and the object of God's paternal care.

Vs. 41-43 *Parents*. By the law of Moses (Deut. 16 : 6) every Jewish man was called to be present in Jerusalem at the Feasts of Passover, Pentecost and Tabernacles. Women were not required by law to attend these,

but it was a pious custom for them to so do. *Passover* ; originally a harvest festival later a memorial of the Exodus, Ex. 23 : 14-17. *Twelve years old*. At this age a Jewish boy became a "son of the law" and began to wear the phylacteries, small leather cases in which were pieces of parchment bearing certain selections from the scriptures ; he was regarded as "grown up" and was required to keep the ordinances of his religion. *Fulfilled the days* ; seven days, Ex. 12 : 15. *Tarried behind*. He did not likely know that His parents had left. *Joseph and his mother* (Rev. Ver., "His parents") *knew not* ; a sign of their confidence in Him. He was left free to do as He chose in the large city.

Vs. 44, 45. *Company* ; the group of pilgrims from Nazareth, who traveled together and were well acquainted with one another,—"the caravan". *A day's journey* ; perhaps to Beeroth, six miles north of Jerusalem. The

rate of traveling for a caravan was about ten miles per day. *Sought him*; likely in the evening, when preparing for supper and the night's rest. It was quite natural that relatives should become separated in such a large and rejoicing group of friends. No blame is attached to the parents. *Seeking him*; literally making careful, anxious search.

II, In the Temple, 46-49.

Vs. 46, 47. *After three days*; a Jewish idiom for "on the third day". One day was spent on the journey to Beeroth; a night on the return journey; the second day on a fruitless search in the city; on the third day they found Him. *In the temple*; in one of the chambers used for teaching. *Sitting*; as a pupil, as was the custom, at the feet of the teachers. *Doctors*; teachers of the law, rabbis. *Asking them questions*; for information, not unbecoming in a thoughtful boy. His interest was in the teaching rather than in the ritual at the altar. *Amazed* (Rev. Ver.); not at His teaching, but at His aptness as a Pupil. *Understanding, answers*; the intelligence shown in His answers to the questions of the rabbis.

Vs. 48, 49. *They were amazed*. The simple Galileans held their great teachers in the deepest awe, and the present demeanor of Jesus in their presence contrasted with His previous quiet, reserved manner. *Son*; literally, "Child". The mother was slow to recognize her Boy's development. She was more anxious than was necessary. *Sought thee sorrowing*; were searching for Thee with aching hearts. This was the first sorrow He had caused her. *How is it?* Not a reproof, but a question of surprise. *Wist ye not?* Did ye not know? from an old English verb, "to wit", that is, "to know". *About my Father's business*; literally, "in the things of My Father",—Rev. Ver., "in My Father's house". Mary had told Jesus that Joseph His father had been seeking Him. He gently claims God as His Father. He uses a new name for God. Already we have had "the Highest" (ch. 1: 76) and "Master" (of slaves), ch. 2: 29. "Father" introduces the Christian era. This is the first recorded saying of our Lord. It is the keynote of His after life. From this on He called no man His father in the ordinary sense.

III, In the Home, 50-52.

Vs. 50, 51. *They understood not*. At so early an age He was beyond the depth of His parents. Even we do not yet fully understand. *Went down with them*; gentle and affectionate. *Came to Nazareth*; His home until He went forth on His mission eighteen years later. *Subject unto them*; habitually and constantly obedient. *Kept all these sayings*; though she did not understand them she remembered them, to see how they would unfold, and what the outcome would be.

V. 52. *Increased*; Rev. Ver., "advanced", steadily grew like any other child, suffering temptations, which He overcame. (See Phil 2: 7.) *Wisdom and stature*; in mind and body. *In favour with God*. He grew spiritually, and so won more approval of God. *And man*; Rev. Ver., "men". As His God-pleasing character developed men were more and more pleased with Him. He was a universal Favorite.

Light from the East

TWELVE—All ancient nations used some ceremony to mark the passing of a youth from boyhood to manhood. In warlike tribes it was a test of courage, of strength or of power to endure pain, but among the Hebrews it was a test of religious knowledge. The boy was held to be a man when he was fourteen years of age, but the ceremony took place one or two years earlier. At a social feast the boy was examined on the points of faith and was required to read in Hebrew a chapter from the law. The rabbi put the phylacteries on his arm and his father those on the head, and the lad then delivered a short speech to the guests. The rabbi blessed him, and his father gave thanks that he was relieved from responsibility for his acts. In most synagogues of Europe and America this rite has been supplanted by confirmation, which is generally delayed until the sixteenth year. It is preceded by a public examination on the history, doctrines and duties of the Jewish religion. Then follows a sermon ending with an address to the candidates, a prayer and a public profession of faith by the members of the class, and a blessing by the rabbi. This ceremony of confirmation includes the girls as well as the boys of the congregation.

APPLICATION

The child grew, v. 40. Every one lives in a house that has three floors. The lowest floor is our physical life. Some of us, sad to say, never leave this one. In eating

The House with Three Floors and drinking and sleeping the days are spent here. The next floor is our mental life and it is higher up. From it there is a far view, the air is purer and the light is good. Many go up to this floor, and they find it a very pleasant place because of the noble presences that visit them there. The third floor is our spiritual life. Here the view is the best, the air is the best, the light is the best, for heaven is near this floor. The friendships afforded here are altogether helpful. We are not grown up in God's sight, if we stay always on the first and second floors nor can we be filled with true wisdom and the grace of God unless we make the uppermost floor our dwelling-place.

When he was twelve years old v. 42. A man who had taught his boy how to know what time of day it was, proceeded to teach him how to know the time of life.

Telling the Time of Life "Life, my son", said the father, "is very uncertain. For aught I know you may die to-morrow, but if the psalmist's span of life, or perhaps a little more, be given to you, you will have a life day that may be divided into twelve parts of six years each. At six you were therefore at one o'clock, at twelve you will be at two, and so on." Then the father urged upon his son the wise use of the early hours of his life's day. He helped him to see that if he used these wisely and well, he would have a prosperous and helpful noon and a happy evening and a blessed eternity. Jesus began His life's day well, and His practice is meant to be our example.

I must be about my Father's business, v. 49. In an old court-house in the city of London there is a large clock that has upon its face

The Motto on the Clock this motto, "Go about your business." The reputed story of its origin is interesting. The masters of the bench had ordered a clock for which they would furnish a face motto. For weeks the clockmaker waited for the motto. Several times he had engaged a painter to do this part of the work, but the motto never

came. At last he resolved to make personal application for it, and pushed into a private room where the masters sat in council. He told his errand: "I want the motto for the clock. What is it?" One of the masters rising up, angrily said, "Go about your business." The mechanic, thinking he had been told the motto, went and had the painter put it on the clock. It is a good motto to have in such a place, and has spurred many laggards to their work. If every Christian could keep such a motto in mind, what an advance we would see in the cause of Christ!

They understood not the saying v. 50. If you have ever seen a weaver at work, you may remember how mystified you were that his web seemed without design or beauty as it was being woven.

The Finished Tapestry The shuttles raced back and forth and strand was laid upon strand, but the fabric was unlovely and figureless. Presently it was completed and taken off the loom, and then you found you had been looking at the reverse side, for the face of it was all beautiful. It is often like this in the life of those who have given their hearts to Christ. They do not know the way He takes and His ways baffle and perplex them sorely. But He has said for their comfort, "What I do thou knowest not now; but thou shalt know hereafter."

He was subject unto them, v. 51. In a public meeting recently a fine tribute was paid to a mother's wise guidance. The speaker was

Mother's Good Advice a prominent statesman. He was pleading for a kinder and more earnest interest in the welfare of the children on the part of their parents. He said, "My mother asked me never to touch tobacco, and as a result I have never used it. She asked me never to gamble. I never have been guilty of that sin. When I was but a lad, she got me to promise never to drink intoxicating liquors, and I have been a total abstainer all my life. If I have been of any help to my fellow men and my country throughout my busy and happy life, it is because I had a mother who cared enough for me to secure my obedience to her will, and, still better, to bring me into subjection to the will and law of God."

His mother kept all these sayings, v. 51. In the biography of Meissonier, the great French painter, we read of an interesting case of a mother's remembering the early promise of her boy. Meissonier's parents were poor and had difficulty in educating their son. But they did the best they could and watched his progress with proper pride. In one of his school reports the teacher wrote that young Meissonier had extraordinary taste for pictures and the sight of one seemed to draw his attention away from his work. "He may be a great painter one day", wrote the teacher. The mother of the youth carefully kept this report, and long after her son had become famous, it was found among some faded treasures of hers, yellow with age and bearing signs

A Mother
Like Mary

that it had been often handled by her.

In favour with God, v. 52. The path of obedience is always the path of progress and elevation at last. Take your life plan from God, and keep in step with Him, and you will come into His favor. "The mighty pyramids of stone that midway cleave the desert airs", were built, as every such structure is, by each course being raised higher than the one below it. That was the only way by which these gigantic flights of stairs could rise. So there is only one way by which humanity can rise, and that is by each generation being better than the one before it. The way to a real improvement and substantial elevation is by seeking the favor of God through obedience to His holy will.

THE LESSON GRADED

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

For Teachers of Bible Classes

It is worth while spending some time on v. 40, as it covers the time from the infancy until Jesus was twelve years of age. Dwell on the expressions, "grew", "waxed strong", "filled with wisdom", "the grace of God was upon him." All form the picture of a normal, healthy, vigorous boy in every way subject to the laws of growth. Gather the class discussions around two points:

1. *Jesus causing anxiety*, vs. 40-45. Bring out clearly: (a) The occasion of the visit to Jerusalem, the Passover feast (see Deut. 16:16; Ex. 23:14-17 and Exposition). (b) The significance of the twelfth year to the Jewish boy. Question, what was the meaning of becoming a "son of the law?" (See Exposition and Light from the East.) Question as to whether the twelfth year is the best time to accept Christ. Emphasize the fact that from twelve to eighteen years of age is the age most susceptible to religious influences, the period when most decide for Christ. (c) That His interest was so great that He remained as the parents journeyed homeward. Bring out the type of character He must have been when His parents gave Him His freedom in the city and temple. (d) The anxiety over His loss. Summarize this section as a beautiful picture

of the life of the home of Jesus, with its freedom and confidences.

2. *Jesus astonishing the doctors*, vs. 46, 47. Call attention to the time occupied in finding Him. Was Mary unaware of His mission? Why did she not go to the temple at first? Picture the scene, the teachers, the interested Boy, the searching questions, the profound answers, the astonished leaders. Turn to the interview between Jesus and His parents. Call for Mary's question. Why was she astonished? Was it a new manifestation of character or attitude? Take up His reply. Discuss two facts: (a) He assumed that His parents would know He was there and should be there. (b) He was conscious He was entering upon His Father's affairs. Especially emphasize how He regards God, as His Father. The Jew thought of God as Father of the nation. The clear consciousness of Jesus and the ignorance of the parents stand in striking contrast. Question as to why they were amazed and mystified.

Dwell on His subsequent history, still dependent upon His parents, still growing in wisdom, power and spirituality. Impress upon the class the normal life of Jesus, with its profound spiritual awakening. This comes to all young people. Urge the class to turn this awakening to the worship of God and the service of the heavenly Master in the world.

For Teachers of the Senior Scholars

All that we know of the boyhood of Jesus is contained in to-day's Lesson. This will be a surprise to the class, but lead them to expect, that even this brief account contains some very wonderful things.

Analyze v. 40, which is a brief but beautiful description of the hidden life of Jesus at Nazareth. He grew physically, and spiritually, and intellectually, and there was something about His life so pure and good and beautiful, that Luke says that the grace of God was upon Him. Was this development anything out of the ordinary? Let the class discuss the question. If the teacher has access to Longfellow's poem, *The Nativity*, let him give therefrom some of the stories of the infancy of Jesus invented by pious monks in the Middle Ages. Show how crude and incredible these are, and how altogether lacking in the sweet simplicity of the story which Luke gives us in the Lesson.

Have one of the class tell how Jesus came to be in Jerusalem and how He came to get lost, vs. 41-43.

It is not hard for a country boy to get lost in a great city, especially at a time when the city is full of strangers. Was this true of Jesus? Were Joseph and Mary in any way to blame? When and how did they discover that they had lost Jesus? (v, 44.) It must have been an anxious time for them. The teacher will have no difficulty in getting the class interested in a story like this. A good application will be to suggest the danger of losing Jesus out of life, out of our thoughts, out of our hearts, carelessly, perhaps all unconsciously.

The search, vs. 45-50. When and where did His parents find the Boy? Hofmann's picture of Christ in the Temple (See HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS) is a good interpretation of this incident. A brief study of that picture, if it is available, will add interest to the Lesson. The astonishment pictured in the faces of the doctors is just what the inspired writer suggests.

Was Mary glad when she found her Boy? Let this be discussed in the class. What explanation of her almost petulant tone and temper can be given? The three anxious days had told upon her nerves. Have the

scholars mark the temper of His reply: how kind and loving. Make clear that the questions we ask of our heavenly Lord are often more irreverent and irrelevant than the one which Mary asked. We are very ready to say, "Why hast Thou thus dealt with us?" Emphasize and illustrate Jesus' patience with our unreasonableness and lack of trust.

The home, vs. 51, 52. Bring out the Lad's obedience to His parents, and impress this as a cardinal virtue and duty; picture the puzzled, musing, and yet loving and worshipping mother; note that at this boyhood period of His life everybody loved Jesus, and show that, although the world at a later date began to hate Him, He was always lovable. Why did they hate Him? Why do not all now love Him? Do we? If not, why not?

For Teachers of the Boys and Girls

Begin by asking about the home in Nazareth. Draw out the fact that it was a modest, plainly, probably scantily, furnished house, sheltering a family comprising Joseph, Mary, Jesus and His brothers and sisters. A copy of the scriptures would be there no doubt. Jesus' knowledge of God's Word was gained in these Nazareth days. The house was likely also the carpenter shop where Joseph worked, and where, as a lad and as a young man, Jesus helped. (See Mark 6:3.)

If Jesus could be asked by a boy or girl who wants to live as God desires, "What would You have one of my age do?" We may be sure, from what this Lesson tells us, that He would give him these answers,—let the teacher seek by question and illustration to make them memorable:

1. *Grow*. Jesus "grew, and waxed strong." The words mean that He lived in such a way as to make His body fit for a strong soul to dwell in. Teach that every child who takes care to make his body, mind and spirit as perfect as possible, imitates Jesus, who in all His play and work lived a healthy, happy child.

2. *Know and worship God*. Explain that He, like all the Jewish children, read the scriptures and went to the house of God in Nazareth (Luke 4:16) and in Jerusalem. Question as to what it was that interested Him most in the Holy City when He went there for the first time. He went to a Bible

Class in the temple and took part in it. Impress the value of going to good places and with good people.

3. *Honor your parents.* He would know the Fifth Commandment. Do you? Ask the class to recite it. Show how Jesus kept it. By obedience and help, by kindness and happiness, He made life brighter for His parents. Show that this is a way in which we can serve God—and one of the very best ways. Have the scholars notice how respectfully and quietly He answers His mother's inquiries.

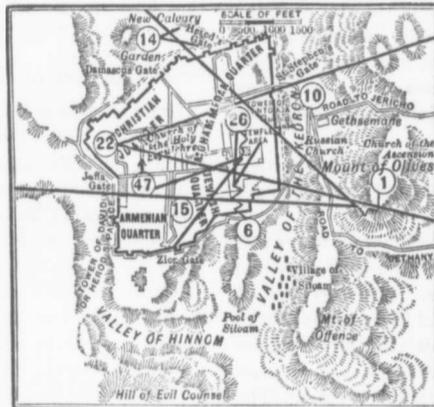
4. *Have some particular work to do in life.* Every Jewish boy was required to learn some

trade. What was Jesus' trade? Teach the nobility of an honest calling. Jesus has made work honorable. Did He do any other work? Dwell on His use of time when not engaged in the carpenter shop. What light upon this point does His conversation with the temple teachers throw? He was getting ready for a definite service of God. Impress upon the class the chief end of life. It is not to earn money, not to have a "good time", but to be able to make God known and to gain a friendship with Him that will last for ever. Show that this friendship with God will make us lovable among men.

THE GEOGRAPHY LESSON

Find on the Jerusalem map the number 6 marking the point of a heavy V. If you stand to-day at the point of that V and look north over the space included between those spreading lines, you have right before you your part of the temple grounds where Jesus walked about and heard learned rabbis discussing questions or lecturing to students.

At your feet is a space of level ground, partly grassy and partly covered by flat paving stones. A few rods ahead a flight of stone steps leads to a terrace about ten feet above the level where you stand, and the head of the stairs is marked by a lofty stone gateway with arched openings. On that upper terrace be-



MAP PATENT NO. 656,569 BY UNDERWOOD & UNDERWOOD. PAT'N IN GREAT BRITAIN.

yond the trees, you see a splendid Moslem building,—the "Mosque of Omar". It is only about twelve hundred years old. When Jesus came here with Joseph and Mary, the great altar for burnt offerings stood there. The natural ledge on which the altar stood still remains in a great room of the present building. None of these pavements are the very

same that Jesus trod, but in a general way the ground is the same as it was when His anxious parents sought Him.

You can see the place exactly as it is to-day by using a stereograph entitled, On Sacred Ground, the Site of the Temple:—So-called Mosque of Omar from the South.

ADDED HINTS AND HELPS

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

Lesson Points

The surest way for a child to find God is to walk in the Child Jesus' footsteps. v. 40.

When parents set an example, they help the precepts they instil. v. 41.

Where we go, is an index of what we are. v. 46.

It is good for the old and the young to meet around God's Word. v. 46.

Happy is the mother whose chief worry is that her boy stays in God's house. v. 48.

Our Father's business may not be great in its beginnings, but its issues are great. v. 49.

What is mysterious to the head will be-

come plain if pondered in the heart. v. 15.

Faith in God affords favor with man. . v. 52.

Something to Look Up

1. "My meat is to do the will of Him that sent Me", said Jesus to His disciples. Find the words.

2. Find in the Old Testament the name of a boy whose mother lent him to the Lord and who ministered to the Lord in the tabernacle. Give chapter and verse.

ANSWERS, Lesson V.—(1) Rev. 22 : 16. (2) John 17 : 19.

For Discussion

1. At what age should boys and girls come to the Lord's table?

2. Popularity : when should it be sought, and when not?

Prove from Scripture

That we should serve God with diligence.

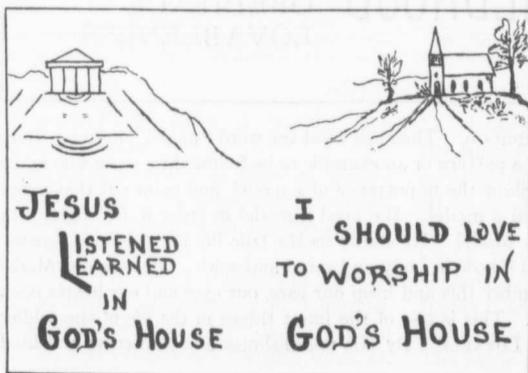
The Catechism

Ques. 5, 6. *The Trinity*. This is a difficult doctrine, but the teaching of scripture regarding it may be set forth very simply : (1) There is but one God. The First Commandment (Ex. 20 : 2) teaches that there is only one Being whom we ought to worship. (2) The Father is God, 1 Cor. 8 : 6. (3) The Son is God, for : (a) Divine names and titles are given to Him (Rom. 9 : 5 ; Rev. 1 : 8) ; (b) Divine worship is to be paid to Him, Heb.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker, a Boy.

Introduction—Sketch again the temple on the hill.



1 : 6 ; Rev. 1 : 5, 6. (4) The Holy Ghost is God. Wicked men are said to commit blasphemy against the Holy Ghost, Matt. 12 : 31, 32. (5) The Father, Son, and Holy Ghost are distinct Persons. The Father loves the Son (John 15 : 9), the Son speaks to the Father (John 17 : 5, 6), and the Holy Ghost is sent by the Father (John 14 : 16), and by the Son, John 16 : 7.

The Question on Missions

Ques. 6. The large number of villages without the gospel sometimes leads the missionary to make a very hurried tour touching as many as possible. In this case little time will be spent in any one place, camp will be moved almost every day, and the workers pass from village to village with their message. Such trips advertise Christianity, as it were, and lead some to further inquiry as to the meaning of it. Sometimes, too, even during these brief visits, the gospel message will reach some soul that has been prepared by the Spirit to receive it. The usual method is to spend much longer in a place, although it means fewer villages reached. The tent is pitched at some centre and a week or two weeks will be spent there. In the mornings the villages in the neighborhood will be visited, in the afternoons and evenings the town near which the tent is pitched, or meetings will be held at the camp.

Not long ago we heard about the Baby Jesus carried in Mary's arms up to the temple. Joseph also went with them. Perhaps you can tell me why they took the Baby Jesus to the temple? Two people in the temple knew that this Baby was the promised King of the Jews,—the promised Saviour. Who were these two people?

Lesson—To-day we are to see Joseph and Mary and Jesus going again to the temple from their home at Nazareth in the Feast of the Passover (recall). This time Jesus is no longer

a Baby but a Boy, strong and full of life, full of wisdom, and of a very beautiful, lovable disposition. He is twelve years of age now. Jewish boys were regarded as "grown up" at that age, and were required by the law to go and worship in the same way their parents did.

The Boy Jesus in the Temple—After the services at the temple are over, the worshipers are ready to return home. Here we see Mary and Joseph among their friends and neighbors starting back to Nazareth. Jesus is not with them, but they think, of course He is some place among the crowd of people going home. They knew they could trust Him. He never did wrong, so He was allowed to go freely among others. He will no doubt come to them soon. But all day they traveled, and Jesus did not come to them, nor was He to be found amongst the people when the evening came. "This is strange; He never acted so before", they say. Joseph and Mary hurry back to Jerusalem, searching through the streets, looking into the courts of the temple where they had been worshiping. No! He is not there; but on the third day He is found in a room in the temple where the teachers and priests and wise men are gathered to talk. Here they found the Boy Jesus, looking up into these faces, asking questions and causing

the wise men to wonder at how much He knew. He had been so taken up with these teachers, that He had not noticed that His parents had gone from the temple. Tell of Mary's question to Jesus (see v. 48).

Golden Text—Repeat. Jesus' unexpected answer showed that He knew that He was the Son of God and needed to be in God's house to be fitted for His first work; but He obediently went back with Mary and Joseph to their home. (How beautiful in a child to be obedient to his parents!) Jesus grew in size and strength and wisdom, pleasing God His heavenly Father, and pleasing everybody who knew Him, by His loveliness of character. Jesus loved God's house; He loved to hear God's Word being taught. God is our heavenly Father. Our Golden Text is a good motto for us. We too should be in His house; we too should be about His business. How can little ones be about God's business? (Illustration.)

Our Prayer—All repeat,

"In wisdom let us grow,

As years and strength are given,

That we may serve Thy church below,

And join Thy saints in heaven."

Sing vs. 1, 2, Hymn 385, Book of Praise.

Something to Think About—I should love God's house.

FROM THE PLATFORM

A MODEL CHILDHOOD

GROWTH
TEACHABLENESS
OBEDIENCE
LOVABLENESS

Print the words A MODEL CHILDHOOD. Then ask what the word "model", means. Help in getting the reply, that a model is a pattern or an example to be followed by those who make ships, buildings, or works of art. Show the importance of a model, and point out that every skilled artisan and artist works from a model. We need a model in order to live right. In Jesus we have the perfect, the only Model. He shows us the true life for childhood's years. Take Jesus as a Model and you will GROW in body and mind and spirit. Jesus as our Model was TEACHABLE. We should remember this and keep our ears, our eyes and our hearts open to instruction. He was OBEDIENT. This is one of the finest things in the life of the soldier or the saint or the scout. He was LOVABLE. By His unselfishness and gentleness and kind manners He won many friends.

Lesson VII.

THE MINISTRY OF JOHN THE BAPTIST

February 18, 1912

Luke 3 : 1-17. Study Mark 1 : 1-8 ; Luke 3 : 1-20. Read Matthew 3 : 1-12. Commit to memory vs. 8, 9 or 16, 17.

GOLDEN TEXT—Repent ye : for the kingdom of heaven is at hand.—Matt. 3 : 2.

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

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

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

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

6 And all flesh shall see the salvation of God.

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

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

Revised Version—the region of Iturea and Trachonitis ; ² Omit the ; ³ in the high-priesthood of Annas and Caiaphas, the ; ⁴ region round about ; ⁵ unto remission ; ⁶ Isaiah ; ⁷ Omit saying ; ⁸ Make ye ready ; ⁹ become ; ¹⁰ Omit these words ; ¹¹ He said therefore to the multitudes that went out to be ; ¹² Ye offspring of ; ¹³ Omit hath ; ¹⁴ even now is the axe also laid ; ¹⁵ that bringeth ; ¹⁶ multitudes ; ¹⁷ then must we do ; ¹⁸ And he answered and said unto them ; ¹⁹ food ; ²⁰ And there came ; ²¹ they said ; ²² must ; ²³ Extort ; ²⁴ also asked him ; ²⁵ we, what must we do ; ²⁶ exact anything wrongfully ; ²⁷ reasoned in ; ²⁸ concerning ; ²⁹ haply be were the Christ ; ³⁰ there cometh he that is mightier than I ; ³¹ thoroughly to cleanse his threshing-floor, and to gather ; ³² up with unquenchable fire.

LESSON PLAN

- I. The Messenger, 1-6.
- II. The Message, 7-14.
- III. The Master, 15-17.

DAILY READINGS

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

M.—The ministry of John the Baptist, Mark 1 : 1-8.
T.—The ministry of John the Baptist, Luke 3 : 7-20.
W.—A disobedient people, Rom. 10 : 13-21. Th.—Vain oblations, Isa. 1 : 10-20. F.—"I am the voice", John 1 : 19-23. S.—"Sent to bless you", Acts 3 : 19-26. S.—"Repent ye", Matt. 3 : 1-12.

Shorter Catechism—Ques. 7. *What are the decrees of God?* A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

The Question on Missions—7. What do the workers do on entering a village? An audience is found in

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

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

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

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

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

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

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

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

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

various ways. Singing, sometimes accompanied by a musical instrument, is often effective in getting it. Then the gospel message is given, followed by distribution of tracts or selling of books. Inquirers and others are welcomed to the tent, and meetings are also held there. At night, large audiences are secured by using a magic lantern.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 129 ; 134 ; 17 (Ps. Sel.) ; 581 (from PRIMARY QUARTERLY) ; 151.

Special Scripture Reading—Isa. 40 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 700, Repent Ye for the Kingdom of Heaven is at Hand. For Question on Missions, I. 416, Ready to go Preaching with a Bookseller. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Baptizing in the Jordan, (Underwood & Underwood, see page 59).

EXPOSITION

Time and Place—About A. D. 26 ; the plain of the Jordan.

Connecting Links—The story of John's ministry is given by all the evangelists as an introduction to the public ministry of Jesus.

I. The Messenger, 1-6.

Vs. 1, 2. *Tiberius* ; the second Roman emperor, stepson and successor of Augustus. He was associated with Augustus as regent in A. D. 11, and became sole emperor in A. D.

14. Luke reckons his "fifteenth year" from the former date. *Pontius Pilate* ; Roman governor of the province of Judea from A. D. 26 to A. D. 36. *Herod* ; Antipas, son of Herod the Great. *Tetrarch* ; ruling over a fourth part — in this case, of his father's dominions. *Philip* ; half-brother of Antipas. *Ituræa* ; the valleys at the foot of Hermon. *Trachonitis* ; the ancient Bashan. *Lysanias*. The name is known only on certain medals

and inscriptions. *Abilene*; the district of Syria lying between the Lebanon ranges. *Annas and Caiaphas*. Annas was deposed by the Roman government in A. D. 14, and Caiaphas, his son, was now legally high priest. But Annas was so influential among the Jews as to be regarded as a senior in office. *The word of God came*. John felt the inspiration of a divine message. *Wilderness*; the whole valley of the Jordan. John's call was to be the forerunner of the Messiah, by calling the nation to righteousness. He was a man of the desert, roughly clad, and living on desert fare. (Mark 1: 1-8.)

Vs. 3-6. *He came*. At first he moved about, later he remained in one place. *Preaching*; proclaiming as a herald. *Baptism of repentance*. Repentance, or change of mind, was the inner act of which baptism was the sign. *For the* (Rev. Ver., "unto") *remission*; the blotting out of sin. *Written*; in Isa. 40: 3. *Valley*; literally, "gorge" or "ravine." *Crooked*; winding routes. *Rough ways*; rocky or broken ground in the ill-kept road. A good road is to be prepared for a great Traveler, — level, straight and smooth. *All flesh shall see*; when the good road has been made, the great King will visit all mankind with His salvation.

II. The Message, 7-14.

Vs. 7-9. *Generation* (Rev. Ver., "offspring") *of vipers*; a desert symbol. They were like "serpents born of serpents". Their religion was a venomous hypocrisy, and their zeal for orthodoxy concealed a deadly malice. *Wrath to come*. The advent of the Messiah was to involve the judgment of sinners. *Fruits*; conduct that gives evidence of repentance. *Abraham to our father*; a common boast (see John 8: 33, 53). *These stones*; the loose rocks of the wilderness. *The axe is laid*; ready to cut down the fruitless trees, that is, Israel, if no fruit of repentance appear. (Compare Luke 13: 6-9 and Mark 11: 13, 14.) *The fire*. Destruction, not suffering, is suggested. John's figures are those of the desert,—the rocks, the serpents, the barren trees.

Vs. 10-14. *Impart*. Self-denying kindness is to be their mark of repentance. *Publicans*; tax-collectors. The right to collect taxes was farmed out to them. Many ex-

acted too much and kept the balance for themselves. They were to become honest *Soldiers*; "men on military duty", perhaps Jews serving as police. *Violence*. Extort money by threats from no man. *Accuse.. falsely*; Rev. Ver., "exact wrongfully." The warning is against blackmail. *Wages*; literally, "cooked food"; rations or pay.

III. The Master, 15-17.

Vs. 15-17. *In expectation*; of something wonderful, or of some wonderful one. *Water*. John's baptism was defective, the mere lustration of water. (Compare Acts 18: 24 to 19: 6.) Christian baptism brought with it the Holy Spirit. *Latchet..unloose*; the duty of a menial slave. *Holy Ghost and with fire*; not two agents. The Holy Ghost baptism is, like fire, purifying. *Fan*; a wide wooden shovel with which grain was thrown up against the wind to separate it from the chaff.

Herod Antipas met Herodias, his brother Philip's wife, in Rome, fell in love with her, divorced his wife to marry her, and induced her to leave her husband and live with him. John's rebuke of this conduct caused Herod to imprison him in the castle of Machærus, on the northeast shore of the Dead Sea. Vs 18-20.

Light from the East

PUBLICANS—The taxes of the outlying provinces of the Roman Empire were often sold to the highest bidder. The purchaser engaged a class of unscrupulous persons to collect all the imposts. The farmers and merchants were charged on their crops, on their exports and imports, and a head tax on every person in the family. There were two sets of tax-gatherers, one for Rome and one for the tetrarch, and their method of calculation was often strange and their valuation scandalous, but there was no appeal, and so every form of deception was employed to escape the unjust oppression. Publicans were not eligible as judges nor as witnesses in Jewish law, and it was not desirable to exchange money with them, as they might be in possession of stolen coin. If one member of a family was a publican all the members were liable to be considered such for the purposes of testimony.

APPLICATION

Make his paths straight, v. 4 One of the Czars of Russia wanted a line of railway constructed from St. Petersburg to Moscow.

The Czar's
Railway

So he told his engineers to make surveys and prepare plans.

In time they came back with a map of the district to be traversed, and showed him a winding line, which they said represented his desired road. In astonishment he asked them, "Why have you made it so crooked?" "To avoid the hills and valleys", they answered. Taking a brass rule he laid it upon the map and with a pencil ruled a line between St. Petersburg and Moscow, and said, "Build the road as straight as that; it is for your Emperor." And they did.

Fruits worthy of repentance, v. 8. A man buys a farm, and finds upon it a pump. Needing water he goes to the pump and begins to raise the stream.

Digging a
New Well

Just then a man who lives near by comes along and says, "Here,

neighbor, you had better not use that water. The man who owned this farm before you used that water, and it poisoned him and his wife and children." "Is that so?" says the man at the pump. "Well, I can soon make that all right." So he goes and gets some paint and putty, and after carefully filling the holes and cracks, he gives the pump a coat of paint. Then, when he is done making it look nice, he says, "Now I am sure it is all right." You would say, "What a foolish act and speech. What he ought to do is to dig a new well." And man needs not better manners nor a better coat in order to be improved in God's sight, but a new heart.

Impart to him that hath none, v. 11. A wealthy man said to a minister who had just been preaching on John's message. "You did not tell us where heaven is." **Where Heaven Is** And the preacher replied, "On the hilltop just outside the town there is a lonely cottage. In it there is a sick man with a family of small children. They are poor to starvation almost. If you will get some food and clothing and medicine for that man and his loved ones and take it to him in the name of Jesus Christ, you will get

some light upon the matter you say I forgot to deal with." The wealthy man at once went and found that by imparting of his abundance to his fellowman who had none of this world's goods, he had come nearer to an unclouded happiness than ever before in his life.

One mightier than I cometh, v. 16. Gounod, the great musician, tells how he educated himself in modesty. He says, "When I was very young I was accustomed to speak only of myself. After a few years of reading and travel and observation, I condescended to include Mozart in my conversation. At first, however, it was 'I and Mozart.' After studying a little more I came to say, 'Mozart and I.' But now I say, 'Mozart', and in shame forget my once exaggerated self-conceit." When he came to this point, Gounod came to happiness, for before that, the symphonies of Mozart seemed harsh and discordant, whilst in reality they were rapturously beautiful. He came to greatness, too, for his self-conceit and intolerance of others in his profession, had smothered some of his finest powers. These powers manifested themselves when he was willing to see the worth of those who were working along with him in the service of music.

He shall baptize you with the Holy Ghost, v. 16. When Sir Samuel Baker, the brave explorer, was at work in Egypt in the valley of the Nile, he encamped one night in the dry bed of a large tributary. The heat was very oppressive. There was no blade of green to be found in all the region round about. The sun and the drought seemed to have killed everything. That night the flood came down the dry river bed. Sir Samuel and his helpers had barely time to escape to higher ground. When the morning broke, it was upon a new world. The river was full from bank to bank. The fields were beginning to show green. Birds sang. The natives were rejoicing and all was gladness where yesterday had been suffering. It was Nature's mighty baptism. With such a generous and gracious result does the Holy Spirit visit men.

THE LESSON GRADED

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

For Teachers of Bible Classes

Keep a bird's eye view of the gospel story before the class by brief reviews. The previous Lessons gave the early life of John and Jesus. This Lesson begins the public ministry of John as preparatory to the beginning of Jesus' public ministry.

1. *The call of John*, vs. 1-6. Use the map. Note the six historic facts mentioned, and have the class mark the use of these, to fix the date of the beginning of John's ministry and therefore of Jesus' ministry. (See Exposition for details) Bring out: (a) The call of God. What is it, and how does it come? (b) The desert training of John. Compare Moses, Ex. 2 : 15 to 3 : 10.

2. *The appearance of John*, (see Mark 1 : 4-6). Enter into necessary details and explanations concerning his clothing (compare 2 Kgs. 1 : 8) and food, Lev. 11 : 22. Give special attention to the two quotations in Mark, vs. 2, 3) the first, from Mal. 3 : 1. Explain "messenger" and "prepare the way." The second, from Isa. 40 : 3. What is distinctive in this?

3. *The message of John*, vs. 3-20. Bring out the appeal he made and his application of it. (a) Repentance, vs. 3-6. Discuss the inner change of attitude toward sin and the outward confession of baptism. (b) Insistence upon personal righteousness, vs. 7-9. Bring out the force of the term "vipers", implying hypocrisy and deadly purpose, his demand for worthy fruits, his warnings against men resting in their birthright, and his proclamation of coming judgment. (c) Social service, vs. 10-14. Follow in detail, and show how, in the typical cases given, each is required to turn from his most besetting sin to its opposite virtue—the people—the publicans—the soldiers. (d) The near advent of the Messiah, vs. 15-17. Note John's true greatness as shown in his true humility. Note also the wonderful scope of his vision of the coming Christ as Saviour and Judge.

To complete the picture, call attention to John's absolute fearlessness (vs. 18-20) in denouncing Herod's sin against the marriage

tie. The revenge of Herod closed John's ministry.

As a practical concluding point, teach from John as an example, that those who would help others to Christ must themselves be saved; proclaim God's will against sin; and give the invitation of Jesus to all.

For Teachers of the Senior Scholars

Recall by questioning the birth of John the Baptist (Lesson II., Luke 1 : 57-75). Ask the scholars to tell of the thirty intervening years—where and how John had lived (see ch. 1 : 80), how he dressed (Mark 1 : 6). Now ask, what these years of solitude had done for John. They had made him capable of hearing and understanding God's voice ((Luke 3 : 2), fitted him for his great life-work. Note how particular Luke is to state the time when John began his public ministry, vs. 1, 2. Explain that this also fixes the time when Jesus' ministry began.

1. *The gospel which John preached*, vs. 3-9. What is the name applied to this gospel? (V. 3.) Question as to what repentance for the remission of sins means. What method did John employ of leading people to repentance? (See especially vs. 7-9.) Dwell on the ministry of fear in God's plan of salvation,—(a) in the Old Testament (Heb. 11 : 7); (b) in the ministry of Jesus (Matt. 11 : 20-24; 18 : 6); (c) its place in the ministry of preaching and teaching to-day.

What other method has God of leading to repentance? (Rom. 2 : 4.) Which makes the stronger appeal, fear or love?

2. *The questions which John answered*, vs. 10-14. Get the scholars to give the questions and John's answers, and show how closely they fitted, each being asked to give up his darling sin. Seek so to bring out these points as to lead the scholars to ask, "What shall we do?"

3. *The revelation which John made*, vs. 15-18. What thought had John awakened in the hearts of the people? (V. 15.) Dwell upon his great humility, and the high place he gave Christ, and show that to have the heart filled with Christ is the best antidote against self-conceit and wrong ambitions.

For Teachers of the Boys and Girls

The Lesson deals with four very interesting and instructive subjects which may be made to live before the class by putting questions that will draw out the facts.

1. *The preacher.* Question about his birth and how long since? Where had John been? Where does he now come? What does Mark say about John's personal appearance? About his food? (See Mark 1:6.) Why did John live in this manner? It was just the way a poor man in a rough wild district would live. What other great prophet did God train in the desert? (See Ex., chs. 2, 3.) Remind the scholars that long and sometimes lonely years of training are necessary for any great work. Also that John's work of calling men to repentance needed a strong, fearless, self-denying man to do it.

2. *The audience.* Have the scholars name the various classes amongst John's hearers—the ordinary crowd (v. 10); one class. In the multitude—the proud and selfish Pharisees and Sadducees (Matt. 3:7); the publicans (Jewish gatherers of the hated Roman taxes),

(v. 12); rough soldiers (v. 14). Ask, What had brought so many different sorts of people? Partly John's fame as a preacher; but mostly because John taught people how to be good. Show that this is a longing common to rich and poor, young and old, high and low.

3. *The sermon.* Talk with the class about the place of delivery (no pulpit), John's manner (intensely earnest). Then ask, What was his one message? "Repent." What was the reason given? "The kingdom of heaven is at hand", Matt. 3:2. Explain the stern words of vs. 7-9. Then go on to the effect, v. 10; and to John's dealing with the various classes of persons, vs. 11-14. Show how, in each case, he commands them to forsake their besetting sin, and to do the very opposite. Compare with this Heb. 12:1, 2.

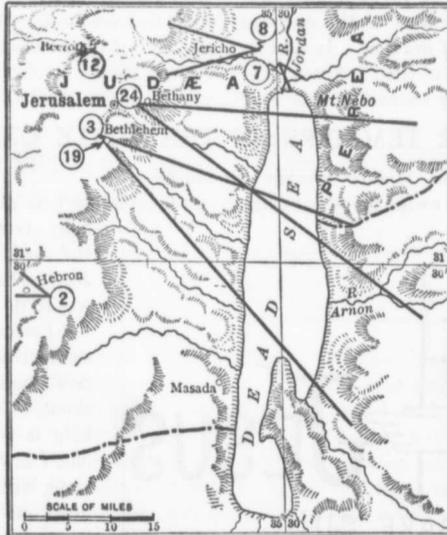
Dwell on the need and meaning of repentance. Ask Ques. 87 of the Shorter Catechism, "What is repentance unto life?"

4. *The coming One.* Bring out by questions the detail of vs. 15-17. Show how all the prophets point to Jesus as the One who alone can save us from our sins.

THE GEOGRAPHY LESSON

Find on the map the number 7. If you stand to-day at that spot, looking across a bend of the stream, you see the river Jordan much the same as it was in John's day. At your feet the low bank is beaten hard by the tread of many feet. Ahead, along the shore, small trees crowd to the water's edge. It is not a "pretty" river, though sacred associations give it beauty.

Several Bedouin natives of the country are standing on the bank now, watching



MAP PATENT NO. 656,569 BY UNDERWOOD & UNDERWOOD. PAT'D IN GREAT BRITAIN.

the baptism of a Christian. These bystanders wear long robes of dark blue and brown and white, their heads are protected from the sun by turbans. Their clothing is very much like that worn by the men who came here at the time when John was preaching. Tradition says that some of the men who heard John's message were baptized at this spot.

You can see the place for yourself by using the Underwood stereo-

graph entitled, Baptizing in the Jordan.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Create in me a clean heart, O God ; and renew a right spirit within me." Find this verse in one of the Psalms.

2. The apostle James says that "faith without works is dead". Find the saying.

ANSWERS, Lesson VI.—(1) John 4 : 34.
(2) Samuel ; 1 Sam. 1 : 20, 27, 28.

For Discussion

1. Would John have been more successful had he been less stern ?

2. The second coat : should it always be given away ?

Prove from Scripture

That Christ should rule over the whole world.

The Catechism

Ques. 7. *The purpose of God.* Four things are to be noted regarding the purpose of God : (1) *Its nature.* This purpose is one. We cannot think that a perfect Being would purpose at one time something He had not purposed at another, or that one part of His purpose could be independent of another. It is eternal : it was not formed in time. Again, it is free, "according to the counsel of His own

will." (2) *Its manifestations.* These are God's "decrees", that is, His decisions or determinations. Every decree of God is part of His purpose. (3) *Its extent.* The purpose of God embraces "whatsoever comes to pass." Observe here, that notwithstanding God's purpose, men are free in their acts, and that, while God permits sin, He does not cause it. (4) *Its end.* This is God's own glory, that is, the making known of His perfections.

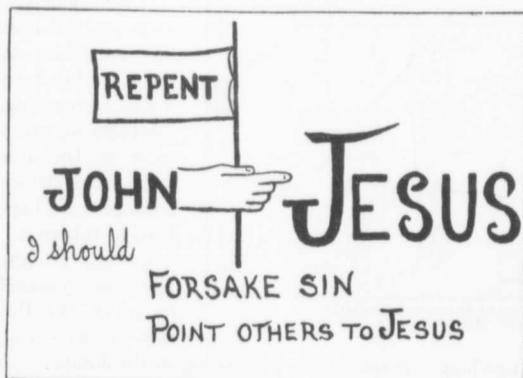
The Question on Missions

Ques. 7. Usually the missionary calls on the leading official in the centre near which he is camped. An audience in the village is gathered in various ways. Often on entering, the missionary and helpers are followed by a procession of men, children and dogs till they come to the centre of the village and a service is held. Singing, sometimes accompanied by a musical instrument, is often effective in gathering a crowd. Then the workers in turn will speak to the people, giving a gospel address. After this more personal work is attempted, and any earnest inquirers are sought out. Tracts are distributed and books sold. Inquirers and others are invited to the tent for more conversation. At night large audiences are secured by those who use a magic lantern. Its use affords a splendid opportunity of imparting a great deal of Bible knowledge.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker announced.

Introduction—Now we are going back again to take another look at that other wonderful



baby boy who was sent into the world just half a year before Jesus,—that baby John, who was to do great work for Jesus.

A Forerunner or Herald—While sitting reading at the open window one day, I heard a childish shout,—“Clear the track, the king is coming”; and looking out, I saw wee Robbie marching along with a paper cap on his head and two hands flourishing a wooden sword. Just behind him rode Jack in the old cart, with a paper crown on his head and Muriel's red cloak around

his shoulders. The cart was being pulled along by baby May and brother Gerald. Robbie had been hearing a story about a herald going before a king telling people to clear the way for the king's carriage.

John, the Forerunner of Jesus—This is just what that baby John was sent into the world to be when he grew to be a man,—to be a herald telling people that King Jesus was coming to do mighty works among them. If we had pictures of the baby John, and the man John, what a change we should see! Mark 1 : 6 gives us a picture of him now. The baby John had grown and become a strong boy and man, living in quiet places til God was ready to send him out to his work. God gave John just the training he needed for the work he was to do. He was not to be a mild, gentle preacher, but one who would make the people listen to him by the strength of his words. He is rough and rugged. His voice is loud, as he goes through the country about the Jordan river (sketch), calling to the people everywhere to get ready, for a mightier One than he was coming (v 7), who was able both to forgive and to punish.

Getting Ready for Jesus—We'll draw a banner with John's cry printed upon it,—**REPENT.** John told the people they must turn away from sin, throw all the sin stones

and weeds out of their hearts, make the way clear, so that Jesus may come into their hearts with His gentle Spirit to make them ready to enter the heavenly kingdom.

John's Reception—As a sign that they were sorry for their sins they asked John to baptize them in the waters of the Jordan. Many people came to be baptized, for they were afraid of punishment when Jesus should come. John warned these people, and told them that "saying" they were sorry was not enough; they must show by their conduct that they really were sorry for their sins and would give up sinning.

Signs of True Sorrow for Sin—If they had been selfish, they must begin to give to others (v. 11 : give simple illustration). If they had been too grasping for money or anything else, they must be honest and true, vs. 12, 13. If they had been quarrelsome, they were to be gentle and contented, v. 14.

Golden Text—Repeat Golden Text.

Sing—

"Let me never from Thee stray,
Keep me in the narrow way;
Fill my soul with joy divine,
Keep me, Lord, forever Thine."

—Hymn 552, Book of Praise

Something to Think About—I should forsake sin.

FROM THE PLATFORM

DENOUNCING
DENYING
DECLARING

SIN
SELF
SALVATION

Print upon the blackboard a large D and a large S. Tell the School that you want them to help you to write out a statement. Ask them what it is that God hates. SIN (fill out the word "Sin" at the upper part of the S.) How did John regard sin? He came DENOUNCING (Print) it. Was John a selfish man who lived well, and cared nothing for others? No, he came DENYING SELF (Print) and preaching kindness between man and man. Did he think that the people ought to show him honor? No, he told them he was only "a voice", that after him the Saviour was coming, and that he had been sent as a herald DECLARING SALVATION (Print) through Jesus. Press home the application, that we each one should take the same view of sin and selfishness as John did, and, in every way we can, point those around us to the Saviour of the world.

Lesson VIII.

THE BAPTISM AND TEMPTATION
OF JESUS

February 25, 1912

Mark 1 : 9-11 ; Matthew 4 : 1-11. Study Mark 1 : 9-13 ; Matthew 4 : 1-11. Read Luke 4 : 1-13 ; Hebrews 2 : 17, 18 ; 4 : 14-16. Commit to memory vs. 3, 4.

GOLDEN TEXT—For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Hebrews 2 : 18.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him :

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

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

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

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

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Revised Version—1 the ; 2 rent asunder ; 3 as ; 4 and a voice came out of the heavens, Thou art ; 5 thee ; 6 he afterward hungred ; 7 the tempter came and said unto him ; 8 art ; 9 become bread ; 10 Omit up ; 11 he set him on the pinnacle ; 12 on ; 13 haply thou ; 14 Again it is written ; 15 unto an ; 16 he said.

LESSON PLAN

- I. The Baptism, Mark 1 : 9-11.
II. The Temptation, Matthew 4 : 1-11.

DAILY READINGS

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

M.—The baptism and temptation of Jesus, Mark 1 : 9-13. T.—The baptism and temptation of Jesus, Matt. 4 : 1-11. W.—John's testimony, John 1 : 29-34. Th.—Like unto ourselves, Heb. 4 : 9-16. F.—A richer blessing, Acts 19 : 1-6. S.—Promise to the faithful, Rev. 3 : 7-12. S.—Promise to the tried, Jas. 1 : 1-12.

Shorter Catechism—Review Questions 4-7.
The Question on Missions—8. Is there much opportunity for medical work in the villages? There are many requests to relieve sickness and suffering, and the medical missionary has patients coming to the tent

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

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

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

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

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

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

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

for treatment. The medical work is of special value in overcoming hostility, as well as showing the people a very practical side of Christianity.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 105 ; 116 ; 34 (Ps. Sel.); 71 (from PRIMARY QUARTERLY); 250.

Special Scripture Reading—John 6 : 22-35. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, P. 343, The Baptism of Jesus ; B. 242, The Temptation of Jesus. For Question on Missions, I. 380. Dr. McKellar and Staff of Native Indian Helpers. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Mountains of Judea from the Plain of Jericho (Underwood & Underwood, see page 59).

EXPOSITION

Time and Place—A. D. 26 ; the river Jordan and the wilderness between Jerusalem and the Jordan, or East of the Jordan.

Connecting Links—This Lesson immediately follows the last.

I. The Baptism, Mark 1 : 9-11.

V. 9. *In those days* ; while John's preaching was going on. Luke seems to imply (ch. 3 : 21) that the baptism of John was drawing to a close. *Nazareth* ; where He had grown up. *Of Galilee*. The gospel of Mark was written for Western (Roman) readers unfamiliar with Palestine, and so this geographical note is given. *Was baptized*. No hesitancy on John's part is indicated, and no hint that he knew who Jesus was. Compare Matthew's narrative, ch. 3 : 13-15.

V. 10. *The heavens opened* ; literally, "in the act of being rent asunder." "In

Jewish cosmology (theories as to the universe) there were seven heavens, solid hemispheres, arched one above the other over the earth, each with its chambers and special contents. God is conceived as seated in the highest heaven, so that all the heavens had to be opened to allow of this immediate communication" (Menzie). *Like a dove*. The dove was the emblem of guilelessness. (Matt. 10 : 16), not a bird of prey, and signifies the gentleness of Christ's reign. John the Baptist's emblem of the Spirit was the wind ("spirit") and fire of judgment (Matt. 3 : 11, 12). *Descending upon him* ; literally, "into Him." The idea is suggested of permanent possession.

V. 11. *A voice from heaven* ; heard on two other occasions, at the Transfiguration (Mark 9 : 7), and before the Passion, John 12 : 28. Here and in Luke the voice is

addressed to Jesus; in Matthew to the Baptist. *Thou art my Son*; recalling Psalm 2:7, which was regarded as prophetic of the Messiah. *Beloved*; a Messianic title. In Gen. 22:2 the Greek word for "beloved" is used to translate the Hebrew "only begotten." *In whom*; Rev. Ver. "in thee" *Well pleased*; recalling Isa. 42:1, also a Messianic prophecy. Mark makes it clear to his readers that Jesus is the Messiah, and as such was hailed by God at the outset of His career.

How do we explain Jesus' wish to be baptized?

(1) Baptism symbolized death to the old life and rising to the new. He died to the old natural relation to parents and earthly calling, and devoted Himself henceforth to the official public duties of His Messianic calling (Weiss).

(2) He was in sympathy with John's movement. He had a similar passion for righteousness. Though sinless, He would not hold Himself aloof from the sinful, but identified Himself with the sinners He came to save (Bruce).

II. The Temptation, Matthew 4: 1-11.

The temptation is closely associated with the baptism. At His baptism Jesus became conscious of His Messianic power, and the temptation was to put that power to a wrong use. His victory consisted in this, that His mind was made up that as Messiah He would seek spiritual ends by pure means.

Vs. 1, 2. *Then*; just after His experience at His baptism. *Led up of the spirit*. Mark has, "the Spirit driveth him forth" (Rev. Ver.). But it was a voluntary retreat. *Wilderness*. See Time and Place. *Tempted*; solicited to evil. *The devil*. In Jewish theology Satan is the agent in temptation, Job 1:6; 1 Chron. 21:1. *Fasted*; owing to mental preoccupation. *Forty*; a round number. *Afterward*. Mark and Luke represent the temptation as extending over this period; Matthew represents the temptation as following the long fast. (Compare for similar fastings Deut. 9:9 and 1 Kgs. 19:8.)

Vs. 3, 4. First Temptation. *The tempter came*. The narrative is pictorial. *If thou art* (Rev. Ver.); suggesting a doubt of His

Sonship. *Command*; use Your divine power to satisfy Your personal wants. *It is written*; in Deut. 8:3. The passage means: Man is to live a life of faith in, and dependence on, God. Compare Jesus' teaching in Matt. 6:25, 33. This temptation appealed to physical appetite.

Vs. 5-7. Second Temptation. *Taketh Him*; in imagination. *Holy city*; Jerusalem, so called because of the temple. *Pinnacle*; a wing-like projection overlooking a precipice. *Cast thyself down*; a temptation to "reckless escape from desperate situations" (Bruce). *It is written*; in Ps. 91:11, 12. The original means that God will keep the righteous on their journeys; it offers no encouragement to tempt God by rash venture or needless risk. *Again it is written* (Rev. Ver.); in Deut. 6:16. This temptation appealed to religious enthusiasm.

Vs. 8-11. Third Temptation. *High mountain*; "not to be sought for in terrestrial geography" (De Wette). *Kingdoms of the world*. Satan promised Him a universal Messianic kingdom. *Fall down and worship me*; compromise with evil, use wrong methods to secure power, on the principle that "the end justifies the means." *Get thee hence*; a passionate refusal. *It is written*; in Deut. 6:13. This temptation appealed to ambition for power. *Then the devil leaveth him*. Satan realized that nothing could be made of One who would not do evil, even that good might come. Luke says that Satan left "for a season."

Light from the East

DOVE—Was the only bird that could be offered in sacrifice in Israel, and it had a sacred character in other nations. Its gentle nature, the emblem of innocence, made it an appropriate symbol of the Holy Spirit, who is the power and wisdom of God acting on the spirits of men. When the dove appeared to descend and sit on the Saviour's head, it denoted the divine recognition of His holiness and His official consecration to the Messianic ministry.

PINNACLE—In order to extend the temple area Herod built a wall up from the bottom of the deep valley on the west side and filled

in the space between it and the rock. The Royal Portico ran from north to south along the top of this wall, and Josephus says that if one stood upon the top of the battlements

and looked down, he would turn giddy and would not be able to see the bottom. The combined height of the two would be at least three hundred feet.

APPLICATION

Jesus came from Nazareth, v. 9. There would be sore hearts and prayerful hearts too, in the little town when He left. His old home, His friends and every one would miss Him. And many prayers would go up to Jehovah for His safety and His success. When John G. Paton left home for Glasgow as a young man, he was full of sorrow because of the parting. His father walked with him part of the way, and when they came to a hilltop he said, "Now, my boy we must part here. God bless you, and keep you in all your journey through life." John went on alone, and after he had got quite a distance away, he looked back, and there he saw his father kneeling on the spot where they had parted, praying to God for his son. Yes, we may believe that many in Nazareth prayed for the winsome and good young Man who left their streets to help the great world in its need.

He saw the heavens opened, v. 10. An Italian prince whose life was endangered by a plot, was secretly removed by friends to a fortress on a lonely mountain. From this fortress a beautiful stretch of Italy could be seen, but the prince was not permitted to go to the windows, except on certain days, for fear he might be discovered. When it was safe, his friends visited him, bringing the best entertainment they could procure. On these days the windows were opened and the prince was allowed to see his loved Italian landscape. The sight of it cheered him more than the music and feasts his friends provided, and he looked forward to their coming for the sake of the opened windows. Jesus must have valued the vision of His heavenly home granted Him that day of His baptism, far beyond our power to understand. Once and again during His ministry, He had these visions of the glory, and they helped to make Him brave and patient and strong.

Thou art my beloved son, v. 11. It was

after Jesus had submitted to John's baptism that this word came from God. So it is in all duty. When we seek to do God's will, He acknowledges us as His and helps us over the hard places. A boy was one day walking along a dusty road in the hot sun. There was no loitering nor laziness in his step. As if there were no discomforts, he stepped bravely on. Behind him came a man driving. He saw the boy, and noticed his eager walk, and thought, "Here is a lad who deserves a lift." When he got the boy beside him, the man said, "I saw your quick walking, and so I asked you to come in with me. If you had been loafing along, I would not have had you, for I do not like to have idlers near me."

The tempter came, Matt. 4: 3. He comes to all of us again and again. This fact should not be forgotten. We ought to be on our guard against his approaches, for he comes sometimes in the mask of kindness and with a proffer of aid, when we are pressed and need some hand to help, or some door of escape. Thackeray, the great writer, tells us that he was constantly tempted to cease his industrious habits and simple life, and live in ease and luxury. One day a friend gave him an engraving of St. George and the Dragon. In thanking his friend for the gift Thackeray said, "I am going to hang it in my study, so that by it I may always be reminded that I am to fight the two dragons that assail me—laziness and luxury." In this spirit he kept at his hard work day after day, refusing to be led aside into ways that were easy and aimless, and the fruit of his resistance of the tempter is a great delight to many for long years to come. The dragons that assail us may not be these that Thackeray had to fight, but whatever they are we may defeat their designs if we hold to our work, and our God-appointed way and refuse to be led aside.

It is written, v. 10. In the long campaign

in South Africa, where Canadian boys rendered such service to the Empire, there was much hardship endured. One day, when the men were about to begin a long march, one of them offered a bottle of liquor to his nearest mate, and said, "Here, drink; you will need it." "No, thanks", said the other; "I am a teetotaler." "Oh, you are in the army now, and you require the stimulant this will afford you", replied the man with the bottle. Taking out a pocket New Testament, the tempted soldier said, "Here is my stimulant,—the written Word of God; I want no other." That ended the dialogue on that subject. The march went on and the Christian Canadian soldier was stronger and fresher at the end of the long, hot day than the men who used the bottle stimulant.

Him only shalt thou serve, v. 10. An Eastern teacher gave one of his pupils a cup filled to the brim with water, and bade him carry it through the crowded market-place and back without spilling a drop. The pupil went and with every bit of attention centred upon his task. He returned having successfully accomplished it. Then the teacher said, "What did you see?" "Nothing but the cup", said the pupil. "How can that be?"

Without
Spilling a Drop

said the teacher. "I sent you at that hour because I knew the Sultan and all his officers would pass through the market-place, and they did." "That may be, but I saw them not at all, because I had your order to obey." Then the pupil saw that his teacher intended to impress upon his mind, that, if his whole soul be bent on serving God, the allurements of the world will have no power over him.

Angels came and ministered unto him, v. 11. There is a splendid passage in Milton's, *Paradise Lost*, describing the entrance of Lucifer, the evil one, into the Garden of Eden. When night falls upon the earth, and sleep wraps all in its kind folds, Lucifer assumes the form of a toad, and coming close to the sleeping Eve, he tries to pour evil thoughts into her ear. "Illusions as he list, phantoms and dreams", are imparted to disturb and destroy her rest. But God's angels are on guard, and one of them named Ithuriel sees the toad and approaches it. With his wonderful spear Ithuriel touches the transformed tempter, and at the touch "so started up in his own shape the fiend." It will be the same with us if we are God's children. He will send His angels to unmask and drive away the agents of the evil one that torment and tempt us.

The Guardian
Angel

THE LESSON GRADED

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

For Teachers of Bible Classes

A word concerning the importance of Jesus' baptism will introduce this Lesson. Bring out that it was His ordination to His public ministry. All the Evangelists report it. Show how important the time was. It was when John was announcing the coming of the Messiah, and when Jesus was 30 years old (Luke 3 : 23), ready for His life's work.

1. *The baptism of Jesus*, Mark 1 : 9-11. Let the class discussion proceed along three lines : (a) The place, Jordan. The precise spot is unknown, as there was no emphasis placed on the ceremonial side. (b) The accompanying descent of the Holy Spirit. Bring out the force of the expression, "rent asunder" (Rev. Ver.). See Acts 14 : 4,

John 21 : 11 and Matt. 27 : 51. Compare the case of Stephen, Acts 7 : 56, and of Peter, Acts 10 : 11. Bring out the force of the symbol,—a dove, expressive of gentleness, innocence and tenderness. Point out that descended "upon him", a permanent possession. See John 1 : 33 ; 3 : 34. (c) The divine attestation of Sonship. Get the meaning of verse 11 as a testimony to Jesus, bringing assurance of His relation to God. Advanced classes will desire to press the question of the relation of the baptism of Jesus to His personal life. As He was sinless, it was not for repentance, but as a separation from purely worldly relations to His Messianic work. Press home the necessity of every one having a baptism of the Holy Spirit for service.

2. *The temptation*, Matt. 4 : 1-11. Dwell on the fact that it was the Spirit who was

leading in this severe trial. The three temptations should be dealt with separately :

(a) The first, to satisfy selfish physical desire by using special divine power. Discuss wherein lay the temptation. Contrast Jesus' answer with Adam's (Gen. 3 : 6, 12) and with the Israelites' in the wilderness, Ex. 16 : 1-8. Bring out the lesson, that our selfish desires must be subordinated to the will of God.

(b) The second, presumptuously to tempt God in times of religious enthusiasm. Show how Jesus meets this temptation with trust in God in every emergency. Bring out the lesson, trust in God to save us in His own way.

(c) The third, to use wrong means to good ends. Jesus meets this with the truth, that means and ends alike are sacred. Emphasize the lesson, that there is to be no compromise with sin.

In closing enforce the reality of Jesus' temptation, His identification with us, and His sympathetic help, which rescues us when we are tempted.

For Teachers of the Senior Scholars

Begin this Lesson with a reference to the hidden years at Nazareth. For eighteen years after the glimpse of Jesus in the temple, when he was twelve years old, His life is hidden from view, except that we know that He worked as a carpenter (Mark 6 : 3), and that He increased in wisdom and stature and in favor with God and man, Luke 2 : 52. Show how suggestive of the beautiful life these references are ! Let the Lesson Plan be taken as the basis of teaching.

1. *The Baptism of Jesus*, Mark 1 : 9-11. Explain that the time came, when it was necessary for this young Man to go away from home to undertake His life-work. Picture His going away vividly ; it will greatly interest the scholars. Turn this leaving of home to practical account. Explain how critical a time it is and how almost everything depends upon the spirit in which young people go forth.

Turning to the baptism of Jesus, question out the details given in the Lesson, and explain, that, amongst other things, it meant consecration to His life-work. Show that the young person who goes forth in this spirit

is sure to make good. This will be a good time to impress upon the scholars the necessity of an attachment to Christ, and a love for the church of Christ, and a consecration to the service of Christ, before going out into the world to do the work of life.

2. *The Temptation of Jesus*, Matt. 4 : 1-11. Remind the class that temptation almost immediately followed consecration in the life of Jesus. Consecration was a preparation for a world full of temptations. Explain that consecration does not free us from temptations, but it makes us strong to resist and overcome.

Take up the temptations one by one, bringing out their details, and show the character of each (see Exposition) and how it was overcome. Have the class give some of the forms in which these several temptations appeal to us in our day, and learn from Jesus, how to overcome. Draw specific attention to v. 11, and remind the class that if we use Jesus' weapons (and if we use them, we shall prevail), we shall have the sweet ministry of angels, the sweet consciousness of having won in the battle through the power of God in the heart ; and that each victory of this kind "will help us, some other to win".

For Teachers of the Boys and Girls

Recall by questioning, the children John and Jesus, how closely joined at the beginning, then growing up separately, and now brought together again. This will include questions on John's ministry and the meaning of his baptism, which was the initiation ceremony into the new kingdom of heaven that he announced was at hand. Jesus is now to be acknowledged as the Messiah who is to bring that new kingdom in.

I. THREE TESTIMONIES TO JESUS, Mark 1 : 9-11. Did Jesus come to be King on His own authority ? Bring out by questioning : (a) *John's testimony* (see Matt. 3 : 14 ; Mark 1 : 7, 8 ; John 1 : 33). (b) *The Holy Spirit's testimony*, v. 10. The Holy Spirit is the third Person in the Trinity (see Matt. 28 : 19). (c) *The Father's testimony*, v. 11. Teach that heaven and earth proclaim that Jesus is the King of love.

II. THREE TEMPTATIONS OF JESUS, Matt.

4 : 1-11. When was Jesus tempted ? (Mark 4 : 12.) Bring out the fact that it was when the Holy Spirit had come upon Him that the temptation came. What warning is there here for us ? That our holiest moments may be moments of temptation. Why was He tempted ? That He might prove His power to overcome Satan and destroy his works, and also that He might sympathize with us. (See Heb. 4 : 15.)

(a) *The first temptation*, v. 3. Question what it really was that Satan asked Jesus to do. He wanted Him to use His power for selfish purposes—to deliver Himself from suffering. Show that if Jesus had done this He would have failed at the very beginning of His work. Instead of a suffering and atoning Saviour, He would have been only a self-indulgent, earthly king.

(b) *The second temptation*, vs. 5, 6. Bring out the details. What was this temptation ?

To rush needlessly into danger and demand God to protect Him. This would have been a sinful thing to have done. It is only a braggart and a boaster who yields to this temptation.

(c) *The third temptation*, vs. 8, 9. Again, bring out the details. What was this temptation ? To break the First Commandment by worshiping Satan instead of God. Satan wanted Jesus to do wrong in order that He might gain power. This is a subtle temptation, that is often used by Satan to-day.

III. THREE TRIUMPHS OF JESUS. Is it a sin to be tempted ? No, it is yielding to temptation that is sin. How did Jesus win the victory in each of these three temptations ? By using the Word of God. Go over the mighty texts which He quoted and ask the scholars to memorize them. What did Satan do when Jesus resisted him ? v. 11. (Compare James 4 : 8.)

THE GEOGRAPHY LESSON

Find on the map (see Lesson VII.) the number 8, marking a "V" near Jericho. If you stand at the point of that "V" and look west between the arms of the "V", you find yourself in a field, covered with tall, flowering weeds. Farther ahead the ground is higher and almost bare. Still farther ahead, high hills rise abrupt and steep, one behind another, forming an irregular wall against the sky. The most conspicuous height of all has a broken, flattened summit. There are no trees on those hills. They seem to be almost wholly dry, steep, ragged cliffs. Jesus knew this region well. That ragged eastern edge of the Judean highlands has always been a barren, lonesome region. The land in most

places is too poor even for sheep pastures. Those hollows in the cliffs are larger than they look from this distance ; they are caves in which men since Jesus' time have lived, spending their days in meditation and prayer, living on food they had taken up with them. The only way to reach the caves is by rough paths up the steep mountain sides. Legend says that Jesus spent a part of His forty days' fast on that highest mountain, with the broken peak. Jerusalem is about twelve miles away up in the Judean hill country, ahead and farther off to your left.

To see this ground with your own eyes, use a stereograph entitled, *The Mountains of Judea from the Plain of Jericho*.

ADDED HINTS AND HELPS

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

Lesson Points

The true follower of Christ must follow Him in public profession of religion. v. 9.

The eyes that are lifted to God see the heavens opening in encouragement. v. 10.

When we do our duty, the dove of peace comes into our hearts. v. 10.

When God is pleased with us, we can afford

to continue on our way. v. 11.

Solitude and separation are no more free from temptation than is the city street. Matt. 4 : 1.

After consecration and acknowledgment and transfiguration, there always comes testing. v. 1.

The devil tries us often when we are hungry and tired. v. 3.

The bread of heaven has kept many from eating at the devil's table. v. 4.

The devil is a coward : resist him, and he will flee. v. 11.

Something to Look Up

1. "Resist the devil, and he will flee from you." Where are these words found ?
2. Find the verse which says that we have not an High Priest who cannot be touched with the feeling of our infirmities, because Jesus was tempted in all points like as we are, yet without sin.

ANSWERS, Lesson VII.—(1) Ps. 51 : 10.
(2) James 2 : 20.

For Discussion

1. What if Jesus were not the Son of God ?
2. Is temptation beneficial or injurious ?

Prove from Scripture

That Jesus calls His followers brethren.

The Catechism

Ques. 4-7. (Review). Ask Ques. 4, and after it is answered get the scholars to name one by one the attributes of God—"being, wisdom, power, holiness," etc. Question if His being is like our own, if His wisdom is like our own, if His power, etc. No, the being, wisdom and power and holiness, etc., of God are "infinite, eternal and unchangeable." Take up Questions 5 and 6. Have

the scholars give a scripture proof of the truth stated here that there is only one God (Isa. 45 : 22). When dealing with the distinctions between the three Persons in the Godhead, have some one read Luke 3 : 21, 22. Ques. 7 teaches four things about the purpose of God. Have them stated clearly. Turn to Jesus' answer to the lawyer (Luke 10 : 27) and in a few words show how our belief in God's power and love should lead us to love Him and our fellow men.

The Question on Missions

Ques. 8. There is much sickness and suffering in the villages of India. Although the state has established free dispensaries in some of the larger villages or towns, the medical help afforded is not at all adequate. The missionary on tour, as in the hospital, is constantly appealed to for help. The report of what our doctors are able to do in our hospitals has been carried by grateful patients back to the villages. His work is of special value in showing a very practical side of Christianity. It is also effective in overcoming hostility and prejudice. The doctor is ever mindful of the fact that there is, sickness of the soul as well as of the body and while he and his helpers are ministering to the needs of the body, they constantly aim to bring their patients to a knowledge of the great Physician of souls.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker prepared for the work.

Introduction—A young lady had a friend who became blind. She wanted to comfort

and help him, but she did not quite know how to do so. At last she thought of a plan. She would go away from him for a few days and find out just how it felt to be blind. She did so, and tying a bandage over her eyes, kept it there day and night; eating, sleeping, walking, talking, she never saw the light. She felt all the sadness and loneliness of being blind. Then she knew just how he felt ! That is just what Jesus did. He passed through all our joys and sorrows and temptations; so He



knows just how we feel, and is able to help and comfort us and keep us from sin. Our Lesson story tells us about this.

Review—John the Baptist went about telling people to get ready for Jesus (recall), and all the while God was getting Jesus ready for the people.

Lesson—While people are flocking to John to be baptized, Jesus the Mighty Worker is leaving His home at Nazareth, saying good-by to Mary and Joseph, and starting out to do His great work.

The Baptism of Jesus—Here we see Jesus at the River Jordan talking with John. Jesus is asking John to baptize Him (Matt. 3 : 13-15), so that He would be fulfilling all that was expected of others, and to show also that He approved of John's baptism (Exposition).

The Dove, the Emblem of the Holy Spirit—How many can tell which is the gentlest of all birds? Yes, the dove. Have you ever heard its gentle "Coo Coo?" We cannot make a picture of the Holy Spirit, but the Spirit is represented by a dove, because that is the emblem of gentleness and purity. Just as Jesus came out of the water He looked up and saw the heavens opened and the Holy Spirit like a dove coming down and resting upon Him (sketch the form of wings) and a voice from heaven said,—

v. 11. This made Jesus sure that He was God's Son. The coming of the Holy Spirit upon Him gave Him the power to do His great work.

The Temptation of Jesus—Jesus had some hard lessons to learn to fit Him for this work. The Spirit led Him away to a lonely place, where He was without food for many days, and He was hungry. Oh! now is the chance for the evil spirit, Satan, to tempt Jesus to do wrong. Listen to him: "If You are hungry, why do You not command these stones to become bread,—show Your power now." How did Jesus reply? Tell simply the other temptations, and how the Holy Spirit helped Jesus to put Satan away. The Holy Spirit can keep me from sin. When Satan saw that he could not persuade Jesus to do wrong he left Him for a time. If we refuse to obey Satan he will leave us too, but only for a time. We must watch and pray against Satan.

Golden Text—Repeat the Golden Text. Are we tempted to be proud? Jesus knows; He was tempted too. Are we tempted to listen to Satan's evil whisper? Jesus knows; He was tempted too. He knows how to keep us from sin.

Something to Think About—I should pray for the Holy Spirit.

FROM THE PLATFORM

"TRY HIM WITH A TEXT"

Print large on the blackboard the words "TRY HIM WITH A TEXT." It will set the School wondering. Tell the story of a certain man whose advice to those who were troubled by Satan's suggestions was, "Try him with a text." Remind the school that this was Jesus' way on that terrible day of temptation. State, in a few words, each temptation, and ask for the scripture text Jesus repelled it with. Then ask if Jesus had the Bible open before Him in this temptation hour. No, He repeated these texts from His memory and heart. In His childhood He had stored His mind with the Word of God and when He needed a text He had only to choose from His stores in memory. Impress the fact that in our Sabbath School studies we are storing our minds as Jesus did, and that, when temptation comes to us we can defeat Satan with the same sort of weapon.

* AN ORDER OF SERVICE : First Quarter

Opening Exercises

- I. SILENCE.
- II. PRAYER. Closing with the Lord's Prayer repeated in concert.
- III. DOXOLOGY (Hymn 615, Book of Praise).
Praise God from whom all blessings flow :
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.
- IV. RESPONSIVE SENTENCES. Psalm 100.
Superintendent. Make a joyful noise unto the Lord, all ye lands.
School. Serve the Lord with gladness : come before His presence with singing.
Superintendent. Know ye that the Lord He is God : it is He that hath made us, and not we ourselves ;
School. We are His people, and the sheep of His pasture.
Superintendent. Enter into His gates with thanksgiving, and into His courts with praise :
School. Be thankful unto Him, and bless His name.
All. For the Lord is good ; His mercy is everlasting ; and His truth endureth to all generations.
- V. SINGING.
Lord, this day thy children meet
In Thy courts with willing feet :
Unto Thee this day they raise
Grateful hearts in hymns of praise.
—Hymn 574, Book of Praise
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Hymn 29, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
O little town of Bethlehem,
How still we see thee lie ;
Above thy deep and dreamless sleep
The silent stars go by :
Yet in thy dark streets shineth
The everlasting Light ;
The hopes and fears of all the years
Are met in thee to-night.

VIII. READING OF LESSON PASSAGE.

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

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 or Class Secretary.
- II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.
- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.
- IV. LESSON STUDY.

Closing Exercises

- I. SINGING.
I love to hear the story
Which angels' voices tell,
How once the King of Glory
Came down on earth to dwell.
I am both weak and sinful ;
But this I surely know,
The Lord came down to save me
Because He loved me so:
—Hymn 556, Book of Praise
- II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)
- III. RECITATION. In unison, all standing, Matt. 7 : 12,—“All things whatsoever ye would that men should do to you, do ye even so to them.”
- IV. BENEDICTION.
- V. SILENT PRAYER. All seated.

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

A-bi'-a. Or Abijah (Rev. Ver.), meaning "Jehovah is my Father", the head of the 8th of the 24 courses of priests as arranged by David, 1 Chron. 24 : 3 ; 2 Chron. 8 : 14.

Ab-i-le'-ne. A district on the eastern slope of the Lebanon range.

A'-bra-ham. Meaning "Exalted Father", the first ancestor of the Jewish race.

Al-phæ'-us. 1. The father of James the Less, Mark 15 : 40. 2. The father of Matthew. Some identify these two, thus making James and Matthew brothers.

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

An'-na. The same name as Hannah, meaning "Grace",—a prophetess more than a hundred years old who was in the temple when the infant Jesus was presented by His parents.

An'-nas. "Merciful." High priest from A.D. 6 or 7 to A.D. 15, who retained power after he had lost office.

A'-ser. Or Asher (Rev. Ver.). The name of Jacob's eighth son and of the tribe descended from him.

Beth'-le-hem. "House of Bread." The birthplace of Jesus, a small town about six miles south of Jerusalem.

Cai'-a-phas. Son-in-law of Annas and his successor in the high priesthood.

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

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

E-lis'-a-beth. The wife of Zacharias and the mother of John the Baptist.

E-sai'-as. Or Isaiah. The great prophet of Judah in the 8th century B.C.

Ga'-bri-el. "Man of God." The angel who foretold the birth of John the Baptist to Zacharias and of Jesus to Mary.

Her'-od. 1. Herod the Great, the first of the seven Herods mentioned in the New Testament. He was made king of Judea by the Romans in A.D. 37, and reigned till B.C. 4. 2. Herod Antipas, son of Herod the Great, who, after his father's death, ruled over Galilee and Perea, with the title of tetrarch.

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

I-tu-ræ'-a. The region north of Palestine which, along with Trachonitis, formed the dominions of Philip, a son of Herod the Great.

James and John. Two brothers, sons of Zebedee, who were called, at the same time as 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 expresses His special office.

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

Jo'-seph. The husband of Mary the mother of Jesus.

Ju'-da. Or Judah, the territory inhabited by the tribe descended from the fourth son of Jacob.

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

Le'-vi. The original name of the apostle Matthew.

Ly-sa'-ni-as. The ruler of Abilene (which see) at the beginning of John the Baptist's ministry (see Luke 3 : 1).

Mar'-y. The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her, Luke 1 : 26.

Naz'-a-reth. A town of Galilee in which Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Pha-nu'-el. The mother of Anna, Luke 2 : 36.

Phar'-i-sees. A Jewish sect who held strictly not only to the law of Moses, but also to the interpretation of that law given by the scribes or rabbis.

Phil'-ip. A son of Herod the Great and half-brother of Herod Antipas.

Pon'-tius Pi'-late. The Roman governor who, after the death of Archelaus, son and one of the successors of Herod the Great in B.C. 6, had ruled over Judea, with headquarters at Cæsarea.

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

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

Sim'-e-on. The "just and devout" man who took the infant Jesus in his arms and blessed Him on the occasion of the presentation in the temple (see Luke 2 : 26-34).

Si'-mon. The chief of the twelve apostles to whom our Lord gave the surname of Peter.

Ti-be'-ri-us Cæ'-sar. The second Roman emperor, who succeeded Augustus in A.D. 14, and reigned till A.D. 37.

Trach-o-ni'-tis. See Ituræa.

Zach-a-ri'-as. A Jewish priest, father of John the Baptist.

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

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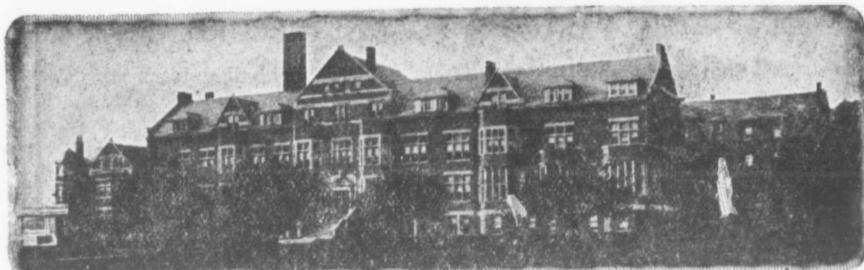
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