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The Teachers Monthly

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

Vol. XXII.

Toronto, December, 1916

No. 12

A LOOK INTO 1917

Time, the early days of December 1916.

A whole twelve months of opportunities ahead.

And a band of Sunday School teachers and officers eager to make the most of those opportunities.

What shall be the first step ?

Evidently, to wind up well the activities of the year just closing ; for a year's work ending with a swing is one of the best possible preludes to an even better year's work to follow.

Plans should be made for a bumper end-of-the-year attendance. Let the year close with every teacher and every scholar and every officer in his and her place—a battalion all in readiness for the advance upon next year's tasks.

The memorizing of scripture and of the Catechisms should be netted up—all the recitations heard in good time to have the Diplomas ready for distribution the last Sunday of the old year, or the first Sunday of the new.

The promotions, also, should be arranged for. The scholars to be advanced from one grade to the next should all be scheduled, any necessary changes of teachers provided for, the new class books prepared ; everything in readiness, in short, so that the School will start on its work on the first Sunday of the new year without loss of a moment, or whisper of confusion.

The Budget givings should be completed. As the books of a bank or of a business house are closed promptly on the very day its business year ends, so should those of a Sunday School. If the School can be told on the last Sunday of the year just how nearly it has reached its goals of giving for the year, it will be all the brisker in striking the pace for the year incoming.

The goals for 1917 should be clearly fixed before 1917 arrives.

December is the planning time for January and all the months that follow.

What shall the goals for 1917 be ?

Every available scholar enrolled.

The School as fully graded as possible.

A teacher for every class—no gaps.

A full staff of officers—no vacancies.

Each Department—as well as the whole School—carefully organized.

The teen age and senior and adult classes each organized and with its own officers.

These are some of the commonplaces of the programme that is likely to bring success.

But to them should be added :

A Teachers' Meeting (each week) for the officers and teachers. The best work is impossible without such a gathering for study, consultation, planning, prayer.

A Teacher Training Class or Classes, meeting on a week day, or carried on in the older classes in the regular Sunday School session.

A carefully thought-out system of finance for the School and for the Budget.

Plans of work for the organized classes.

A schedule of social functions ; perhaps only the midsummer picnic and the Christmas entertainment ; perhaps a more extended series—according to the requirements of the School.

The needs of the School Library should not be forgotten, nor of the Teachers' Library ; books of the right sort are worth their weight in silver.

Our General Assembly's Sabbath School Board and its PUBLICATIONS Committee stand to help out the Schools at every point in some such forward programme for 1917.

The five substantial little booklets just issued by the Board (3 cts. each, the five for 10 cts.) show the way for each grade and at every point. There is nothing better in print on a Sunday School and Young People's curriculum and how to work it out, than these same modest but most informing little pamphlets.

Amongst other new things, the booklets announce certificates and diplomas for the work of each year and of the whole work of each Department. This new feature solves the many problems connected with promotion, and gives fresh interest to both Uniform and Departmental Graded Lessons.

Then, there is the Older Boys' Topic Card, now in its second year, which follows the lines of the Canadian Standard Efficiency Tests—the best handbook of boys' teen age work extant.

Similar provision has now been made for the teen age girls in Canadian Girls in Training.

With these two programmes in print, there should be a great development in the mid-week activities of our boys and girls, and in the training for service resulting therefrom.

The information and suggestions contained in the booklet, The Forward Missionary Movement will set any School on its way to good missionary methods.

The twenty-one Lesson Helps and Illustrated Papers issued by the PUBLICATIONS Committee, stand back of the needs of our Presbyterian Sunday Schools and the plans of the Board. There is no necessity of any School going outside our own publications, to equip itself fully in all its grades..

And in the Illustrated Catalogue of the PUBLICATIONS Committee, the Schools—and the Churches and Y.P. Societies as well—will find every "supply" required, including the booklets mentioned above, and a long list of the latest and best books on Religious Education for Sunday School teachers and officers, for the church and the minister, the home and the day school and the community, including play and recreation.

Special mention may also be made of the enlarged TEACHERS MONTHLY (for detail see November TEACHERS MONTHLY), to begin with January 1917—*sixty-four pages each month*, which will give abundant room for the discussion of all Sunday School methods and problems.

In speaking as we have done of plans for 1917, we have not forgotten how sorely crippled many Schools are by these sad War days, through the absence at the front or on their way thither of many of their best workers. Their absence makes it more difficult to work plans out.

But it makes it more necessary, as well. If a battle is to be won, thinned out ranks must be closed up. And if our church and our country are to be what they ought to be after the War, the work of the instruction and training of the young must be carried on with a zeal and efficiency never attained hitherto.

It is to this end that we have taken A LOOK INTO 1917.

Some Gains from the War

Nothing is the same as before the War. Its effects are seen and felt in every department of life. The losses which it has brought are staggering. But over against these losses are to be set even greater gains. We shall come out of it the richer in the things which really count, than when we went into it. We do well, as we come to the close of another year, with the dark War cloud still hanging over us to reckon up some of these gains.

For one thing, there is a new sense of the reality of God. A recent book, by a famous English writer, speaks of "our sons who have shown us God." These brave lads have gone into the most terrible conflict of the world's history, trusting in no arm of flesh, but in the living God, and he has not failed them. They have put his faithfulness to the fierce test of this awful experience, only to find in him a rock which cannot be moved, and we share with them the strengthening and deepening of their faith.

Another gain from the War is, that the capacity for heroism latent in the most com-

monplace souls, has leapt to light. The most ordinary boys who filled our Sunday School classes two short years ago, have amazed the world by emulating the bravest and most unselfish deeds recorded in the annals of mankind. And we, God forgive us, so often failed to recognize and make our appeal to the heroic in these boys when they were with us in the studies and activities of the School!

And there has come to us a firmer conviction that right will triumph over might, that the eternal principles of morality and justice will win the ultimate victory over brute force employed in an unrighteous cause. It is this confidence that puts courage into the hearts, and strength into the arms, of those who are fighting our battles. And the assurance which possesses the fighters at the front has spread to those who support them at home.

Such are some of our gains from the War. And none should rejoice in them more than the Sunday School teacher. For those things are, in no small measure, the harvest of the seed which he has long and patiently sown

THAT CLASS OF BOYS

By W. Randolph Burgess

VI. HOW TO PREPARE THEM FOR TEACHING

(Two plans that have worked)

Boys are not naturally particularly interested in "the kids." They are looking forward to the problems they are to face, not back to the struggles they have been through. Besides, somebody has whispered in my ear that the boys' interest in the Bible cannot be described as a burning fascination. How shall we turn his interest toward younger boy and Bible and train him to bring the two together in the right relation?

One class I knew spent more than a year studying a teacher training course at the regular Sunday School hour. The teacher was no pedagogical genius. He simply talked over the problems of teaching with the boys as he had talked over other lessons.

They learned a good deal about teaching. Better still, was the interest in, and respect

for, teaching that gradually developed. I could almost see the mental wheels going round every Sunday. The thought process was something like this: "What is the lesson for to-day? O, teacher training, of course. I may be a teacher some day (small-sized cold shiver, somewhat warmed by the thought of achievement). This is a long course, and harder than the regular lessons; examination, too. It is a pretty important thing to be a teacher."

Fancy that mental process going on, at least once a week, in a boy's head. The dividends in results cannot help being large. And they were in this class. The first dividend was a boy's club carried on by the class. Another was substitute teachers when they were needed, although care was used here

not to interrupt the class too much. A better dividend still was an interest on the part of the class in all the School was doing, and a constant readiness to help.

There was another class of boys which was giving its teacher a great deal of food for thought. In the same city a mission Sunday School was in need of teachers. Both problems were solved at once. The class of boys became teachers. The teacher of the class took part of the session to tell the lesson story, so that the boys had only ten or fifteen minutes with their groups. Every Sunday morning the class assembled to work out the lesson they would give their classes in the afternoon. During the week they met with the younger boys for games and swims. The School began to move and, as for the boy teachers, nothing suited them better. It was one of the best teacher factories you could imagine.

You may not be able to work either of these plans in your class. There are just as good ones uncaught, if you will go a-fishing for ways of teaching your boys more of the importance of the teacher's work, and, above all, fishing for opportunities to set the boys at some actual work. "Something doing" is a key phrase for all boys' work.

New York City

Right and Wrong Kinds of Questions

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

There are right and wrong kinds of questions. It is important that the teacher should know which are right and which are wrong. For, if he asks the right kind, he will, as a rule, get ready and intelligent answers from the scholars; while, if they are wrongly framed, they are unlikely to elicit useful answers.

There are at least five marks of a good question which the teacher should constantly keep in mind. It should be:

1. *Clear.* By this it is meant that the meaning of the question should be perfectly manifest, not only to the teacher, but also to the scholar. When a teacher, having asked a question, sees a puzzled and doubtful, or a listless and indifferent, expression on the scholars' faces, the likelihood is, that they have not comprehended the meaning of the

question, and it should be put again in other words.

2. *Definite.* A question may be clearly expressed, and at the same time miss the mark by being too general and sweeping. For example, such a question as: "What was the work of John the Baptist?" covers so much that the scholar does not know where to begin his answer. A better way to reach the same end is to question thus: "For whose coming did John prepare the way?" "How did he describe Jesus?" "What did he tell the people they must do to be ready for the Messiah's coming?" etc.

3. *Stmplicity.* This means that the question will, in every case, be carefully adapted to the age, the attainments and the circumstances of the scholars. In scarcely any way can the teacher more quickly and completely lose his hold on the class than by questioning "over their heads." He must use the utmost care and pains to keep himself on their level.

4. *Interest.* A good question should be like the bait on the fisherman's hook. It should deal with some fact or problem in which the scholar has some interest. Otherwise he is not likely to "rise" to it, and the question, however good otherwise, will fail of accomplishing any result.

4. *Progressive.* In asking every question, the teacher should have in his mind the whole lesson and the goal which he wishes to reach in his teaching. One question should follow another in regular, orderly sequence, each being a step in the direction of the end in view.

The wrong kind of questions are those which do not, in one way or another, show the marks of a good question just mentioned. They may be classified as follows:

1. *"Yes or No" Questions.* As a general rule questions which can be answered by a simple "Yes," or "No" should be avoided, for the reason that it does not require any thought to answer them. If a question of this sort is asked, it should be immediately followed by one calling for reasons. For example, after such a question as, "Do you think Peter was truly sorry for denying Jesus?" should come at once this other, "Why do you think so?"

2. *"Or" Questions.* An example of this sort of question is: "Was John the Baptist

willing or unwilling to give place to Jesus?" Such questions are to be avoided because either they suggest the answer or encourage guessing.

3. "*Dash*" Questions. In these questions the teacher makes an incomplete answer, the scholars being expected to supply the missing part. An example is: *Teacher*. "Jesus was born at—?" *Scholars*. "Bethlehem."

4. "*Vote*" Questions. It is a habit of some teachers, when an answer has been given to ask of the class: "How many of you agree?" It is obvious that such a question is a pure waste of time and energy, unless, indeed, it is followed by a call for reasons.

The Sunday School and the Sabbath

By Rev. A. Macgillivray, D.D.

[The series of articles, of which this is the third, have been written in view of the problems and opportunities of Canada in the work of readjustment, reconstruction and assimilation, when the War has ceased.]

The divine command touching the day of rest is: "Remember the Sabbath day to keep it holy." Its necessity as a rest day is written in our very being. Rest is a law of nature and a condition of life. Over and over again it has been demonstrated in experience that more work and better work, be it of hand or brain, can be done by resting one day in seven than by working without a rest day. But our concern is not alone, or mainly, with the physical and material advantages of the rest day.

If we are to continue a God-fearing, reverent and worshipful people, we must, in order to worship, have a day pre-eminently for that purpose. Where the Sabbath is best observed, the church is most largely attended. Sabbath observance and church-going go hand in hand. With Sabbath observance and church-going will be found the highest development of the devotional spirit and that thrift, integrity and righteousness that are the marks of a God-fearing people. "Them that honour me I will honour." "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

The assault upon the Sabbath in the interests of the pleasure-seeker and the money-maker is persistent and general. The church, through all its organizations, cannot maintain

too steadfastly the sanctity of the day of rest, and cannot resist too strenuously any and every encroachment upon it that would mar its quiet or desecrate its sanctity.

It is both the duty and the privilege of the Sunday School to teach its sacredness and to impress upon the children and youth that it is not as other days, that while God is Lord of all our days, there is one day that is in a special sense the Lord's Day.

When pastors, elders, Sunday School superintendents, teachers and church members, who have pledged allegiance to Christ and his church, all realize that a well-kept Sabbath is vital to a well-attended School and a well-filled church, the Sabbath will be retained and will continue to be, as Emerson strikingly puts it, "the core of our civilization dedicated to thought and reverence."

Canada to-day has the best kept Sabbath of any country in the world, and a larger percentage of our people are to be found in the churches than in any other nation. The proportion of our children under religious instruction and training in our Sunday Schools is greater than anywhere else. What we have, let us hold. If the 30,000 Sunday School workers of our Presbyterian Church, the 100,000 or more Sunday School workers of the Christian church in Canada are united as one in their resolve and endeavor to keep the Lord's Day holy, Sunday dinner parties, motoring and golfing for the rich, and Sunday boating, picnicing and visiting for those less rich will become less frequent; and the generation coming after us will grow up in an atmosphere conducive to that thought, reverence and worship that will be mighty for righteousness and will make our nation still more "a praise in the earth."

Toronto

Worship Song in the Sunday School

By Rev. Alexander MacMillan

Secretary, General Assembly's Committee on Church Praise

IV. SINGING IN THE SUNDAY SCHOOL

We have considered, as yet, the worship songs only in so far as they contain the thought and words. The third element in song is music, and it is through the beautiful medium

of modulated sound, that the thoughts and words are expressed and their very quality reflected. How may we hope to promote the musical expression of our songs?

1. We ought to cultivate in the minds of the young the idea that, through song, they are worshiping; that they "Come before his presence with singing." The right atmosphere ought to be created before the song is begun. It is injurious, therefore, to use song in which the words are addressed to God in the midst of distraction and disorder. It is distressing to hear a hymn addressed to the Most High, while papers are being distributed, or while scholars are passing from one place to another. The scholars come to worship, and song is a great medium of approach to God.

2. Leadership is needed. Because of the lack of leadership, song in Sunday School is often lamentably poor. The minister and elders, who are responsible for the worship of old and young, are likely to find one member at least who has the consecrated heart, the gift of song, and love for and understanding of children. Such a person ought to be kept free from other church work, that the energies may be devoted to this ministry.

After all, here, as elsewhere, it is personality that tells. A leader of the right sort will become familiar with the Book of Praise and will discover many songs, melodious and simple throughout the Book, fitted for use in Sunday School. It will be a pleasure to gather a group of the senior scholars, whose chief office it will be to lead the singing. These scholars may be grouped about the organ, especially if the leader is acting as organist. The voices, clear and steady, will lead, the instrument or instruments will wait upon the voices, accompanying only.

The leader and choristers may do much in the way of teaching new songs, by singing these repeatedly, until the scholars take up the strain. The leader may also, incidentally, train the choristers and, indeed, many of the scholars also, in simple melodies, carols and part songs, in preparation for the joyous services of Christmas and Easter, and for other days specially devoted to the young.

However simple and informal the leadership may be, and the more natural the better,

it must be earnest and thorough, and must be prosecuted in the love of God, and of song, and of the children.

3. There should be a judicious choice of music. The music ought to reflect the thought. If the song is of the resurrection, the music must be jubilant, if of the cross, it must be chastened. Music in the Sunday School ought also to be varied. We like to hear at one time a brave marching measure, at another a song with refrain—the refrain being sometimes in words and music, sometimes in music only.

The short tune, easily sung by even the young children, has its own place. Nor must we forget that many children feel the appeal of the deeper music. There is the almost unconscious prompting to reach out after the larger things—and that longing is met in certain of the great and scarcely understood songs, and the great music.

Whether joyous or sad, simple or more complex, we must give the children pure melody.

It is a high privilege to realize the place and power of worship song in the Sunday School, and so to guide the young that they may covet earnestly the best gifts, and approve things that are excellent.

Toronto

Memory Work in Mission Fields

From the office of our General Secretary, Rev. J. C. Robertson, we learn of two specially interesting cases of the winning of the General Assembly's awards for memory work.

In our mission field of Yong Jung, in the district of Kindo, a part of Chinese Manchuria, 53 candidates have completed the memorization of the scripture passages of List I., and 25 those in List II. Most of these live in "Salvation Village." In this village there are 25 or 30 Korean families, every one of which has regular family worship.

Besides, three of the native Bible women have memorized the Shorter Catechism. They recited it at three sittings, but two of the women afterwards recited it at one sitting, doing this at the suggestion of our missionary, Rev. A. H. Barker, in order that, as he writes, he "could tell the home folk what two of our Korean women had done."

The other case is that of a Mission Band of girls in our mission at Ethelbert, Man., who have memorized List II. There are 12 girls in the Band, 7 of these being Ruthenians and 5 English-speaking Canadians.

The winners of the Assembly's Certificates and Diplomas and Seals are growing to be a large company, and, as these two instances show, are widely scattered. It is a worthwhile ambition for all our boys and girls to have one or more of these awards.

The "Great Hymn" and the Offering

In answer to a request of the Editors, Rev. J. W. A. Nicholson, M.A., St. James' Church, Dartmouth, N.S., writes the following account of one way of securing the memorization of the "Great Hymn of the Church."

In our Sunday School we decided that the adoption of the same system of giving for the young people as that used by the older folk would be a wise step. This was approved by the Session and managers and was adopted by the congregation at its Annual Meeting. The system in vogue is that of

two weekly envelopes, not duplex,—one for local support and one for the schemes of the church. It was agreed that these envelopes might be offered at the regular services of worship or at the Sunday School, or on both occasions.

It was thought wise to relieve the children of the care of the envelopes in the Sunday School session, as early as possible. Accordingly, after the opening hymn, scripture sentences and Lord's Prayer, the offering was taken.

It was found that this would be a good opportunity for the singing and learning of the "Great Hymn of the Church" for the Quarter. The scholars remain seated, the hymn is sung Sunday after Sunday during the taking of the offering and the constant repetition of the hymn fastens it in memory. Previous to singing, comment is made regarding the author, the history, or the substance of the hymn.

After the offering has been taken, the ushers bring the offering forward to the desk, the School rises, and unites in singing: "Praise God from whom all blessings flow."

A GIVING VERSUS A GETTING CHRISTMAS

By Chas. L. Trotter

[The following account of how one School observed Christmas last year is full of suggestion to Schools now planning for the coming Christmas. The Christmas Service referred to in the article, White Gifts for the King, can be obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.—EDITORS.]

In the month of November, 1915, the officers and teachers of Chalmers Church Sunday School, Vancouver, B.C., began to think about the best way to celebrate the Christmas festival, and in order to find out the feeling of the members of the School, the superintendent asked for an expression of opinion from the boys and girls, which was unanimous for a "giving" rather than for a "getting" Christmas.

The superintendent had read accounts of the White Gifts for the King service which had been held in other Schools, and immediately wrote to the PRESBYTERIAN PUBLICATIONS OFFICE, Toronto, for full particulars. The matter was then put before the teachers and officers, who endorsed the scheme to adopt the service for Chalmers.

The members of the School, who number about 500, besides the 60 teachers and officers, were at once informed as widely and fully as possible, in the short space of time at our disposal, in which to prepare the service and with the limited number of outfits, only two having been ordered at first as samples. Committees were formed and a supply of pledge cards and envelopes ordered. On the arrival of the supplies, about two weeks before Christmas, the School was further informed on the working out of the plan and suggestions made as to institutions needing assistance.

Meantime plans had been maturing in the minds of the members of the different classes as to what their givings should consist of and to whom they would contribute. The pledge

cards and envelopes were distributed to the teachers for their classes, care being taken to fully emphasize the importance of considering carefully the pledges contained therein during the two weeks before Christmas, when they were to return them marked, indicating the pledges they desired to enter into, together with any gifts of money they wished to make for charitable institutions or needy families.

There was an unusual interest taken in all the plans and preparations, but the particular plans of the classes was kept a secret until the day of the service. The decoration committee had been active in planning and carrying out their part of the work which, when completed, was the admiration of all who saw it. The pulpit and choir gallery of the church were beautifully decorated with a winter scene of frost and snow, while around the gallery were hung festoons in white crepe paper. Across the front of the organ was a handsomely lettered sign, twenty-one feet long, bearing the words, "WHITE GIFTS FOR THE KING." Over the pulpit was suspended a large electric Star of Bethlehem, three feet across, in which there were thirty-one electric lights. The effect was beautiful, and will not soon be forgotten by those who saw it.

On the day of the service, Sunday, December 26th, the church was crowded with the members of the School and the parents. The service was very simple, including Christmas hymns and anthems, an appropriate address, prayer, etc. The chief item on the programme, of course, was the presentation of the gifts which were carried up the aisles by members of the different departments as they were called upon, and laid on two large tables in front of the pulpit. When this part of the programme had been completed, the tables were piled high with parcels of all sizes, all wrapped in white, and were addressed to the Alexander Orphanage; Children's Aid; Old People's Home; and poor families. The gifts consisted of articles of clothing, food, toys, etc., etc., valued at about \$100; but the most interesting part of the service was to be found in the envelopes which, when opened, were found to contain gifts in money to the amount of over \$60, part of which was given to a struggling new

congregation in Honan, China, to assist in purchasing an organ.

On tabulating the pledges, it was found that 29 members of the School had pledged themselves to Christ, and 8 of these joined the church on the following Sabbath, which was our Communion Service. There were 31 re-consecrations among the teachers and officers of the School, and, all told, there were 390 pledges of one kind and another.

We were all delighted with the results of our first White Gifts Service. Next Christmas we hope to repeat it, and, by taking up our preparations a month earlier, we can improve on our programme and secure even better results we believe. We can heartily commend the Service to all Sunday School workers everywhere.

Vancouver, B.C.

The Primary Child

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

We can know the character of the Primary child only from the words and actions which make up his outward life. These ways by which he manifests himself, may be either the direct result of instruction, or the natural expression of his inner self, that is, they may be prescribed or spontaneous. We shall not here deal with the former. This phase of the subject has been treated in a very thorough, though brief, manner in a pamphlet, *Children and Their Religious Nurture*, dealing in detail with the instruction, worship and training suitable for children under eight years of age, which may be had from the General Secretary of the Board of Sabbath Schools and Young People's Societies, and should be in the hands of every parent, teacher and other worker among children of this age.

A surer guide to a correct knowledge of the child's spiritual development will be those actions and words which are the natural flow of his life, when he is not on parade. We must not expect the little child to be the perfected saint. The moral significance of his deeds does not greatly concern him at first. His moral sense is something that becomes keen only gradually and only under proper educational influences. It should not

surprise us if his *curiosity* leads at times to destructiveness, his *imagination* to mis-statement, his *physical activity* to unruly disturbance. These elements in his character are not evil in themselves, they are rather the raw material of future knowledge, genius and service, and should be disciplined and guided to that end.

The Primary child's whole expressional life, also, is determined very largely on the principle of *imitation*. His conduct will be the reflection of the conduct of those under whose influence he lives. He may, therefore, appear better or he may appear worse than he really is.

We should expect in the child of this age, who is experiencing a normal development, a very real *consciousness of God*. This will be apparent both in his words and in his play. He will mention the ability of God to do anything. This power permits God to make anything he wishes. He is creator. He also cares for his creatures, feeds the birds and shelters them. God the creator and father should be a conviction with the Primary child.

The child will *pray*, not only as in the Beginners' Department, in memorized words, but his idea of God should be sufficiently clear and his relation sufficiently close to call forth words of his own choosing which will express his gratitude and his desires. This is when real personal prayer begins, and this is where sane guidance by parent or teacher is much needed.

As the idea of God becomes more clear, and prayer becomes a greater reality, *reverence* should be manifest. Not only should the child when under guard have increasing respect for God's day, God's book, and God's house, but if these sacred things have not been unduly forced upon him, involving irksome restrictions, he should begin to enter into the spirit of them and look upon them as "different" and regard them reverently.

The spirit of *trust* and *obedience* should be apparent. That child has been sinned against in his education who has not been inspired with a faith in those who are set over him, and through them, in Jesus Christ and in God. Faith reaches out at first to those who give him physical good, after that

to the unseen Father. That is "not first which is spiritual, but that which is natural and afterward that which is spiritual."

Though the little child is naturally individualistic, and concerned chiefly with his new mysterious self, there should be distinct evidences in the home and elsewhere of a *desire to serve*. Not only should there be prescribed acts of service, there should also be spontaneous acts, inspired by a desire to be helpful to others.

London, Ont.

When a Child Disturbs

By Miss Gertrude Bapty

Very early in her teaching career a teacher of the Beginners or Primary Department becomes accustomed to many interruptions, unlike the minister, who, as he preaches, is allowed to pursue the even tenor of his ways.

Sometimes, when all the conditions seem favorable, the teacher well prepared and the children attentive, one child may cause a serious disturbance. As a rule the wisest thing is to separate him from the others, as the whole class must not be sacrificed for the sake of one. If the child is wilfully disturbing, he must be made to understand that he cannot enjoy any of the privileges until he is willing to help maintain the harmony of the whole.

Very often the offender is a little one who is not interested, or who is unhappy among so many strangers. Probably if the child is brought up close to the teacher he will be happy and quiet. The wise teacher should, if possible, have a number of bright young assistants, and one of these may take the little one away from the rest and interest him.

Sometimes, if a child is causing trouble for one of the assistants in her class, he should be handed over to the teacher, who, from her wider experience, knows how to deal with him.

Victoria, B.C.

There is a better thing than the observance of Christmas Day—and that is, keeping Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you?—Henry Van Dyke

A Yearly Certificate for Scripture Memory Work

To encourage the thorough memorization of all the selected Scripture Passages, the Board of Sabbath Schools and Young People's Societies has prepared a little Card Certificate to be given at the end of the year to any scholars who have completed any one year's work of the Scripture Memory Passages, as selected by the Board for this purpose. The

card provides for a record of each year's work, to be kept by the scholar until all the parts of any one List have been completed, when it should be sent on to the office of the Board, and the regular Certificate or Diploma will be awarded as heretofore. Copies of this card and sample copy of the Lists of Passages can be had free of charge on application to the General Secretary, Rev. J. C. Robertson, Confederation Life Building, Toronto.

HOW THE WORK GOES ON

51 students are registered in the Training School of Religious Education at Ste. Anne de Bellevue, Que., studying with a view to a certificate. Besides, a number of others are attending the lectures.

Besides the graded Lists of Memory Passages for the Beginners, Primary, Junior and Intermediate Departments, there are now provided graded Lists of Selections from the Book of Praise for memorization in the Beginners, Primary and Junior Departments.

The four Daily Vacation Bible Schools held in Toronto last summer had a total enrolment of 680. Of these 276 were boys and 404, girls. There were 43 teachers, 28 of whom were paid, while 15 were voluntary workers. Eleven nationalities were represented amongst the scholars, namely: Canadian, English, Scotch, American, Russian, Irish, Polish, Welsh, Italian, Danish and Dutch.

The Older Boys' Topic Card for 1916-17, prepared and issued by the Board of Sabbath Schools and Young People's Societies, furnishes "a practical programme of through-the-week activities and tests for the fourfold development of teen age boys, along the line of the Canadian Standard Efficiency Tests, Grade 2, to be used in connection with the organized Sunday School class or department.

An interesting series of meetings was held in Toronto during the closing days of October, under the auspices of the Toronto Sunday School Association. The series included Ele-

mentary and Secondary Division Conferences a mass meeting for older girls, a council of Organized Adult Class workers, a mass meeting of Toronto Adult Classes and a Home Department workers' conference. From Nov. 7 to 12, in the same city, there was one of the "coast-to-coast" conferences of leaders of boys and older boys.

Canadian Girls in Training is the title of a useful pamphlet containing A Programme of Practical Suggestions for the Mid-week Meetings of Sunday School Classes, Clubs, etc., for 'Teen-age Girls. The pamphlet is prepared and issued by the Canadian National Advisory Committee for Co-operation in Girls' Work, which, besides the Sunday School Boards of the Anglican, Baptist, Methodist and Presbyterian Churches in Canada, represents the Dominion Council of the Young Women's Christian Associations of Canada and the Canadian Council of Provincial Sunday School Associations.

The Board of Sabbath Schools and Young People's Societies has prepared and issued five pamphlets outlining the work of religious education in the local church. The titles of the pamphlets are as follows: No. 1, Children and their Religious Nature. No. 2, Juniors and their Religious Care. No. 3, Older Boys and Girls and their Religious Needs. No. 4, Young People and their Religious Training. No. 5, Men and Women and their Religious Welfare. These pamphlets are sold at 3 cents each, or the five for 10 cents postpaid, and may be had of the Board of Sabbath Schools and Young People's

Societies, Confederation Life Building, Toronto. The Board has also issued a leaflet

giving a list of subjects for workers' informal discussion based on the five pamphlets.

A WORD FROM THE BUSINESS MANAGER

ESPECIALLY TO TEACHERS

Did you ever know any one who didn't like to be remembered at Christmas?

Do you remember the pleasant feeling that came over you when you received a Christmas card from an old friend whom you thought had forgotten?

Christmas is the time of memories. It is a time when most people's hearts are softer than at any other time in the year. It commemorates "The glad tidings of great joy, which is to all people."

Don't overlook the importance of remembering your class at Christmas. Perhaps you can afford to give each member a Bible, Testament or some good book. Perhaps you can give each of them some dainty or useful article that you have made yourself. At least you can mail them a Christmas Greeting Card.

Let your scholars feel that their teacher is thinking of them on the happiest day of the year.

The scholars that have left the School, and have gone out into the world, should not be overlooked. One can hardly realize how much good a kindly message may do some of these young people. Many a temptation has been conquered by a lonely soul with the courage aroused by just such a message from an old friend.

Some Christmas suggestions suitable for Sunday School teachers and superintendents will be found in this issue. Many more suggestions are contained in the Christmas Number of the NEWS BULLETIN, copies of which may be obtained by writing R. Douglas FRASER, PRESBYTERIAN PUBLICATIONS, Church & Gerrard Sts., Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM SEPTEMBER 16 TO OCTOBER 15, 1916

I. FIRST STANDARD COURSE

Kemptville, Ont.—Rev. H. Bolingbroke, Minister. *The New Testament*: Mrs. Roy G. McCarley. *The Pupil*: Eleanor Cowden, Iva E. Magee. *The Teacher*: Irene Bennett.

Ballyduff, Ont.—Rev. W. S. Mabon, Minister. *The New Testament*: Isabella Harrison, Harriet J. Ware, Annie Smith. *The New Testament*: Helena Maude Mabon, Isabel Maude Benson.

Bolsover, Ont.—Rev. M. A. Lindsay, Minister. *The Pupil, The School*: Bertha Campbell. **Diploma**—Bertha Campbell.

Corbetton, Ont.—Rev. G. W. Rose, Minister. *The Old Testament*: Robert Laing, Lena M. Isaac.

St. Thomas, Ont.—Rev. W. A. Bremner, Minister. *The School*: Mrs. E. M. Ballantine, Arabella Lang, Janet Martin, Mary Martin, Alfred M. McIntyre.

Grand Bend, Ont.—Rev. S. A. Carriere, Minister. *The Pupil*: Mrs. T. F. Turnbull, Gladys C. Turnbull, Elsa Love.

Gore Bay, Ont., Summer School.—*The School*: Elsa Fell, Margaret M. Thorburn, S. L. Beattie.

Englehart, Ont.—Rev. J. Macdonald, Minister. *The Teacher*: Mary Jane Tennant, Gordon Skinner, Eva C. Inglis, Mary W. Burns. *The Pupil*: Gordon Skinner, Mary Burns, Mary Tennant.

Winnipeg Man.—Rev. D. N. McLachlan, Minister. *The Old Testament, The Pupil*: D. B. MacDonald.

Brandon, Man. **Diplomas**—Margaret Muller, Olive G. Tinline.

II. ADVANCED STANDARD COURSE

Ormslow, Que.—Rev. D. N. Coburn, Minister. *Church History*: Margaret C. MacDougall. **Diploma**—Margaret C. MacDougall.

Kemptville, Ont.—Rev. H. Bolingbroke, Minister. *Missions*: Jessie M. Smith. **Diploma**—Jessie M. Smith.

N.B.—The next regular examination will be held the end of December. Information may be had from Rev. J. C. Robertson at the above address.

OUR SUNDAY SCHOOL PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1917

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year 12½c. a part.

Lesson Calendar : Fourth Quarter

1. October 1. .A Plot that Failed. Acts 23 : 14-24.
2. October 8. .Paul Before Felix. Acts 24 : 10-21.
3. October 15. .The Appeal to Cæsar. Acts 25 : 1-12.
4. October 22. .Paul's Defence Before Agrippa. Acts 26 : 1, 24-32.
5. October 29. .The Voyage. Acts 27 : 13-26.
6. November 5. .Shipwrecked on Melita (Malta). Acts 27 : 38-44.
7. November 12. .World's Temperance Sunday. Romans 14 : 13 to 15 : 3.
8. November 19. .From Melita to Rome. Acts 28 : 11-24, 30, 31.
9. November 26. .A Living Sacrifice. Romans 12 : 1-8.
10. December 3. .Jesus Christ the First and the Last. Revelation 1 : 1-8, 17-20.

11. December 10. Faithful Unto Death. Revelation 2: 1-17.
 12. December 17. The Holy City. Revelation 21: 1-4, 22-27.
 13. December 24. The Promise of the King; the Coming of the King. Isa. 9: 2-7; Luke 9: 49-62.
 14. December 31. REVIEW—Christ's Coming and Coming to Christ. Read Rev. 22: 6-14, 16-21.

Lesson X.

JESUS CHRIST THE FIRST AND THE LAST

December 3, 1916

Revelation 1: 1-8, 17-20. Study Revelation, ch. 1. *Scripture Memory Verses.

GOLDEN TEXT—Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore.—Revelation 1: 17, 18 (Rev. Ver.).

1 The Revelation of Je'sus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Je'sus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in A'sia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Je'sus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. A'men.

Revised Version—¹Omit unto; ²even the; ³witness; ⁴even of; ⁵the; ⁶to you; ⁷Omit and; ⁸firstborn; ⁹ruler; ¹⁰loveth; ¹¹loosed; ¹²by his blood; ¹³he made us to be a kingdom, to be priests unto his God and Father; ¹⁴Omit also; ¹⁵the tribes; ¹⁶mourn over him; ¹⁷Omit five words; ¹⁸God; ¹⁹one dead; ²⁰Omit unto me; ²¹and the Living one, and was; ²²and I have; ²³death and of Hades; ²⁴therefore; ²⁵sawest; ²⁶come to pass hereafter; ²⁷are seven churches.

7 Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, A'men.

8 I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

17 And when I saw him, I fell at his feet as I had done. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, A'men; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

LESSON PLAN

- I. The Messenger, 1-3.
 II. The Master, 4-8.
 III. The Message, 17-20.

DAILY READINGS

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

M.—Jesus Christ the first and the last, Rev. 1: 1-9.

T.—Jesus Christ the first and the last, Rev. 1: 10-20.

W.—The Lord will return, 2 Peter 3: 1-12. Th.—

"Watch, therefore," Matt. 25: 1-13. F.—"Before

Abraham was, I am," John 8: 53-59. S.—"King of

kings, Rev. 19: 11-16. S.—"Behold, I come quickly,"

Rev. 22: 6-13.

Primary Catechism—Ques. 127. *What will become*

of the good at the Judgment Day? Jesus will take the

good to be with Himself forever.

Shorter Catechism—Ques. 79. *Which is the tenth*

commandment? A. The tenth commandment is, Thou

shalt not covet thy neighbour's house, thou shalt not

covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 108, 97, 69 (Ps. Sel.), 536, 83.

Special Scripture Reading—2 Cor. 9: 6-15; given also in Departmental Graded Teacher's Quarterlies. (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.

Hymn for Opening Worship—Hymn 427, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 134, Jesus Christ, the Light of the World. For Question on Missions, T. R. 5, School Group Princesstown District. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice

by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Sardis, City of Croesus, and Early Centre of Christianity (Underwood and Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Four for December, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

The stereographs for Oct. 1 and 29, and Dec. 17 and 24 are the same respectively as those for Aug. 30, 1914 June 12, 1910; Feb. 11, 1912; and Apr. 11, 1915.

THE LESSON EXPLAINED

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

Lesson Setting—To-day's lesson, with the two which follow it, is taken from the Book of Revelation, written by the apostle John, probably in the reign of Domitian as emperor of Rome, A.D. 81-96. "The book," says Professor Kennedy, "belongs to a class of writings of great importance in Jewish history known as Apocalypses . . . These Apocalypses (of which a number have survived) take the form of visions given to the servants of God. They were always written in times of sore tribulation. Their main object is to encourage their readers to patience and endurance by the assurance that God has a mighty purpose of salvation for his people, and that, in spite of present hardships, that purpose is hastening to its fulfilment. In these remarkable writings the seer unveils (apocalypse means "unveiling") in a series of visions the events which lead up to the end. A certain number of symbols and images, chiefly drawn from the Old Testament prophets, are used, which seem to have been common to all the apocalyptic writers."

I. The Messenger, 1-3.

V. 1. *The Revelation*. See Lesson Setting. *Of Jesus Christ*; that is, which proceeds from him. *Which God gave unto him*. The thought that the Son receives from the Father, in order to give to men, is found also in John 3 : 32 ; 5 : 20 ; 7 : 16 ; 8 : 28 ; 12 : 49 ; 14 : 20. *His servants*; those specially chosen to carry on God's work, like the prophets and apostles. *Must*; according to the divine ordering of events. *Shortly come to pass*; "shortly," as time is counted in God's sight, with whom "a thousand years is as one day." *His angel*; probably the same as the one referred to in ch. 22 : 16, but not the same as any other mentioned in the book. *His servant John*; the apostle John.

V. 2. *Bare witness* (Rev. Ver.). Witness-bearing was the special business of the disciples. *The word of God . . . the testimony of Jesus Christ*; an amplified phrase for the gospel. By "the testimony of Jesus" is meant the truth to which Jesus testifies; and

which, in turn, becomes the burden of John's testimony. *Even of all things that he saw* (Rev. Ver.); in the visions given to him.

V. 3. *Blessed*; the first of seven beatitudes in the Revelation (see chs. 14 : 13 ; 16 : 15 ; 19 : 9 ; 20 : 6 ; 22 : 7, 14). *He that readeth*; that is, the Reader. It was a common practice in the church to appoint one member to read the writings of the apostles to the congregation. *They that hear*; the listening congregation. Many of these would not be able to read for themselves. *Prophecy*; a foretelling of God's will, as well as a foretelling of the future. *Keep those things, etc.*; carefully heeding the warnings of the book, obeying its instructions and looking, with confidence, for the fulfilling of its predictions.

II. The Master, 4-8.

V. 4. *John*. The salutation beginning with this verse is in the usual form for the opening of a letter (compare 1 Thess. 1 : 1 ; 2 Thess. 1 : 1). *To the seven churches*; those mentioned in v. 11. The number seven representing completeness, the churches are addressed both individually and as representing the whole church. *In Asia*; the Roman province of that name in western Asia Minor. *Grace*; favor, lovingkindness. *Peace*; with God, conscience and our fellows. *Is . . . was . . . is to come*; the eternal God. *Seven spirits*; the Holy Spirit in the completeness of his working,—"the sevenfold Spirit," which indeed is simple in nature, sevenfold in grace.

Vs. 5, 6. *The faithful witness*. Compare ch. 3 : 14 and John 18 : 37. Jesus testified to the truth about God and sealed his testimony by his death. *Firstborn of the dead*. "Firstborn" was a Jewish title of the Messiah (see Ps. 89 : 27). His resurrection is a pledge that death cannot separate his followers from himself. *Prince*; a ruler as well as a witness (compare Isa. 55 : 4). *Loveth us* (Rev. Ver.). The love of Jesus is continuous. *Washed us, etc.* This he did once for all when he died on the cross. *A kingdom* (Rev. Ver.); an organized society in which the will of God is

fulfilled. *Priests*; with full liberty to draw near to God in prayer and praise.

Vs. 7, 8. *Cometh with clouds*, etc. Compare Matt. 24 : 30. *Mourn over him* (Rev. Ver.). "There will be two kinds of mourning, the one due to the terror of an enemy, the other to the terror of the penitent. *I*; that is God, who, in the Revelation is introduced as the speaker only here and in ch. 21 : 5, 6. *The Alpha and the Omega* (Rev. Ver.). Alpha and Omega are the first and last letters, respectively, of the Greek alphabet, and here signify the first and the last, the beginning and the end, the eternal one. *The Almighty*; a title used nine times in the Revelation, always of God.

Vs. 9-16 tell of the voice which John heard and the vision which he saw.

III. The Message, 17-20.

Vs. 17, 18. *Fell at his feet*; overcome by the glory of the vision. (Compare Dan. 8 : 17 ; 10 : 9 ; Ezek. 1 : 28.) *Laid his right hand upon me*; a gentle, brotherly touch, to arouse him to consciousness. *Fear not*. Compare Matt. 17 : 6, 7. *The first and the last*. Jesus applies to himself the description given of God in v. 8,—a proof that Jesus is divine. *And the Living one* (Rev. Ver.). "Living" is also an attribute of the Most High (see Ps. 42 : 2 ; Matt. 16 : 16). *Was dead*. John had seen him crucified. *Alive for evermore*; the victor over death. *Keys of death and of Hades* (Rev. Ver.). "Death" and "Hades" are two names for the underworld of the dead. Of this world Jesus has full control.

Vs. 19, 20. *Write therefore* (Rev. Ver.); at the command of him who rules the other world and the future. *Which thou savest* (Rev. Ver.); in the vision of vs. 9-16. *Which are*; the situation of the church to be described in the seven letters (see v. 11). *Shall come to pass* (Rev. Ver.); the crises of judgment which the writer is to proclaim. *The mystery*; or, as we should say, "symbol." *Angels*. The "angel" was either (1) the guardian spirit regarded as responsible for the

church's welfare (Moffatt), or (2) the personified spirit of the church (Milligan).

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"REVELATION" (v. 1)—It may well be that there never was a time in Israel's history when she did not look forward to a day when her God would intervene in a signal way in human affairs. The Hebrews used to speak of the "day" of battle, when Moab was defeated, on the "day" when Gideon overthrew Midian, Isa. 9 : 4. In the same way Jehovah had a "day" when he would come and smite his enemies, Amos 5 : 18-20 ; Zeph., ch. 1. The people expected this, and the prophets expected the same. The people expected God on that "day" to smite the heathen, and the prophets expected the same. But when the prophets asked why the heathen were God's enemies, and answered, "Because of their unjust and inhuman deeds," they were near breaking with the people. For the people thought that the heathen were God's enemies simply because the heathen were their enemies, that they always had God on their own side ; but the prophets urged that, if the heathen are God's enemies because he hates injustice and inhumanity, then injustice and inhumanity in Israel will make God hate Israel. That is exactly what the pre-exilic prophets taught : the "day of Jehovah," the day of the divine intervention would be a day of doom and dismay for the sons of Jacob. On the other hand, when Israel from the exile on turned to God in sorrow and penitence, the later prophets proclaimed that the "day of Jehovah" would be a day of deliverance, a day of glad things to his people. In the course of time all that was announced by God about his intervention and the blissful state following came to be known as "revelation," that is, an "unveiling" of the future for the comfort of his people.

THE GEOGRAPHY LESSON

Our map shows the location of the old town of Sardis in Asia Minor, the part of the world which we now call Asiatic Turkey. It is 60 or 70 miles inland from the Aegean seashore. We will stand on a height where we have a

good chance to see the town site and its surroundings. It is a deep valley into which we look, with a steep mountain at its farther side. Very few people live here now ; we see some little stone huts clustered together near

a grove of trees, and we notice the dusty line of a country road passing near. There is room for the village people to cultivate fields of grain and vegetables; they might pasture sheep and goats on the steep upward slopes of that mountain yonder. A few rods to the right of the village excavations have been made in one of the fields. The surface earth has been dug away, uncovering fragments of some stone buildings which had lain there a long time. We can guess at the character and dignity of the ruined



and buried structures, for in one spot two massive stone pillars remain standing,—pillars such as used to support and beautify the pagan temples of Greece. They once were, in fact, part of a temple in honor of Athens or Minerva, the goddess of learning and wisdom. Only a short distance from those twin pillars American archeologists lately uncovered the fallen remains of an old Christian church.

The stereograph for use is, Sardis, City of Croesus, and Early Centre of Christianity.

THE LESSON APPLIED

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

Jesus is our prophet. He foretold those things which were to come, and he foretold those things that are and are forever. He reveals God to man and man to himself. Into the time-born and sin-shadowed lives of men he sends forth his light and truth. He is "the true Light, which lighteth every man that cometh into the world." There have been many prophets through the cycles of time, but Jesus is the prophet.

Blessed are they who heed that prophet. A monk of ancient times was ordered by his superior to plant a dry staff in the ground and water it daily, till it should bring forth fruit. From the far river he bore the water over hot sands until at last the staff budded and brought forth fruit, which the superior gathered and gave to the brethren, saying, "Take, eat, this is the fruit of obedience." There is no dry detail of duty but what if it be done for Christ, will yield an unexpected weight of glory.

Jesus is the faithful witness. During his trial before Pontius Pilate, he said, "To this end was I born, and for this came I into the world, that I should bear witness unto the truth." In this day of conflict between physical forces and ideas and spiritual ideals, we can appreciate the nature of the kingdom

of truth. To the truth he bore faithful witness in the wilderness, in the garden, on the cross. He was faithful unto death.

Jesus is the hope of glory. He died, but rose again and became the firstfruits of them that sleep. In 1865, Lord Francis Douglass, while climbing Mont Blanc, slipped and fell to his death. His body could not be found. According to careful calculation the glacier should have discharged the body in the summer of 1905. All that season the aged mother was there watching and waiting for the body of her son. To reclaim that body from the wild of the Alps and to bury it would have been a great comfort, but the body did not appear. How much better that hope which for us is laid up in Jesus Christ. Since he lives we shall live also.

Jesus is the hope of the guilty sinner. To the man sick of the palsy he said, "Son, be of good cheer; thy sins be forgiven thee," and to millions of others paralyzed by the power of sin, has he given the assurance of God's love. Dr. Whyte tells the story of a call which he made upon one whom he considered to be his finest parishioner. On taking leave, this man asked Dr. Whyte if he had any word for an old sinner. He was greatly taken aback, but said what he had

been saying in every sick room that day, "He delighteth in mercy," and with that slipped out of the room. Next day he was in receipt of a letter full of gratitude for the relief afforded the day before. The best of men rejoice in the pardoning grace of God.

Jesus Christ is the hope of the striving saint. When the guilty wife of King Arthur lay prostrate at his feet in contrition, he said, "So I forgive thee as the eternal God forgives. Do thou for thine own soul the rest." Jesus goes further and says, "I will do for thine own soul the rest." He forgives, and gives the grace sufficient for every trial and temptation. "I can do all things," says Paul, "through Christ which strengtheneth me."

"Without me," says the Lord himself, "ye can do nothing."

Jesus Christ will every day be the refuge of those who put their trust in him. Fear not, he says, to all the fearful sons of men. There are great dangers round about us every hour but we need not be down-hearted. From many dangers he will deliver us and in all the others he will save us with his great salvation. Joined to him nothing can mortally and finally hurt us. When the far-off divine event of God's purpose for us is realized, we shall stand before him bloody but unbowed, tried but tempered to the point of greatest possible strength. This lifetime is not a time for fear or raving but for a quiet confidence.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

Points for discussion are :

1. *What must soon happen*, vs. 1-3. See Lesson Explained for the nature and purpose of Revelation. Some people at the present time look for the signs of the times when these things spoken of in this book shall be ; while others as confidently look to a gradual spiritual coming of Christ into the present world-orders (compare Matt., ch. 25 ; Mark 4 : 30-32). Both views agree in their belief that the complete reign of Christ will yet be fully realized upon the earth. The dreams of international peace, the efforts to readjust the wavering elements of society, such as capital and labor, the attempts at reforming the social conditions are all inspired by such Christian optimism.

2. *In the meantime*. Already there was danger that Christians would lose their faith because the Lord seemed to defer his coming, though the lot of Christians grew more and more intolerable (compare 2 Pet. 3 : 4). So the writer in his benediction (vs. 4-6) reminds them of him who is the ground of their hope : (1) *Jesus, the faithful witness*. Can they not endure as he did ? Moreover, we have the earnest of his love in the experience of (2) *forgiveness of sins* and the knowledge of the mysteries of God and the fellowship with

the King of kings (priests and kings). Point out that, now as then, the pressure of the present world-order is the most dangerous enemy of our faith. The desire for fine clothes, for pleasure, for wealth, for society, cause many to lose sight of the more lasting things. Perhaps faith is never fully born, or it grows cold and we are lost.

"Tis life, more life for which we cry,

'Tis life of which our nerves are scant."

3. *Jesus among the churches*, vs. 11-16.

Let us also remember, says the writer, that Christ's visible reign has not begun. He is, nevertheless, really with his people. Why is he among the churches ? (1) To reprove them, if they, his candles, give little of his light to the world ; (2) to be near them for comfort and guidance in their need. Therefore, the church must not stagnate, either through fastening its attention too completely on his coming or through loss of faith in it. How severely the apostle condemns those who look upon the church simply as an organization for public worship, and take no interest in those activities by which the light of Christ is to be given to the world !

4. *The Jesus of the vision*, vs. 17-20.

"Though now ascended up on high, he bends on earth a brother's eye." Note the marks of divinity ascribed to Jesus. Still he does not forget that he suffered on earth, v. 18. His exaltation has not caused him to forget his humiliation. To such a Jesus is given all authority, the keys of hell, and of death.

Therefore : (1) the conditions of this world-order are not beyond his knowledge or his control ; (2) his sympathy with those in it is assured. Let us endure, as seeing him who is invisible.

For Teachers of the Senior Scholars

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

Remind the class that we are beginning to-day our studies in the last book of the Bible. How does the Bible end? We like a book that ends well, which leaves us with a more hopeful outlook upon life. Draw attention to the encouraging way in which this book leads us through all the bitter conflicts of earth to a time when good shall gain a complete victory over evil, when man to man the world o'er shall brothers be. The Revelation is full of mysterious symbolism, but through it all we get glimpses of a happy land which cheer us on our way. The lesson embraces :

1. *The Introduction*, vs. 1-3. Show that this introduction consists of a brief description of the contents of the book, that it is a revelation of things which must shortly come to pass. How can we interpret this in view of the fact that some things revealed in the book have not yet come to pass? (See 2 Peter 3 : 8.) Note that the introduction also contains a reference to the author of the book. John is the writer, but the book has a divine authorship. The introduction also contains a beautiful commendation of the book. Note that this blessing may be ours.

2. *The Greeting*, vs. 4-8. What is the nature of this greeting? It is a glad song of praise, an outbreathing of love. Note that the song was the outcome of what Christ had done (vs. 5, 6), and that no music is so sweet as the music which the gospel awakens in our hearts. "From the best bliss that earth imparts we turn unfilled to him again."

3. *The Commission*, vs. 17-20. Where was John at the time he received this commission? (V. 9.) Note that it was during a glorious vision which John had, when he was in the Spirit on the Lord's day, that this divine commission came to him (v. 10-16), that the loving divine hand was laid upon him, and he realized again something of the sweet fellowship of the olden days. What did this divine commission embrace? (Vs. 19, 20.)

Teach the scholars that there comes to each of us a divine commission to do something for the master. It may not come in a glorious vision as it did to John, but it comes in a vision of love and duty to our hearts. We must not be disobedient to the heavenly vision.

For Teachers of the Boys and Girls

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

Ask who wrote the book of the Revelation, and have the scholars tell anything they may have learned about John from other books of the Bible. Bring out the meaning of "revelation" as the making known of something that has previously been a secret. By careful questioning on v. 1, have the class name the source of the revelation and the channels through which it came. It was (1) from God, (2) through Jesus, (3) through the angel, (4) through the apostle John, who wrote it down that it might remain for all time.

Discuss the meaning of witness bearing, showing that in the case of the apostle John it meant showing to others what he had learned by his visions. Have Acts 1 : 8 read, and have the scholars suggest ways in which we may all be witnesses for Christ.

Ask who is meant by "he that readeth" (see Lesson Explained). Does "prophecy" always mean predicting the future? Bring out its further meaning as simply "speaking for God."

To whom was John's message addressed? Have the class answer from v. 4, and explain that the message applies to all the churches of Christ to-day. Vs. 4-7 give the formal salutation for the beginning of a Christian letter. With the help of the material in the Lesson Explained, run over with the class the titles and phrases John uses to attribute fullest majesty and glory and reverence to God and to Jesus Christ.

Ask one of the scholars to read v. 8. This is the heart of the "revelation." Have some one tell from the Lesson Explained the meaning of Alpha and Omega. Recall the title of the lesson and help the class to think of Christ as the one great saving power who never changes,—always the same loving, serving, saving Christ who wants the allegiance and service of us all.

Tell the scholars something about the vision through which this great truth came to John, as described in vs. 9-16. Ask what effect the vision had on the apostle and how he recovered from it. Should we be afraid of God? Have the class give their opinions. After having vs. 19, 20 read aloud, conclude

the lesson with an appeal to the scholars to be ever ready to see Jesus and to carry their visions of him into their daily lives and the lives of others. Just as John found the meaning of his strange vision in turning to the churches, so we should use our visions of him in some such channel of service.

ADDED HINTS AND HELPS

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

QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Something to Look Up

From the INTERMEDIATE QUARTERLY AND LEAFLET.

1. "Thou art the same, and thy years shall have no end." Where does the psalmist say this?

2. "Jesus Christ the same yesterday, and to-day, and for ever." Find this saying of Paul's.

ANSWERS, LESSON IX.—(1) Paul; 1 Thess. 5:22. (2) 1 Cor. 12:31.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Do people have visions of Christ nowadays?

2. Should we ever be afraid of death?

Prove from Scripture

That the world owes its being to Christ.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present Quarter is OUR MISSION TO TRINIDAD. The Scholars' Answer in the PRIMARY

Ques. 10. The teacher of the little ones should picture to them as vividly as possible the Sunday Schools in Trinidad, some of them attended by neatly dressed Christian boys and girls and resembling very closely our Canadian Schools, and others containing mostly heathen children persuaded by the missionaries to attend, sometimes by the promise of a picture or card.

In classes of boys and girls, the teacher should describe how the Sunday Schools in Trinidad are carried on, being held just before the church service, attended by grownup people as well as children, with the day school teachers, native preachers and others as teachers, the bigger children remaining for the service after Sunday School.

With the senior classes there should be a talk about the number of Sunday Schools in Trinidad and the Sunday School enrolment and about the difficulty of carrying on the Schools on account of the loose observance of the Sabbath in Trinidad,—bathing, fishing, cricket matches, cock fighting, etc.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear what Jesus, Paul's master and Lord, said about himself.

Lesson Thought—Jesus is king over all. We should be his true and loyal subjects.

The Apostle John—The apostle John was another of Jesus' dear friends. He was a prisoner on the Island of Patmos (sketch), far from his home and friends. He had been sent there because he was a follower of Jesus.

Recall some things that are known about John. Who was he? Where did Jesus find him? Why was he called the beloved dis-

ciple of all Jesus' disciples?

Jesus chose this beloved apostle to be the one to whom he would reveal wonderful things that he wanted his people to know.

The Book of Revelation—Where does Jesus live? Will he come again? What is heaven like? John was often wondering about these things while he was on that lonely island. While he was thinking about Jesus and heaven, etc., suddenly an angel came and told him that Jesus was going to show him wonderful things which had always been hidden from the sight of any living person, and Jesus was

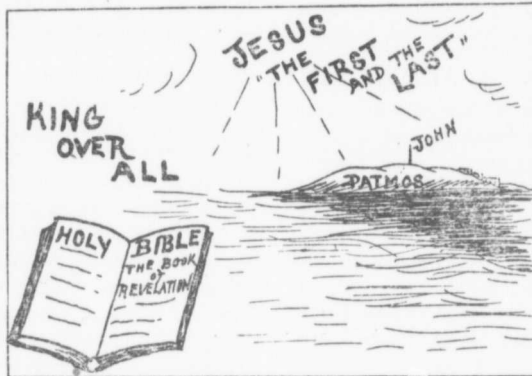
going to tell him things that were going to happen. These things Jesus would show to John and tell him in a vision, or dream. Then Jesus himself appeared before John and told him to write in a book all the things which he should see and hear and send it to the seven churches. This book is called the Book of Revelation. If you will open the Bible at the very last part you will find it (show Bible). John says all who read and listen to the wonderful things that are told in this book shall receive great blessings if they heed what is told them.

First of all, John tells the seven churches from whom it is that the revelation comes, and gives them greetings from Jesus and from the Holy Spirit, vs. 4-7.

Let us imagine John seated on the lonely shore of the island of Patmos, gazing out over the great waters.

Jesus—He hears a great voice. Listen! "I am the first and the last, the beginning and the ending, the Almighty," vs. 8-11.

John turned to see who spoke, and he saw seven golden candlesticks, and in the midst one like Jesus (vs. 12-16), and in his right hand seven stars, and his brightness was like the brightest sunshine ever seen.



Golden Text—John fell at Jesus' feet, stunned and frightened by Jesus' power and glory. Jesus gently laid his hand upon John and said the words of our Golden Text (repeat and explain). The seven golden candlesticks represented the seven

great churches of Asia, and Jesus wanted them to know that he was in the midst of them, watching over them. The seven stars are the angels of the seven churches (Les. Explained).

Lights—Jesus means that his people shall be "lights," giving light and saving lives, by giving Jesus, the light of the world, to every nation and every person in the world.

Hymn—Sing verse 8 and chorus of Hymn 538, Book of Praise.

What the Lesson Teaches Me—JESUS REIGNS EVERYWHERE.

FROM THE PLATFORM

THE FIRST AND THE LAST

Begin by calling for the Golden Text, and select from it, as the subject for conversation, the title, *THE FIRST AND THE LAST*. Ask such questions as: Who used this title of himself? How long, then, must Christ have existed? How long will he continue to exist? Having brought out, in this way, that Christ has existed from the beginning and will continue to exist forever, ask whether any one who is merely human could use this title of himself. Has any human being existed always? Having got the scholars to see that Christ is truly divine, impress the obligation to worship and love and serve him.

Lesson XI.

FAITHFUL UNTO DEATH

December 10, 1916

Revelation 2 : 1-17. *Scripture Memory Verses.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee the crown of life.—Revelation 2 : 10 (Rev. Ver.).

1 ¹ Unto the angel of the church ² of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, ³ who walketh in the midst of the seven golden candlesticks ;

2 I know thy works, and thy ⁴ labour, and ⁵ thy patience, and ⁶ how thou canst not bear ⁷ them which are evil : and ⁸ thou hast tried them which ⁹ say they are apostles, and ¹⁰ are not, and ¹¹ hast found them liars :

3 And ¹² hast borne, and hast patience, and for my name's sake hast laboured, and hast not ¹³ fainted.

4 ¹⁴ Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I ¹⁵ will come unto thee quickly, and will remove thy candlestick out of ¹⁶ his place, except thou repent.

6 But this thou hast, that thou hatest the ¹⁷ deeds of the ¹⁸ Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; To him that overcometh ¹⁹ will I give to eat of the tree of life, which is in the ²⁰ midst of the paradise of God.

8 And ¹ unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and ²¹ is alive ;

9 I know thy ²² works, and tribulation, and ²³ poverty, (but thou art rich) and ²⁴ I know the blasphemy of them which say they are Jews, and ²⁵ are not, but are ²⁶ the synagogue of Satan.

10 Fear ²⁷ none of those things which thou ²⁷ shalt suffer : behold, the devil ²⁸ shall cast some of you into

Revised Version—¹ To the ; ² in Ephesus ; ³ he that ; ⁴ toil ; ⁵ Omit thy ; ⁶ that ; ⁷ evil men ; ⁸ didst try ; ⁹ call themselves ; ¹⁰ they ; ¹¹ didst find them false ; ¹² thou hast patience and didst bear for my name's sake ; ¹³ grown weary ; ¹⁴ But I have this against thee, that thou didst leave thy ; ¹⁵ come to thee, and will move ; ¹⁶ its ; ¹⁷ works ; ¹⁸ Nicolaitans ; ¹⁹ to him ; ²⁰ Paradise of God ; ²¹ lived again ; ²² Omit works, and ; ²³ thy poverty ; ²⁴ Omit I know ; ²⁵ a ; ²⁶ not the things ; ²⁷ art about to suffer ; ²⁸ is about to cast ; ²⁹ the ; ³⁰ Pergamum ; ³¹ that hath ; ³² two-edged sword ; ³³ Omit three words ; ³⁴ throne ; ³⁵ didst not deny ; ³⁶ the days of Antipas my witness, my faithful one, who was killed ; ³⁷ some ; ³⁸ teaching ; ³⁹ Balak ; ⁴⁰ to idols ; ⁴¹ Nicolaitans in like manner (end of verse) ; ⁴² therefore ; ⁴³ Omit will ; ⁴⁴ to thee ; ⁴⁵ I will make war ; ⁴⁶ Omit to eat ; ⁴⁷ I ; ⁴⁸ upon ; ⁴⁹ one ; ⁵⁰ but.

LESSON PLAN

- I. To the Church in Ephesus, 1-7.
II. To the Church in Smyrna, 8-11.
III. To the Church in Pergamos, 12-17.

DAILY READINGS

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

M.—Faithful unto death, Rev. 2 : 1-7. T.—Faithful unto death, Rev. 2 : 8-17. W.—Deceiving spirits, 1 John 4 : 1-7. Th.—Never despair, 2 Cor. 4 : 8-18. F.—“Be of good courage,” Ps. 27 : 7-14. S.—Fight the good fight, 2 Tim. 4 : 1-8. S.—The reward of endurance, James 1 : 1-12.

Primary Catechism—*Ques. 128. What will become of the wicked at the Judgment Day?* The wicked will then be driven away forever from the presence of God.

prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee ²⁹ a crown of life.

11 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in ³⁰ Pergamos write ; These things saith he ³¹ which hath the sharp ³² sword with two edges ;

13 I know ³³ thy works, and where thou dwellest, even where Satan's ³⁴ seat is : and thou holdest fast my name, and ³⁵ hast not denied my faith, even in ³⁶ those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there ³⁷ them that hold the ³⁸ doctrine of Ba'laam, who taught ³⁹ Ba'lac to cast a stumblingblock before the children of Is'rael, to eat things sacrificed ⁴⁰ unto idols, and to commit fornication.

15 So hast thou also ³⁷ them that hold the ³⁸ doctrine of the ⁴¹ Nicolaitanes, which thing I hate.

16 Repent ⁴² ; or else I ⁴³ will come ⁴⁴ unto thee quickly, and ⁴⁵ will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; To him that overcometh ¹⁹ will I give ⁴⁶ to eat of the hidden manna, and ⁴⁷ will give him a white stone, and ⁴⁸ in the stone a new name written, which no ⁴⁹ man knoweth ⁵⁰ saving he that receiveth it.

Shorter Catechism—*Ques. 80. What is required in the tenth commandment?* A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Lesson Hymns—Book of Praise : The “Great Hymn of the Church”—Primary, 595 ; Junior and Upward, 438, 216, 255, 90 (Ps. Sel.), 588, 340.

Special Scripture Reading—1 John 1 : 1 to 2 : 2 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 26, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, M. P. 682, Margaret Wilson tied to the Stake (and the Golden Text). For Question on Missions, T. R. 60, Iere Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Smyrna, Chief City of Asiatic Turkey, and its Harbor, North from Mt. Pagus (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 575).

THE LESSON EXPLAINED

Lesson Setting—The lesson contains three of the seven letters which John was commanded to write to the churches in the Roman province of Asia.

I. To the Church in Ephesus, 1-7.

V. 1. *Unto the angel* ; perhaps an ideal person representing the church. Another view is that the “angel” was the guardian spirit of

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B. D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

the church, who, as being responsible for the church's welfare, is identified with itself. *In Ephesus* (Rev. Ver.); the capital of the Roman province of Asia, situated at the sea end of the principal trade route through Asia Minor from east to west, and hence a great commercial centre. It was also of great importance religiously as possessing the most famous and popular temple of Diana (see Acts 19 : 23-28). *The seven stars*; representing the angels of the seven churches (see ch. 1 : 16, 20). *Seven golden candlesticks*. See ch. 1 : 12, 13, 20.

V. 2. *I know*. Nothing, good or bad, escapes the notice of the Lord's all-seeing eye. *Thy works, and thy labour, and thy patience*. The "labor" and "patience" were the "works." They strove earnestly to drive out error and bore witness for Christ with steadfast endurance. All this the Lord had seen with approval. *Canst not bear*; as too heavy a burden. *Them which are evil*; wicked persons. *Say they are apostles*. There were many at that time going amongst the churches who falsely claimed this office.

V. 3. *Hast borne*. The reference is to some persecution for Christ's sake. *Hast patience*; unceasing industry and fidelity as well as steadfast endurance. *Hast not fainted*; Rev. Ver., "grown weary." They were "tired in loyalty, not of it."

Vs. 4, 5. *Against thee*; as something worthy of blame. *Left thy first love*; the love thou hadst at the beginning. Some think the reference is to brotherly love, which the Ephesian church had allowed to fall into neglect; others, that love to God is meant and that the Ephesian church was blamed because this love was less warm than at the beginning. *Remember*; the first step in their return,—to recall what they had been. *Repent*. Repentance is a change of mind. Here to "repent" is to go back to an earlier condition by a quick, sharp effort. *Remove thy candlestick*; make thee cease to be a church.

Vs. 6, 7. *Thou hatest*. Compare Browning's description of Dante, "who loved well because he hated, hated wickedness that hinders loving." *Nicolaitanes*; probably a sect who practised the grossest wickedness. *He that hath an ear, let him hear*; a repetition of a phrase often used by our Lord, Matt. 11 : 15, etc. It here refers to the whole con-

tents of the letter. *What the Spirit saith*. John's message came through the Spirit. *To him that overcometh*; to each loyal soldier who gains the victory over evil. *Give to eat, etc.*; to enjoy the full blessedness of eternal life. *The paradise of God*; a name for heaven.

II. To the Church in Smyrna, 8-11.

Vs. 8, 9. *In Smyrna*; a wealthy seaport, 50 miles north of Ephesus, of which it was the constant rival. *The first and the last*; identifying himself with the Son of man (see ch. 1 : 11). The title implies the divinity of Christ. *Dead, and lived again* (Rev. Ver.). The Smyrniote Christians, in peril of death, are encouraged by one who himself died and rose again. The encouragement is fourfold : (1) theirs is the wealth (*rich*) of a life devoted to God ; (2) their cause is just in spite of all their enemies may say ; (3) the limit placed on their sufferings ; (4) the ample reward promised to them. *Blasphemy*; the evil spoken of them by their enemies. *Say they are Jews, etc.* Jews they are by birth, but they are unworthy of the name because they aid in the persecution of Christians. *Synagogue of Satan*; while they boast themselves of belonging to the synagogue of the Lord.

Vs. 10, 11. *Fear not* (Rev. Ver.), etc. It is required of them that they endure their trials with courage and constancy. *Behold, the devil, etc.* Christ does not conceal from them the worst that will come to them. *Ten days*; not to be taken literally, or as a symbol, but denoting a brief and definite period. *Faithful unto death*; up to the point of enduring death, like Christ himself, Phil. 2 : 8. *A crown of life*; eternal life, here pictured as a victor's wreath. *Second death*; the death of final separation from God. The first death is that of the body.

III. To the Church in Pergamos, 12-17.

Vs. 12, 13. *Pergamos*; Rev. Ver., "Pergamum," 50 miles north of Smyrna and 15 miles from the coast. *Sharp sword*; indicating power to search out and punish wickedness. *Where thou dwellest*; in a situation of special difficulty and danger. *Where Satan's throne is* (Rev. Ver.). Satan was enthroned in Pergamos because that city was the chief centre of the worship of the Roman emperor. *Holdest fast . . . didst not deny* (Rev. Ver.); refusing to take part in the emperor worship.

Antipas . . . my faithful martyr; some Christian in Pergamos who had suffered death for his faith.

Vs. 14, 15. *A few things against thee.* Even in this martyr church there were evils to be rebuked. *Teaching of Balaam* (Rev. Ver.). See Num. 24 : 1 ; 31 : 16 ; Jude 11. So, in Pergamos there were those who tempted the Christians to impurity. *Eat things sacrificed unto idols*; and thus countenance idol-worship. (Compare Acts 15 : 29 ; 1 Cor. 8 : 9, 10).

Vs. 16, 17. *Repentance* in the Pergamos church would include dealing with the false teachers, as the church in Ephesus had done,—casting them out as not to be “borne” (see v. 3). *To him that overcometh.* Again the promise is to every brave, faithful soldier. *The hidden manna*; hidden in the ark (see Ex. 16 : 33 ; Heb. 9 : 4). Here it represents Christ, the bread of life. *A white stone*; a pebble with a surface large and flat enough to receive an inscription. Such stones were used for counting or voting by ballot. Here the reference is probably to stones marked with secret names of power, which, the Jews believed, would admit to heaven. Christ will give his followers a new nature which is the key to the true heaven.

Light from the East

MOHAMMED AND THE DAY OF THE LORD—Mohammed's early preaching was all about God's coming to judgment; the men of Mecca would never have strength to abide that day. The grandest chapters of the Koran are those in which Mohammed describes how all nature trembles and quakes at the approach of God. “It is as though one actually saw the earth heaving, the mountains crumbling to dust, and the stars hurled hither and thither in wild confusion.” A part of the 81st chapter may be quoted :

“When the sun shall be wrapped up,
And when the stars shall fall down,
And when the mountains shall be made to
pass away,
And when the wild beasts shall be gathered
together,
And when the seas shall overflow,
And when souls shall be joined to their bodies,
And when the books shall be laid open,
And when the heaven shall be removed,
And when hell shall be made to burn,
And Paradise shall be brought near,—
Then every soul shall know what it hath
done.”

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Consult the map given on page 578, and notice how Smyrna lies beside a gulf of the Aegean Sea. The point of a V rests above the city, its two arms reaching northward across the gulf. That means that we are to face north, looking across the waters to land at its farther side. It is a steep height on which we stand. Only a few feet ahead the cliff at our feet drops so abruptly that its side is quite invisible. We look almost directly down on the huddled roofs of houses that

cling to lower slopes. Here and there we look down into bowery masses of green foliage—the tops of trees clustered in some garden or courtyard. We all know Smyrna rugs and Smyrna figs. They are indeed important items of trade here, but grain and leather, olive oil and many other products of the land are fully as important commercially.

The stereograph is entitled, Smyrna, Chief City of Asiatic Turkey, and its Harbor, North from Mt. Pagus.

THE LESSON APPLIED

Be faithful in work. We are co-workers together with God. We help him to make this old world better. We are part of the great firm of “God and Sons” and should be doing our bit. Some one has well said that it is high time we were getting beyond the question, What shall I do to be saved? to ask the Lord, What am I saved to do? Let us then “be . . . steadfast, unmoveable, always abounding

in the work of the Lord.”

Be faithful in patience. As we do the work of the Lord, a thousand things tend to depress us, things in ourselves, things in others, and perhaps something slow which we think we see in God. We need to be patient with ourselves, patient with others and patient with God. The characteristic sin of the Christian worker is discouragement. It takes ages for

the coral islands to emerge from the ocean and to "lift their fronded palms in air," but when finished, what a thing of beauty and what a joy forever! So God builds slowly but surely and to eternal satisfaction. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Be faithful in impatience. There is a patience which is noble and a patience which is ignoble. We should be impatient with public evil. We should not rest contentedly under the burden of any public wrong. It was a great quality in the mind and heart of Paul which made him so provoked within him as he saw the city of Athens wholly given over to idolatry. May God give us all that divine discontent, that social sensibility which will feel a stain like a wound!

Be faithful now. The fidelity of former days cannot be called upon to round out the shortcoming of the present. Each day must answer for itself and the Lord will expect us to be found in the right use of each present moment. Now is the accepted time and now is always the time for fidelity. Some lull their souls unto a false content by thinking of the services which they once rendered the poor and others by thinking of the services which they intend to render in the future. Let us cease from all such thinking, which is a disease, and act in the living present.

Be faithful unto persecution. The church at Ephesus labored and did not faint though the times were difficult. There is no formal persecution in these times, although socially it is sometimes made hard for a man to be a

Christian. A young soldier in the army was often disturbed by his tent mates while at prayer. For a time he omitted his usual habit, but his ardent soul could not endure this neutrality and so he resumed his former practice with the result that after a time his ten or twelve tent companions knelt in prayer with him. In reporting the experience to his chaplain, he said: "Isn't it better to keep the old colors flying?"

Be faithful unto death. If a man or a church has not something worth living for, life has become sordid and stolid and stunned. The Christian life is the life of the cross. It implies the possibility of death. Its supreme instance is the martyr. "Blaspheme Christ," said the Roman proconsul to the aged Polycarp, the bishop of Ephesus and pupil of the apostle John. "Eighty and six years," said Polycarp, "have I served him; nor hath he ever done me wrong. How then can I blaspheme my God and Saviour?" For this refusal he died the death of a martyr.

All the faithful shall be crowned at last. Virtue is not only its own reward but the high God takes note of it and gives a crown. In this world there have been and will be the stings and scorns of outrageous fortune, but in the world to come, there shall be joy and pleasures for evermore. The faithless and unbelieving are every hour digging the source of future tears, but the faithful shall receive a crown of life. All is well that ends well. The destitute, despised, forsaken can endure if all the while they see the heavens opened and Jesus Christ standing at the right hand of God.

THE LESSON GRADED

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

For Teachers of Bible Classes

The opening section of this Book contains the admonitions directed to seven churches. Show the class the position of these churches, indicate the importance of the cities in which they were established and point out the temptations to which they were particularly exposed.

1. *The loveless church*, vs. 1-7. Note carefully the good things which can be said in

respect to this church. Who are the Nicolaitanes? The church lacked one thing,—brotherly love. But love is a *first* thing, Matt. 24:12; 2 John 5, 6; 3 John 6. For "God is love;" "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The lack of love threatens the loss of the light of the candlestick (compare Phil. 2:14-16). No church which is torn by factions and parties and sets, can long be a light in spite of the collective interest of its numbers in all good works.

Explain the splendid promise in v. 7. Irenæus said that heaven (the paradise of God) is for the one-hundred-fold Christians, paradise for the sixty-fold, and the holy city for the thirty-fold.

2. *The maligned church*, vs. 8-11. Smyrna was a city where the Christians were certain of meeting difficulties. They are comforted by being reminded, that Christ knows their trials; that though poor, they are rich; that their cause is just in spite of their traducers, that their impending persecution will be brief. Note the reward which is promised. What are some of the criticisms now leveled at the church by those without? What has the church done for the world? Has the world outgrown all need of the church?

3. *The church with weak members*, vs. 12-17. The church at Pergamos was especially beset by difficulties, for this city was a great centre of heathen worship. Some of the Christians were seduced. (Compare Num. 25 : 6-18 ; 31 : 8-16 ; Josh. 13 : 22.) They took part in the festivals of the city; they ate the foods of unholy associations; they mingled freely in life and business with the people of the city. Discuss this question from the standpoint of the young Christian. Note the alternative presented to the weak ones of Pergamos, v. 16. Explain the reward in v. 17.

In conclusion, the teacher may discuss such questions as these: How does the modern church compare with the churches of Asia Minor? What are some of the defects in the modern church? Do we need a revival? If so, how can it be effected?

For Teachers of the Senior Scholars

Call for the title of the lesson, with reference to those who have been faithful unto death in fighting for king and country. Show how a self-sacrificing spirit of this kind ennobles life, and makes it worth while to die. Remind the class that there are many ways for the soldiers of the cross to manifest this fine spirit. In the everyday affairs of life there is abundant room for an exercise of this grace. Point out that, in our lesson, we have a record of the successes and failures of three of the seven churches of Asia Minor to which divine messages were sent through John.

1. *The Church at Ephesus*, vs. 1-7. What

do you know of Ephesus? What great missionary labored there for three years? Bring out that this was not the first letter sent to this church. Who sent this letter? (V. 1.) Discuss the contents of this little letter. What good things had our Lord to say about them? (Vs. 2, 3.) What fault had he to find with them? (V. 4.) They were languishing into a lower range of feeling, into a poorer kind of life. Remind the class that above everything else we need to pray for more love. What warning has Christ to give? (V. 5.) What promise does he make? (V. 7.) If Christ were to send a special message to us to-day, what good thing would he have to say about us? What fault would he find with us?

2. *The Church at Smyrna*, vs. 8-11. Question the scholars about what they know of Smyrna. How does the sender of the message describe himself? (V. 8.) What were the characteristics of this church? (V. 9.) Bring out that Christ has no fault to find with them, and bring out what a splendid thing it is for a church or an individual to live in this way, to wear the white flower of a blameless life. What revelation does Christ make and what promise does he give? (Vs. 10, 11.)

3. *The Church at Pergamos*, vs. 12-17. What do you know of Pergamos? What good thing has Christ to say about this church? (V. 13.) What had he against them? (Vs. 14, 15.) What warning does he give? (V. 16.) What promise does he make? (V. 17.) Note how rich heaven's rewards are for faithful service, and show how the blessings come here and hereafter. It always pays to do right.

For Teachers of the Boys and Girls

To-day's lesson contains the letters to three of the churches mentioned in Christ's revelation to John. Have these churches named.

1. *To Ephesus*, vs. 1-7. By asking a question or two, refresh the scholars' memory as to the meaning of the seven stars and candlesticks. (See last Sunday's lesson.) Vs. 2, 3 tell of the good works for which Christ praises the Ephesians, and v. 4, the things for which he rebukes them. Have these brought out. Explain that the Christians had been very cruelly persecuted by the Roman emperors. Many had endured suffering; some had died

rather than give up their belief in Christ. But some had given in.

The scholars will now tell who are referred to in v. 4 and the meaning of "left thy first love." What is Christ's message to these who had fallen away? Bring out the force of "remember" as indicating the first step toward repentance. The story of the prodigal son furnishes a good illustration. Have the class tell what led the prodigal to repent and return. (See Luke 15:17.)

What is to be the result if the warning to repent is not heeded? Bring out, in answer to questions, that the removing of the candlestick (v. 5) stands for the destruction of the church. Discuss with the class whether hatred is ever right and praiseworthy. (See Lesson Explained on the Nicolaitanes, v. 6.) Ask one of the scholars to tell from v. 7 what is Christ's reward for the faithfulness which endures all trials.

2. *To Smyrna*, vs. 8-11. Run over these verses and by similar questioning show that the message is practically the same as that to Ephesus,—urging the church to be faithful in spite of difficulty and hardship. Call for the Golden Text as the great promise of reward for such faithfulness, and use as an illustration a boy in a race who, though beaten, refuses to stop running till the goal is reached,—"faithful unto death."

3. *To Pergamos*, vs. 12-17. Another similar message. Take up the difficult points with the class, using the Lesson Explained. Before closing the study, compare these trying days in the early church with trial unto death through which we are passing. Point out how much we need Christ's message today, and put it up to the boys and girls to be true to him and fearless in facing necessary sacrifice to uphold his name.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "I am the resurrection, and the life," said Jesus. Find the saying.

2. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Give the chapter and verse.

ANSWERS, Lesson X.—(1) Ps. 102:27.
(2) Heb. 13:8.

For Discussion

1. Is the hope of reward a good reason for right doing?

2. Is it ever right to hate?

Prove from Scripture

That the Lord keeps the faithful.

The Question on Missions

Ques. 11. It should be explained to the little ones that the name Iere means Hum-

ming Bird and was the name at first given to the island of Trinidad. This explanation should be followed by a little talk with the scholars about the Iere Home and the work.

Classes of the boys and girls should have their attention called to the reason for the establishment of the Iere Home, namely, the difficulty of getting the Hindoo girls taught in the day school owing to the prejudices and ignorance of the parents. For many years the wives of our missionaries took girls into their own homes to teach them and train them to be enlightened Christian women and wives.

With classes of older scholars, such additional points should be taken up, as the number of girls who are cared for in the Iere Home, the requirement of a small monthly fee for board from those who can afford to pay it, and the good influence which the girls educated in the Home exert amongst their own people.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We shall hear Jesus speaking to his servants.

Lesson Thought—We should heed Jesus' words. They are meant for all his followers.

Review—Who can print the name of the apostle to whom Jesus appeared in a vision?

Jesus showed and told John many things which he wanted his people to know. He told John to write these in a book. What is it called? Where is it found? Can any of you make a picture of the island where John was a prisoner? (Recall Lesson.)

Lesson.—We are now going to listen to messages that Jesus sent to his followers, the people of seven churches in Asia. We are sure from these messages that Jesus is always watching over his people. If they are forgetful of him, he knows it. If they are eagerly doing his work, he knows it. To each church Jesus sent special messages according to their works and their need of encouragement or blame (see Lesson Explained).

Golden Text—Repeat the mes-

sage Jesus sent to the church at Smyrna. Print **BE THOU FAITHFUL UNTO DEATH**, etc.

Once upon a time, a prince went into his orchard to see how his trees were doing. He came to a peach tree. "What are you doing for me?" he asked. "On my branches grows the fruit which men will gather and carry to the palace for you to eat." "Well done," said the prince. To the chestnut tree he said, "What are you doing?" "I give the birds a place to build their nests. I shelter the cattle with my leaves and branches." "Well done," said the prince. Then he went down to his meadows, and asked the grass what it was doing. "We give our life for your sheep and cattle that they may have food." "Well done," said the prince. Last

of all he asked the little daisy, "What are you doing?" "Nothing," said the daisy. "I cannot send fruit to the palace, nor make homes for the birds, nor give shelter and food for the sheep and cows. All I can do is just

to be the best little daisy I can be." And the prince bent down and kissed the little daisy and said, "There is none better than thou." So Jesus loves the little ones, and values their just being the best little children they can be, even if they can-

JESUS
OUR KING
REWARDS
F FAITHFUL
FOLLOWERS

not do very great and useful things yet.

Honored by the King—How proud our soldiers feel if they are fortunate enough to be decorated with a cross or badge by our king, for some deed of special bravery or faithfulness. Our heavenly king promises a great reward to each faithful follower.

The Reward for Faithfulness—Jesus does not say for greatness or for wealth or for cleverness, but just for being faithful and true to him. Even the very smallest child can gain the prize. (Explain that a garland, or crown of leaves, was often given as a prize in games in those days.)

Hymn—Verse 1, Hymn 588, Book of Praise.

What the Lesson Teaches Me—I SHOULD HEED THE WORDS OF JESUS.

FROM THE PLATFORM

"A Crown of Life"

Ask the scholars what is promised in the Golden Text, and write on the blackboard, "A Crown of Life." Elicit from them, or tell them, that a "crown," that is, a wreath or garland

of leaves, was the prize offered to those who, in ancient times, took part in games. Question about what was sure to happen to these crowns, namely, that they would quickly wither and thus lose their beauty. Now call attention to the fact that it is a crown of "life" which the Golden Text promises, that is, a crown which will never lose its freshness and beauty. Dwell on this picture of the blessings that await the followers of Christ and emphasize the condition on which these are to be obtained, namely, that we shall be faithful to him in all things.

Lesson XII.

THE HOLY CITY

December 17, 1916

Revelation 21 : 1-4, 22-27. Study Revelation 21 : 1-4, 9-14, 22-27 ; 22 : 1-5. *Scripture Memory Verses.

GOLDEN TEXT—Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples.—Revelation 21 : 3 (Rev. Ver.).

1 And I saw a new heaven and a new earth : for the first heaven and the first earth ¹ were passed away ; and ² there was no more sea.

2 And I ³ John saw the holy city, new Jeru'salem, coming down ⁴ from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of ⁵ heaven saying, Behold, the tabernacle of God is with men, and he ⁶ will dwell with them, and they shall be his ⁷ people, and God himself shall be with them, and be their God.

4 ⁸ And God shall wipe away ⁹ all tears from their eyes ; and ¹⁰ there shall be no more death, neither ¹¹ sorrow, nor crying, ¹² neither shall there be any more pain : for the former things are passed away.

22 And I saw no temple therein : for the Lord God

Revised Version—¹ are ; ² the sea is no more ; ³ Omit John ; ⁴ out of heaven from God, made ready ; ⁵ the throne ; ⁶ shall dwell ; ⁷ peoples ; ⁸ and he shall ; ⁹ every tear ; ¹⁰ death shall be no more ; ¹¹ shall there be mourning ; ¹² nor pain any more ; the first things ; ¹³ the Almighty ; ¹⁴ thereof ; ¹⁵ hath ; ¹⁶ upon it ; ¹⁷ lamp thereof is the lamb ; ¹⁸ Omit five words ; ¹⁹ amidst the light thereof ; ²⁰ Omit and honour ; ²¹ in no wise be shut by day ; ²² the ; ²³ anything unclean, or he that maketh an abomination and a lie ; ²⁴ only.

LESSON PLAN

- I. The City of Joy, 1-4.
- II. The City of Glory, 22-24.
- III. The City of Peace, 25-27.

DAILY READINGS

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

M.—The Holy City, Rev. 21 : 1-4, 9-14. T.—The Holy City, Rev. 21 : 22-27 ; 22 : 1-5. W.—"A city which hath foundations," Heb. 11 : 1-10. Th.—The city's beauty, Rev. 21 : 15-21. F.—The city's inhabitants, Rev. 3 : 7-12. S.—"According to his promise," 2 Peter 3 : 13-18. S.—This God is our God, Ps. 48 : 1-14.

Primary Catechism—*Ques. 129. What is the last prayer in the Bible?* The Bible closes with the prayer, "COME, LORD JESUS." *Ques. 130. What is the last promise in the Bible?* The last promise in the Bible is,

¹³ Almighty and the Lamb are the temple ¹⁴ of it.

²³ And the city ¹⁵ had no need of the sun, neither of the moon, to shine ¹⁶ in it : for the glory of God did lighten it, and the ¹⁷ Lamb is the light thereof.

²⁴ And the nations ¹⁸ of them which are saved shall walk ¹⁹ in the light of it : and the kings of the earth do bring their glory ²⁰ and honour into it.

²⁵ And the gates ¹⁴ of it shall ²¹ not be shut at all by day : for there shall be no night there.

²⁶ And they shall bring the glory and ²² honour of the nations into it.

²⁷ And there shall in no wise enter into it ²³ anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie : but ²⁴ they which are written in the Lamb's book of life.

"I COME QUICKLY."

Shorter Catechism—*Ques. 81. What is forbidden in the tenth commandment?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 105, 129, 52 (Ps. Sel.), 593, 338.

Special Scripture Reading—Luke 2 : 45-55 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 28, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1784, The Holy City. For Question on Missions, T. R. 77, Mrs. Morton's Daily Bible Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, On Sacred Ground the Site of the Temple ; So-called Mosque of Omar from the South (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 575).

THE LESSON EXPLAINED

Lesson Setting—The lesson is taken from a passage (chs. 21 : 1 to 22 : 5) in which is described a vision of the glorified church and her union with the Lamb.

I. The City of Joy, 1-4.

V. 1. *I (John) saw ;* in a vision of the future. *New heaven . . . new earth.* "New" here does not mean brought into existence

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

for the first time. Possibly the "new heaven" and the "new earth" may be the old heavens and the old earth with "a new aspect and a new character, adapted to a new end." *Are passed away* (Rev. Ver.); giving place to something better and nobler. *The sea is no more* (Rev. Ver.). In the view of the ancients the sea was only turbulent, hostile, destructive; it could have no place, therefore, in a world made perfect.

V. 2. *The holy city*; a title commonly given to Jerusalem (see Matt. 4 : 5 ; 27 : 53). *New Jerusalem*; God's city of the future, as the old Jerusalem had been his city of the past. The new earth must have a new city. *Out of heaven from God* (Rev. Ver.). The true Jerusalem is now above; in the days of which John speaks, it will be realized on earth. *Made ready as a bride* (Rev. Ver.); a figure beautifully suggestive of mutual love and attractiveness. The Old Testament often represents in the same way God's relation to his people (see Isa. 54 : 5 ; 61 : 10 ; 62 : 5 ; Ezek. 16 : 6-16 ; Hos. 2 : 19).

V. 3. *A great voice*; God's voice. *Out of the throne* (Rev. Ver.). See ch. 20 : 11. *The tabernacle of God is with men*. The Greek word for "tabernacle" is the same as that used for the tabernacle in the wilderness, with the Schechinah, a cloud of glory symbolizing God's presence. *Dwell with them*; literally, "have his tabernacle with them" (compare John 1 : 14). *His people*; Rev. Ver., "peoples," including other nations as well as the Jews. *Be with them . . . their God*; fulfilling the promise in the name Emmanuel, "God with us," Isa. 7 : 14 ; Matt. 1 : 23.

V. 4. *Wipe away all tears*. Compare ch. 7 : 17 and Isa. 25 : 8. *No more death . . . sorrow . . . crying . . . pain*; but all these things shall give place to endless life and perfect joy. *First things . . . passed away* (Rev. Ver.); the things belonging to this present world.

Vs. 5-21 describe in detail the vision of the holy city.

II. The City of Glory, 22-24.

V. 22. *I saw no temple therein*; for none was needed. In the old Jerusalem the temple was a symbol of God's presence. But in the new Jerusalem he is so manifestly present that no symbol is needed. *God Almighty*; the great creator and ruler of all things. *The*

Lamb; a title used of Christ 27 times in the Revelation. *The temple thereof* (Rev. Ver.). Since they are felt to be everywhere there is no need of a temple as a meeting place with them.

Vs. 23, 24. *No need of the sun, neither of the moon*. Where the uncreated light shines, there is no place nor use for the created luminaries. *The glory of God . . . and the Lamb*. Compare Isa. 60 : 19 and John 8 : 12. *Nations . . . kings . . . glory . . . honour*. The new Jerusalem is pictured as an imperial city, receiving the tribute of the whole world.

III. The City of Peace, 25-27.

Vs. 25, 26. *Gates . . . not . . . shut*. Gates open continually signify perfect tranquility and safety. *By day*. It is only in time of war that the gates of an earthly city are closed by day. *No night there*; and therefore no need to close the gates because of darkness. The two reasons for closed gates,—danger and darkness—are unknown in the heavenly city. *Glory and honour*; which all belong to God. *Of the nations*. The redeemed will include people of all races.

V. 27. *Defileth . . . worketh abomination . . . maketh a lie*. All who do these things will be shut out of the holy city. Citizenship in that city "is a matter of moral character and divine choice, not of nationality. The Lord's city is like the Lord's table . . . 'common and open to all, yet in another sense no common thing.'" *Written in the Lamb's book of life*. In Jerusalem a roll was kept having on it the names of all the citizens. So Christ is here represented as having a list of all his people. (Compare Ex. 32 : 32 ; Isa. 4 : 3 ; Luke 10 : 20.)

Light from the East

"A NEW HEAVEN AND A NEW EARTH" (v. 1)—The Hebrew expectation for the future (see Light from the East, Dec. 3) grew from its Old Testament beginnings. On the day of Jehovah he would come and smite his enemies, for he was a mighty warrior, Ex. 15 : 3. He bare a mighty bow to shoot his lightning-arrows. He carried a fiery lance to hurl at his foes. He might come on the storm-cloud or he might "arise to shake terribly the earth." In some such way he would strike dismay into men's hearts and deliver his own. Ezekiel preached

deliverance from exile with such awful accompaniments. God would bring back his exiles to a new Canaan, a Canaan made over into a great plain with a single holy mountain, to a new Mount Zion which should be only sanctuary and not city, and the Jews would be ever so zealous to avoid offence, such offence as had cast their fathers into exile. The land would be wonderfully productive and God would dwell in their midst, their pride and their defence.

THE GEOGRAPHY LESSON

Use a stereograph entitled, On Sacred Ground, the Site of the Temple; So-called Mosque of Omar from the South.

John's vision or dream of heaven was evidently based on the noble Hebrew ideal for which the earthly Jerusalem imperfectly stood. The ground at our feet is level, partly covered with grass and low-growing weeds, partly paved with large flat stones. Some ragged olive trees and a tall, dark cypress grow in the hot sunshine. A few rods away before us the ground forms a level terrace a few feet higher than that where we are standing. The terrace is faced with a wall of stone

Before New Testament times this hope had become universal in its outlook, involving the whole race of mankind. It had become cosmical in scope, both heaven and earth were to undergo great changes; sun and moon would be darkened and the old earth rolled up to make way for a new one. John was not the first to see a new heaven and a new earth as the future of God's people, but no other had a vision of a heaven and earth at once so glorious and satisfying.

masonry and steps lead from the lower to the higher level. Still farther away we notice a still higher terrace, approached by a particularly fine, broad stairway of stone, with a monumental gateway at its head. That gateway is the intentionally impressive approach to a large building that occupies the uppermost terrace—a building whose walls are covered with porcelain tiles and slabs of marble, and whose roof is crowned by a beautifully rounded dome. These terraces which we find here in 1916 are approximately, —though not exactly—the levels of the ancient courts of the temple.

THE LESSON APPLIED

The best is yet to be. All the spiritual "has-beens" put their golden era in the past. They are ever sighing for the "days that are no more;" but all the men of progressive spirit put their golden era in the future. They turn their backs upon the past and travel "toward the sunrising," and as they go they sing:

"Grow old along with me;
The best is yet to be,
The last of life for which the first
was made."

When sin shall be no more. The great sea out of which the dragon of evil came shall be dried up, and sin shall cease. O, what a high hour that will be when we shall leave our last sin behind us and when the last temptation shall make its sweet beckon to us in vain. What a spot to take a stone and set it up between earth and heaven, between time and eternity, as Samuel did between Mizpah and Shen, saying: "Hitherto hath the Lord helped us."

When man's lost vision shall be restored. He shall see the holy city in the midst of common conditions as Moses saw God in the flaming bush. In the new heaven and the new earth, man shall rise into that unobstructed sphere where error and superstition never come. We shall know as we are known. Now we see as through a glass, darkly, but then face to face.

When God shall draw near to men. There is a sense in which God is always closer to us than breathing, nearer than hands or feet. But, saith God, your sins have separated between you and your God. That great gulf shall be bridged, and God will tabernacle with men as at the first. He will come and tent again on the old camp ground and man shall walk and talk with God and

"The earth and every common sight
To me shall seem
Appareled in celestial light
The glory and the freshness of a dream."
When misery shall be no more. No more

tears nor sighing nor crying nor death. O, what startling absences. O, what good ridance. Never morning wore to evening but some heart did break, some moving tragedy has been enacted. In this new heaven and the new earth nature shall be no longer ruthless and there shall be no man's inhumanity to man to make countless thousands mourn.

When every place shall be a holy place. In the new heavens and the new earth there shall be no temple, no sacred enclosure, because every place shall be sacred. Neither in this mountain nor yet in Jerusalem shall men worship the Father. His temple shall extend its walls until it becomes "the face of day." It is the mission of the master to bring man into immediate contact with God's spirit; to sweep away all go-betweens, all limitation of time or place. So shall our spirits mingle with the spirit of the Everlasting.

When the ransomed of the Lord shall be absolutely secure. The wife of Sir John Lawrence was called home to her children in England while the ground-swell of the terrible Mutiny of 1857 was still heaving. On the morning of separation, her husband read the 27th Psalm,—“The Lord is my light and my salvation; whom shall I fear? . . . For in the time of trouble he shall hide me in his pavilion.” Thick dangers were round about that city of India, but the gates of the New Jeru-

salem shall not be shut at all by day, and there shall be no night there, in which an enemy might make a sudden attack under cover of darkness. The holy city is unexposed to attack.

Who may enter this holy city? Not those who are the children of Abraham. Nor those who dream idly about the great days that were or will be, but those who do the will of the Father which is in heaven. What is the will or word of God? It is incarnated in the Lord Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. Before his conversion, Charles Wesley, then apparently near death, was visited by a poor mechanic, a Moravian, who asked him, “Mr. Wesley, do you hope to be saved?” He answered “Yes.” “For what reason do you hope it?” was next asked. “Because I have used my endeavors to serve God.” The poor mechanic shook his head, but said no more; and Wesley tells us, “I thought him very uncharitable, saying in my heart, ‘Would he rob me of my endeavors?’” But that shake of the head, silent, sad, solemn, forever shook Wesley's faith in his own endeavors. The light shone at last and he gave up all self-righteousness and flung himself upon the gracious clemency of Almighty God and wrote these words:

“Other refuge have I none;
Hangs my helpless soul on Thee.”

THE LESSON GRADED

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

For Teachers of Bible Classes

Point out that, in describing the holy city, the writer of Revelation is dependent partly on the picture language of Jewish writings (compare Gen., chs. 2, 3; Ezek., ch. 47), though he gives the whole a Christian setting. His description of the city presupposes two things which to him are accepted as axioms: (1) immortality, (2) rewards for the righteous.

Point out that the writer here is a child of his time, and is seeking to express truth through material symbols. Show that heaven can be entered on earth; John 17:3. “The kingdom of heaven is within you” (compare John 3:3). Find the illustration of this truth in Drummond's chapter on

Regeneration in “Natural Law in the Spiritual World.” Study the lesson under the following heads:

(a) *The city.* The cube was to the Jews the perfect figure as a circle is to us. The rabbinical writings spoke of the New Jerusalem as being 1,500 miles to a side, or as extending from Jerusalem to Damascus. Similarly, John desires to create the impression of vastness, and, also, accessibility for all the true Israel. The number twelve suggests the twelve tribes, Rev. 7:4-8. The redeemed shall be a multitude, Rev. 5:9; 7:9-17. There is comfort here. The standard by which we shall be judged will not be a fixed one. The handicaps of heredity, unruly natures, environment, and small opportunity will be considered. But note that the city has a wall, so that none may presume.

(b) *God's presence*, the light (compare 1 John 3 : 2, 3). Truth shall be seen as it is, not in the shadow-forms of this cave of existence as Plato suggested. The *mysteries* of life shall be understood.

(c) *No sorrow, no sin*. A famous philosopher said : "Life is a constant deception in great things as in small." Perhaps he was too pessimistic, but the laws which the flesh must obey, and the ignorance by which our horizon in life is narrowed, bring to our happiness, something of the bitterness of loss, or of disillusionment, or of defeat. And all this is augmented by the sense of sin or the works of sin. Yonder, the limitations of life shall be removed.

(d) *Abounding life*, ch. 22 : 1-5. Finally, emphasize the ethical character of the life of the holy city, ch. 21 : 7 ; 8 : 27 ; 22 : 4. And, necessarily, only those who prize the highest spiritual qualities can enter into the enjoyments of the city. The Mohammedan heaven of sensual delights would be the only life some could enjoy. Do we live as "pilgrims bound for the heavenly city?"

For Teachers of the Senior Scholars

Point out that the writer of Revelation is, in these closing chapters, reaching out into the future much farther than human eye can see : he is seeing the vision of the world and all the wonder that would be, "when all men's good shall be each man's rule, and universal peace shall lie, like a shaft of light across the land, through all the circle of the Golden Year." What progress is the world making towards this Golden Age? Teach that this time is sure to come because God has foretold it, and that our present duty is to do our bit in bringing in the good time coming. Note the revelation of the Golden Age as the holy city. What are the new conditions which will prevail when that glorious time comes?

1. *A Sweet Consciousness of the Divine Presence*, vs. 2, 3. Question the scholars about the intimations of the divine presence which we have now in all the most blessed experiences of life, in every good thought and aspiration, in every good word and deed, and remind them that these are only foretastes of what is in store for us when the holy city,

with all its beauty and blessedness, comes down from God out of heaven, and we find ourselves in a heavenly environment.

2. *Complete Freedom from all the Ills of Life*, v. 4. Show how there is in these words a sweetly tender mother-touch which is felt by every human heart that is human. Robert Burns used to say that he could never read these words without weeping. The thought of the loving God, wiping his children's tears away, touched a tender chord in the poet's heart, and made him think of man's inhumanity to man which made countless thousands mourn.

3. *Every Place Will Be Hallowed Ground*, vs. 22, 23. Bring out that in the present condition of things we need special times and places for worship or our weak hearts might forget God ; but that in the happier future life will be so complete that there will be no need of anything of this kind, for every day will be sweet and sacred, and every place hallowed ground.

4. *Complete Freedom from Sin*, vs. 24-27. What kind of people will live in the holy city? There will be no slums there, and no need of city missionaries or settlement workers. There will be no night-side of life there, and no one will be exposed to danger of any kind, v. 25. Note the inspiration and encouragement which we get from this revelation. For the joy set before us we can make life a brighter and better thing.

For Teachers of the Boys and Girls

Ask who wrote the words of to-day's lesson, and why John speaks of the heaven and earth in his vision as new. (See Lesson Explained.) V. 1 tells of one great difference which made them new. What is it? Other differences are described in the following verses. Study the description of the holy city.

1. *The City of Joy*, vs. 1-4, 22. Ask one of the scholars to recall how heaven was pictured in the Book of Genesis. Why is it described as a city in John's vision? Bring out the fact that Jesus is the Christ of men and women,—not merely of gardens—and where these dwell in greatest numbers, is his dwelling place. Ask what is meant by the symbol of the bride adorned for her husband. (See Lesson Explained.)

V. 4 tells of some things which are to be absent from the holy city,—thus helping to make it a city of joy. Have one of the scholars name these. Now go back to v. 3 and have the class tell the real secret of the joy of the city,—God dwelling with his people. Some one will readily tell now why no temple is found in the city. v. 22.

2. *The City of Glory*, vs. 23, 24. Ask where our light comes from, and from whom the sun and moon derive the light which they give. Have the scholars tell then why there is no need of sun or moon in the new holy city which John saw in his vision. (See v. 23.) What great honor is paid to this city? (See v. 24.)

3. *The City of Peace*, vs. 25, 26. Have one of the scholars tell something about the old

Eastern cities, and how they were walled about with gates in the wall by which travelers entered. Discuss the purpose of the wall and the closing of the gates. (See Lesson Explained.) The scholars may find a parallel in the fortifications surrounding many European cities to-day. Why are these not necessary in God's heavenly city? Bring out the beauty of the peace which will rule when all nations unite to honor the city of God.

Discuss, in closing, with the class how we may have our names written in the "Lamb's book of life," and become citizens of this ideal city. Urge all to work to make the world a city like it, by trying to crush all those things which our lesson tells us cannot exist in it, and by striving for all the things of Christ which make the city joyous and glorious and peaceful.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Whosoever liveth and believeth in me shall never die." Jesus spoke these words. Find them.

2. "Whosoever will, let him take the water of life freely." Where is the invitation given?
ANSWERS, Lesson XI.—(1) John 11 : 25.
(2) Col. 3 : 23.

For Discussion

1. Are churches necessary in order to the worship of God?
2. Will the present world be utterly destroyed?

Prove from Scripture

That an enduring city is prepared for believers.

The Question on Missions

Ques. 12. The teacher of the little ones

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story is about the heavenly home.

Lesson Thought—We must get ready for this heavenly home.

Review—Recall Lesson X., December 3.

Another Vision—Jesus showed John another vision. He sees a new heaven and a new earth, for the first heaven and the first earth

should talk with them, first, of what the Mission has done for the boys, in the way of giving them a chance to get a good education, so that many of them have become teachers and preachers, while those who have become farmers, have been greatly helped by their education. Next, it should be shown how the Mission has given to girls a position equal to that of boys in the home and has trained many of them to be good and useful women.

Some additional facts for the classes of boys and girls and older scholars are the good positions held by former scholars in the Mission Schools. One is a member of the Board of Education for Trinidad; some have become lawyers, and one or two doctors. A few have been trained by the missionaries to become carpenters and Hindi printers. Mission girls have become Bible women, good wives and mothers, and an example to the heathen about them in their home life.

have passed away, and there is no more sea. There appeared, floating down from heaven, the holy city. The beauty and glory of it dazzled John's eyes.

Golden Text—John heard a great voice. (Repeat Golden Text.)

No More Sadness—Tell v. 4 (repeat).

The Heavenly City—Describe the New Jeru-

saalem, vs. 14-21. Let the children name some things that we have in our cities that are not needed in the heavenly city. (Use sand tray, and take away all these.) No temple. Why? (V. 22.) No sun nor moon. Why? (V. 23.) No hospitals. Why? (V. 4.) No prisons. Why? (V. 27.) No cemeteries. Why? (V. 4.) No barrooms. No poorhouses. No asylums. No policemen. No soldiers (for fighting). No more sad sights of any kind.

Who were walking on the streets? (V. 24.) When did the angels close the gates? (V. 25.) What will be shut out of the city? (V. 27.) (Sing verse 1, Hymn 587, Book of Praise. All stand and make appropriate gestures.) What is the most beautiful place you ever saw? The heavenly city is more beautiful. Repeat or sing verse 3, Hymn 590, Book of Praise (sitting).

How to Get Ready to Go—When you want

to go any place you have to "get ready."

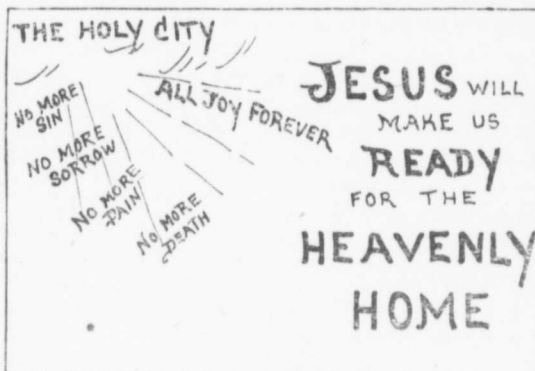
God's Book of Life—Our lesson tells us that only those can enter the heavenly city, whose names are written in God's book of life? Did you know that God has a book in which he keeps an account of all you do from the time you are born till you die?—everything you see and hear and think and speak and do. You wonder how God has had time to write all this about every person in the world.

Some day we must stand be-

fore God, and give an account to him of everything written in his book, and he will judge whether or not we are ready for heaven.

Jesus Will Blot out Our Sins—We cannot rub out one bad thing written about us, but Jesus will do this if we ask him, and he will help us to live so that only good things will be written about us.

What the Lesson Teaches Me—I SHOULD GET READY FOR HEAVEN



FROM THE PLATFORM

THE CITY OF JOY
GLORY
PEACE

The Lesson Plan may be used in the conversation led from the platform. Begin by bringing out that the lesson is about a city (Print THE CITY) and that the lesson tells us three things about the city: 1. It is the city OF JOY (Fill in). Refer to vs. 2-4 as describing the joy which fills the city. 2. It is the city of GLORY (Fill in). Question out the details of vs. 22-24, making as vivid as possible the picture which they give of the glory of the city. 3. It is the city of PEACE (Fill in). Elicit the meaning of vs. 25-27, emphasizing the peace which the city enjoys. Now ask where this city is. In heaven, the scholars will answer. And how are we to reach it? Press home the truth that it is to be reached by our trying to make the places on earth where we live as much like it as possible.

Lesson XIII. CHRISTMAS LESSON—THE PROMISE December 24, 1916
OF THE KING : THE COMING OF THE KING

Isaiah 9 : 2-7 ; Luke 9 : 49-62. *Scripture Memory Verses.

GOLDEN TEXTS—For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isaiah 9 : 6 (Rev. Ver.).

He that is not against you is for you.—Luke 9 : 50 (Rev. Ver.).

2 The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire

6 For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Luke 9 : 49 And John answered and said, Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us.

50 And Je'sus said unto him, Forbid him not : for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jeru'salem,

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jeru'salem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Eli'as did ?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Je'sus said unto him, Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Je'sus said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell, which are at home at my house.

62 And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Revised Version (Isa. 9 : 2-7)—1 dwell ; 2 thou hast increased their joy ; 3 Omit and ; 4 Omit three words ; 5 thou hast broken ; 6 all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire ; 7 Mighty God, Everlasting Father ; 8 Omit The ; 9 of ; 10 establish it ; 11 uphold it ; 12 judgement ; 13 righteousness ; 14 shall. (Luke 9 : 49-62)—1 forbade ; 2 But Jesus ; 3 you ; 4 days were well-nigh come ; 5 were going ; 6 bid fire ; 7 Omit rest of verse ; 8 Omit first sentence in verse ; 9 Omit five words ; 10 Omit Lord ; 11 The foxes ; 12 the ; 13 heaven ; 14 But he said ; 15 Leave ; 16 to bury ; 17 own ; 18 published abroad ; 19 I will follow thee, Lord ; but first suffer me to bid farewell to them that are at my house.

LESSON PLAN

- I. The King Promised, Isaiah 9 : 2-7.
- II. The King Ruling, Luke 9 : 49-62.

DAILY READINGS

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

M.—For and against him, Luke 9 : 49-62. T.—Choose you this day, Josh. 24 : 14-25. W.—Against him, John 11 : 47-54. Th.—For him, Luke 9 : 18-26. F.—A secret disciple, Mark 15 : 42-47. S.—No drawing back, Heb. 10 : 32-39. S.—"Whosoever shall confess me," Luke 12 : 1-8.

Primary Catechism—Review Questions 116-130.

Shorter Catechism—Review Questions 79-81.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 29, 31, 16 (Ps. Sel.), 34, 30.

Special Scripture Reading—Luke 2 : 67-79 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 29, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1629, The Rich Young Ruler (and the Golden Text). For Question on Missions, T. R. 8, Teacher Training Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, David's City, Bethlehem, Looking Southeast to Frank Mountain (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 575).

THE LESSON EXPLAINED

Lesson Setting—The passage from Isaiah, Christ, contains a wonderful promise of the written about 750 years before the coming of Saviour's birth and reign ; while the passage

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

from Luke's Gospel shows us how Christ rules in the hearts of his followers.

I. The King Promised, Isa. 9 : 2-7.

Vs. 2, 3. *The people that walked in darkness.* Ch. 8 : 21 describes a time of great darkness in Israel. The terrible Assyrians had invaded the land, and the people were sunk in despair and affliction. But v. 1 of ch. 9 (see Rev. Ver.) declares that the darkness will pass away, giving place to the light of peace and joy. *Have seen*; the past tense, because the prophet sees all this as already accomplished. *A great light*; a prophecy which received its complete fulfilment when Christ came. For he is "the light of the world," John 8 : 12. *Thou hast multiplied the nation*; a picture of the growth of God's kingdom, once limited to the Jews, but now embracing peoples of all lands. *Not increased the joy.* The Hebrew words for "not" and "to it" are pronounced alike, and so sometimes confused. But it is clear that this should read, "To it thou hast increased the joy." *Before thee*; as at the Jewish festivals (see Deut. 12 : 7).

Vs. 4, 5. In these two verses the destruction of the oppressor is pictured. *The staff of his shoulder*; the staff with which his back was scourged. The reference is to Israel. *The rod of his oppressor.* We are reminded of the taskmasters in Egypt. *The day of Midian.* "Day" in Arabic often means "day of battle." The phrase here means the day when the dominion of the Midianites was broken (see Judg., ch. 7). *For every battle . . . fuel of fire.* All the accoutrements of the warrior are to be burned in the fire. War itself will be burned up and a kingdom of peace established.

The greatest cause for Israel's joy is to be the birth of the Messiah, who is to rule so righteously. The perfect tense is used, since the prophet regards himself as standing already in vision in the times of the Messiah.

V. 6. *Unto us*; those who survive the judgment previously described. *His name shall be called.* The name of the Messiah is to consist of a series of titles of honor, such, for example, as were given to the kings of Egypt and Babylon. The names given to the Messiah in this passage express the characteristics of his government. *Wonderful, Counsellor.*

It probably gives the sense better to compound these titles, thus: "Wonder-Counsellor." (See Isa. 28 : 29.) *The mighty God*; better, "Hero-God." Wisdom and strength are two fundamental necessities for a successful king. The remaining two titles suggest that the Messiah's rule is to be fatherly and peaceful.

V. 7 tells us of the spread and stability of the Messiah's kingdom. *To order it*; the Messiah's throne does not depend so much upon force as upon judgment and righteousness.

II. The King Ruling, Luke 9 : 49-62.

V. 49. *Answered*; not necessarily implying a previous question. John's saying was perhaps suggested by the "in my name" of v. 48. *Casting out devils.* Many amongst the Jews professed to be able to exorcise, or cast out evil spirits, Matt. 12 : 27. *In thy name.* This exorcist used the very name of Jesus, thereby calling on our Lord's authority. *Followeth not.* John's protest arose out of loyalty, but it was a narrow loyalty.

V. 50. *Not against . . . for us.* For the other side of this truth see Matt. 12 : 30. (Compare Phil. 1 : 18.) There can be no such thing as neutrality towards the cause of Christ.

Vs. 51, 52. *Time was come*; literally, "days were being completed;" Rev. Ver., "well-nigh come." *Received up*; to heaven, Acts 1 : 2. *Set his face*; in spite of his knowledge of the fate before him and the remonstrances of his friends. *Messengers*; two or more of his disciples. *Before his face*; a Hebrew expression, "before his presence:" before he came himself. *Village of the Samaritans*; near the border. Galileans going to the feasts at Jerusalem often passed through Samaria. *Make ready*; to find lodgings for the night.

Vs. 53, 54. *Did not receive.* The Greek implies immediate rejection. *Because . . . to Jerusalem.* The Samaritans' treatment of Jesus did not arise out of personal opposition to himself, but was a protest against the Jewish custom of visiting the temple at Jerusalem, John 4 : 20. *James and John*; in an outburst of temper. Perhaps they were the messengers; well called "sons of thunder," Mark 3 : 17. *Command fire*; to avenge the Samaritan insult. *Even as Elias did*; 2 Kgs.

1 : 10 ; omitted in Rev. Ver. ; a copyist's comment that crept into the text.

Vs. 55, 56. *Rebuked them* ; for showing a spirit so contrary to his own. The second clause of v. 55 and the first clause of v. 56 are omitted in Rev. Ver. because they are not found in the best manuscripts. *Another village* ; in Galilee, also near the border. Traveling in Samaria is now hopeless.

Vs. 57, 58. *In the way* ; to Jerusalem. *A certain man* ; Matt. 8 : 19, "a scribe," most unlikely man for a disciple ; a tribute to the magnetic power of Jesus. *Follow thee*. More or less of a disciple already, he now proposes to become a personal attendant. *Jesus said* ; in order to warn this hasty volunteer to count the cost. *Foxes* ; abounding in the mountains of Palestine. *Nests* ; rather, resting places, roosts. Even these wild creatures have a home. *Hath not where to lay his head* ; "the lot of a tramp, yet not due to poverty, but owing partly to his wandering life, partly to his being rejected at Nazareth, his old home."

Vs. 59, 60. *Another* ; Greek, a different sort of man. The first enthusiastic, this one hesitating. *Follow me*. This man was not a volunteer, but was called by Christ. *Suffer . . . bury my father* ; waiting at home for his death. The man wished to put off following Jesus. *Leave the dead to bury their own dead* (Rev. Ver.) ; another proverb, or if original, not to be taken literally. "Do not live in the past, do not be so absorbed in lamenting the dead as to forget the ends of the living" (Century Bible).

Vs. 61, 62. *Another* ; a third sort of man,

like the first, a volunteer. *But* ; condition attached. *Let me first*, etc. The man was divided in his mind. If he went home, his friends would induce him to stay. *No man . . . plough*. The Eastern plow is meant, which is light and easily overturned. *And looking back*. Making a straight furrow, the ambition of every good ploughman, requires steady attention and an eye always looking forward.

Light from the East

OLD TIES MAKE WAY FOR NEW ONES
—The one effective check on the lawless spirit of the desert is the bond of kinship. The man who shares my blood is my friend : I stick to him through thick and thin. Other men are my enemies. Clan feeling was very strong among the Arabs of Mohammed's time. How men prized family honor and ancestral renown ! They compared it to a strong castle built for the family, or to a lofty mountain defying attack. It was the sacred tie of blood-relationship that guaranteed what law and order existed. No stranger might with impunity injure a member of the family. Not to demand reparation in kind, an eye for an eye, a tooth for a tooth, life for life, was proof of a craven spirit. And yet Mohammed did break up these family bonds and he put religious bonds in their place. "He that forsaketh not father and mother and brother and sister is not worthy of me," are words that Mohammed might well have spoken. What he did say was : "Know that every Moslem is a brother of every other Moslem ;" that is, nearer to every other Moslem than to any unbeliever.

THE LESSON APPLIED

He comes to give light. The race that long in darkness pined, shall see a glorious light,—the light of the gospel, of the good news of salvation. In a little Scottish town there was a preacher whose name filled the district with fragrance, like ointment poured forth. A Highland drover who occasionally passed through the town, tarried over Sunday and went to church. He could make little of the discourse, but when the minister gave out the 4th Psalm in the Scottish Version, which closes with the line, "None perish that him trust," the drover understood that, and,

waiting for the minister in the vestry, he asked, "Sir, is that true ?" He was thereby brought to see the light and ever after, as that minister and drover met, they clasped hands and broke silence, either one, by saying, "None perish that him trust."

He comes to give joy. When the world is wrapped in darkness, all is quiet, but when the sun rises and furrows all the orient into gold, the birds begin to sing. So does the light of Jesus give us joy. When Haydn was asked how it was that his church music was always cheerful, the great composer said, "I

cannot make it otherwise. When I think upon God my heart is so full of joy, that the notes dance and leap." It was Jesus who gave us this true joyful thought of God.

He comes to give liberty. The tyrants of superstition, of fear, of injustice would rule over the hearts of men with an iron hand, but Jesus sets men free by his truth, which drives out error, by his perfect love which casteth out fear, by his imparted righteousness which makes for peace and good-will among men. He sets us free from every bondage, that we may without handicap engage in his service.

Let us come to him, counting the cost. It is a great matter for any man to know distinctly what he wishes. The greater part of the collapse in Christian living arises from the fact that men do not sufficiently understand their own aims. The man who intends to be a Christian should know that he has undertaken to build a tower of character and that he cannot build the same out of cheap sticks and straws. He must have plenty of good sand, stone, cemented with self-sacrifice.

Let us come to him without delay. The tempter is quite content to have us believe that there is a God and that Jesus Christ is his divine Son and that we, too, must be the sons of God, provided he can persuade us that there is always "time enough yet." Procrastination is the great devil-triumph. It matters not how much or how well we believe, if just now we refuse to do the thing we ought. Jesus calls unto his kingdom, "O enter, enter now," lest the hour should come, "when at his door denied we'll stand."

Let us come to him with all our heart. A half-hearted surrender is lacking in self-sacrifice and therefore falls short of the noblest joy and most fruitful service. No man who puts his hand to the plow and gives part of his thought to something else can ever turn a straight furrow. The Lord of glory gave himself for us, body, mind and soul, so that we might say,

"Love so amazing, so divine

Demands my life, my soul, my all."

THE LESSON GRADED

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

For Teachers of Bible Classes

The following outline may serve to guide the discussion :

1. *The promise of the king*, Isa. 9 : 2-7. Tell the class, briefly, the circumstances which called forth this prophecy, particularly, the new government of the weak king Ahaz, Isa., ch. 7. Note that the qualities attributed to the coming king were suggested by the defects of the character of Ahaz. Other qualities were attributed to the Messiah at other times, Isa., ch. 53. But the figure of the Messiah, in prophecy, however it changes in details, is always an expression of the undying hope of Israel, that God has prepared for his people "some better thing." So when Jesus came, the old hope had once more flamed forth, Luke 1 : 2. The wretchedness of the Jews had turned their hearts to the words of prophecy. So Christianity was cradled in hope. Point out that it is still the religion of hope : the king is still a coming king—coming into society, coming into the

hearts of men, coming in new power to believers.

2. *The love of the king*, Luke 9 : 49-56. The hope of the Jews was in a national king,—one who should guide their affairs with justice and benevolence, and guarantee their independence and happiness. But Jesus showed that his sway was broader ; it extended to : (1) other nationalities, yes, even to "the unthankful and evil," Luke 9 : 51-56 ; (2) every soul, by whatsoever name called, that sympathizes with his purposes, Luke 9 : 49, 50. Is your local church, Christian? Are you, Christian? Read carefully Matt. 7 : 21 ; 21 : 28-32 ; 25 : 31-46. Emphasize the truth that we should make every day, a Christmas day.

3. *Fellowship with the king*, Luke 9 : 57-62. What are the things which keep some from being Christians? Examine the grounds for the rejection of these near-disciples. Point out : (1) Their rejection was not due to *wrong* affections, but to the place which affections, *good* in themselves, usurped with reference to the kingdom. (2) We are not bidden to renounce these affections, as ascetics do,

except when they come into conflict with our duty to the kingdom. (3) Our duty to the kingdom often demands care of a parent, etc. Indicate that until we have learned the joy of self-sacrifice for the king, we are strangers to the joy of his fellowship. The lesson of Christmas is "Give thyself."

For Teachers of the Senior Scholars

Refer to the teacher of a big Bible Class who asked his scholars what they considered the happiest day in the year. Some said that they always tried to make the present day the happiest, but many held that Christmas was the happiest day. Even Old Scrooge in Dickens' Christmas Carol, could not forever keep the beautiful spirit of this happy season out of his heart. What must the world have been like when there was no Christmas? Remind the class that Christ has been in the sacred literature of the world from the beginning, and that now the world is full of literature which bears his name and breathes his spirit. We have in the combined lessons for to-day :

1. *The Christ of Prophecy*, Isa. 9 : 2-7. Question the class about the vision of the coming Christ which gladdened the heart of the prophet when his day of life was dark. Bring out that Christ is revealed as the light of the nation (v. 2), as the joy of life (v. 3), as the power which breaks the rod of the oppressor, and makes the yoke easy and the burden light, v. 4. Note that this divine deliverer was revealed to the prophet, not only as coming in human form but as coming as a babe, v. 6. This is the clearest intimation of the incarnation which we have in the Old Testament. Question the class about the five names (v. 6), the descriptive terms, which reveal the manifold nature of Christ, each revealing some distinct aspect of his person and mission ; and show that when there is universal righteousness there will be universal peace, and man to man the world o'er shall brothers be.

2. *The Christ of History*, Luke 9 : 49-62. Note that we have in this passage the Christ of prophecy working out his mission in human form in the history of the world. Bring out that the special features of Christ's work revealed here are the training of his disciples

into larger and better views of life (vs. 49-56), and the instruction of earnest inquirers, vs. 57-62. Call attention to the broad, beautiful spirit of the master, who recognizes in every person doing good a friend of his. Discuss Christ's dealings with the three would-be disciples. (See For Teachers of Bible Classes.) Show how much of Christ's life was spent in dealing with individuals. This is the most difficult kind of Christian work, but it is often the most satisfactory. Lead the class to see that this is a kind of work which we should all do. If we keep very near to Christ he will teach us what to say and what to do.

For Teachers of the Boys and Girls

Question out the meaning of Christmas. Ask who foretold Christ's coming, and speak of to-day's lesson as giving, first, a promise of Christ's coming and, second, how he rules in the hearts of his followers. What time had passed between the writing of the two lesson passages? (See Lesson Setting.)

I. DARKNESS MADE LIGHT, vs. 2-7. The prophet sees in his vision the conditions which Christ brings. Call for the Golden Text in v. 6 as the cause of the great changes described in the previous verses. Then have the scholars go back to vs. 3-7 and tell what these changes are. Discuss the meaning of darkness as a symbol of the sad, gloomy, evil things in life, and of light as symbolizing all that is bright, cheerful, good. One of the scholars will look up Christ's words in John 8 : 12.

Vs. 4, 5 tell how God, by sending Christ, opens a way for men to escape oppression and bondage. Have the class name some of our taskmasters from which Christ will free us if we love and follow him. Ask some one to quote Christ's words in Matt. 11 : 28-30 about his "yoke."

II. FOLLOWING THE LIGHT, Luke 9 : 49-62. Study these verses as Jesus teaching us how to live in the joy of his light,—the true joy of Christmastide.

1. *Working with him*, vs. 49, 50. Question the class on this incident and show that every one who earnestly seeks to banish evil belongs to Christ, though he may not belong to this or that particular sect.

2. *Receiving others in Christlike spirit*, vs

51-56. Discuss these verses, bringing out by questioning : (a) the narrow, selfish spirit of the Samaritans who rejected Christ, and why ; (b) the hasty temper of James and John, who wanted to destroy them at once ; (c) the loving spirit of Jesus who wanted to "save" them and win them by love to more Christlike life.

3. *By loyalty in discipleship*, vs. 57-62. Have three of the scholars tell in their own

words the stories of the three would-be disciples of Jesus, and the weakness of each as Jesus showed it, bringing out that : (1) before promising loyalty to Christ we should count the cost and be ready to keep our promise ; (2) having promised, Christ and his will must be first and all else secondary ; (3) to be loyal we must concentrate attention and energy on doing Christ's work,—doing justly, loving mercy and walking humbly before God.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "I know that my redeemer liveth," said Job. Where are the words found ?

2. "Glory to God in the highest, and on earth, peace, good will toward men." Find the words.

ANSWERS, Lesson XII.—(1) John 11: 26. (2) Rev. 22 : 17.

Prove from Scripture

That we should decide for Christ now.

The Question on Missions

Ques. 13. Here are some points to be taken up in the conversation with the little ones : All the teachers in the Mission schools are East Indians trained by our missionaries.

Last year six East Indian young men were ordained as ministers. Four have learned to print in Hindi at the Hindi Printing Press. There are a number of good men who give their services every Sunday in visiting and preaching.

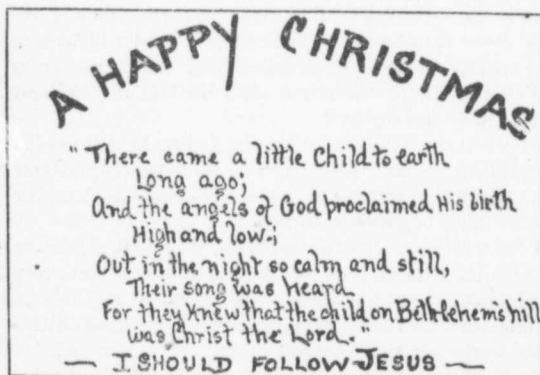
In classes of the boys and girls and older scholars it should be brought out how the promising pupil teachers are trained for two or three years in the Training School, San Fernando, to become teachers with Government certificates. During this time they receive daily Bible instruction. In the theological college at San Fernando, the catechists and promising teachers are trained to be native preachers. Six of their number were ordained to the ministry in January, 1915. Promising Christian women are trained to become Bible-women, of whom there are now nine.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about the promise of the king, and the coming of the king. This is a true Christmas lesson, all about Jesus.

Christmas—If you have a separate room, have it decorated. If you have only a corner or a bench or chairs, have some decoration that will make the children realize that it is really Christmas—the gladdest day of all the year.

The children have all heard the rhyme, "The night before Christmas." To little people it seems the longest night in all the year, but morning will come, and the happy Christmas greetings will be heard, "Happy



Christmas! Happy Christmas!" and your gifts will be opened and admired, and the long, happy day has begun. Perhaps you will go to church service, if your church has one, or you will listen to the Christmas story told or read by some one at home,—the same dear Christmas story which father and mother and grandfather and grandmother heard when they were little boys and girls, the story of the coming to earth of the Christ Child, 1916 years ago.

The Promise of the King—Many, many years ago, one of God's holy prophets, a wise man, named Isaiah, had told God's people that they who had lived in the darkness and shadow of death (from enemies) should see a great light, which would come to the world in the form of a wonderful child, who would come into one of the families of the tribe of Judah. He would be their king, and would break the power of their enemies. The people of Judah had been in very great trouble. The Assyrians (map) had come with great armies and fought and conquered them, and were treating them very cruelly. Just when they needed something to encourage them, God sent this beautiful promise.

Golden Text—Repeat (and print the names, Isa. 9 : 6). This wonderful child shall be the king of the Jews. His kingdom shall spread all over the world, and at last this Prince of Peace shall bring peace to all the world.

Isaiah tells them that their promise is sure because of God's great love for them.

The Coming of the King—For years and years, God's people, the Jews, watched for the coming of this promised one. Did God keep his word? We shall see that he did, but, sad to say, many of his people, the Jews, did not believe that the child Jesus was the one who was really sent to be their king, and the Jews to this day are still looking for the promised king.

The First Christmas Eve—Picture the scene on the Bethlehem hillside. (Sketch, use pictures, objects, sand tray, anything to make the story vivid.)

The First Christmas Day—Tell the Christmas story. (It is a day of gifts. Remember it is more blessed to give than to receive.) Sing Hymn 520, Book of Praise.

Second Part of the Lesson—In the second part of the lesson we hear how very gentle King Jesus was towards those who were not really his followers, Luke 9 : 49-62. (Repeat Golden Text, Luke 9 : 50.) In v. 56 we hear Jesus telling his followers why he came to the world,—to save us.

Tell Jesus' reply, vs. 57, 58. Vs. 56-62 teach us that King Jesus wants his followers to make their king's business their first thought (explain).

What the Lesson Teaches Me—I SHOULD FOLLOW JESUS.

FROM THE PLATFORM

FOLLOW ME THOUGHTFULLY
O-DAY
THOROUGHLY

What was the invitation which Jesus gave to his first disciples? FOLLOW ME (Print as above). What is the invitation which Jesus gives to-day? He asks us to follow him. How are we to follow him? Well, to-day's lesson makes three suggestions. It tells us of three possible disciples, vs. 57-62. What was the trouble with the first man? He was offering to follow Jesus without taking into account the difficulties. But Jesus never wants any person to follow him under false impressions. We are to think of what we are doing. We are to follow THOUGHTFULLY (Print, with large T). What was the trouble with the second man? He wanted to put things off. But Jesus demands that we follow him now,

TO-DAY (Fill in). What was the trouble with the third man? He was not sufficiently in earnest. But Jesus wants us to follow him THOROUGHLY (Fill in).

Lesson XIV. **REVIEW—CHRIST'S COMING AND COMING TO CHRIST** December 31, 1916

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 1-130), Shorter Catechism (Questions 72-81), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.—Revelation 22:17 (Rev. Ver.).

Read Revelation 22:6-14, 16-21.

***HOME DAILY BIBLE READINGS**

M.—"Unto us a Son is given," Isa. 9:2-7. Th.—Paul's defence before Agrippa, Acts 26:24-32.
T.—Paul before Felix, Acts 24:10-21. F.—The voyage, Acts 27:13-26.
W.—The appeal to Cæsar, Acts 25:1-12. S.—Shipwrecked on Melita, Acts 27:38-44.

Sunday—From Melita to Rome, Acts 28:24-31.

Prove from Scripture—*That all may come to Christ.*

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 545; Junior and Upward, 438, 138, 110, 116 (Ps. Sel.), 560, 148.

Special Scripture Reading—Ps. 91; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 293, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 575.)

REVIEW CHART—FOURTH QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 23:14-24.	A Plot that Failed.	They shall fight against thee.—Jer. 1:19.	1. Danger threatened. 2. Danger detected. 3. Danger prevented.
II.—Acts 24:10-21.	Paul Before Felix.	Herein do I also exercise myself.—Acts 24:16.	1. A straight denial. 2. A bold confession. 3. A fearless challenge.
III.—Acts 25:1-12.	The Appeal to Cæsar.	It is enough for the disciple.—Matt. 10:25.	1. The plot. 2. The accusation. 3. The appeal.
IV.—Acts 26:1, 24-32.	Paul's Defence Before Agrippa.	I was not disobedient.—Acts 26:19.	1. A courteous defence. 2. A rude interruption. 3. An earnest appeal. 4. A true verdict.
V.—Acts 27:13-26.	The Voyage.	Commit thy way.—Ps. 37:5.	1. Danger. 2. Despair. 3. Encouragement.
VI.—Acts 27:38-44.	Shipwrecked on Melita (Malta).	The Lord redeemeth the soul.—Ps. 34:22.	1. Land reached. 2. The ship wrecked. 3. All saved.
VII.—Rom. 14:13 to 15:2.	World's Temperance Sunday.	It is good not to eat flesh.—Rom. 14:21.	1. Our brother. 2. Our duty. 3. Our example.
VIII.—Acts 28:11-24, 20, 31.	From Melita to Rome.	I am not ashamed of the gospel.—Rom. 1:16.	1. From Malta to Rome. 2. Paul and his countrymen. 3. Paul's ministry in Rome.
IX.—Rom. 12:1-8.	A Living Sacrifice.	Present your bodies.—Rom. 12:1.	1. Consecration of life. 2. Consecration of powers.
X.—Rev. 1:1-8, 17-20.	Jesus Christ the First and the Last.	Fear not; I am the first.—Rev. 1:17, 18.	1. The messenger. 2. The master. 3. The message.
XI.—Rev. 2:1-17.	Faithful unto Death.	Be thou faithful.—Rev. 2:10.	1. To the church in Ephesus. 2. To the church in Smyrna. 3. To the church in Pergamos.
XII.—Rev. 21:1-4, 22-27.	The Holy City.	Behold, the tabernacle of God.—Rev. 21:3.	1. The city of joy. 2. The city of glory. 3. The city of peace.
XIII.—Isa. 9:2-7; Luke 9:49-62.	Christmas Lesson—The Promise of the King: The Coming of the King.	For unto us a child.—Isa. 9:6. He that is not against.—Luke 9:50.	1. The king promised. 2. The king ruling.

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : Christian Faith and Practice

It may seem good to a teacher of a Bible Class to use this lesson hour for the study of such an epistle as Galatians. In this way, the heart of Paul's teaching could be presented to the class, and, in addition, their knowledge of one of the greatest books in the New Testament would be enlarged. If the teacher prefers to review the lessons of the Quarter, they may be arranged so as to bring into relief the motive and the nature of Christian faith and practice.

1. *The object of our faith.* In the first place, Jesus is the seal of the highest hopes of men as expressed in the prophets (Lesson XIII.). Though different in many ways from the Messiah of their dreams, he fulfilled these dreams in the truest way, "filling up that which was lacking" and spiritualizing that which was present in them. Now he can lay claim to our faith : (1) because of what has been done for us (Rev. 1 : 4-7; Lesson X.) ; (2) because to him all power is given ; (3) because "he knoweth our frame," having been tested in all points like as we are, Rev. 1 : 17, 18.

2. *The testimony of the apostles.* Review the incidents of Paul's imprisonment in Jerusalem (Lessons I.-IV.). Trace his journey to Rome (Lessons V., VI., VIII.). What ministries to the church was Paul able to do by the way ? Why were his hardships endured ? (Rom. 1 : 15-17.) What do we know of the sufferings of other apostles ? These men were ready to renounce all things, even life itself, because they had learned the preciousness of Jesus. Is our Christianity so vital as theirs ? Point out that we are not called upon to die the martyr's death in these days, but we are called upon to testify for him by our conduct, by our patience, by our faithfulness. The gospel is handed down from age to age by the lives of those who profess to be Christians, rather than by the written record.

3. *The love of Christ constraineth us.* If our experience of Christ is vital, we shall feel the burden of an eternal debt to him. But our devotion to Jesus may be weakened : (1) by the slow, benumbing influence of the world (Lesson IX.) ; (2) by the low standards of fellow Christians (Lesson XI.). Sum up these thoughts, by urging that each shall measure himself not by the stature of his neighbor but by the stature of Jesus. Each must live his own life.

4. *Our hope.* (1) God's kingdom to be realized on this earth. Every obstacle in the way of human happiness must be removed. Every soul who prays, "Thy kingdom come," is interested in every plan to redeem the world from vice and so to re-create our environment that man may more easily decide for Christ (Lesson VII.). (2) Heaven, hereafter. Death is, to the Christian, not "a leap in the dark," but a portal to a fuller knowledge, more perfect peace and abounding joy (Lesson XII.).

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS : A Man and a Book

Note that this is the great review day of the year, that some people who seldom trouble themselves much about the past cannot help looking back over life when the end of the year comes. Bring out that we all need forgiveness for the past, and help for the present, and hope for the future, if we are to make life what it ought to be. Remind the class that during the last Quarter we have studied the closing years in the life of one of the greatest men who ever lived, and have also glanced at the closing book of the Bible which reveals to us the final destiny of a good life.

1. *Paul's Stay at Cæsarea*, Lessons I., II., III. and IV. Why was Paul taken to Cæsarea ? What is there here to indicate that there is a divinity that shapes our ends ? Are we conscious

of anything divine in our lives? What is the most memorable thing in Paul's interviews with Felix? (Ch. 24 : 25.) What kind of a man was Felix? Why did he not set Paul at liberty when he found that he was innocent? What is the most memorable thing in Paul's appearance before Festus? (Ch. 25 : 11.) What was it that conferred upon Paul the right to make this appeal? What are some of the advantages which heavenly citizenship confers upon us? How was it that Paul met Agrippa? What was the nature of Paul's address that day? What effect did it have upon Festus? Upon Agrippa? What was the verdict of all the Romans with reference to Paul? It is a great thing to live in such a way that no honest man can find fault with us.

2. *Paul's Voyage to Rome*, Lessons V., VI. and VIII. Question the class about the hurricane. What is it called? How long did it last? Who was the real master of the ship in the end, the master of the situation? What gave Paul, a mere landsman, this wonderful influence over sailors and soldiers and passengers? Remember that it is the divine in human life which makes life of any real value. Question the class about the shipwreck, and about the stay at Malta, and about the voyage to Rome. All's well that ends well. Can you quote a hymn that represents life as a voyage? (Hymn 493, Book of Praise.) How did Paul spend his time when a prisoner at Rome? Like his master he was always doing good, writing helpful letters, or speaking helpful words, or doing helpful deeds.

3. *The Book of the Revelation*, Lessons X., XI. and XII. Who wrote this book? Why was it written? Dark days were before his church and Christ wished his people to see the bright light in the clouds, the happy, hopeful outcome. In order to reach that happy future it was necessary that they should be faithful unto death. Through much tribulation they would reach the holy city, the eternal dwellingplace with God, where everything is bright and beautiful, where nothing that is sinful or sorrowful can ever come. Let us keep this hope ever bright in our hearts.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: One Great Helper

Review Thought—Paul was a great helper. I should be a helper.

Lesson I. Paul's escape from the Jews. (A horse and a soldier cut from a large picture.) Did you ever hear of Paul riding on horseback? Where was he going? Who went with him? Who had saved him from the wicked plot? *Jesus protects me.*

Lesson II. Paul and Felix. (Print A GOOD CONSCIENCE.) Who said that his aim was to have a good conscience? To whom did he say this? Who came to Cæsarea to accuse Paul of causing trouble in Jerusalem? *Jesus makes me brave.*

Lesson III. Paul and Festus. (Print I APPEAL TO CÆSAR.) Who said these words? What choice did Festus give Paul? Who was Cæsar? To whom should we appeal in time of trouble? *Jesus is my king.*

Lesson IV. Paul and Agrippa. (Three chairs.) Who sat on these chairs of state to hear what Paul said for himself? Who was Agrippa? From whom had Paul taken his orders? What did Paul say to Agrippa? What did Agrippa think of Paul? *Jesus is my true friend.*

Lesson V. Paul starting for Rome. (A ship.) What soldier had charge of Paul and the other prisoners on the way to Rome? What kind of a voyage was it? Why did Paul say, "Be of good cheer?" What did God promise Paul? *Jesus is always with me.*

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Lesson VI. Paul's shipwreck. (An island ; outline on sand tray.) How long did the ship toss on the stormy sea? Who cried "Land ahead?" Why did the sailors put out anchors?

PAUL
WAS
JESUS' GREAT HELPER

**JESUS WANTS
 ME
 FOR A HELPER**

What happened in the morning? What was the name of the island? What did the natives do for the shipwrecked people? What did Paul do for the natives? *Jesus saves me from danger.*

Lesson VII. The Christian rule for eating and drinking. (A wine glass.) What did Paul write to the Romans about eating, and drinking wine? What was troubling the Christians in Rome? What did Paul mean by a "stumblingblock?" How can we help to save others from wrong-doing? *I should set a good example.*

Lesson VIII. Paul's coming to Rome. (A chain.) How long did the shipwrecked people stay on the island? What was the name of the ship which took them to Rome? What was done with Paul when he got to Rome? Was he allowed to preach about Jesus? *Jesus is my guide.*

Lesson IX. Living for Jesus. (Print A LIVING SACRIFICE.) What is meant by a "sacrifice?" What kind of sacrifice does Jesus want us to offer to him now? In what way can we do this? *I should live for Jesus.*

Lesson X. Paul's master and Lord. (The Book of Revelation.) Who said, "I am the first and the last?" To whom were these words said? Where was John at the time? What did Jesus tell John to do? *Jesus reigns everywhere.*

Lesson XI. Jesus speaking to his servants. (A crown.) To what churches did Jesus send messages through John? Are these messages for any one else? What does Jesus promise to give to all faithful followers? *I should heed the words of Jesus.*

Lesson XII. The heavenly home. (Print THE HOLY CITY.) Where is it? To whom did Jesus show it? What did Jesus tell John about the city? What will he shut out? How can we get ready to go there? *I should get ready for heaven.*

Lesson XIII. The promise and the coming of the king. (Print HAPPY CHRISTMAS.) Who told God's people long ago about the coming of King Jesus? By what name was this king to be called? When did God send this promised one? *I should follow Jesus.*

Golden Text for the Quarter—Rev. 22 : 17.

Hymn—Sing Hymn 532, Book of Praise.

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AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 508, Book of Praise.

God save our gracious King,
 Long live our noble King,
 God save the King :
 Send him victorious,
 Happy and glorious,
 Long to reign over us ;
 God save the King.

SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 37 : 3-7.

Superintendent. Trust in the Lord and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

School. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart.

Superintendent. Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass.

School. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

All. Rest in the Lord, and wait patiently for him.

IV. SINGING. Hymn 351, Book of Praise.

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the Primary Quarterly. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

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. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 255, 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, "Great Hymn of the Church" (see also Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

Superintendent. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING. Hymn 507, Book of Praise. God, the All-terrible ! King, who ordainest Thunder Thy clarion, and lightning Thy sword,

Show forth Thy pity on high where Thou reignest :

Give to us peace in our time, O Lord.

V. BENEDICTION.

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Under the title, *John Morton of Trinidad: Journals, Letters and Papers* Edited by Sarah E. Morton (Westminster Company, Toronto, 491 pages, 55 full-page portraits and illustrations, seven maps, \$1.50 postpaid), Mrs. Morton has put Trinidad as well as Canada and our own Presbyterian Church under a deep debt of gratitude. It is a monumental work—the biography of an unusual man, our church's missionary pioneer in Trinidad, and incidentally an authoritative statement on Trinidad and the resources and productions of that rich and beautiful British possession in the West Indies. A chief charm of the book is the vivid pictures it gives in abundant detail of an exceptionally delightful home life, revolving, first of all, upon the missionary work as its centre, but taking in also a very wide range of interests. Both Dr. and Mrs. Morton were educationists, and Dr. Morton became a recognized authority in tropical agriculture; he was led to this by the needs of the Hindu population and the wonderful possibilities of the Island. The Mortons both had what is held on high authority to be essential to a successful foreign missionary—a sense of humor, which the book reflects on many of its pages. They must have both been very diligent also with their pens during all the forty-four years of their service in Trinidad before Dr. Morton was taken to his rest. Large use has been made of this material. The work has been a labor of love to Mrs. Morton, who is still "doing her bit" after all but fifty continuous years of active connection with the Mission, in which Dr. Morton has been succeeded by Rev. Harvey Morton, his second son and his colleague for fifteen years before Dr. Morton's death. We can scarcely imagine a Canadian Presbyterian congregational, Sunday School or minister's library complete without "John Morton of Trinidad." It should have a place also in all our public libraries as the story of a really great Canadian who did a memorable work for religion, morals, and public welfare in a sister British colony.

Sir Gilbert Parker is always sure of an audience; and his story just issued, *The World for Sale* (S. B. Gundy, Toronto, 333 pages, \$1.50), will by no means detract from his high reputation. It was completed in 1912, a year and more before the War broke out, but is only now published. The scene is our Canadian North West, the hero is a Canadian railway builder—strong, keen, aggressive; and the heroine, a gypsy girl who has come to the new prairie country with her father, the Ry of Rys, or king of all the gypsies, from their roving life in Eastern Europe and in England. The situations, some of which are tense and striking, are picturesquely worked out, as are also the two towns on the opposite sides of the river, Lebanon, a typical new western city on the one side, and on the other the old-fashioned, easy-going municipality of Manitou. Sir Gilbert Parker knows his French-Canadian; and apparently also his gypsy. The new volume is a welcome addition to his already strong list of stories.

Ballads of Battle, by Lance-Corporal Joseph Lee, of the Black Watch (S. B. Gundy, Toronto, 102 pages, 75c.), has this advantage: the author is also the illustrator. In each capacity he has done admirable work. Both letter, ballads and the seventeen line drawings are racy of the French and Belgian battle front. The tragedies of war are all here, and the comedies, the sad notes and the glad notes of the soldier's life, and often the two are mingled. There is a haunting weirdness in such lines as:

"Come!
Says the drum;
Though the graves be hollow,
Yet follow, follow:
Come!
Says the drum."

Could anything be simpler or sweeter than this:

"My mother rose from her grave last night
And bent above my bed,
And laid a warm kiss on my lips,
A cool hand on my head;
And, 'Come to me, and come to me,
My bonnie boy,' she said.

"And when they found him at the dawn,
His brow with blood defiled,
And gently laid him in the earth,
They wondered that he smiled."

From J. M. Dent & Sons, Toronto, have come two fresh War books. The first, *The Economy and Finance of the War* (96 pages, 30c. postpaid), by Professor A. C. Pigou of Cambridge University, is a closely reasoned discussion of the real costs of the War, and how they should be met. It is a somewhat technical but thoroughly informative account of what the war has cost and is likely to cost, and on the future resources and present resources of Britain, and of such questions as taxes vs. loans for the carrying on of the War, and the nature and methods of private economics. A valuable book for the student or library. *The Principles of Military Art*, by Major Sir Francis Fletcher-Vane, Bt., is unexpectedly entertaining, considering its title, and that it is written specifically for army officers. It contains interesting reminiscences of the South African War and the author's experiences therein, which are largely used to demonstrate the changes in war methods, chiefly through the experiences of that memorable contest. "After all, it took many thousands of years for the nations to learn that soldiers could fight well in soft collars and short sleeves." This is the author's attitude to routine and meticulous following of the military manuals. He believes that not only the soldier's body must be fed, but his mind and heart as well, if he is to be the best possible fighter. In other words, that the soldier is to be treated as a human being, and not as a mere automaton. The army in which officers and men are good friends, and where men as well as officers, and junior officers as well as commanders, have an intelligent knowledge of what is being done, and to be done, is, in the author's opinion, the hardest to beat. Every reader, military or otherwise, will find Sir Francis' little volume exceedingly good reading.

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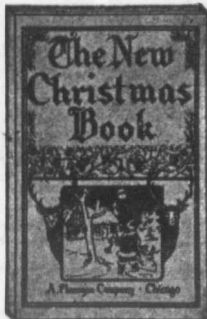
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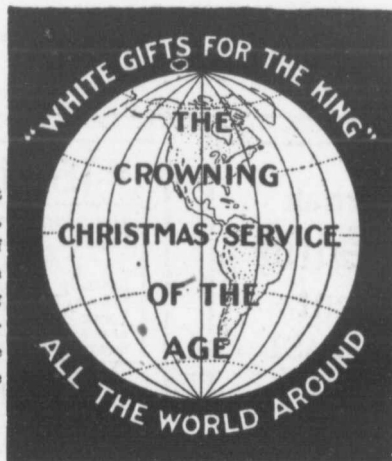
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Good Old Anna, by Mrs. Belloc Lowndes (George H. Doran, New York, The Musson Book Co., Toronto, 365 pages, \$1.35), is a War story. The German servant, whose name appears in the title, who, for many years, lived, in an English cathedral city, not far from the coast, with a widowed lady and her daughter, is "used" by the German enemy unwittingly to conceal bombs and is wheeled out of valuable information. The book gives a vivid picture of how the War affected life in a quiet English city and the development of suspicion and anger against all German residents in England. The love stories, culminating in War marriages of both the widow and her daughter, are well worked out.

The Day—And After contains, as the sub-title informs us, War Speeches by Rt. Hon. W. M. Hughes, Prime Minister of Australia. These are arranged by

Keith A. Murdoch, and there is an introduction by Rt. Hon. David Lloyd George. (Cassell & Company, London and Toronto, 177 pages, 50c. net.)

In Mildred Aldrich's new book, **Told in a French Garden, August 1914** (The Musson Book Company, Toronto, 266 pages, \$1.25), a house party of congenial people are enjoying themselves to the full. When the War breaks out, it, of course, becomes a topic of absorbing interest, but when the discussion of it waxes too keen to continue friendly, it is taboo, and the party fall to telling stories, as they sit in the garden after dinner, each contributing a tale in turn. And capital stories they are, as every reader of them will testify. But, too soon, the finale is sounded by the German cannon, which compel a flight from the happy summer home.

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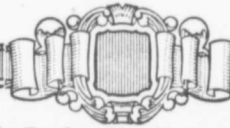


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