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Presbyterian Church in Canada.

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

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# The Teachers Monthly

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

Vol. XIV.

June, 1908

No. 6

The great event of the month, in the Sunday School world, is the International S. S. Convention to meet at Louisville, Kentucky, June 18 to 23. Principal Rexford's article on a later page specifies some needs for which the Convention should provide.

Send to us for copies of the Patriotic Service which has been arranged by the General Assembly's Sabbath School Committee for Sabbath, June 28. The Service is beautifully printed in two colors, and is altogether a work of art. Price, postpaid, 50c. per 100.

The topic of the Patriotic Service is "Foes We Must Fight". Amongst these are strong drink and the cigarette. The Temperance Pledge recently prepared (50c. per 100, postpaid), and the new Vest Pocket Pledge against the cigarette and tobacco (25c. per 100, postpaid), will be widely used. We supply them at the above prices.

## Heaven's Usury

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

Dr. W. L. Watkinson tells of a little girl who, by many little self-denying economies, had gotten together a shilling. She was persuaded to put it into the Post Office Savings Bank. When she came out of the office, her mother observed that the child was crying. She asked what was the matter, and the little one said: "That man has mixed my shilling with a lot more, and I shall never see it again".

We like to keep the results of our work in sight. It frets us often that we cannot trace the working of our gifts or efforts. To our faithless minds it seems as if they had simply

vanished in the world's flux, never to be seen again.

But though our offerings pass out of our sight, they never escape from the eyes of our King. He keeps watch over everything, however minute, that any of His followers do in His name. He sees how it fructifies and multiplies, bringing, it may be, blessings beyond measure into the lives of those into whose faces we have never looked, whose names even we have never heard.

We can trust Him to look after our investments of time and energy in His service. The day is coming when the returns will be made, and they will be rich beyond the power of the human tongue to describe or of the human imagination to picture.

## A Working Theory

By Rev. F. W. Murray

It is a great thing to work away with such tools and training as we happen to have, and never to complain.

We may have hard luck. But everybody has that. Men will never think of our having it, if we say nothing about it. In fact, one of the elements of a man's effectiveness is, that he has learned to keep the hard luck stories to himself.

The times may be out of joint. But we shall never get them back to normal again, except by working away, filling our place as best we can. If we keep digging away patiently, there will be results, and good ones.

Our own corner may seem small and discouraging. But if we learn to take the wider range and add together all that is being done, we shall find the total a very large one.

The world is growing better all the time. Those who do not think so, have not learned to read the signs. Sometimes, if we do not get things just our way, general disaster seems to us to be imminent. But the world is growing better, and it is because this frontier skirmisher, and that one, are doing their work as best they can.

Suppose all our teachers should "strife" wherever maps, ball frames and other equipments are not in their schools. There would be disaster in all the land. But the nation is moving on, because a good many are holding on and holding out, in spite of hindrances and handicaps.

If our work is pursued manfully and hopefully, our beliefs will largely take care of themselves. Morbid introspection is the parent of a good deal of the gloom that surrounds certain people. Those who are busy turning the country's furrows and tunneling its hills and sowing its wheat, have neither time nor cause for gloom. They are all optimists.

The world is hung right. We do not have to carry it on our shoulders. The cords sustaining it are good and strong, and God is holding them. Our part is to work away, with a smile on our face, and a confidence that at the sunset there will be a good definite achievement which will endure forever.

The world is hungry for workers maintaining this spirit, and will take them on the task just as rapidly as they come seeking, and the wages are sufficient and sure.

Florence, Sydney Mines, N. S.

### The Power of Intercession

By Rev. Robert Johnston, D.D.

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

The incidents are too many to recall, when, during our Lord's earthly ministry, anxious souls sought Him on behalf of afflicted ones dear to them,—a mother for her daughter, a master for his servant, sisters in sorrow, for whom the tomb, four days sealed, opened its doors and gave them back their dead.

And if we turn to the field of Church History subsequent to apostolic times, the illustrations are no less conspicuous or numer-

ous. The conversion of Augustine, greatest among the fathers of the church, he himself acknowledged to be the fruit of his mother's ceaseless intercession with God for him. It was the "praying band" of Oxford that prepared the way for the Evangelical Revival of the eighteenth century, while one has only to read something of pre-Reformation history to learn how heavily the condition of the church and of the world was resting upon the hearts of many saints of God, less bold, but not less devoted, than Luther himself, who gave God no rest through their unceasing intercession at the throne of grace.

The place of prayer in the recent remarkable Welsh revival is too well known to require more than mention.

There is nothing in all the realm of Christian experience and Christian activity that can possibly be of more profound interest to the Sabbath School teacher, than the subject of this ministry of intercession. Our heart fails us so often, when we consider our imperfect equipment for our great work: our lack of knowledge, of wisdom, of tact, our ignorance of the heart and home conditions of those in our classes, committed to our care for the most serious instruction, perhaps the only serious instruction, that they receive in all the round of their lives. "How can we reach them, how win them?" we half-despairingly ask ourselves. And the answer comes through Him in whose hand are all hearts, and whose love for those whom we love is infinitely greater than ours can be. Often (should we say, always?) the shortest way to another's heart is by way of the throne of God.

That teacher, however gifted in the art of instruction, however well equipped through careful preparation of the lesson, should go to his class with grave misgivings, who has not added to all this, intercessory prayer for every member of his class. Nothing else will create in his own heart the sympathy and longing for his class that is likely to find in their hearts sympathetic response; nothing else will equip him with the confidence and courage for his work that count for so much in successful teaching, as this.

To all that we can do to win our classes for Christ, let us add this—unceasing prayer;

and when we have done all, and all seems fruitless, let us still add this—unceasing prayer. When the church has failed, the

voice of the Master is heard, "Bring him unto Me".  
Montreal

## The Home and the Sabbath School

### How the School Helps the Home

*By Rev. Geo. S. Carson, B.A.*

We assume, as the heading of this article implies, that the Sabbath School is regarded as only a *help* to the home in furthering the religious life of the child, not as a substitute for what he should get in the home. The work of the Sabbath School is intended to supplement the influence and teaching of the parent, not to relieve him of his responsibility. The School not only aids the parent in the religious training of his child; it has also a reflex influence upon the life of the home.

1. It opens up an opportunity for the parent to speak to his child about the things of God. There is a prescribed subject—a Bible story, an incident in the life of Christ, the unfolding of some great truth, some solemn warning or earnest appeal to the soul. This is being studied in thousands of homes, on the same day, at the same hour. Young and old are giving their minds to it. Where the School and the home are what they should be, this becomes a great opportunity to the parent, and a stimulus in the religious life of the home. It presents a natural and easy way to introduce subjects of which some parents might otherwise find it hard to speak, in connection with the religious instruction of their children.

2. The School introduces into many homes influences by which they are not touched in other ways. The children come from the Sabbath School. They talk about what they have heard. Their life is affected by the influences under which they have temporarily come. They bring with them the literature of the Sabbath School—bright and interesting papers and books. In many cases they seek help in the preparation of their lesson, or ask questions arising out of the study of the Bible; and all this tends to awaken thought and to keep to the front the great and enduring things of God.

3. The Sabbath School emphasizes things

which are too apt to be allowed to drop out of sight in many homes, where the conversation is almost altogether along the line of the material side of life. Its influence upon the home is similar to that of the public services of the church; but in many instances it reaches those who are not touched by the regular worship of the house of God, because they do not attend. The School sends into the careless home the child, in some measure influenced and affected by its religious atmosphere, and carrying with him something of that atmosphere to his home. The influence upon the home may be imperceptible; but it is real, all the same.

In not a few cases, more perhaps than we suppose, the interest of parents in the progress of their little children in the Sabbath School, has been the beginning of their interest in higher things for themselves; and thus the School has been for them the door into a higher and better life.

Pictou, N.S.

### Memorizing in the Home

*By M. Parkinson, Esq.*

Editor, Canadian Teacher

In order that memorizing of scripture may be a success in the home it must be brought under some system. The Memory Passages assigned by the church to be committed by those receiving the General Assembly's Certificates, Diplomas, and Seals cannot be learned except by continued and persistent effort. It is well that it is so. If these honors were too easily won, they would cease to have value. No home should have any difficulty in arranging for this work. It should be divided between father and mother, the mother preferably taking charge of the girls, and the father of the boys.

For the little folk "Who Cannot Read", what more delightful season for this memory work than the bedtime hour? If the father be a busy man, who cannot or does not put

the "bairnies" a-bed, let the mother take both the "Jocks" and "Jeans" in this committing of the four selections comprising List I. Surely God looks down in love on the scene, where mother and "tots", kneeling beside the little cot, pour out together with loving and with lisping tongues the Lord's Prayer, the Shepherd Psalm, the Words of Blessing, and the Lambs of the Flock. Life is hallowed in the home where the little voices are stilled each eve with the words of God's love. If you have never tried it, commence with curly-headed Charlie to-night.

Then comes List II., "For Those Under Eleven". Here surely the father must take his share of the responsibility. Some definite time must be set apart for the work, and once set apart, must never be set aside. The few minutes which should always be spent with the children before they fall asleep, may still be the best. These sturdy lads and lassies of eight, nine and ten, will have sweeter dreams in the night and clearer eyes in the morning, if, before closing their senses for the day, and committing themselves to the care of their heavenly Father for the night, the words of the sweet singer of Israel, and of the matchless Prophet of Nazareth take possession of their minds, and by their sweetness and holy calm hush all the little worries and strifes of their young lives to rest.

Be assured that ten minutes spent with a boy or girl immediately before going asleep, is worth hours during any other time of the day. The thoughts then impressed on the mind work silently on the brain-tract during the long hours of the night, and when morning comes, have been incorporated into the mind and will. Fill the mind of the child with awe, and reverence, and holy mystery before he goes to rest, if you would have him rise next day with the faith of the child-man, and the vision of the seer.

Don't rob your child of his birthright. Give him of all the pure and the holy. Fill his mind with all the beautiful and the true. And do it in his most receptive moments. Have you never had the tender pleasure of spending the "story hour" with your children? Then, try it to-night.

With List III., "For Those Eleven and Over", a more definite, a more systematic

plan seems necessary. Here are the three divisions, First Year, Second Year, Third Year.

It seems necessary that this work should be completed by the fourteenth, or at latest, the fifteenth year. After that age the memory faculty is less active, and the boys and girls just bursting into young manhood and young womanhood feel forces, strange, strong impulse within them, which make such exercise irksome, and impel them to seek scope for those pent up powers in other fields.

The Passages for the First Year seem to fall naturally to boys and girls of eleven, for the Second Year, to boys and girls of twelve, and for the Third Year, to boys and girls of thirteen. The "story hour" would not be sufficient to overtake this work. And, if not the "story hour", what more suitable time than some portion of that day set apart for rest, thought and holy calm? The Sabbath seems to supply the occasion looked for. The writer speaks from experience with two lads of ordinary mental power, and he has found one hour on the Sabbath, between the family devotions and morning church services, to be ample time for the completion of each year's work. Of course it must be an hour of work. Father and boy must be removed from all distracting influences, and both must be willing workers toward the same end.

Toronto

### After Sunday School

*By Rev. W. R. McIntosh, B. D.*

The home that appreciates the Sunday School, and is anxious to co-operate, has a hundred avenues of approach. One of the broadest and best of these is the interest it takes in the proceedings of the day after the School is over.

When children attend a picnic, or a birthday party, the interest taken by parents and other members of the home in the recital of what happens, constitutes a large part of the enjoyment and profit of the event. Parents often steal an hour or two of precious time to heighten the joy of their children by their actual presence. Sometimes they go to meet them and convey them home, or greet them at the door with a bright smile and eager enquiry. Or the conversation at the tea-

table, or during "the children's hour", will centre on the child's experience of the day.

The question arises, Why should the child not be received, on his return from the weekly visit to the wonders of Bible Land and of Religious Mystery, with similar interest and questioning on the part of parents, and of the home company generally?

The occasion, rare and all-important as it is, surely deserves this, and the practical benefits would be far-reaching. The knowledge that, when home was reached, many enquiries would be made by eager listeners about teachers, lessons, music, etc., would greatly sharpen the attention and interest of the child at the School. Cards, leaflets, papers, and even library books are often lost or left unread, because no interested adult greets the child on his return from School; and thus the literary link is broken between the School and the home, and between one day's work and that of the next.

This after-school conversation in the parlor, or at the tea-table, would serve to correct false impressions and to create sympathy for the teacher. Such an hour in the home would be the fittest time for the riveting of the day's instruction upon the heart of the child, from the stand-point of the home, and also for the laying of plans for, and the kindling of interest in, the next Sabbath's work.

To do this will mean the sacrifice of time and comfort on the part of some one, most likely the mother; but, as one has testified, "When we have given ourselves to the children, we find we are not as tired when night comes, as when we spend the day in seeking our own rest and pleasure. We enjoy the day far more, and there is between them and us a closer, sweeter bond of fellowship".

Elora, Ont.

#### Family Worship and the School

*By Rev. J. A. R. Dickson, Ph.D.*

The home is the centre of the world, and its nature affects, more nearly or remotely, every institution existing among men. As the home is, so is the church, and so is the nation. The streams of its life flow out into all the affairs of men and give them color and character, endue them with its weakness or its strength, crown them with its glory or its

gloom. At the very heart of the home is the family altar, around which all the children gather, where God is recognized, and where all its interests are committed to Him, where all that ministers to the freshening of its life, the furnishing of its mind, and the formation of its character is remembered, and God's blessing sought upon it. And surely among these the Sabbath School holds a foremost place. It may be forgotten and overlooked amid other pressing affairs, but it ought not to be. The work of the Sabbath School has such unspeakable consequences wrapt up in it in regard to the moral and spiritual lives of the children, that it should elicit most earnest supplication.

A parent who appraises the work of the Sabbath School at its proper value, will seek to remember it, and ask for the favor of God upon the teacher and the taught. He will give it a prominence and an appreciation that will increase its influence over the minds of the children. The approval of the home is, for the minds of the children, the highest commendation. And what can show stronger approval than the mentioning of the teachers, and superintendent, and work of the School, at family worship? That is of prime moment and should never be omitted.

In connection with this, there is another act that may deepen the impression upon the minds of the children: that is, the reading of scripture selections relating to the Lesson of the coming Sabbath, or illustrating it, and the reading of the Lesson itself, and doing this with a few words of comment. A few suggestive words are to be preferred to a long address, as being more easily remembered, and in their conciseness carrying the truth more forcibly home. As family worship is the web into which everything of moment to the children is woven, the School ought not to be forgotten.

Galt, Ont.

#### The Westward Movement in Sabbath School Work

*By Rev. J. C. Robertson, B.D.,*

General Secretary for Sabbath Schools

An interesting feature in the Presbytery Reports of our Sabbath School work through-

out Canada, is the clear indication they afford of the movement from the East to the West of entire families, including, of course, the children. West of Lake Superior, our Sabbath School enrolment has increased about 4,000 during 1907, while in all the East, outside of the large cities, it has not much more than held its own.

To the Sabbath School workers in the East this may seem somewhat discouraging, but there is in it also a very clear message of encouragement which should not be overlooked, namely, the evidence it affords that our Sabbath School work in the East is being well done. For it is not overstating the case to say that very many of the scholars in the Sabbath Schools of the West to-day are in them mainly because of the faithful work done for them by their Sabbath School teachers in their homes in the East, and of the habit there formed of attending Sabbath School and church services.

For the Sabbath School workers in the West, the message undoubtedly is that we must redouble our efforts. Much has already been done and well done; but it is evident that very much more is urgently pressing upon us. For example, in Alberta we have now about 300 preaching places, but as yet only 90 Sabbath Schools, and in Saskatchewan 500 preaching places, with 125 schools. This will give some idea of the work that should be done at once in organizing Sabbath Schools wherever there are young people to attend, and of the possibilities of very materially increasing the present enrolment. All this work, both East and West, calls for the very best gifts of all who are willing to engage in the service.

Toronto

### Needed Improvements

*By Rev. Principal Rexford, LL.D.*

Member, International Lesson Committee

One of the strongest points of the International Sunday School scheme is the splendid organization which keeps its management in close touch with the pulse of the Sunday School world. This enables the management to adjust the International work to the growing needs of the Sunday School. At the

present time, there are five directions in which the International work requires to be extended and strengthened:

First, a graded course of instruction is required, in order to meet the needs of a number of our larger and more progressive Sunday Schools. The interests of a large majority of our Sunday Schools will continue to be best served by the Uniform Lesson for all classes in the School. The best interests of a certain number of our larger Schools will be served by more regular and detailed grading; and steps have already been taken to provide a graded scheme of Lessons, in the interests of such Schools.

The second needed improvement of our present system has already been brought under the notice of editors, lesson writers and publishers. It concerns the material and illustrations for the Beginners' Course. It is generally agreed that a Beginners' Course for the little ones in our Sunday Schools is absolutely necessary, in order to secure satisfactory results; but the absence of any large wall pictures, suitable for illustrating the several Lessons of the Beginners' Course before a large class, renders it difficult to get this Course into effective operation. Until large colored pictures similar to those provided for the general Lessons are available for the Beginners' Course, no substantial progress can be expected in this department.

A third need is a more definite recognition of the importance of Supplemental Lessons, for the purpose of securing continuity in teaching and effective reviews of great truths and facts of scripture. Even when our lesson schemes are wisely and systematically prepared, the schemes are weak in regard to these two great principles of continuity and frequent review. In order to protect these weak points, a scheme of Supplemental Lessons is needed, in order to bring the great facts and truths of scripture under the notice of the scholars, and fasten them in the memory by frequent repetition.

The fourth needed improvement in our International work is greater emphasis upon missionary work in our Sunday Schools. If the scholars are to grow up into the idea that they are members of a church that is essentially missionary, they must be brought

into contact with missionary movements and concrete experiences of the mission field during their childhood. Mission Study Classes, and the interesting missionary literature now provided for our boys and girls in most attractive forms, should constitute a feature of all our Sunday School organizations.

The fifth need of our International system is greater emphasis upon Teacher Training, as an essential element of every well organized Sunday School. This work has been given special prominence as an important department of general Sunday School organization; but it has not as yet received the attention it deserves as an essential element in every Sunday School. The encouragement of the younger members in our Bible Classes to take definite steps to qualify themselves for this work is deserving of special attention. Each Sunday School should provide, in one form or another, opportunities for such training. The Primary classes, through a system of junior assistants, may do much to develop a supply of fairly trained teachers. The Bible Class that will make Teacher Training one of the features of its work may do much to prepare the senior scholars of the School to do effective work as teachers; but, in order that this work may be carried on to the best advantage, it is important that the pastor in charge should himself be well qualified to conduct the work of Teacher Training; and for this purpose it is necessary that our Theological Colleges should provide for the church not only an educated ministry, but also a ministry of educators.

Diocesan College, Montreal

### Missionary Education in the Sabbath School

By Rev. John Neil, D.D.

The Convention of the Young People's Missionary Movement held in Pittsburgh, in the early spring, emphasized, amongst others, these three important truths:

1. That we must interest the young in missions. The church, twenty years from this, will consist of those who to-day are in our Sabbath Schools and Young People's Societies.

If that church is to be missionary, we must lay the foundations now. A gentleman advanced in years, of marked spirituality, said to the writer not long ago, "Very little was said about missions when I was a boy. Consequently Christian missions have never had the place in my spiritual life which their importance deserves". Here we have the secret of the apathy which prevails in certain quarters regarding what is pre-eminently the great work of the church.

2. The necessity of systematic instruction in missions. A sermon once a year from the minister, an address occasionally from a returned missionary, a special appeal when we discover a serious deficit in our missionary funds, are not enough. We must educate as well as stimulate. Our own church has led the way in one direction through the Question on Missions, with its Answer, each Sabbath, in our Sabbath Schools. Mission Study Classes are being formed in many congregations, and various other methods are being adopted. The result will be a knowledge of missions which will strengthen faith, and faith will compel action.

3. The importance of presenting missionary information in a concrete and attractive form. There is no literature which can be made more interesting than missionary literature. The lives of our missionaries abound in thrilling incidents, which, if properly presented, will be read with absorbing interest by the young. The appeal is also being made to the eye as never before. Curios from heathen lands, photographs, lantern slides, moving pictures, are all being used. By these, we are taken into the interior of heathen temples, and brought face to face with degrading heathen rites. We see the devotees stretched on boards filled with sharp-pointed iron spikes. We see pilgrims washing themselves in the filthy water of their sacred streams. On the other hand, we are taken into Christian Mission Schools, and see the happy children at study and play. We are taken into Mission Hospitals, and see doctors and nurses alleviating suffering and healing disease. We also get glimpses of native Christian homes. We look on this picture and on that, and an impression is made which can never be effaced. What we

read may be forgotten, what we see will always be remembered.

If we can only universally introduce these three principles, we need have no fear of the future of our church, so far as missionary interest is concerned.

Toronto

### The Essentials of Good Teaching

By Professor O. J. Stevenson, D. Paed.

#### IV. TRAINING THE ATTENTION

##### (a) The Nature of Attention

Most teachers, if asked to state what they consider to be the most essential thing in teaching, would reply, "To keep the attention of the class", for without attention no learning whatever can take place. When, however, we enquire what attention is, we must be satisfied with only the very general answer, that it is the active side of consciousness. Perhaps we can get a better idea of its nature by a comparison. Most people, at some time or other, have seen a searchlight at work. As it turns from point to point, now one feature of the landscape, and now another, stands out distinctly, while the whole of the surroundings are still in darkness. Attention works in a similar way. It is the focus point of the mind, which is continually moving from object to object, so that whatever we attend to stands out clear and distinct from its shadowy surroundings.

There can, of course, be no such thing as inattention. In our waking moments we are always attending to something. Attention, however, may rapidly alternate from one thing to another, as in the case of the boy who is trying to test a new knife or draw a picture, and at the same time follow what the teacher is saying. Or we may *do* two things at once, which is quite a different matter. By long practice we learn to do some things without attending to them, and it is quite easy for us, for example, to turn a bit of machinery while reading a newspaper, or to ride a bicycle while attending to the character of the landscape around us. Of course, too, at different times, our power of attention varies. When we are tired out, or ill, or bewildered, we are not able to focus the mind so clearly and steadily as when we are feeling rested and well.

It is very important, also, to notice that attention is constantly shifting and never fixed. We never attend to the *same* thing for two successive moments. Some new phase of an object must present itself from moment to moment, or else the attention wanders. Attention thus consists of a series of brief adjustments following one another in rapid succession. The mental focus, in other words, is constantly at work, examining the material presented, separating the old from the new, and building up a newer and wider experience as a result.

But if attention is constantly moving, let us enquire, in the next place, what controls its movements. Do we attend at random to all objects that happen to present themselves? Far from it. We attend, on the other hand, only to those objects that have some agreeable connection with our past experience. In other words, we attend only to what *interests* us, and we have already seen that things are interesting to us only in so far as we find that they have given us satisfaction in the past. It is impossible that we should attend to what is entirely new to us. It was noticed on one occasion, for example, that some aboriginal Indians, in passing in procession through the streets of London, paid no attention whatever to the supremely interesting features of the city about them. These were objects with which they had had no experience, and which, in consequence, did not appeal to them at all.

Queen's University, Kingston

### The Making of a Sabbath School

By Rev. Alex. Macgillivray

#### IV. INSPIRATION

The sustained and "winning" worker, of every calling and age, has his inspiration. And under its impulse he presses on. "I magnify mine office", said the greatest merely human teacher of his own or any generation. The failures are they who *perform*, only through the constraint of necessity. The successes are they who *do*, as a privilege, and are inspired by love. In Sabbath School work, it will be love of the Lord, the Lord's truth and the Lord's child.

As well look for life without breath, as for a

School throbbing with zeal, while lacking motive and a vivid sense of the privilege of forming character and saving souls. The worker worthy of his opportunity will find in the "call to service" a note of inspiration.

"The glorious privilege to do is man's most noble dower." In each pupil the true teacher will see the immortal and divine. Every meeting with his class will be to him an occasion rich with possibilities to win souls for the Master and train them for His service. His every prayer will be freighted with a petition for more grace for teacher and taught. In seeking to save others, he will be finding for himself a more abundant salvation.

Like teacher, like scholar; both together make the "atmosphere". It is not borrowed, not transplanted, but generated. Enthusiasm is contagious. The pessimist is a public enemy. In a day of siege, a man crying despair was very properly imprisoned. "One blast from the bugle horn of Douglas was worth a thousand men."

The other day, a widow lady, new to the street where she lived, said to the pastor of a School that is still in the making, "I am greatly interested in one of the boys of your School. He runs some messages for me. Once I confessed to him that I was lonely. He looked at me wistfully and said, 'I don't know what to do for an old lady that is lonely, but if you were a boy, I would take you to my Sunday School. Then you'd be all right' ". Blessings on his young head, his own life is not too full, brave motherless boy. Who doubts but that he will make good?

It was the Sabbath of her first communion. Before the service, she was baptized. A quarter of an hour before the Sabbath School service, she appeared in the Junior Department of the School, with a face like a morning of "clear shining after rain". With her were three other children. She went direct to the pastor, who happened to be present. "I am starting these", she said. "He will go in the baby class, she is my chum and will come with me, and you will find a place for him."

All the leaders and teachers are not men and women. At times, according to promise, a little child leads those of riper years. And, of the angels that He sends forth to inspire

and gladden, is the child who has heard the call of his Lord. "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Bonar Church, Toronto

### In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

#### VI. THE REVIEW LESSON

In teaching the Review Lesson to the Primary Class, each teacher should, first of all, have in mind a clear idea of the unity of the Quarter's Lessons, the central thought round which they all cluster.

If you have a large picture roll, you will find, I am sure, that the best way to review the lesson is by using that. All you have to do is to turn to each picture, point to the persons in the picture, ask who they are, what they are doing, etc.; but to do this properly requires careful preparation. Prepare the lesson with the picture before you, or at least well before your mind, writing down the six or seven questions to be asked in each lesson. Endeavor to have these questions so comprehensive that they will take in the whole lesson, clinching each thought and fixing it firmly on the child's mind. I do not mean that these written questions should be taken to the class with you; but only that the right kind of questions should be prepared and be in your mind.

Do not attempt to teach all the lessons over again, as some teachers seem to think they must do on Review Sunday. Six or seven pointed questions are enough on each lesson. Make your questions, and in fact the whole lesson, such as will cause the children to feel that they are giving you back the lessons, rather than that you are teaching them "all over again".

As a change from the picture roll, or for those who do not have one, it is sometimes a good plan to draw twelve simple pictures on the blackboard,—one for each lesson of the Quarter. If no blackboard is available, use a sheet of paper for each picture. Whichever way you do it, keep the pictures out of sight until the corresponding lessons are reached.

Another plan is that of "thinking" pictures, introduced in some such way as follows :

"Children, look at this picture I am drawing on the board! What is it?" (Draw a picture frame.)

"What are picture frames for?"

"Now, I want you to think that this is a 'really-truly' picture frame, for I have eleven pictures I want to put in it. I am not going to draw them, but want you to think them in. Won't that be a queer way to do?"

To make this plan a success, the teacher must have a graphic picture of each of the Quarter's Lessons well in her mind, and be able to give a brief word-painting of it. After the word-picture, the children are asked to give names, etc., to the people and objects referred to in the teacher's description,—that is where their part of the Review comes in,—such as: "Who do you think the man was?" "Who was that woman?" "Who do you think those people about the table were?" etc., etc.

Harcourt, N.B.

#### A Great Sunday School

The Sunday School of Calvary Baptist Church, Washington, D.C., ranks as one of the great Schools of the continent. The Superintendent, Mr. P. H. Bristow, writes to the *TEACHERS MONTHLY* an interesting account of its work.

Speaking of the organization of the School, he says: "We are graded, I think, as thoroughly as a Sunday School may be. There are six departments, besides the

Cradle Roll. These are as follows: Kindergarten from 3 to 6 years of age; Primary from 7 to 9; Intermediate from 10 to 14; Junior from 14 to 18; and Adult from 18 upwards. Besides all these, there is the Home Department, one of the most important of all. The first five meet each Sunday morning at 9.30, and have their separate opening and closing exercises, as well as their own study of the Lesson, each in its own way. We hold the men and women, as well as the boys and girls. The Adult Department has an enrollment of over 900, and there is often an attendance of 600 in this department alone. The ages of its members vary from 18 to 87 years of age, and its enthusiasm runs high.

But organization, even the most perfect, will not of itself achieve success. Behind the organization there must be the devotion and energy of the workers, and Mr. Bristow gives to the pastor of the church his true place as the leader of these workers. He says: "The pastor never fails to be seen in the School on Sunday morning, when he is in the city. He is not a teacher, and we do not think he should be; for a pastor's first duty is to his pulpit. He is not an active officer, except that he is pastor of the School, as well as of the church, and is always recognized as its head".

"Where there is such a recognition of the close and vital relationship of church and School, it is not surprising that the church membership should receive constant additions from the Sunday School. Mr. Bristow closes by saying: "Scores come into the church annually from the Sunday School."

#### Lesson Calendar: Second Quarter

1. April 5.....Jesus the Good Shepherd. John 10 : 1-11.
2. April 12.....The Raising of Lazarus. John 11 : 32-44.
3. April 19.....Jesus Anointed at Bethany. John 12 : 1-11.
4. April 26.....Jesus Teaches Humility. John 13 : 1-15.
5. May 3.....Our Heavenly Home. John 14 : 1-14.
6. May 10.....The Mission of the Holy Spirit. John 16 : 4-15.
7. May 17.....Jesus Betrayed and Denied. John 18 : 1-9, 24-27.
8. May 24.....Jesus' Death and Burial. John 19 : 28-42.
9. May 31.....Jesus Risen from the Dead. John 20 : 1-18.
10. June 7.....Jesus Appears to the Apostles. John 20 : 19-31.
11. June 14.....The Risen Christ by the Sea of Galilee. John 21 : 12-23.
12. June 21.....REVIEW.
13. June 28.....Temperance Lesson. Ephesians 5 : 6-21.

Lesson X.

JESUS APPEARS TO THE APOSTLES

June 7, 1908

John 20 : 19-31. \*Commit to memory vs. 19, 20.

**GOLDEN TEXT**—Thomas answered and said unto him, My Lord and my God.—John 20 : 28.

19<sup>1</sup> Then the same day at evening, being the first day of the week, <sup>2</sup> when the doors were shut where the disciples were <sup>3</sup> assembled for fear of the Jews, <sup>4</sup> came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had <sup>5</sup> so said, he shewed unto them his hands and his side. <sup>6</sup> Then were the disciples glad, when they saw the Lord.

21 <sup>7</sup> Then said Je'sus to them again, Peace be unto you : as <sup>8</sup> my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost :

23 Whose soever sins ye <sup>9</sup> remit, they are <sup>10</sup> remitted unto them ; <sup>11</sup> and whose soever sins ye retain, they are retained.

24 But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands, the print of the nails,

**Revised Version**—When therefore it was evening, on that day ; <sup>2</sup> and when : <sup>3</sup> Omit assembled ; <sup>4</sup> Je'sus came ; <sup>5</sup> said this ; <sup>6</sup> The disciple therefore were ; <sup>7</sup> Je'sus therefore said ; <sup>8</sup> the ; <sup>9</sup> forgive ; <sup>10</sup> forgiven ; <sup>11</sup> Omit and ; <sup>12</sup> put ; <sup>13</sup> Je'sus cometh ; <sup>14</sup> see ; <sup>15</sup> Omit Thomas ; <sup>16</sup> therefore did Je'sus ; <sup>17</sup> may ; <sup>18</sup> in.

and put my finger into the print of the nails, and <sup>12</sup> thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them : <sup>13</sup> then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thom'as, Reach hither thy finger, and <sup>14</sup> behold my hands ; and reach hither they hand, and <sup>15</sup> thrust it into my side : and be not faithless, but believing.

28 <sup>11</sup> And Thom'as answered and said unto him, My Lord and my God.

29 Je'sus saith unto him, <sup>12</sup> Thom'as, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

30 <sup>11</sup> And many other signs <sup>16</sup> truly did Je'sus in the presence of his disciples, which are not written in this book :

31 But these are written, that ye <sup>17</sup> might believe that Je'sus is the Christ, the Son of God ; and that believing ye <sup>17</sup> might have life <sup>18</sup> through his name.

**The Question on Missions**—10. Name some of those who have been missionaries in Labrador. The work begun by McKenzie of Korea was carried forward by many of our best men, among them the following who have also labored in the Foreign Mission field :—Rev. S. A. Fraser of Trinidad, Rev. D. G. Cook of Central India, and Mr. John Grierson, father of Rev. Dr. Grierson of Korea.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson) ; 224 ; 106 ; 16 (Ps. Sel.) ; 149 (from PRIMARY QUARTERLY) ; 80.

**Special Scripture Reading**—John 15 : 1-14. (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.

**LESSON PLAN**

I. Joy, 19-23.

II. Doubt, 24-25.

III. Worship, 26-31.

**DAILY READINGS**

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

M.—Jesus appears to the apostles, John 20 : 19-31. T.—The walk to Emmaus, Luke 24 : 13-24.

W.—The Stranger Guest, Luke 24 : 25-35. Th.—The pierced hands, Luke 24 : 36-48. F.—Christ's last words, Acts 1 : 1-9. S.—Paul's address at Antioch, Acts 13 : 16-33. S.—Life by believing, Rom. 30 : 1-13.

**Shorter Catechism**—Review Questions 39-50.

**EXPOSITION**

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

**Time and Place**—Sunday, April 9, A.D. 30 ; a house in Jerusalem.

**Connecting Links**—Mary Magd'ane had told the disciples of her wonderful experience. Apparently, before this, the risen Lord had also revealed Himself to the women of Matt. 28 : 8-10, to Peter (Luke 24 : 34), and to two of His followers who were walking from Jerusalem to Emmaus, Luke 24 : 13-15.

**I. Joy, 19-23.**

Vs. 19, 20. *The same day at evening* : the evening of that never-to-be-forgotten day of our Lord's resurrection, which gave its foundation to the Christian hope. *Doors . . . shut . . . fear of the Jews.* The disciples already felt that they were marked men. Association with Jesus had made them objects of suspicion to the Jewish authorities. But they had recovered from their panic, and were gathered

together again, perhaps in the house in which they had met for the Last Supper. The doors were shut to prevent enemies surprising them. Probably the evangelist mentions the fact, to show that Jesus in His transformed state was not governed by the ordinary conditions of the body. He now possessed a spiritual body, as Paul calls it, 1 Cor. 15 : 44. *Came Jesus . . . Peace be unto you.* Jesus appeared suddenly. Then, to calm their startled bewilderment, He speaks the gracious word of peace. *Shewed . . . his hands and his side.* His glorified body revealed those marks by which He could be unmistakably recognized. *Disciples glad* ; a joy that was never to leave them again, but was to be the key-note of all their missionary labors.

Vs. 21-23. *Again, Peace.* The first "peace" was the restoration of personal confidence,

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

the second "peace" was the preparation for work (Westcott). He now gives them their definite commission as His ambassadors. Their task is the carrying on of His own revelation of God. He *breathed on them*: the symbol of imparting to them His own spiritual life. (Compare Gen. 2 : 7, where the same emblem is used of the natural life.) *Receive ye the Holy Ghost*. There was nothing mechanical about the gift. The Holy Spirit has to be *received*. A living, eager faith is required in the recipient. It is worth noting that the word "spirit" literally means "breath". *Sins ye forgive . . . forgive* (Rev. Ver.) . . . *sins ye retain . . . retained*. As His representatives in the world, and possessing the Holy Spirit who would reveal to them the truth, they would have the power of declaring who would be forgiven, and who were shutting themselves out from forgiveness.

## II. Doubt, 24, 25.

Vs. 24, 25. *Thomas . . . called Didymus*. "Thomas" (in Hebrew) means "a twin". "Didymus" is the Greek equivalent. *Was not with them*. There is no use in speculating why he was not. *The other disciples . . . said*. They were full of their joyful experience, and must have met Thomas with these words of exaltation. *Except I shall see, . . . put my finger, . . . thrust my hand, . . . I will not believe*. Unless he could verify by his own senses the reality of that body which he had seen nailed to the cross, Thomas felt it impossible for him to believe in a risen Jesus. But often, when men's assertions of unbelief are at their strongest, they are upon the verge of faith.

## III. Worship, 26-31.

V. 26. *After eight days again*. The disciples saw Jesus' bodily Presence only at intervals. This was the first day of the second week. *Thomas with them*. Although he felt unable to share their wonderful conviction, Thomas was still in the company of his brethren. *Jesus cometh* (Rev. Ver.); a sudden appearance, as before, and with the same independence of material conditions, for again the doors were shut. He gives them the usual greeting.

Vs. 27-29. *Saith he to Thomas*. He knew His disciples through and through, and so He answers Thomas on the very ground which he had taken up a week before. *Not faithless,*

*but believing*. Literally "become not faithless, but faithful". Faithlessness, as well as faith, is really a process. Thomas must check his disastrous course. *Thomas answered . . . said . . . My Lord and my God*. It is not for a moment to be supposed that Thomas actually put the matter to the test. He was perfectly convinced that this was his risen Master. Just because his difficulty in believing in the resurrection of Jesus had been so great, does he now clearly recognize all that the resurrection, which he sees to be a fact, must mean. He finds none other than God in the risen Christ. *Seen . . . believed . . . not seen . . . yet have believed*. Faith that rests on sight can be, of course, a genuine faith, and Jesus fully accepts Thomas' eager confession. But there is a higher quality of faith, which does not demand the evidence of sight and touch. That kind of faith, Jesus calls "blessed", the same word which He applied to Peter's great confession of His Messiahship, Matt. 16 : 17. Thomas, who had identified himself, like the others, with that confession, ought, on the ground of it, to have seen that the Messiah of God could not have His world-embracing purpose interrupted by death.

Vs. 30, 31. *Many other signs*. All that Jesus was and did is regarded by John as an index of His true character and mission. *Not written in this book*. Apparently this was at first intended to be the conclusion of the book. *These are written . . . life through his name*; a remarkable statement of the express purpose of this Gospel. It is not written as a biography of Jesus, but as a sermon. It has the practical aim of calling forth faith in Jesus as the Messiah, who is the Son of God, and thus of bringing its readers into that contact with Him which is life eternal.

## Light from the East

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

PEACE—Some set form of salutation must begin all intercourse in the East. It is counted discourteous to deliver a message, ask information, or begin any business, without some formal expression of good-will, or a prayer for the prosperity of the other. Even a beggar expects a salutation along with the copper, or the piece of bread; and even if he be refused alms, he claims to be dismissed with a

recommendation to the divine care. In a country and age when every traveler appearing on the horizon might easily be an enemy, the first and most important word of greeting was, "Peace". The common formula is, "Peace be on you". And the reply is, "And on you be the peace and mercy of God and His blessings" The contact with Western methods, and the hurry of impatient travelers, have shortened the long and tedious saluta-

tions, which Jesus enjoined His disciples to avoid. There are, however, set answers to every question, and it is counted rude to use any other. If one is asked, "How is your health", he replies, "Praise be to God", and it is only from the tone of his voice, that his friend can tell whether he is well or ill. "Is it well with thee?" The answer is, "God bless thee". Every such enquiry begins a tedious round of commonplaces.

APPLICATION

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

*Disciples glad, when they saw the Lord*, v. 20. A daring navigator ventured round the Cape of Storms and opened a route to the East Indies. Then he gave the Cape of Storms the name Cape of Good Hope. That is what Christ did. The long, black cape of death that thrusts itself out into the sea of life, had been the cause of sorrow to men; but He has passed it and returned, and has taught that death is the servant of a loving God, which, instead of leading God's children to loss, lets them into the soul's homeland, where the treasures of grace are safely kept for the redeemed.

*As my Father hath sent me, even so send I you*, v. 21. "As"—"so!" Was ever a pair of one-syllabled words so charged with meaning? What Jesus was, "As"—"So" His followers are to be; what He did, they are to do. The Father's will was the rule of His life; it must also be the rule of theirs. He spent Himself in the loving service of others; they must show the same compassion and helpfulness. As the clouds that surround the sun are lit up with its radiance, so, from the disciples, should be reflected something of the Lord's glory and beauty.

*Receive ye the Holy Ghost*, v. 22. "Take ye the Holy Ghost", we may render the expression; and we thus bring home to ourselves the responsibility of "Take Ye" appropriating what the Lord freely offers. It is not enough that the fountain never ceases to spring; we must bring our pitcher to the fountain. We take, by patient waiting. That was a lovely phrase of the old Quakers, "waiting for

the springing up of the life". Let us wait in Jesus' presence, and the life of His Spirit will rise, a full and flowing tide in our hearts. We take, by faithfully using the power given us in loving service. The more we do the more we get. We take, by studiously avoiding everything that hinders the Spirit's coming. Sometimes, in winter, the supply of water fails in a house. A plug of ice has formed in the service pipe. Selfishness, worldliness, sin of any sort, is a plug of ice in us. This must be removed, else the Spirit cannot enter.

*Sins ye remit...remitted...sins ye retain...retained*, v. 23. The same heat, as the early Fathers of the church used to say, softens wax and hardens clay. Jesus Christ came to "put away sin by the sacrifice of Himself". Every Christian is called to continue that work, and has the right to call upon men everywhere to "behold the Lamb of God, which taketh away the sin of the world". To every one who looks to Jesus in penitence and faith, we have authority to say, "Thy sins are forgiven". The one who rejects or neglects, binds his sin upon himself, as it were, by his own hands. The power of life and death lies in the preached gospel, and that power has been put into our hands. How earnest and faithful, how tender and loving, we should be in giving the message entrusted to us!

*Thomas...was not with them when Jesus came*, v. 24. We never know what we may lose by staying away from one church service that we can and ought to attend. An aged saint who traveled seven miles to church, was asked why he went on a particular Sab-

The Cape of Storms

The Power of Life and Death

What We May Miss

bath, which was stormy and wet. "Well", said he, "we have been praying for the Holy Spirit to come upon us; and, for the world, I would not miss one day, for fear I might miss Him and the blessing."

*Blessed are they that have not seen, and yet have believed*, v. 29. The late Dr. Arnold of Rugby, one of the most serious-minded and earnest of men, was suddenly summoned to meet death and judgment. In the midst of perfect health, he was attacked with spasm of the heart, and learned that, in a moment, he would be called into the infinitely holy presence of his Maker. As he lay upon his deathbed, still, thoughtful, and absorbed in silent prayer, all at once he repeated firmly and earnestly: "Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'" Death, for him, was robbed of its terror, because of his confidence in the risen Lord whom his eyes had not yet beheld.

#### Lesson Points

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

Others can wish us peace: Jesus can give

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

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

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

These are the recorded appearances of Jesus:—(1) Mark 16: 9-11; John 20: 11-18; (2) Matt. 28: 9, 10; Luke 24: 9-11; (3) Mark 16: 12, 13; Luke 24: 13-35; (4) 1 Cor. 15: 5; (5) Mark 16: 14; Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5; (6) John 20: 24-29; (7) John 21: 1-23; (8) Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6; (9) 1 Cor. 15: 7; (10) Luke 24: 49; Acts 1: 1-8; (11) Acts 9: 1-9; 1 Cor. 15: 8.

The Lesson considers only two of them, the details of which are given only by John.

1. *The revelation of Jesus to the shut-in disciples*, vs. 19-23. The news of Jesus' resurrection (v. 18; Luke 24: 13-35; 1 Cor. 15: 5) had been spreading, and His disciples had gathered together behind closed doors,

it to us. v. 19.

Gladness, not gloom, is the atmosphere of the Christian life. v. 20.

Whoever has seen the Lord, is sent of Him. v. 21.

"If we are to be Christ's representatives, we must have Christ's life in us." v. 22.

Those who forsake the church, are likely to miss the Christ. v. 24.

The slowness of the disciples to believe that the Lord had risen, adds weight to the testimony they afterwards bore to this fact. v. 25.

Sometimes the sharpest rebuke of our requests is the granting of them. v. 27.

"Harsh faith, and wouldst thou probe those signs of woe?

O cruel fingers would ye prove God so?

Touch them lest thou shouldst doubt? then have thy will:

But ah, thy doubting makes them deeper still." v. 27.

"The characteristic of Thomas is not that he doubted, but that he doubted and loved," v. 28.

The nineteen centuries of Christianity are proof not to be gainsaid that Christ is the divine Son of God. v. 31.

#### TEACHING HINTS

perhaps anticipating some harsh treatment from the authorities. They probably wished to determine what action should be taken. The room in which they were met proved to be the birthplace of the Christian Church. Note:

(a) Jesus' coming. The appearance was understood as miraculous. His resurrection body was not subject to the limitation of ordinary experiences. His salutation was the ordinary greeting. (b) The proof of His identity, v. 20. This is important, as it shows how carefully and even critically the evidence was considered. The joyful attitude of the disciples was the natural result of their knowledge of Jesus as risen. (c) Jesus' commission to the disciples. The manner of their work was to be as His, and it had the same divine sanction. The gift of the Holy Spirit was essential to the success of their work. V. 22 has been much discussed; but appears to mean that the disciples were given the right to speak with authority for Jesus. He laid

down great principles by which life and death were to be determined, and whoever would obey or disobey were dealt with in terms of Jesus' commission to His disciples, and, through them, to all His followers. (See Exposition.)

2. *The revelation to Thomas*, vs. 24-29.

Note :

(a) The doubt in Thomas' mind was so persistent, that he asked for the evidence of his own senses, before he would believe in the resurrection. Try and understand his attitude of mind. (b) The proof. Jesus' offer was not accepted, as Thomas was convinced without his own terms being carried out. (c) The law of blessing. Thomas was blessed, but there is a higher experience and blessing for those who live in Jesus' spiritual presence, and know He is alive by the power which they realize as coming from Him into their own lives.

3. *John's purpose now fulfilled*, vs. 30, 31. This has been twofold : first, intellectual, to convince the world that Jesus is the Son of God ; second, spiritual, to urge men to appropriate Jesus as the Saviour, and so enter life eternal.

John's narrative has brought us to the point where the disciples are all convinced of the fact that Jesus had risen. He had proved Himself victorious even over death, and the disciples also would conquer in His power. Unbelief has been traced, until it has crucified Jesus. Having thus set Jesus in His truelight, John's purpose is now accomplished. Here the church must begin, and, in this new hope and power, conquer the world of unbelief.

### For Teachers of the Boys and Girls

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

A piece of copper wire—perfect in make, new, bright, sound, strong : that is one thing.

The same piece of wire, vibrating with the electric current, giving out light, heat, power : that is quite another thing.

Jesus, a perfect man, a wonderful teacher, a great miracle worker, his life ending when he breathed his last on Calvary, a mere man and nothing more : that is one sort of Saviour.

Jesus, risen from the dead, and thus shown to be the very Son of God : that is another sort of Saviour,—a Saviour, who, because He

is God, can transform us into God's likeness.

The fact that He rose from the dead is one of the great proofs that He is no mere man, but is God ; and it is on this account that the Gospels are at so much pains to prove that Jesus did indeed rise from the dead.

The teacher should work out with the class, in his own way, the substance of the foregoing five paragraphs, as an introduction to the Lesson.

Then, by quick review, bring out Mary Magdalene's testimony (from the previous Lesson), the testimony of the other women, Matt. 28 : 9, 10, of the two disciples on the way to Emmaus, Luke 24 : 13-31, and that of Peter, Luke 24 : 34.

The Lesson adds two further testimonies :

1. *Of the whole ten*—Here are points which may be questioned on : (a) The time—only three days since they had buried in His grave all hope of ever again seeing their Master. (b) The place—possibly the same Upper Room, where they had last supped with Him. (c) The timorous ten—terrified of the Jews, who were enraged at the reports that He had risen. (d) The sudden appearance—through shut doors : surely a divine, at any rate, a supernatural appearance. (e) Jesus. There could be no doubt as to who it was. They knew Him, all ten. (f) His pierced hands and side. This proof that it was He, was final. (g) Their joy. All that He had said, had come true, Matt. 20 : 18, 19. He was their living Lord and God.

Make this point also : no sooner do they believe in the risen Son of God, than *their work is given them*, vs. 21-23 :—(a) Sent by their Master, as He was sent by the Father in heaven ; (b) Filled with His Holy Spirit ; (c) To speak with authority, in Jesus' name (see Exposition).

2. *Of the ten and one*. The interest turns on the one, not on the ten,—on the doubting Thomas. Thomas was true and brave (ch. 11 : 16) ; but he was constitutionally slow to believe. He wanted to be quite sure (vs. 24, 25.) Have the scholars note the pains Jesus takes to convince this *one* disciple : compare Matt. 18 : 12-14. He will give Thomas the proof he asks, v. 27. Why does Thomas not do so ? His Lord's presence, voice, tenderness—these are sufficient, v. 28.

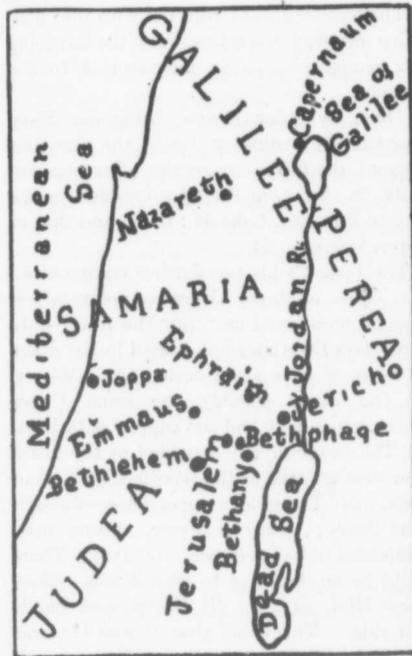
Show what comfort for us there is in v. 29.

Then, a few questions on vs. 30, 31; and finally:—You have studied the Gospel;

you know that Jesus is the Christ, the Son of God, the divine Saviour of men. Do you believe in Him, take Him as *your* Saviour?

### THE GEOGRAPHY LESSON

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



the ruins may be seen a spring of clear, sparkling water and a little pool.

The claim to be the site of Emmaus has been made for several places. In the early Christian centuries it was generally identified with Nicopolis, 20 miles to the south of Jerusalem, now called by the Arabs, Amwas. But Nicopolis is too far from Jerusalem. Emmaus (Luke 24 : 13) was only 60 furlongs or about 7½ miles from the city, a distance which could be traveled between the supper hour and the time of an evening meeting, Luke 24 : 13, 29, 30, 33.

Dr. Sanday argues in favor of Kulónieh, now a pretty and flourishing village northwest of Jerusalem at about the right distance. But the view most generally adopted places Emmaus at el Kubeibeh ("The Little Dome"), also to the northwest of Jerusalem. Here the Franciscans have built a monastery on the site of a Crusader's church, within which are the remains of a still older structure, believed by some to be the very house of Cleopas (see Luke 24 : 18).

A fourth claimant, for which however there is little support, is Khamasa, a ruined village to the southwest of Jerusalem, some 80 or 90 furlongs, whose name recalls Emmaus. Near

### ADDED HINTS AND HELPS

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

#### Some Test Questions

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

1. Who had told the disciples that Jesus was risen? To whom, besides Mary, had the risen Lord appeared?

2. Where, and at what time, were the disciples gathered together? Why were the doors shut?

3. For what purpose does John mention this fact? By what marks did the disciples

recognize Jesus?

4. What commission did He give to them? In whose power were they to do their work? By what emblem did Jesus represent the imparting of the Holy Spirit?

5. What authority did He give His disciples as to the forgiveness of sins?

6. Which of the disciples was absent from this meeting? What proof of Jesus' resurrection did Thomas demand?

7. When did Jesus again come to His disciples? What did He ask Thomas to do? Give Thomas' answer.

8. Upon what did Thomas' faith rest? What does Jesus say is a higher kind of faith?

9. What word is used in v. 30 of Jesus' deeds? Why did John use this word?

10. What was John's purpose in writing his Gospel ?

**Something to Look Up**

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Thomas loved Jesus very much, in spite of his doubts. Find a passage in John where Thomas says to the other disciples, Let us go with Jesus to Judea, and die with Him.

2. Find a passage in Matthew where Peter tells Jesus that He is the Son of God.

ANSWERS (Lesson IX.)—(1) John 2 : 19. (2) 1 Cor. 15 : 17.

**For Discussion**

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The proofs of Christ's resurrection.
2. The peace that Jesus gives.

**Prove from Scripture**

That the bodies of believers will be glorified.

**The Catechism**

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

Ques. 39-50 (Review)—In Question 3 the two chief things are named which the scriptures teach, namely : (1) What man is to believe concerning God. That has been brought out in Questions 4 to 38. (2) What duty God requires of man. This we begin to consider in Ques. 39. What that duty is, how it was at first made known, where it is summed up and shortly stated,—these three

points occupy Ques. 39-41. Before entering on the study of the Ten Commandments, we are told (Ques. 42) that obedience to them is all included in love to God and to our neighbor. Ques. 43-45 furnish reasons why we should love God, and loving Him, obey His commands ; and in Ques. 46-50, we have to do with the First and Second Commandments.

**The Question on Missions**

By Rev. J. S. Sutherland, B.A., Halifax, N.S.

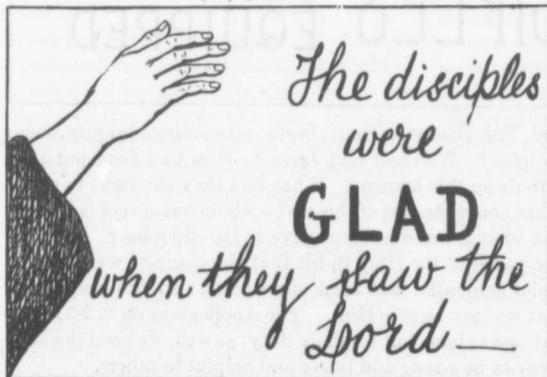
Ques. 10. The connection between the mission in Labrador and several of our Foreign Mission fields is close and interesting. It was while exposed in an open boat to the fury of a Labrador storm, that Mr. McKenzie resolved, if his life was spared, to go to Korea as a missionary. His visit to the Moravian mission stations had also an influence upon him, making him willing to go to the foreign field with no official guarantee of support, and leading him to adapt his mode of life to that of the Koreans. After serving their apprenticeship in Labrador, Rev. S. A. Fraser and Rev. D. G. Cock both found their life work among the natives of Hindustan, the former in Trinidad, the latter in Centra India. Mr. John Grierson, the present missionary, a man over seventy years old, has given a son to our Korean mission, and has himself done missionary work among the lumbermen of New Brunswick and the heathen of Korea.

**FOR TEACHERS OF THE LITTLE ONES**

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

Lesson Subject—Jesus showing Himself to His disciples.

Introduction—We'll make ten strokes, and while we make them, we'll name them—



Peter, Andrew, John, James, Philip, Nathanael, etc. (Name all the disciples who were there. Thomas was absent, and Judas, of course, was not there.) We'll draw a square around this group, as we think of them again in the Upper Room of a house in Jerusalem, likely the very room in which they had sat with Jesus at the last Supper. It is the evening of the first Easter Sunday.

Review—Do you remember where we saw some of the disciples in our Lesson for last Sunday? If we draw a picture of the

tomb where the body of Jesus was laid away after he died on the cross, and then place three marks on the road leading to it, you will then remember that the one who was first at the tomb was Mary Magdalene. These other two marks on the roadway are Peter and John, who came running, when she had gone and told them the wonderful news. You all remember what it was. Whom did Mary see when she looked into the tomb? Whom did she see when she turned away?

*Lesson*—Now we see the ten disciples talking in the Upper Room where Jesus had met with them before His death. Listen! what wonderful news are they talking about? "Jesus is not in the tomb; where can He be?" they are saying one to another. The doors are shut for fear of the Jews, who hated the disciples as they had hated Jesus.

*The Risen Jesus*—Suddenly Jesus Himself appears in their midst, saying, "Peace be unto you". No door had opened, yet there He stood. They were frightened, but Jesus wanted them to know that it was really Himself. He showed them His hands which had been nailed to the cross, and His side which the spear had pierced. "Then were the disciples glad, when they saw the Lord." Jesus talked with them, and told them they must go out into the world to tell people of

Him and help them to do right. He gave them the Holy Spirit to be with them to help them in their preaching. We'll draw a HAND raised to bless, and we'll remember that those hands which had been nailed to the cross, are now raised to bless. Then Jesus went away again, as silently as He had come. Here is Thomas come back (add a stroke to the group). They all cluster around Thomas, eager to tell of the risen Saviour who had just been in the room. Thomas will not believe (v. 25).

The next Sunday evening we see the Eleven in the same room talking together. Suddenly Jesus again appears. He speaks especially to Thomas (v. 27), and Thomas knew that it was Jesus and worshiped at His feet, with the glad cry, "My Lord and my God!"

*Repeat* (Hymn 167, Book of Praise)—

"Jesus I do trust Thee,  
Trust without a doubt;  
Whosoever cometh  
Thou wilt not cast out."

*Golden Text*—Repeat Golden Text.

*By Faith*—Jesus told Thomas that great blessing will be upon all who have not seen Jesus, yet believe in Him, and love Him and pray to Him and work for Him. Let each of us be one of those blessed ones.

*Something to Think About*—Jesus is my Lord.

#### FROM THE PLATFORM

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

## THE DISCIPLES SENT EQUIPPED

After printing on the blackboard, THE DISCIPLES SENT, begin questioning abruptly, somewhat as follows: Who sent the disciples? Who had sent Jesus? How had Jesus put away sin? To whom were the disciples to make this known? What had they the right to say to all who accepted this message? What about the sins of those who would not accept it? Now Print, THE DISCIPLES EQUIPPED. Ask what it was that Jesus gave to His disciples? The Holy Ghost. Point out that it was in the power of the Holy Spirit that the disciples were to work and witness for Jesus. Make the point emphatic, that Jesus offers to us, also, the Holy Spirit. Bring out what is required of us, that we may receive Him. (See Application on v. 22.) Remind the scholars, that, not for great tasks alone, but for daily duty, as well, we need the Holy Spirit. And with Him to help us, we can be strong and brave and helpful to others.

## Lesson XI. THE RISEN CHRIST BY THE SEA OF GALILEE June 14, 1908

John 21 : 12-23. Commit to memory v. 15. Study John 21 : 1-25.

GOLDEN TEXT—Lo, I am with you alway, even unto the end of the world.—Matthew 28 : 20.

12 Je'sus saith unto them, Come and <sup>1</sup>dine. And none of the disciples durst <sup>2</sup>ask him, Who art thou ? knowing that it was the Lord.

13 Je'sus <sup>3</sup>then cometh, and taketh <sup>4</sup>bread, and giveth them, and <sup>4</sup>fish likewise.

14 This is now the third time that Je'sus <sup>5</sup>shewed himself to his disciples, after that he was risen from the dead.

15 So when they had <sup>6</sup>dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of <sup>7</sup>Jo'nas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again <sup>8</sup>the second time, Si'mon, son of <sup>7</sup>Jo'nas, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, <sup>9</sup>Feed my sheep.

17 He saith unto him the third time, Si'mon, son of <sup>7</sup>Jo'nas, lovest thou me ? Pe'ter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Je'sus

**Revised Version**—<sup>1</sup>break your fast ; <sup>2</sup>inquire of ; <sup>6</sup>broken their fast ; <sup>7</sup>John ; <sup>8</sup>a ; <sup>9</sup>Tend ; <sup>10</sup>Now thus he spake ; <sup>11</sup>manner of death ; <sup>12</sup>back ; <sup>13</sup>who ; <sup>14</sup>therefore ; <sup>15</sup>This saying therefore went forth among ; <sup>16</sup>that he should not.

saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 <sup>10</sup>This spake he, signifying by what <sup>11</sup>death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 <sup>3</sup>Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following ; which also leaned <sup>12</sup>on his breast at <sup>4</sup>supper, and said, Lord, <sup>13</sup>which is he that betrayeth thee ?

21 Pe'ter <sup>14</sup>seeing him saith to Je'sus, Lord, and what shall this man do ?

22 Je'sus saith unto him, If I will that he tarry till I come, what is that to thee ? follow thou me.

23 <sup>15</sup>Then went this saying abroad among the brethren, that that disciple should not die ; yet Je'sus said not unto him, <sup>10</sup>He shall not die ; but, If I will that he tarry till I come, what is that to thee ?

<sup>2</sup>Omit then ; <sup>4</sup>the ; <sup>5</sup>was manifested to the disciples ; <sup>6</sup>broken their fast ; <sup>7</sup>John ; <sup>8</sup>a ; <sup>9</sup>Tend ; <sup>10</sup>Now thus he spake ; <sup>11</sup>manner of death ; <sup>12</sup>back ; <sup>13</sup>who ; <sup>14</sup>therefore ; <sup>15</sup>This saying therefore went forth among ; <sup>16</sup>that he should not.

## LESSON PLAN

- I. Need Supplied, 12-14.
- II. Love Tested, 15-17.
- III. Obedience Required, 18-23.

## DAILY READINGS

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

M.—The risen Christ by the Sea of Galilee, John 21 : 1-14. T.—The risen Christ by the Sea of Galilee, John 21 : 15-25. W.—The overflowing net, Luke 5 : 1-11. Th.—Peter warned, Luke 22 : 24-34. F.—Peter's denial, Luke 22 : 54-62. S.—Forgiveness, Ps. 85. S.—Peter's boldness, Acts 4 : 13-22.

Shorter Catechism—Review Questions 51-60.

**The Question on Missions**—11. What special gifts have greatly helped our mission in Labrador ? The most valuable special gifts to the mission have been a sailboat for the use of the missionary, from United Church, New Glasgow, and a contribution of several hundred dollars from a gentleman in Philadelphia, for the new church completed last summer.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson) ; 494 ; 499 ; 44 (Ps. Sel.) ; 498 (from PRIMARY QUARTERS) ; 493.

**Special Scripture Reading**—Luke 5 : 1-11. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—Some time during the forty days between our Lord's resurrection and His ascension (see Acts 1 : 3) ; the shore of the Lake of Galilee.

**Connecting Links**—Chapter 21 comes in as a sort of appendix to the Gospel, which, as we have seen (see on ch. 20 : 30, 31, last Lesson), was originally intended to close with ch. 20.

After an interval, as to the length of which we have no information, Jesus again revealed Himself to a group of His disciples at the Lake of Galilee. Some of these, including Simon Peter and the sons of Zebedee, had gone out to fish. After a night of unsuccessful toil, they were returning homeward, when Jesus appeared to them on the shore of the Lake. When He found that they had caught nothing, He gave them directions, and immediately they took an enormous haul. Only then did they recognize that it was the Lord ; and Peter at once cast himself into the water and made for shore. Jesus had already been

making preparations for them, and, when their catch had been counted and some of the fish brought up to be cooked, everything was ready. (See vs. 1-11.)

## I. Need Supplied, 12-14.

V. 12. *Jesus saith . . . Come and dine ; better, "have breakfast".* The meal was in the early morning. . His one thought was gracious consideration for their wants. *None . . . durst ask . . . knowing that it was the Lord ;* a remarkable statement, suggesting the new kind of relationship which existed between the risen Lord and His disciples. Their first impulse was to ask Him questions, for they could see a mysterious difference in Him, and yet they did not venture upon this, for they were certain that it was their Lord.

Vs. 13, 14. *Jesus . . . cometh, . . . taketh bread, . . . fish likewise.* Apparently, up to this point, in reverence, they had kept at a little distance from Him. He now comes to them as their Host, and with His own hands supplies their needs. Perhaps He wished to impress upon

them His unflinching readiness to provide for them, when their own resources seemed very bare and uncertain. *The third time*, etc. Probably this refers to appearances of the risen Lord to His disciples in a group (see ch. 20 : 19-23, 26-29, last Lesson). John is much the most precise of the evangelists in describing events in their order.

## II. Love Tested, 15-17.

Vs. 15-17. *Simon, son of John* (Rev. Ver.). Some suppose that Jesus addressed Peter by this name, as having in view his natural character, in contrast with that of an apostle. This is possible, but not necessary, for we find that throughout the Gospels, while the evangelists call him Peter or Simon Peter, Jesus almost invariably calls him Simon. (Compare Matt. 16 : 17 ; 17 : 25, etc.) *Lovest thou me more than these?* It is difficult to see how the word "these" can mean anything else than the other disciples present. To refer it to his boat and former occupation is surely far-fetched. The reason for putting the question is quite plain. A few days before, when Jesus warned the disciples that they would forsake Him, Peter had boldly exclaimed, "Although all shall be offended, yet will not I", Mark 14 : 29. He had exalted himself above all his fellow disciples, and yet before another day had dawned, he had denied his Master thrice. Jesus had certainly forgiven Peter, but He wished solemnly to put him on his guard against his own dangerous weakness. *Yea, Lord ; thou knowest.* Some interpreters have emphasized the fact that Peter uses a different word for "love" from that employed by Jesus, a word supposed to imply a warmer affection, but this is very doubtful. Peter appeals from his own judgment, which had proved so untrustworthy, to the knowledge of his Lord. *Feed my lambs.* Jesus can safely commit to his care those who need special provision. The lambs are weaker than the sheep. *The second time ;* to prove Peter's heart : "Are you sure that nothing but love is the bond between you and Me?" (Dods.) *Feed my sheep ;* rather "shepherd" than "feed". *The third time ;* as Peter had denied Him three times. *Peter . . . grieved.* He knew that Jesus was in earnest, and that He had good reason to test him thoroughly, and the knowledge saddens

him. *Thou knowest all things ;* a more eager appeal to the perfect spiritual knowledge of his Lord. Personal love to Christ is the one foundation of Christian work.

## III. Obedience Required, 18-23.

Vs. 18, 19. *Verily . . . whither thou wouldst not ;* a solemn hint as to that which his personal service would involve. In his younger days an open course stretched in front of him, he could choose his path ; but his apostolic calling will end in cruel bondage and death. The tradition is probably genuine that Peter was crucified, but there is no reference here to details. *Glorify God ;* the remarkable expression used of martyrdom in the early church. *Follow me.* "If any man serve Me, let him follow Me", ch. 12 : 26. The disciple must tread the road which the Master had trodden.

Vs. 20-23. *Peter . . . seeth the disciple whom Jesus loved following.* Jesus and Peter had moved away from the rest, as if acting upon the preceding words. The beloved disciple, so intimate with both, ventures to accompany them. *What . . . this man do ?* A curiosity thoroughly akin to Peter's nature. *If I will, etc.* Do not concern yourselves with others. Your own course requires all your attention. *Then went this saying abroad.* Jesus' reference to His own second coming suggested that this apostle should not die, like the rest. John himself refuses to accept that interpretation. He is content to leave the issue to his all-wise Lord.

In vs. 24, 25, John affirms the truth of his Gospel, and repeats the assertion of ch. 20 : 30 that Jesus did many things not recorded in it.

## Light from the East

GIRD—The long, loose dress of the Hebrews, hanging in folds down almost to their feet, seriously interfered with any active exercise, such as fast walking, running, or any manual labor which required stooping, or any swift movement of the body. On such occasions the cloak, if not altogether thrown aside, was tucked up, and secured around the waist by a belt or girdle. This was sometimes merely a cord, sometimes a leather belt, such as is now worn by Eastern monks and many Arabs, and occasionally ornamented with work in colored worsted, or silk, or with metal studs,

shells, or beads. Among those better off, the girdle is a colored shawl, or a long piece of figured white muslin. As they have no pockets in their clothes, a broad wallet is attached to the girdle, and occasionally the leather belt is double, for a foot and a half from the buckle, and this forms a safe purse. The girdle braced the hip joints for special

exertion, even when it was not used to hold the cloak in position. The inkhorn of the scribe, with its black fluid, and its case for reed pens, was attached to the belt. As few clasp knives are used in the East, a sheath knife is carried in the girdle, and in the case of Bedouins, a sword of Damascus steel in a chased silver sheath.

### APPLICATION

*Jesus saith unto them, Come and dine*, v. 12. An employer of some thousands of men said the other day, that he had never had to deal with a strike. Other industries near his have been closed and under police protection for weeks because of labor troubles, but this man's factory wheels have run every working day since they were installed. The men have explained this absence of friction with their employer by saying that he is thoughtful for their welfare. He thinks of them in rush times, and rewards their efforts to help; and in dull times they are still with him. He studies their comfort and health in the construction and arrangements of the work rooms. The employer's explanation is, that he is a follower of Christ, and from such an act as this twelfth verse records he learned to think of men as men and not as machines. When we all learn that evil is wrought by want of thought as well as by want of heart, we shall study to help our fellow men by being thoughtful.

*Lovest thou me more than these?* v. 15. In Foxe's stories of the martyr days in Scotland there is an account of the young girl, Margaret

The Girl  
Martyr

Wilson, who stood fast in spite of the ordinance that made her religious profession a crime. The officers took her from her home, and kept her in prison for weeks. She was then told that if she gave up her faith, she would be sent back to her home. But she refused. Then food was denied her for some days. "Give up your belief, and you will get food." No, she would not. They tied her to a stake on the tide beach. As the waters rose about her, she was promised life if she would recant, but the offer was refused. Home, food, life, were arrayed against Christ, but, more than these, she loved Him, and the waters of the

Solway Firth separated her pure soul from her frail body, and she was with God. Unless we love Him more than all or anything else, our love is not love, but only a fickle admiration that can be bought from us.

*Feed my lambs. . . feed my sheep*, vs. 15, 16. Some time ago a man drove into town, having a box on his rough wagon. Standing beside the box, he guarded it all the way, and when he came to the stores, he watched the box while he did business with the people he had to see. At a street corner where he stood with the reins in his hand, his horses took fright. He sprang and caught them close to the bit, but they dragged him and struck him down. He held on until they were stopped, and then his hand relaxed and the crowd saw he was dying. "Why did you hold the brutes?" said one. "They were not worth your life, man", said another. "Look in the box", said the dying man. They looked, and found the farmer's little baby boy kicking up his heels on a straw bed.

*Follow me*, v. 19. A good man, and great, too, once said, "These words of Jesus to Peter have carried me through the darkest

"You Can Do  
That"

hours of my spiritual life. They are great words. When the greatest problems of theology and religion have confounded my intelligence, and I have cried out with all the despair of Pilate, What is truth? I have heard those two words ringing through the awful silence: 'Follow Me; you can do that'. Yes, thank God, I could do that." And it was, and still is, enough. The Saviour will never deny you nor reproach you because of your ignorance, if you keep following Him. You may not understand all the Bible. Many doctrines of the church may puzzle you. Much about Him, you may find it hard to

understand, but if you follow Him, He will bring you to a place where knowledge and understanding and mystery are lost in light, and love is all and in all.

*I will*, v. 22. Our planet is but a small member, comparatively, of a great system of heavenly bodies, and beyond this system are others in countless numbers.

**We Can Trust Him** There is not a member of these systems, which would not every moment bring destruction upon itself and the whole universe, were not the forces operating upon it so exactly balanced and under such perfect control. And the hand that holds the suns in their places and guides the planets in their courses is the hand of our Saviour. They obey His will. Surely we can trust Him with the directing of our lives.

*What shall this man do?* v. 21. The captain of a certain coasting craft was given the habit of watching very closely the course of other ships. He **Run Your Own Ship** would persist in steering other ships, while in the wheel-house of his own. One day, coming into a narrow harbor mouth were two ships besides his own, and each man had his hands full to keep off the rocks. The other two were, in the opinion of this captain, out of their course. He was

sure they would run ashore. He called a sailor to signal them a warning, and just as he gave the order, his own boat gashed her side on a sharp sunken reef. It cost him a large sum to learn that it was his first duty to run his own ship well, and when he had done that, he might criticize and caution his companion captains.

### Lesson Points

While the disciples toil on earth, the Master is preparing a feast for them in heaven. v. 12.

The world says, "Get others to serve you"; Jesus says, "Spend yourself in serving others". v. 14.

Love is the root, and obedience is the tree with all its goodly fruits. v. 15.

Jesus trusts us; therefore we should never disappoint Him. v. 15.

"The service of man is the garb of love to God." vs. 15, 16, 17.

"I will" should always be in subjection to "I ought". v. 18.

With Jesus as our Guide, the way is sure to be safe, and the goal blessed. v. 19.

Jesus must be divine, since human life depends on His will. v. 22.

Tarrying for quiet communion with Jesus, will make our work for Him all the more effective. v. 23.

### TEACHING HINTS

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

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

The last lesson properly closed the story of the Gospel. Ch. 21 is a supplementary appendix. Its aim is not to show proof of growing faith in the resurrection, but rather to picture the way in which Jesus acted while He remained on earth before His ascension. The first part describes the appearance of Jesus at the Sea of Tiberias (Galilee), while the disciples were fishing. They had returned to their usual work, uncertain as to the future. Jesus was not recognized,—possibly in the early dawn was not clearly seen, but probably there was an unusual hiding of His identity. It is only after the success of the great catch of fish, that John recognizes Jesus.

The meal, with its fellowship, is a beautiful scene.

1. *The risen Lord as Host*, vs. 12-14. Note the mysterious Presence which seems to have profoundly affected the disciples. They shrink back, even, when they know Him; and only when He advances, do they feel a return of the old confidence. In this case He does not partake of food with them.

2. *The risen Lord and His disciples*, vs. 15-23. These verses must be interpreted in the light of Peter's boastful declaration (ch. 13 : 37) and his subsequent denial, ch. 18 : 17, 25, 27.

(a) *Jesus and Peter*. There are two things here. The first is the personal dealing (vs. 15-18), which issued in the instruction to Peter. He was to be a shepherd of God's flock. Every word is full of meaning. Note Jesus' three questions, Peter's three answers

and Jesus' three commands. Call attention to the point in Jesus' first question which refers to the strength of Peter's love. "More than these" can refer only to the disciples. Peter had earlier boasted of his superior devotion. Further, note that Jesus and Peter at first use different Greek words for "love". Not till v. 17 does Jesus accept Peter's word. The kind of love that Jesus asks for "is higher, nobler, less emotional, and more associated with the whole mind and will". Peter offers the inferior kind, "the more warm, more sensuous, more passionate and emotional". Jesus accepts the lower kind, since Peter shrinks from offering the higher. (But see also Exposition.) Note how sensitive Peter is at Jesus' repeated question. How Jesus searches! Jesus varies His commands. Note the special application of each (see Exposition). The second point is the personal prophecy, vs. 18, 19. Peter is fully restored to his old place among the disciples, and Jesus briefly declares that he will live in such a manner as to become worthy of a martyr's crown.

(b) Jesus and John, vs. 20-23. We owe this scene to Peter's question. Peter is cautioned against comparing himself with others, and it is implied that John shall have a different life and death from his. John fitly represents the calm, patient seekers waiting for the Master. Each disciple would have his own life and death, but both at last would be safely gathered home.

The whole interview of the Lesson serves to enhance the beauty of Jesus' personal relations with His disciples after the resurrection. The little band would be broken up. Each would face new and untried ways. Hardship and death awaited them, but each would be faithful. Faith was growing into love, and sight into spiritual vision. John leaves the disciples with their faces towards the east, waiting for the coming of the new kingdom in power.

### For Teachers of the Boys and Girls

The postscript is often the best part of a letter—the little interesting bit, which gives flavor to the whole.

The Lesson is a postscript, an after word, which adds a unique touch to the picture of

the risen Saviour. It shows Him, not only revealing Himself to His disciples, but living with them, accompanying with them.

Begin with a *bit of geography*—the old familiar Sea of Tiberias or Galilee, where some of them (have the scholars name these) had been fishermen when they were called to be disciples; and about and on which so many of Jesus' wonderful works had been done.

Then a *fishing scene*. The disciples had come back from Jerusalem and resumed their old occupation. They were waiting, to keep the appointment made in Matt. 28:10 (compare 28:16). The scholars will talk freely of the night's fruitless fishing, v. 3.

*The Friend on the shore*. Again, the scholars will have much to say of the details of vs. 4-8; especially of Peter's eagerness: so like Peter.

*The breakfast on the beach*. Jesus does not need to wait for their fish. He has already made provision, perhaps miraculously. He is the Host; they are the guests; and they are hungry. The thoughtfulness of Jesus for His followers, is a good subject for conversation. Did they know Him? Simon Peter did, v. 7, and the miracle of v. 11 would open the eyes of the dullest of them. Why did they not address Him? The awe of the unseen world was about Him, and upon them. (For an explanation of "the third time", see Exposition.)

*An after breakfast talk*. Try to lead the scholars to realize just who these were that talked together: the risen Lord, the very Son of God; and a fisherman who had professed to love Him, had basely denied Him, had bitterly repented, and was now eager to serve Him (see v. 7). Have the scholars follow the dialogue:—

JESUS—"Lovest thou Me more than these other disciples love Me?" (Recall Peter's words in ch. 13:37.) Show that Jesus did not wish to humiliate Peter; but only to give him a straight, steady look at his foolish boastings, and a heartening in his penitence and desire to serve.

PETER—"Yea, Lord; Thou knowest." It is a very humble Peter that answers.

JESUS—"Feed My lambs." If you love, serve. If you love much, take the very hardest service, the care of the weak and the helpless.

JESUS—" Lovest thou Me ?" He would lead Peter to a deeper, fuller knowledge of His real self.

PETER—The same answer as before ; but, one is sure, even more humbly given.

JESUS—" Feed My sheep", the whole flock, as well as the lambs of the flock.

JESUS—The same question, now a third time asked. Deeper still would Jesus go.

PETER—Now a very, very humble Peter,

reminding one of the Peter of Matt. 26 : 75.

JESUS—Again, " Feed My sheep "—a life-long service in Christ's cause. But something more, — death at the hands of cruel men (Peter refers to this in 2 Pet. 1 : 14): likely, to be crucified. Then dwell on the final command and watchword, " Follow Me ".

If there is time, take up Peter's question concerning John, and the Lord's answer ; and show that, to do our own work for Christ well, is the main thing in life.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

The fresh water lake commonly known as the Sea of Galilee has three other names: (1) The Sea of Chinnereth, the old Testament name, from a Hebrew word meaning "a harp" or "a basin" (see Num. 34 : 11). (2) The Lake of Gennesaret (Luke 5 : 1), a name meaning, as some think, "a prince's garden". The Land of Gennesaret was an extremely beautiful and fertile region on the west side of the lake. (3) Sea of Tiberias (John 6 : 1 ; 21 : 1), from the well known city on the western shore.

The lake is about 700 feet below the level of the Mediterranean. It is pear or heart-

shaped, 13 miles long by 7 across at its broadest part. Sudden and very violent storms are common, owing to the winds which rush down the gorges amid the hills that surround it, and, striking the water at an angle, stir it up to a great depth. In Gospel times, the lake swarmed with fish. Several towns on its shores took their names from the fishing industry, as Bethsaida ("Fisher-home"), and Taricheæ ("Fish-factories"), where fish were salted and dried. To-day the salt can be seen here on the sand encrusted like hoar frost. The whole lake basin was a focus, in our Lord's day, of restless life and energy.

### ADDED HINTS AND HELPS

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

#### From the Library

There was a green hillside  
By Galilee's soft tide ;  
And sweet the garden's shade  
By ancient olives made,  
We often follow there  
Thy words of life to share—  
But O, the multitude of Thine untended sheep!  
Speaks there a voice within our spirit's deep—  
Thy voice to us,  
And speaks it thus :  
' O, if you love Me, feed My sheep !'

—Mrs. Merrill E. Gates.

#### Some Test Questions

1. When and where did the events of today's Lesson take place ?
2. How had the disciples spent the night ? With what success ?
3. Who appeared to them on the shore ?

What directions did He give ? What was the result ? What did Peter do when he knew it was the Lord ?

4. What did the rest of the disciples do ? What preparation had been made for them ?

5. What invitation did Jesus give ? Why did the disciples not ask Him who He was ?

6. How did He put them at their ease ? How often had He appeared previously to His disciples when they were gathered together ?

7. What question did Jesus ask of Peter ? What is meant by " these " ? Why was the question thrice repeated ?

8. To whose judgment did Peter leave the question of His love for Jesus ? What three-fold commission did he receive ?

9. What hint did Jesus give as to the manner of Peter's death ? What command did He give ?

10. What question did Peter ask about John ? What was Jesus' reply, and what meaning did many put upon it ?

**Something to Look Up**

1. Many years later, when John was an old man, he saw Jesus again in a wonderful vision. Find three verses in which John describes Him.

2. Peter wrote two letters, many years later, to those who believed in Jesus. Find a verse in the first letter, in which he says they were like sheep gone astray, but had now returned to Jesus the Shepherd.

ANSWERS (Lesson X.)—(1) John 11 : 16.  
(2) Matt. 16 : 16.

**For Discussion**

1. The proofs of Peter's repentance.
2. Service the fruit of love.

**Prove from Scripture**

That Christ is everywhere present.

**The Catechism**

Ques. 51-60 (Review)—Different arrangements have been made of the Commandments. The Jews regarded the Preface as a Commandment, and united the First and Second, so as to preserve the number ten. The Roman Catholic and Lutheran Churches unite the First and Second, and divide the Tenth, making, "Thou shalt not covet thy neighbor's house", a separate Commandment. The Commandments are divided into two tables (see Deut. 4 : 13). Commandments I. to IV. make up the first table, setting forth our duty to God. The second table consists of Commandments

V. to X., which declare our duty to our neighbor. Some, however, would place the Fifth Commandment in the first table. Those again, who unite the First and Second Commandments and divide the Tenth, place three Commandments in the first table and seven in the second.

**The Question on Missions**

Ques. 11. The boats that are owned by the people of Labrador, are all needed during the fishing season. Hence, it was seen from the first that the missionary sent there must have a canoe to paddle, as well as to be able to "paddle his own canoe". To meet this need Mr. McKenzie gave \$50 out of his own salary, though no one knew at the time that he had done so. The ladies of United Church, New Glasgow, N.S., also made a liberal contribution, and a fine sailboat was built, which served as a floating home for the missionary during the summer months. A few years ago Mr. A. P. Smith of Philadelphia happened to be in Harrington Harbor when a hundred people were packed into a schoolhouse 15 by 20 feet to hear the missionary. He evidently thought it a tight squeeze, and offered \$300 towards a church building. This began a movement which was brought to a successful completion last summer, when the new church was opened, and, at the request of the people, was named, The Elizabeth Wandell Smith Church, after the wife of its original promoter.

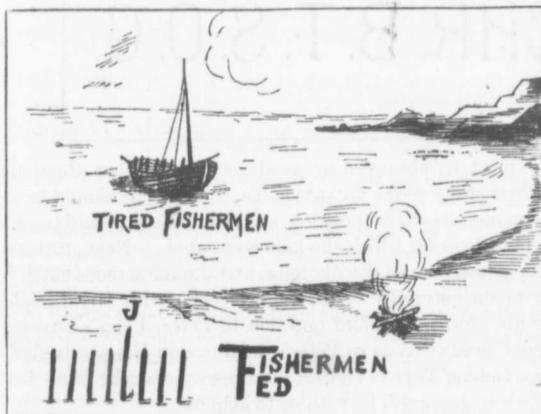
**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Jesus providing for His servants.

*Introduction*—A little talk about fishing will serve to introduce the Lesson. Have

any of you ever caught a fish? We'll draw a picture of the SEA OF GALILEE, and out here we'll place a little BOAT, and in the boat SEVEN MEN. They are fishing with nets (describe). If we could look right into their faces, we should see Peter and Thomas, Nathanael, James, John, and two other disciples.

*Review*—After Jesus left the disciples in the Upper Room (recall last Lesson), some of them went away back to their homes by the Sea of Galilee. Peter said, "I go a-fishing", and six



others said, "We will go with you". Now, here we see them in their little boat, fishing on the Sea of Galilee. They have been out all night. It is now morning (we'll draw a sunrise), and these fishermen are tired and hungry. They pull up their nets, and there are no fish in them! (outline a net).

*Lesson*—See! on the shore stands a Man (stroke). It is Jesus (the Risen Jesus); but the disciples do not know Him yet. He is calling to them. Listen! "Children, have you any food?" How like a kind father or mother! Jesus knows just what we need. It may be food, or clothing, or home, or friends,—He will see that we get just what is best for us to have. We can trust Him. The reply comes back across the water from the fishermen, "No". "Cast your nets out on the right side of the boat, and you will get fish", came the voice, so kind and gentle. The fishermen obey, and now they can hardly haul in the nets, so full are they of fish. Then John said to Peter, "It is the Lord". Tell about Peter's impulsive act. The rest of them come to land in the little ship; and here on the shore they find a fire of coals (use bright red chalk, with white for smoke), and fish laid on the fire, and bread.

*A Wonderful Breakfast*—A breakfast prepared by the Lord Himself! (Picture the scene.) This was now the third time He had

appeared to the disciples.

*A Wonderful Talk*—Then Jesus asks Peter if he loves Him more than the other disciples did. "Yes, Lord", etc. Then Jesus tells Peter to take care of and teach ("feed") the little ones (lambs) who belonged to Jesus' flock.

Again Jesus asks Peter the same question and gets a like reply. "Teach and feed the older ones (sheep) who belong to My flock."

A third time Jesus asks the question. Peter gives the same answer, "Thou knowest that I love Thee".

*A Missionary*—Jesus wanted Peter to be a great missionary, to teach young and old about Him. He tells Peter, that a time will come when he, too, will be bound upon a cross and die for Jesus' sake, but, "Follow Me", Jesus said, "no matter what troubles may come to you".

*Be Thou Faithful*—"What shall John do?" Peter asks. "Never mind about John", answers Jesus, "just be a faithful follower yourself, Peter."

*Jesus Cares for Us*—You see how Jesus provided for the comfort of His friends. So Jesus plans for our comfort, and watches over us.

*Something to Think About*—Jesus is always near me.

#### FROM THE PLATFORM

T. RIS. CHR. B. T. S. O. G.

Call for the Lesson Title, and print it, abbreviating as above. Speak first about the Sea (or Lake) of Galilee. From their study of the QUARTERLIES, the scholars should be informed on such points as its various names, its shape, position, size, etc. They should be able to tell something about the fishing industries for which the lake was noted. Next, turn the conversation to the night-long fishing expedition of the disciples, and the miraculous catch in the morning. This will bring you to the interview of the risen Saviour with His disciples on the shore. The points to touch are: Jesus' threefold question to Peter, Peter's answers, and the work given Him to do; Jesus' prediction as to Peter's death; and His words about John. Ask the scholars to repeat the Golden Text in concert, and press home the truth that wherever we go and whatever our work is, Jesus will be with us to help us.

Lesson XII.

REVIEW

June 21, 1908

**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. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.

**GOLDEN TEXT**—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20 : 31.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jesus, the Good Shepherd, John 10 : 1-18. T.—The raising of Lazarus, John 11 : 30-45. W.—Jesus teaches humility, John 31 : 1-20. Th.—Jesus betrayed and denied, John 18 : 12-27. F.—Jesus' death and burial, John 19 : 17-30. S.—Jesus risen from the dead, John 20 : 1-18. S.—Jesus appears to the apostles, John 20 : 19-31.

**Prove from Scripture**—*That the risen Jesus reigns with God.* S. **Catechism**—Ques 61-72 (Review).

**Lesson Hymns**—Book of Praise 116 (Supplemental Lesson) ; 97 ; 90 ; 89 (Ps. Sel.) ; 67 (from PRIMARY QUARTERLY) ; 100.

**The Question on Missions**—12. What have been the results of our work in Labrador? Many who could neither read nor write have been educated ; a Presbyterian congregation has been formed at Harrington ; two schoolhouses and a church have been built ; and much spiritual earnestness has shown itself among the people.

REVIEW CHART—Second Quarter

THE WITNESS OF THE FOURTH GOSPEL TO JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 10 : 1-11.	Jesus the Good Shepherd.	The good shepherd.—John 10 : 11.	1. The Door. 2. The Good Shepherd.
II.—John 11 : 32-44.	The Raising of Lazarus.	I am the resurrection and.—John 11 : 25.	1. Jesus' love. 2. Jesus' promise. 3. Jesus' power.
III.—John 12 : 1-11.	Jesus Anointed at Bethany	We love him because.—1 John 4 : 19.	1. Loving friends. 2. A false disciple. 3. Bitter foes.
IV.—John 13 : 1-15.	Jesus Teaches Humility.	A new commandment I give unto you.—John 13 : 34.	1. The divine Son. 2. The lowly Servant. 3. The great Master.
V.—John 14 : 1-14.	Our Heavenly Home.	In my Father's house.—John 14 : 2.	1. Heaven pictured. 2. The Father revealed. 3. Power promised.
VI.—John 16 : 4-15.	The Mission of the Holy Spirit.	I will pray the Father, and he shall give you another.—John 14 : 16.	1. Comforter. 2. Advocate. 3. Guide.
VII.—John 18 : 1-9, 24-27.	Jesus Betrayed and Denied.	Jesus said unto them, The Son of man.—Matt. 17 : 22.	1. Jesus victorious. 2. Peter vanquished.
VIII.—John 19 : 28-42.	Jesus' Death and Burial.	Christ died for our sins.—1 Cor. 15 : 3.	1. The completed work. 2. The perfect offering. 3. The sacred body.
IX.—John 20 : 1-18.	Jesus Risen from the Dead.	I am he that liveth, and was dead.—Rev. 1 : 18.	1. The empty tomb. 2. The convinced disciples. 3. The risen Lord.
X.—John 20 : 19-31.	Jesus Appears to the Apostles.	Thomas answered and said unto him.—John 20 : 28.	1. Joy. 2. Doubt. 3. Worship.
XI.—John 21 : 12-23.	The Risen Christ by the Sea of Galilee.	Lo, I am with you always.—Matt. 28 : 20.	1. Need supplied. 2. Love tested. 3. Obedience required.
XIII.—Eph. 5 : 6-21.	Temperance Lesson.	Be not drunk with wine, wherein.—Eph. 5 : 18.	1. Walking in light. 2. Walking in wisdom.

**The Question on Missions**—Ques. 12. The people of Harrington Harbor have no traditions to show what their forefathers were by race or creed. Mr. Grierson, however, believes that in their reverence for the big family Bible, in their staunch conservatism and dislike of "new-fangled notions", as well as in the strong moral and spiritual atmosphere that has pervaded and controlled the settlement from the beginning, there is good evidence that the ancestors of the Anderson family, which has supplied the mothers of most of the community, were of Covenanter stock. Be that as it may, 22 out of 28 families in the village are now Presbyterians. They have several elders who conduct prayer meetings when there is no missionary among them, and in these meetings as many as 30 or 40 persons sometimes take part. They gave over \$210 in cash, besides much free labor, towards the erection of their new church.

## THE QUARTERLY REVIEW

## JESUS, THE SON OF GOD

Recall the purpose of John's Gospel (see ch. 20: 31), and his method of proving that Jesus is the Son of God, namely by WITNESSES and SIGNS. As in the Review for last Quarter, gather up the material of the Lessons under these headings.

## I. THE WITNESSES

The Witness, in no less than six of the Lessons, is Jesus Himself.

In Lesson I., He declares that He is the Good Shepherd, who saves His sheep by the sacrifice of His life, and provides abundantly for all their needs. Lesson IV. presents Him as the Great Teacher, claiming the entire and unquestioning obedience of His disciples and setting them an example of lowly service. We behold Him, in Lessons V. and VI., announcing His return to the Father who had sent Him, assuring the disciples that He would prepare a place for them, and promising to send them the Holy Spirit as their Comforter and Guide. His majesty shines out in Lesson VII., striking terror into His foes; and in Lesson X. He stands forth as the mighty Conqueror of death and the grave.

Other witnesses in the Lessons are Mary, whose love found expression at the Bethany supper (Lesson III.) in anointing the feet of her Lord with the costly ointment from the alabaster vase; Joseph and Nicodemus, who had long been secret disciples, but who, after the crucifixion of Jesus, declared themselves openly as His followers, and, with the utmost respect and tenderness, prepared for burial the body of Jesus, and laid it reverently in the tomb (Lesson VIII.); and Mary Magdalene (Lesson IX.), whose grief at missing the sacred body from the tomb was turned into rapturous joy, when the risen Lord appeared to her and called her by name.

Having touched, in a series of rapid questions, the main points in the witness borne to Jesus, by Himself and others, turn to :

## II. THE SIGNS

Recall the meaning of the term "sign" as applied to the miracles of Jesus, reminding the scholars that it implies that the miracles were intended to set forth and enforce some spiritual truth or lesson. Two signs are described in the Lessons for the Quarter :

The first is the Raising of Lazarus (Lesson II.). Bring out, by questioning, the story of the miracle, and then fix attention on the Golden Text, "I am the Resurrection, and the Life". Emphasize the truth that our deliverance from death depends upon and is assured by our living union by faith with Jesus, the Source and Giver of life.

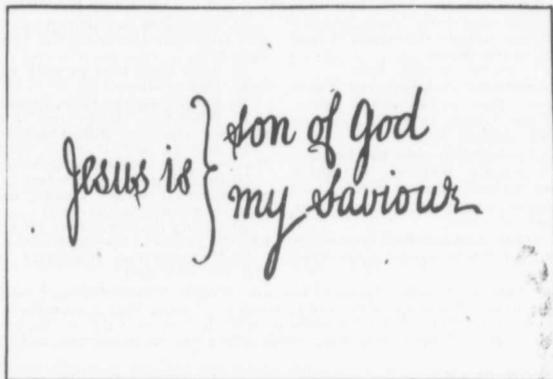
The second sign is the Draught of Fishes at the Sea of Galilee (Lesson XI.). Picture the night-long and fruitless toil of the disciples, the appearance of Jesus on the shore in the morning, the great catch when His directions were followed, the meal on the shore, and the conversation afterwards. In this Lesson, as in the preceding, the point to bring home is found in the Golden Text, namely, the continual presence of Jesus with His followers to the end of the world,—a presence none the less real, because He is now unseen.

Refer, in closing, to Thomas' adoring words, when he was convinced that Jesus had risen again,—“My Lord and my God”. That is what Jesus is to us, and, as our Lord and God, we owe Him love without reserve and obedience that holds nothing back.

## FOR TEACHERS OF THE LITTLE ONES

*Review Subject*—Jesus, the Son of God.

*Introduction*—If some one offered you two books, one with pictures and one without, which would you choose? "The one with pictures", of course. You all like pictures. Now we are going to look at a picture book that we cannot hold in our hands. We can only see it with our "mind's eye". We'll call it, A MIND PICTURE BOOK. We'll turn the first page, and the second page, and so on.



PAGE I.—Here we see a shepherd leading his sheep, carrying a lamb so tenderly in his arms. Who is THE GOOD SHEPHERD? What has He done for us, His sheep and lambs? Lesson Thought—*I should heed Jesus' voice.*

PAGE II.—We see Jesus beside a grave, and another man coming out of the grave. What is the man's name? How was he made alive again? *I should not fear death.*

PAGE III.—Here is Jesus at a feast. A woman is pouring something from a jar over the feet of Jesus. Who is the woman? Why is she doing this? *I should love Jesus.*

PAGE IV.—Here we see Jesus and His disciples. A table has been spread for a feast. Jesus is carrying a basin and towel. What is He doing? What does He wish to teach by this? *I should love everybody.*

PAGE V.—We see Jesus and the eleven reclining at the table. He is telling them of a beautiful home in heaven. *I shall live with Jesus in heaven.*

PAGE VI.—Jesus and the eleven are still at the table. Jesus is telling them of a Guide and Comforter whom He will send, after He goes back to heaven. Who is the Guide? *Jesus will give me His Holy Spirit.*

PAGE VII.—Here we see a garden of olive trees. Jesus is there, and His disciples. A band of soldiers is entering the gate. Who is the leader of the soldiers? What are they going to do? We see, also, another picture—a man standing near a fire in a court with a group of others. Who is he? What is he saying? *I should be true and faithful to Jesus.*

PAGE VIII.—We see a cross, and we all know the sad, sad story. *Jesus died for me.*

PAGE IX.—Here we see an open tomb, a woman looking in, a Man near by (the Risen Jesus). Who is the woman? *Jesus is a living Saviour.*

PAGE X.—We see Jesus standing in a room with ten disciples, showing them His hands and His side. Then we look at another picture just the same as this, but there is another disciple present. Who is this disciple? Is he sure that Jesus is really living? *Jesus is my Lord.*

PAGE XI.—Here is the Sea of Galilee. Out in a boat are seven men fishing. On the shore is one Man at a fire of coals. Tell the story. *Jesus is always near me.*

Let us learn that Jesus is our Saviour, a living Saviour, a loving Saviour, a saving Saviour, still.

Lesson XIII.

## REVIEW, SUPPLEMENTAL LESSONS

June 28, 1908

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism Questions 73 to 81. and the Question on Missions for the Quarter.

## TEMPERANCE LESSON

Ephesians 5 : 6-21. Commit to memory vs. 15, 16.

**GOLDEN TEXT**—Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5 ; 18

6 Let no man deceive you with <sup>1</sup> vain words : for because of these things cometh the wrath of God upon the <sup>2</sup> children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were <sup>3</sup> sometimes darkness, but <sup>4</sup> now are ye light in the Lord : walk as children of light :

9 (For the fruit of the <sup>5</sup> Spirit is in all goodness and righteousness and truth ;)

10 Proving what is <sup>6</sup> acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather <sup>7</sup> reprove them.

12 <sup>8</sup> For it is a shame even to speak of those things which are done of them in secret.

13 But all things <sup>9</sup> that are reprov'd are made manifest by the light : for <sup>10</sup> whatsoever doth make manifest is light.

**Revised Version**—<sup>1</sup> empty ; <sup>2</sup> sons ; <sup>3</sup> once ; <sup>4</sup> are now ; <sup>5</sup> light ; <sup>6</sup> well-pleasing ; <sup>7</sup> even ; <sup>8</sup> for the things which are done by them in secret it is a shame even to speak of ; <sup>9</sup> when they are manifest ; <sup>10</sup> everything that is made manifest ; <sup>11</sup> shine upon thee ; <sup>12</sup> Look therefore carefully how ye walk, not as unwise ; <sup>13</sup> foolish, but understand ; <sup>14</sup> drunken ; <sup>15</sup> riot ; <sup>16</sup> one to another ; <sup>17</sup> with your ; <sup>18</sup> in the name, etc., to God, even the Father ; <sup>19</sup> subjecting ; <sup>20</sup> Christ.

## LESSON PLAN

I. Walking in Light, 6-14.

II. Walking in Wisdom, 15-21.

## DAILY READINGS

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

M.—Darkness and Light, Eph. 5 : 6-20. T.—Wise walking, Rom. 13 : 7-14. W.—The new man,

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall <sup>11</sup> give thee light ;

15 <sup>12</sup> See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not <sup>13</sup> unwise, but understanding what the will of the Lord is.

18 And be not <sup>14</sup> drunk with wine, wherein is <sup>15</sup> excess ; but be filled with the Spirit ;

19 Speaking <sup>16</sup> to yourselves in psalms and hymns and spiritual songs, singing and making melody <sup>17</sup> in your heart to the Lord ;

20 Giving thanks always for all things <sup>18</sup> unto God and the Father in the name of our Lord Je'sus Christ ;

21 <sup>19</sup> Submitting yourselves one to another in the fear of <sup>20</sup> God.

Eph. 4 : 17-24. Th.—Be ye separate ! 2 Cor. 6 : 11-18. F.—The better way, 1 Thes. 5 : 4-10. S.—Sober living, Titus 2. S.—Waiting, 2 Peter 3 : 8-18.

**Lesson Hymns**—Book of Praise, 116 (Supplemental Lesson) ; 250 ; 247 ; 95 (Ps. Sel.) ; 260 (from PRIMARY QUARTERLY) ; 255.

**Special Scripture Reading**—Gal. 5 : 22 to 6 : 10. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—This Epistle was written by Paul at Rome, while in prison awaiting his trial. It was probably addressed to the churches of the Lycus valley in Asia Minor, the name of Ephesus being afterwards inserted as the chief centre of Christianity in the Province.

**Lesson Setting**—After dealing with the great truth of the church as the body of Christ, Paul reminds the Christians to whom he is writing of the lives they are bound to live as members of Christ's body. This is the connection in which the Lesson Passage occurs.

## I. Walking in Light, 6-14.

Vs. 6, 7. *Let no man . . . vain words.* Do not listen to those who try to make light of these vices which have just been mentioned, vs. 3-5. *Wrath of God.* God will not overlook such wickedness. His holiness must react against it. *Children of disobedience* ; those who are disobedient to the will of God, as revealed in the gospel and witnessed to by conscience. *Be not . . . partakers.* Do not fall

back into their sins.

Vs. 8-10. *Were once darkness* (Rev. Ver.). That evil condition was yours once, but you have left it behind. *Now light in the Lord.* Paul uses the contrast of light and darkness to describe the new condition of knowing God and His will in Christ, as opposed to their former bondage to their own lusts and passions. *Walk as children of light.* This new condition must have a practical effect, must change their daily life. *Fruit of the light* (Rev. Ver.) The necessary moral result of the enlightenment is *all goodness*, that is, active well-doing ; and *righteousness*, that is, the character which shuns evil, and *truth*, that is, sincerity of life. *Proving*, etc. ; testing all conduct by the standard of whether it is *well-pleasing to the Lord* (Rev. Ver.).

Vs. 11-14. *Have no fellowship with the unfruitful works of darkness.* The works of darkness bring no profit, therefore shun them. *Rather reprove* ; do more than avoid them, rebuke them fearlessly. For (v. 12) their

secret vices are so shameful, that you dare not hesitate to expose them. *But all things*, etc. To expose these sins is to reveal them to those who are guilty of them in their true character. *For whatsoever . . . light*. Better, "whatsoever is made manifest is light", that is, is seen in its real nature, can no longer deceive. *Awake, . . . Christ shall shine upon thee* (Rev. Ver.). Many of the best authorities regard these words as a quotation from an ancient Christian hymn. They are an appeal to those sunk in the darkness of sin to bestir themselves and welcome the saving light of the gospel of Christ, the Light of the world.

## II. Walking in Wisdom, 15-21.

Vs. 15-17. *See then . . . walk circumspectly*; rather, "Take heed, then carefully, how ye walk". Compare our Lord's words: "Be ye therefore wise as serpents, and harmless as doves", Matt. 10:16. *Redeeming the time*. Better, "buying up the opportunity". Let no opportunity slip for the earnest carrying out of your Christian services. *Because the days are evil*. The atmosphere of moral corruption by which you are surrounded, calls for all your efforts on behalf of Christ your Master. *Wherefore be ye not unwise*. Rather, "become not senseless". Hold yourselves in moral control. *Understanding . . . will of the Lord*. Make it your business to study and become thoroughly acquainted with the will of Christ.

Vs. 18, 19. *Be not drunk . . . excess*; rather, "wherein is abandonment" or "dissoluteness". The drunkard is a man who lets his life literally go to pieces. This is a typical instance of the senselessness mentioned in v. 17. *Be filled with the Spirit*. Many a man drinks for the sake of a passing exhilaration, which is followed by disgust. You will find a true and lasting exhilaration by yielding to the power of the divine Spirit. *Speaking to yourselves*; rather, "to one another". If filled with the Spirit, then ordinary intercourse with one another would take the form of "spiritual devotion and thankfulness". *Psalms . . . hymns . . . spiritual songs*. Probably the spiritual songs include psalms and hymns. "Psalm" means strictly a religious song sung to the accompaniment of music, very likely here, an Old Testament Psalm. "Hymn" is perhaps more strictly a song of praise to Christ. *Singing . . . to the Lord*. This seems

to refer to the silent gladness of worship which should fill the heart of the Christian.

Vs. 20, 21. *Giving thanks . . . unto . . . the Father*. The mood of the Christian should be one of thanksgiving to the Father who is so gracious. *In the name of . . . Christ*. Every genuine prayer is offered in the name of Christ, on the ground of what He is and what He has done. *Submitting, etc. . . in the fear of Christ* (Rev. Ver.) Those who reverence Christ will be ready to yield to one another in their various relationships.

## Light from the East

HYMNS—The Psalms were the first hymns used in Christian worship, but very early the enthusiasm of Christian love and fiery zeal expressed itself in forms of rhythmic praise. The songs of the angels at the birth of Jesus, of Mary, Simeon, Zacharias and Elizabeth (see Luke, ch. 1), are incorporated in the Gospel narrative; and they soon had imitators among Christians, who desired to praise Christ directly, and to express the broader devotional spirit, which had broken down all social and national distinctions and united all believers in one holy communion. We have the thanksgiving of Peter after his deliverance (Acts 12:11); the speaking with tongues, which was always in the elevated language of enthusiasm, the fragments of hymns scattered through the epistles (see Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:11-13; 1 Pet. 3:10-12); the lyrical and liturgical passages, the doxologies and antiphonies of the Apocalypse. Bishops and councils hesitated to sanction hymns in public worship, partly because heretical leaders were among the first to throw their dogmas into poetical form, and thus make them popular. But while none of the compositions of the first two centuries have come down to us, except those embedded in the scriptures, there are many allusions to the singing of the church. Pliny speaks of the Christians' singing hymns to Christ as God, and Basil, of hymns of the Holy Spirit.

Drink was not the curse in the East then that it is with us now. But I cannot forget that . . . Scripture . . . contains some of the most urgent warnings that can be written against the horror of intoxication.—Bishop Moule.

## APPLICATION

*Let no man deceive you with empty words* (Rev. Ver.), v. 6. Alcohol is sometimes recommended as a means of health. The sanest physicians contradict this. They say it makes the body and brain and nerves weak. "If all died who are now healed by it, a thousand to one would survive who die from its effects." When all the attempts to deceive have been made, the fact still remains that the flesh of a drunkard will not readily heal if injured; athletes are not allowed to use alcohol; business men will not employ habitual drinkers; engineers on railroads are forbidden the use of liquor. It rouses the passions, kindles anger, gives brutal courage to the murderer, kills the love of parents for their children. The very victims of it loathe it, and denounce it as degrading and destroying. Beware of the words that commend the use of this dangerous drink. They are deceptive words and should be regarded as "empty".

*Have no fellowship with the unfruitful works of darkness*, v. 11. Safety lies in avoidance of the tempting agents. A man who had overcome the habit of drink was caught in a rain storm one day.

The Beckoning  
Bottles

Looking for shelter, the only near place was the open door of a saloon. Ignoring his reproving conscience, he went in, sat down, and began to read a newspaper. He told afterwards how that paper would lower itself, so that he could see the decanters and bottles behind the bar. It seemed to him that every one of these bottles had a voice and an arm. He imagined he could hear each of them say, "Here you are, wet; you need what I contain. Just one drink will do you good; you are a weak fool if you refuse to take me". It seemed, too, as if they reached out strong arms to pull him toward them. He thrust up the paper to shut off the sight of them, but, in spite of him, it lowered itself and the bottles began again to beckon to him. Then he realized his situation, and springing up, he rushed out into the streaming rain and walked home trembling but triumphant. But he had almost yielded, and he vowed never again to enter a saloon. He thought the power of his old habit was dead, and it was, until the

saloon atmosphere revived it. Keep out of the place and way of temptation.

*Christ shall give thee light*, v. 14. There is darkness and peril in every life, until Christ chases away the sin we love. Safety is found only in Him. He is seeking for those who would be rid of the tendency to evil ways.

Where the  
Power Comes  
From

He welcomes the appeal of any who are "sick, and helpless, and ready to die". When the beautiful Marie Antoinette was on her way to Paris to be crowned queen of the French, orders were given that all cripples and ragged and blind and debauched persons should be kept away from the roads she was to travel over, that she might not be shocked by sights of suffering. No such commands were given when Jesus of Nazareth was passing by. He is the same now. The poor drunkard has a Friend in Him. The pure lad, who would live soberly in this evil world, has a Friend in Him. When our temperance pledges and our temperance performances are inspired by Him, we shall not fail.

*Look therefore carefully how ye walk* (Rev. Ver.); v. 15. The last descendants of a dynasty of French kings were called in contempt, "do-nothing kings". At the

The Making  
of a King

moment when matters demanded from the king very great care and cleverness, these monarchs, each in his time, fell into a condition of indifference and carelessness. When the reasons came to light later, it was found that a course of intemperance and debauchery had brought them down to mental and moral imbecility. Few of them attained the age of mature manhood, and their names are perpetuated in disgrace. Carelessness made them castaways. How are the young of to-day walking? Do they know that the wine cup is a dangerous thing? Are they careful to guard against indulgence in drink getting into their life? Alcohol drowns one's brain, and ruins body and soul. He is a king who has a sound mind in a sound body. Beware of habits that take away these kingly qualities.

*Be not drunken with wine wherein is riot* (Rev. Ver.), v. 18. Rum creates riot in the head of the drinker, and spreads riot around.

The story is told of a little girl who lay dying. The child had been struck "You Did It" on the spine by her drunken father. Gathered about her was a group of neighbors, one of the number being the saloon keeper patronized by her father. Some one said, "It was the blow that killed her". The dying child heard the remark, and looking the rum-seller in the face gasped, "You did it. You did it", and died. Were all the truth known with respect to the relation of cruelty and crime to the liquor traffic, that sentence of the little girl would

doubtless find just application in thousands of instances.

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing.

### TEACHING HINTS

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

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

Paul wrote the Epistle to the Ephesians while he was a prisoner in Rome. The great theme is the lordship of Christ and the unity of His body, the church, which necessarily grows out of its relationship to Him. The earlier part (chs. 1 to 3) is doctrinal, and the remaining part (chs. 4 to 6) practical. In the latter section Paul dwells upon the unity of the church, and considers everything from this point of view. Gifts should be used because they further the church's unity. Heathen vices should be forsaken because they injure the larger life of the church. Christian graces should be adopted because they contribute to a better and stronger unity. In the Lesson, these principles are viewed under the contrast of light and darkness. There are two main thoughts.

1. *The demands of the kingdom of light*, vs. 6-14. Paul here emphasizes four points:

(a) Great caution is required because of the deceptive power of evil. His picture is dark and dreadful, when viewed in the light of God's judgments. The innocent-looking, attractive forms of sin demand constant watching. (b) The Christian life should manifest itself in fruit-bearing. This is its normal condition, and should be constant. (c) The Christian life should be aggressive, going out to reprove evil in others. (d) The awakening power of Jesus is an encouragement to every worker, and an invitation to every sinner.

2. *Exhortations concerning social Christian life*, vs. 15-21. The exhortations are various, and were no doubt given in view of local needs. They deal with three subjects:

(a) The proper use of time. (b) The proper exercise of self-control in respect to the use of stimulants. (c) The necessity of divine infilling, in order to enter successfully into worship and service.

Temperance is taught in the Lesson as a necessary obligation on the part of a Christian. Temperance in all things follows from the unity of the church and the lordship of Christ. The teacher should study it in this connection. Intemperance cannot exist in a Spirit-filled life. The demand of exalted life and feeling is satisfactorily met by personal fellowship with the Master. The higher the life, the less reason there is felt for physical stimulus. When temperance is related to the spiritual life, it finds its true setting. Whatever contributes to a deeper faith and life in Jesus, is strengthening the principles of temperance; and whatever weakens faith in Christ, is strengthening the principle of selfishness, and ultimately of intemperance.

#### For Teachers of the Boys and Girls

It will give variety to the teaching, as a Temperance Lesson, of this oft-repeated passage, to go outside its limits, as well as within, and take the seven "walks" of the Epistle. Each of these has its bearing direct and strong on temperance. The person who walks as Paul would have the Ephesians walk, will never walk the uncertain and perilous pathway of the drunkard. If the scholars

are set, the Sabbath before, to search for the seven "walks", so much the better. In any case, have them turn to, and read, each passage as it is taken up.

1. *This world's walk*, ch. 2 : 2 ; that is, doing as the baser part of our nature says (v. 3), and as the devil dictates (v. 2). This walk is almost sure to lead to drink, and to tempting other people to drink.

2. *Walk in good works*, ch. 2 : 10. "Do all the good you can, by all the means you can, in all places you can, as long as ever you can, for Christ's sake." Have the scholars recite this golden sentence until they know it by heart. To walk in good works, will be to do all you can to keep people away from the drink evil.

3. *Walk worthy of your vocation* (calling), ch. 4 : 1. Show what this calling is—called of the Lord, to be like the Lord, and to do the Lord's work : in one word, called to be Christians. That is the loftiest title on earth. Be sure that no drunkard can wear it—1 Cor. 6 : 10. To dabble in drink, is to besmirch the title, and to run, the risk of losing it.

4. *Walk not as other Gentiles*, ch. 4 : 17. The Ephesians were Gentiles, heathen ; and were very wicked, as this whole Epistle shows. Wickedness was the fashion. Don't follow the fashion, when the fashion is bad, is Paul's advice. This would do away with treating,

or accepting a treat ; and hence would break the backbone of the liquor drinking customs among us.

5. *Walk in love*, ch. 5 : 2, following Christ's blessed example. If we love God, we shall seek to keep our bodies pure for God's indwelling. They are His temples, 1 Cor. 3 : 16. If we love our fellow men, we shall seek to set them a good example, and not lead them astray.

6. *Walk as children of the light*, ch. 5 : 8. The Christian is one in whose heart and conscience the light of God shines, and whose life should be a light to all around (Matt, 5 : 14-16). That light within the Christian shows him, too plainly for any mistake, the sin of drunkenness. And it is a false light, not a true one, that the drinker's life throws out to others.

7. *Walk circumspectly*, ch. 5 : 15 ; that is, looking carefully about you, lest you run into danger, or bring other people into danger. Every boy knows of a dozen instances of young men who have been caught by the drink habit because of their heedlessness, and of instances, too, where the careless example of others has led young men astray.

The signing of the temperance pledge, a promise to walk in the right way, so far as strong drink is concerned, will make a fitting ending to the Lesson.

### THE GEOGRAPHY LESSON

Rome was the capital of an Empire which, in the New Testament times, included roughly Europe (except the British Isles, Norway, Sweden, Denmark, Germany and Russia), the whole of Asia Minor, Syria, Egypt and



the northwest of Africa. At the height of its greatness, it measured 3,000 miles from east to west and 2,000 miles from north to south, and contained 120,000,000 people. Roads from all parts of the Empire converged upon the capital, situated on the Tiber, 17 or 18 miles from its mouth, on seven hills, hence called "the seven-hilled city". For Paul's residence as a prisoner, though allowed to dwell in "his own hired house", see Acts

28 : 30, 31. It was here that he wrote the Epistle to the Ephesians.

For the situation of Ephesus, see the **QUARTERLIES**. The city was known as the "temple-keeper" (Acts 19 : 35, Rev. Ver.)

of the goddess Diana, whose temple at Ephesus was the greatest and most influential in Asia. The crowds which attended the festivals of Diana added largely to the wealth of the city. Many trades depended mainly on the visitors, "who required entertainment, food, amusement, victims to sacrifice, offerings to dedicate, curiosities and images for worship to carry home". The making of these images was an important industry.

**ADDED HINTS AND HELPS**

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

**Some Test Questions**

1. Where was Paul when he wrote this Epistle? To whom was it addressed?
2. What description of the church does Paul give? Of what does he remind his readers?
3. Explain "vain words", v. 6. Who are the "children of disobedience"?
4. By what contrast is the difference illustrated between the present and former condition of Christians?
5. What threefold result of Christian enlightenment is given in v. 9? What should be the test of Christian conduct?
6. What are evil deeds called in v. 11? What is the twofold duty of Christians in regard to these?
7. What warning is given against drunkenness? To whose power should we yield?
8. What is the difference between "psalms" and "hymns"? Explain "making melody in your heart".

**Something to Look Up**

1. In his letter to the Romans, Paul says that it is not good to drink wine, or do anything that would lead another person to do evil. Find the verse.
2. In Numbers we are told that the Nazirites were not allowed to drink wine. Read

the command given to them.

ANSWERS (Lesson XI.)—(1) Rev. 1 : 13-15. (2) 1 Pet. 2 : 25.

**For Discussion**

1. How people are deceived into using strong drink.
2. Evils that result from intemperance.

**Prove from Scripture**

That intemperance unfits for service.

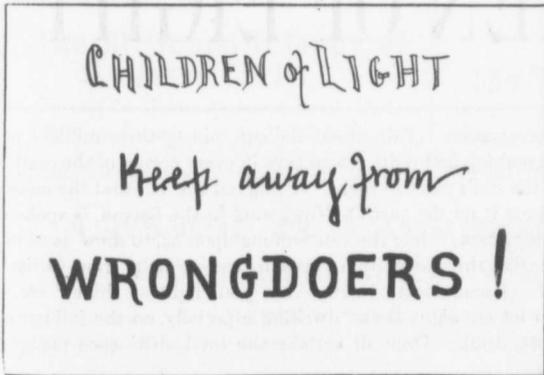
**The Catechism**

Ques. 73-81 (Review)—Last Sabbath were reviewed the Sixth Commandment, which deals with the sacredness of human life, and the Seventh, which has to do with purity, the chief moral good in life. In the Eighth Commandment, we pass, in to-day's Lesson, to the chief material good, namely, property. We are taught that every man has the right to acquire and use property as he pleases, so long as he does not transgress God's law or injure his neighbor. This right we are bound to exercise ourselves, and to respect in others. Besides his property, every man has a right to his good name, and the Ninth Commandment forbids our robbing another of this precious possession. The Commandment requires of us truth, especially in witness bearing. The Tenth Commandment goes deeper than all the rest, and forbids sin even in thought or desire.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Temperance Lesson.

*Introduction*—Do you get letters from the post office (or from the postman)? You all



like to get letters. We have a letter to read to-day, which we got neither from the post office nor from the postman. We find it in the Bible (open your Bible at the Lesson). This letter was written by a man named Paul. He wrote a great many letters. They did not look like our letters (describe a parchment roll). They were afterwards printed in the Bible for us to read, for they are meant for us, too.

*Paul a Missionary*—Paul was a follower of Jesus, and traveled as a missionary in many coun-

tries, teaching about Jesus. He had been to visit a heathen city named Ephesus, and had taught many of the people about Jesus, and had persuaded them to throw away their idols and give up their wicked ways and follow Jesus. Then Paul went to many other cities teaching of Jesus; but he did not forget these friends of his at Ephesus, and he wrote a letter to them telling them how to be good, true followers of Jesus, and urging them to keep from the wicked ways of the heathen people around them.

*Children of Light*—Paul tells them in this letter that those who know about Jesus must try to please Him, because they now know what is right and wrong. They must not make companions of those who do wrong, but rather they should tell these wicked ones of their wrong-doings, and set them a good example, and try to help them to do right. They must not speak any impure words, nor copy the bad things they see others do. They are to do what is pleasing to Jesus, trying to learn more and more about Him. He tells them they have only a little while to live in this world, and must try to be good examples for others and do all the good they can. They should talk about holy things, and be happy and sing praise to God, and pray and give thanks to God for making them "children of light".

*Golden Text*—There is one especial sin that Paul tells them about, which is the cause of much trouble. We'll print WINE—STRONG DRINK, and we'll repeat our Golden Text from Paul's letter.

*Bad Companions*—There were so many "children of darkness" (wicked people) round about these Ephesians, that they were in danger of being led to do the wrong things they did before they became followers of Jesus—children of light. Paul knew this, and wanted to warn them to keep away from bad companions. "We'll not copy them, mother", said some little ones, when warned not to play with some neighbor children. "We'll not get any harm from them", for we won't do as they do.

"Do you know, dear children, that just being beside bad children spoils the sweet goodness of your life?" A box of oranges was received in a home. The little ones clustered around eager to see it opened. What beautiful, large, yellow oranges! Each child took out an orange, and there, down in the midst of those fine oranges, was a rotten one, and every orange near it was slightly touched with "bad" also. And soon the whole box of oranges would have been spoiled because of the single bad one.

*Something to think About*—I should not use strong drink.

#### FROM THE PLATFORM

# CHILDREN OF LIGHT

Take light as the subject of conversation. Talk about the sun, ninety-three millions of miles away from our planet, and yet making its bright, warm rays in every corner of the earth. Then pass to the moon, which takes the sun's place at night. Bring out the fact that the moon gets its light from the sun, and reflects it on the earth. Now, who, in the Lesson, is spoken of as giving light. (See v. 14.) Christ, then, is like the sun, shining upon us, to show us what is right and how to do right. We, like the moon from the sun, receive light from Christ. What are we to do with our light? (Recall Matt. 5:16, "Let your light so shine," etc.) Discuss some ways in which we can let our light shine, dwelling especially on the influence of our example as to the use of strong drink. Urge all to take the total abstinence pledge, and to work in the temperance cause.

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## \* AN ORDER OF SERVICE : Second Quarter.

## Opening Exercises

## I. SILENCE.

II. *Superintendent.* Serve the Lord with gladness : come before His presence with singing.

*School.* Know ye that the Lord He is God :

*Superintendent.* It is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

*School.* Enter into His gates with thanksgiving, and into His courts with praise :

*Superintendent.* Be thankful unto Him, and bless His name.

*School.* For the Lord is good ;

*Superintendent.* His mercy is everlasting ;

*Superintendent and School.* And His truth endureth to all generations.

III. SINGING. Hymn 116, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

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

## V. SINGING.

Our blest Redeemer, ere He breathed

His tender last farewell,

A Guide, a Comforter, bequeathed

With us to dwell.

—Hymn 111, Book of Praise.

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

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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

## Class Work

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

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

## Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

Fight the good fight with all thy might,  
Christ is thy strength, and Christ thy right ;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

—Hymn 251, Book of Praise.

V. RESPONSIVE SENTENCES. Romans 10 : 9, 10.

*Superintendent.* If thou shalt confess with thy mouth the Lord Jesus,

*School.* And shalt believe in thine heart that God hath raised Him from the dead.

*Superintendent.* Thou shalt be saved.

*Superintendent and School.* For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

VI. BENEDICTION OR CLOSING PRAYER



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

**An'-nas.** The Jewish high priest from about A.D. 7 to about A.D. 16. Although no longer officiating high priest when Jesus was arrested, he still exercised great influence, and to him Jesus was first taken to be examined (see John 18 : 13). Later, when Peter and John were arrested, Annas was prominent amongst their examiners, Acts 4 : 6.

**Ar-im-a-thæ'-a.** The home of the Joseph, in whose tomb, near Jerusalem, the body of Jesus was laid. The site of Arimathæa is unknown. It may have been the modern Beit-Rima, a hill village some 30 miles northwest of Jerusalem.

**Beth'-a-ny.** A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el Aziryeh, or "Lazarus' Village".

**Cai'-a-phas.** The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

**Ce'-dron.** Or Kidron, the ravine which may be regarded as the eastern boundary of Jerusalem, separating the city from the Mount of Olives.

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

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

**Did'-y-mus.** The Greek equivalent of Thomas, meaning "A Twin".

**Je'-sus.** The personal name of our Lord. It was given to Him by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31.

**Jews.** At first, a name given to those belonging to the tribe, or kingdom, of Judah, then to all of the Hebrew race who returned

from the captivity in Babylon, and finally to all the members of that race throughout the world.

**Jo'-nas.** The father of Simon Peter.

**Jo'-seph.** A Jew of Arimathæa, a member of the Sandehrin, who refused his consent to the resolution of that council to put Jesus to death (Luke 23 : 50, 51), and who, along with Nicodemus, laid the body of Jesus in a tomb belonging to himself. The traditional site of the tomb is on the spot now occupied by the Church of the Holy Sepulchre, near the centre of Jerusalem; but it is now generally believed to have been just outside the north wall of the city, not far from the Damascus Gate.

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

**Laz'-a-rus.** A friend of Jesus whom our Lord raised from the dead. He was the brother of Mary and Martha.

**Mar'-tha and Mar'-y.** Two sisters whose home was at Bethany, with their brother Lazarus. All three were tenderly attached to Jesus.

**Mar'-y Mag'-da-lene.** A resident of Magdala, on the southwestern shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared, on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

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

**Nic-o-de'-mus.** A Pharisee and member of the Sanhedrin. As the result of a night interview with Jesus, he became a secret disciple of our Lord, and after His crucifixion, he assisted Joseph of Arimathæa in His burial.

**Phar'-i-sees.** One of the three chief Jewish sects, the other two being the Sadducees and the Essenes.

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

**Pil'-late.** The Roman governor of Judea under whom Jesus was put to death.

**Rab-bo'-ni.** Meaning "My Lord, My Master". The highest title of honor among the Jews for a teacher, the lowest being Rab ("Master") and the next Rabbi ("My Master").

**Si'-mon.** The father of Judas Iscariot. He belonged to Kerioth in the south of Judah.

**Si'-mon Pe'-ter.** See Cephas.

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## THE BOOK PAGE

"I had a little bedroom specially prepared for him in the new mission-house, but he preferred lying down on the floor, as he said he was not accustomed to sleep in bed." Thus writes one of Bishop Bompas, whose life, under the title of **An Apostle of the North**, by H. A. Cody, Rector of Christ Church, Whitehorse, Yukon Territory (The Musson Book Company, Toronto, 386 pages, 42 full page half-tone illustrations, \$2.50), is one of the most memorable of mission biographies. The good Bishop kept up his Hebrew and Syriac, but he lived mostly on the Indian's scantiest fare and in his primitive way. Born in 1834, volunteering, as an English curate, for missionary work amongst the scattered Indian bands of the Far North of Canada in 1865; nine years later, consecrated first Bishop of Athabasca, including the enormous territory watered by the Athabasca and Mackenzie Rivers, and the Yukon basin; by later divisions, first Bishop of Mackenzie River, and first Bishop of the Yukon:—this is the outline of absolute self-denial, of amazing energy and fortitude, and of a simple trust in the power of the gospel. His first dash from England to the frozen North in the depth of winter; his numberless journeys, by canoe, by dog train, on foot—any way, so long as he got there; his singular influence with Indians and Esquimaux; make good reading. Canada is the richer for such a life lived within her borders, although he saw almost nothing of Canadians: when the sudden irruption of miners and traders came into the Yukon, the poor bishop was aghast: he had been so long with the

Indians. The story of Bishop Bompas work reminds us also of how great a debt we owe to the Church of England for its long line of noble, self-denying Indian missionaries in the north; and it proves once more that whether as soldier, sailor, explorer, or missionary of the cross, the Britisher is likely to give a good account of himself in all manner of surroundings and circumstances. Every Christian worker will receive a fresh inspiration from the life of this hero of the cross.

A tale of the Jacobite plot at the time of George I.'s accession to the throne is, **The Fair Moon of Bath**, by Elizabeth Ellis (William Briggs, Toronto, 342 pages, \$1.50). The title of the book was the name given to the beautiful heroine of the story, on her appearance at Bath, then a centre of fashion, and also a rendezvous for the supporters of the pretender, James Edward. Her lover, a Whig, but far too honorable a gentleman to use underhand methods against those of an opposite party, comes under the suspicion of being a spy in the service of the government. Eventually he is cleared of the charge, but not until he has passed through many an exciting adventure and thrilling escape. About these two main figures circle a company of gay ladies and gallant gentlemen, making in all a vivid and interesting picture of the times.

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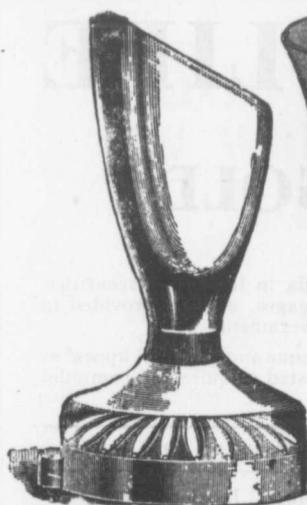
Clark Company, Toronto, 305 pages, \$1.25), has its scene in that wonderful little island, with its beaches of tumbled rock and seaweed, running out into hungry reefs, and its grim cliffs up whose frowning heights there seems no possibility of ascent. Carette was a story of the old privateering days, with adventures that thronged all too easily upon its hero, and quite hairbreadth escapes from deadly peril. But the author introduces his new book with the sentence, "If you want murders, mysteries or mud—pass on! This is a simple, straightforward love-story". And an altogether delightful love-story it is, woven on the background of the beautiful, sometimes terrifying scenery of the "pearl" of islands and the quaint life and customs of its people. Pearl of Pearl Island is just the sort of book for a long sunny afternoon in the woods, or by lake or sea side.

The Fleming H. Revell Company, Toronto and New York, send us an American edition of the first volume of the **Westminster New Testament**, the new commentary edited by A. E. Garvie, D.D. (cloth, 259 pages, gilt top, pocket size, 75c. net). The volume consists of the Gospel of St. John, and its editor is Rev. Henry W. Clark. The English edition was noticed in the April **TEACHERS MONTHLY**. We have since proved the value of the commentary by actual use. Amongst its special features may be noted the arrangement of the Gospel text in paragraphs, with descriptive headings, and the exclusion from the notes of matters of interest to scholars only, special attention being given to difficulties felt by the general reader.

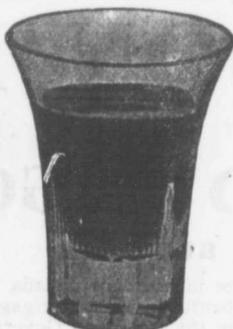
The evangelizing of the world is the working out, in details suited to times and circumstances, of the Great Commission given by Christ after His resurrection. This is the organizing idea of, **The Resurrection Gospel: A Study of Christ's Great Commission**, by John Robson, D.D. (Oliphant, Anderson and Ferrier, Edinburgh, 311 pages, \$1.50 net). For example, the Commission carries with it the declaration of Christ's world-wide authority, and it is the work of the church to make that authority known to the ends of the earth. Or again, the Commission ordains that it is by witness-bearing that the world is to be evangelized, and it is shown how under this head can be arranged all the forms of missionary work,—Preaching, Teaching, Healing, Industrial Missions, and Women's Missions. In like manner, all the truths relating to missions and all the varied activities included in the mission enterprise are seen to be but the unfolding of the principles laid down and the directions given in the Resurrection Commission five times recorded in the New Testament, in each of the Gospels and in the Acts.

The interest of J. Wilbur Chapman's new book, **Another Mile: And Other Addresses** (Fleming H. Revell Company, Toronto, 157 pages, 75c. net), turns partly on the personality of the writer,—preacher, one should rather say, for Dr. Chapman stands perhaps foremost amongst present day evangelists; and partly on its point of view. As Dr. Chapman truly says in his Foreword, at one time one particular doctrine is more prominently in the view of the church and seems to possess more power

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with men, and at another time, another doctrine. To-day, it is the thought of service, the service of all who love, in the interest of all who suffer and are in need. The ten addresses which follow the Foreword are ten clarion calls to such service, calls which will arouse the ungodly to enlist in this holy crusade, and stir the pulses of preacher and teacher, and common, everyday Christian, as well, for more devoted service. Dr. Chapman's recent evangelistic work in Winnipeg, in which all the churches joined, will ensure a hearty welcome in Canada for his useful volume.

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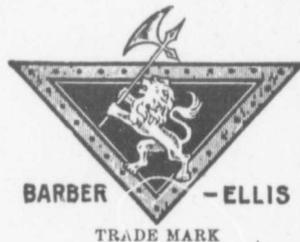
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