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# The Teachers Monthly

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

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Toronto, May, 1912

No. 5

Schools cannot begin too soon to make preparations for PATRIOTIC SUNDAY, which comes on Sunday, June 30, the day before Dominion Day.

The Patriotic Service will be ready by May, and may be ordered from us, as usual, at 50c. per 100 copies. See June issue for list of helps to making Patriotic Service a success. Every scholar in the Sunday School should have a copy, and every visitor present on Patriotic Sunday. The Service is beautifully printed in colors, and will make a pretty souvenir of the Day.

The topic for the Day is Canada's Most Urgent Problem: Citizenship. Canada has its full share of problems. Set the Sunday School scholars, especially in the senior classes, to study these. If all who are here now were good citizens,—loving God, and their fellowman, and their country, and if those who come in from outside can be made good citizens, every problem will solve itself. But the task of making good citizens is a gigantic one. The Sunday School has perhaps the best opportunity of all. *It begins with them when they are young.* The Sunday School that is not definitely endeavoring to make good citizens of its scholars, is falling very far short of its opportunity.

## “Opening” and “Re-Opening”

The call of the Spring time is being heard and heeded everywhere and in many ways. The frost has let go its icy grasp, “the winter is past; the flowers appear on the earth; and the time of the singing of birds is come.” Thousands of Sabbath School workers, and tens of thousands of scholars, are glad that the long, unwelcome winter vacation is over.

There will be a new and, of course, a better beginning for hundreds of Schools that close with the advent of winter. There will be scores of Schools that will date their beginning from May, 1912, and that will come into active and helpful co-operation with the forces that are making for a better religious education of the children and youth of our land.

We believe, that, where half a dozen persons can be got together for the study of God's Word, they should be brought together. There is something quickening in co-operation, whether it is in work or play. Let none think, that, because they cannot have a large, fully organized and thoroughly equipped School, it is not worth while having a School at all. Let it always be remembered that the Great Teacher spent the noon hour at Jacob's well with a class of one; that the same Teacher received graciously and helpfully a lonely scholar who came to Him under cover of the darkness; and that the unerring Spirit sent a mighty evangelist from the cities of Samaria to make plain the teaching of the great prophet to a simple, perplexed student from Ethiopia.

By every consideration let us have a School as well attended and as well equipped as possible. Let no one underestimate the value of the small School. It is not by the might of numbers or the power of organization, but by the operations of the Spirit through those willing, that the world is to be won.

And just one additional little word of hope. Will every big city and town School plan to “keep going” through summer's heat, even though with greatly diminished numbers, for the sake of those precious scholars that will always come to the School, when there is a School to come to? (Please turn the page.)

N.B.—If, in order that a Sunday School in a new and needy district may be started, a little assistance in the way of Lesson Helps and Illustrated Papers is required, write REV. J. C. ROBERTSON, B.D., our General Secretary for Sunday Schools, Confederation Life Building, Toronto. A three months' supply will be gladly sent.

### Not Yours ; but You

By Rev. L. H. MacLean, M.A.

We are prone to misplace things. We often have wrong ideas of what our real need is. Thus it is commonly believed that commerce and property are our greatest needs, and consequently many pursue these as if they were the one all-important end of life. But when Paul expresses his conception of what he believes to be the world's special need, he says : "I seek not yours, but you." He well understood the power and value of worldly possessions. They were a necessity to progress. Money would be necessary in extending the kingdom of God and in carrying out its requirements, and he declares, "God loveth a cheerful giver." But he also knew of a greater and more necessary power,—*the power of a human life.*

Money and property have value only in so far as they enlist the gifts of men and women in carrying out a given enterprise. Human activities thus give meaning and value to all material things. This will readily be understood when we note that all existing conditions, either good or bad, are due to the part man has played in connection with them. Man alone influences his surroundings, and brings to pass the conditions which are found in any particular place. In the world, therefore, man, and not his possessions, is the important power.

Man being such, his development is the all-important pursuit. Hence the Apostle seeks him, that he may, through the gospel, be developed into a perfect man. For he believed that the realization of truth and righteousness in the world depended upon man's being directed aright. Moreover, only man, built up as the gospel directs, can show forth God's greatest achievement and glory. Because of this conception the Apostle puts

all his gifts into realizing in men the gospel ideal for mankind. It is thus men are blessed; and by their blessing bless the world and extend the kingdom of God, which can only be extended through the consecrated lives of men.

Since the apostle's time the world's needs have not much changed. If changed at all, it is only to make greater demands upon our best personal gifts and powers. If people know more to-day ; if they are more intelligent, and still sinners, it only means that we need even stronger mental gifts, and more of them, consecrated in order to influence these for the kingdom of our God and His Christ.

We know the gospel can influence and bless people as nothing else can ; but it needs more heralds and advocates. We need more men and women who will use their personal powers to present its truth, and advance the work for which Jesus gave His whole life. Our money cannot do the things for which the gospel stands ; nor that for which each church and congregation ought to stand. Man, with his gifts and graces, alone can do that.

The appeals of God's Word and of present day needs are for lives consecrated to the divine will, lives willing to be what He would have them to be, willing to go where He would have them to go, and willing to do what He would have them to do. When we thus dedicate ourselves to the greatest of all causes, our possessions will, in like manner, be at God's call. Then shall be reached the human condition which is the assurance of both the extension, and stability of the kingdom of God in the world.

Pictou, N.S.

Master of Life ! beneath whose eye  
The labors of all workmen lie,  
Write Thou upon Thy Book of Days  
The work we render to Thy praise ;  
Gladly we know, whate'er it be,  
That we have done it unto Thee.

O Master Workman ! who hast toiled  
O'er bench and plane, Thy garments soiled,  
Shape in our hearts in will, in mind,  
That manhood by Thyself designed,  
That we may know, may feel, may see,  
That we are laborers with Thee.



## THE GENERAL ASSEMBLY'S S. S. CONVENER

The TEACHERS MONTHLY congratulates the Convener of the General Assembly's Sabbath School Committee on the honor done him by Knox College in the conferring upon him of the degree of Doctor of Divinity.

It is an honor which the whole church, and especially its Sabbath School constituency will recognize as well deserved. Dr. Macgillivray has been an eminently beloved and successful pastor, and has always shown a broad and generous practical interest in the great public work of the church and of the community. He has been, above all, a "Sunday School man",—believing that in the right upbringing of the young lies the hope of the church and the nation; and for several years past, as Convener of the General Assembly's Sabbath School Committee, has given enthusiastic and most valuable service, not only in direction and counsel, but by voluntary field work also, as his pastoral duties permitted, in almost every part of the Dominion.

The Convener is of Highland parentage, but Canadian born, the third "of a bunch of six boys", others of whom are also widely known for public service. His Public School education was in the Township of Nottawasaga, hard by Collingwood Mountain, and the deep blue waters of the Georgian Bay. In his High School course at Collingwood, under Rev. Robert Rodgers, an old-time minister who excellently combined teaching with preaching, he was especially distinguished in mathematics. His feats in Euclid were a theme on which his proud master long loved to discant.

A couple of years as a public school teacher, and six years at Queen's was his further preparation for the ministry. At Queen's, he was a leader in student affairs, was at the founding of the College Journal, and was a frequent and racy contributor to its pages.

His first settlement was at Williamstown, in Glengarry, in 1871, where he spent ten fruitful years. In 1887 he went to St. John's

Church, Brockville, where his ministry was equally effective. In 1891 he was called to Bonar Church, Toronto, his present charge. Bonar was then just organized, small in numbers and not too ample in resources, and just upon a period of most serious slump and depression in the city. But neither the new minister nor the people of Bonar knew the meaning of the word disheartenment. He was a steady, capable, unwearying, self-sacrificing leader; and they were loyal to him and to the cause. The hard times were

tided over. The congregation increased. Again and again the church building was enlarged, and last season, an entirely new church was erected, one of the most notably commodious and beautiful of our churches in Toronto.

Thanks to Dr. Macgillivray and the splendid band of workers whom he has gathered about him, the Bonar Church Sunday School has always been one of its great features. It is the largest Presbyterian Sunday School in the city, numbering, 1,352 for 1911, teachers, officers and scholars. It is thoroughly organized and equipped and is a strong influence in the congregation and the community.

### The Teacher's Pay

By Rev. John M. MacInnis, B.D.

Yes, the Sunday School teacher's pay. It is the best paying business there is. No other yields so great returns for honest work.

When the Egyptian princess said to a plain Hebrew woman, "Take this child away and nurse it for me, and I will give thee thy wages", we feel reasonably confident,



REV. A. MACGILLIVRAY, D.D.

that the nurse-to-be thought very little about the money she was to receive. The thing she cared for was the opportunity to influence and shape the life of the child. It turned out to be the greatest opportunity of the age. It was the greatest paying investment made in Egypt in that century. It is still bringing in rich dividends.

The great investments of life are not the ones that bring large and immediate money returns; they are those made in human life; for these are permanent and far-reaching. Jesus warned men not to lay up their treasures where moth and rust consume. To invest life in mere things is to do the very thing Jesus warned against. He told us that if men lay up their treasures in heaven they are safe. There is only one means of transportation between earth and heaven. Anything we want to get into heaven's treasure house must be invested in human life here. We cannot get it across in any other way. Jesus fully recognized this fact, and the only investment that He made while He was here in the flesh was His investment in life. He lived His life into the lives of a few plain folk, and He thus reached the heart of the world. At the time, the work seemed commonplace and discouraging enough. The pupils seemed dull, and little ready to respond to His efforts. Towards the end it looked as though He had made a complete failure. But, having honestly put Himself into the lives of men, He could not fail. His seeming failure has been the greatest victory of all the ages.

No life or effort that is honestly invested in life—in the lives of boys and girls, and men and women—can be a failure. That is what makes the work of the Sunday School teacher the best paying investment possible. The work of that earnest teacher who went into a shoe store in Boston to talk with one of his Sunday School class, and who through a kind earnest word won him to Christ, seemed commonplace enough, and there was nothing said in the daily papers about his investment that day. What was the winning of a poor, ignorant country boy as compared with the big transactions on the stock market? As we look back over the last sixty years, we realize that the little time that Edward Kimball spent in the back of that shoe store

winning D. L. Moody to Jesus Christ, was the largest and best paying investment made in Boston for a generation. Who can estimate that Sunday School teacher's pay? Every Sunday School Class has its possible jewel for the crown of Jesus Christ.

Halifax, N.S.

### Growth in Christian Life

*By Rev. D. McTavish, D.Sc.*

#### II. THE LIFE-GIVING WORD

In one of the American cities there is an interesting piece of artistic penmanship. Standing near it, you read the sentences of the Declaration of Independence, but if it is seen at a certain angle you discover that the writing is so shaded as to produce the outline of the face of George Washington. Jesus said to the Jewish teachers of His day; "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness to Me; and ye will not come to Me, that ye may have life." They were reading words and sentences, but did not see the Christ who was the life of these words and of whom the words were the expression. It was not till after Pentecost that, under the illuminating power of the Holy Spirit, even the disciples came to see the word from the right angle. The written word is life-giving, because it is just the outward expression of Christ the Living Word. This is surely implied in Christ's own saying, "The words that I speak unto you, they are spirit, and they are life."

One mystery of life is the power it possesses of propagating according to its kind. The symbol Christ uses to represent the word is seed. "The seed is the Word of God." "The Sower soweth the Word." The process of spiritual life-giving is mysterious, but the fact cannot be questioned. It bears the closest analogy to nature, being propagated by a seed, which, having been deposited in a prepared place and quickened by the forces of nature, reproduces the same life. So the seed of the word, quickened by the spirit of life in Christ Jesus, becomes itself spirit and life in the heart of the recipient. This fact is plainly declared by the Apostle Peter: "Being born (or begotten) again, of car-

ruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

If the life of Christ is in the Word, and life always propagates according to its kind, then the Word received into prepared hearts ought to produce Christlike character; and that is exactly what it has been doing through the ages. While the parable of the Sower shows that the seed, may be snatched away by the enemy or fall into unfavorable soil, it is also true that the seed may lie for a long time in good soil before all the conditions are favorable for its germination. To use another illustration—a "palimpsest" is an ancient manuscript on which the original writing has become dimmed and faded. Then other writings have been placed over the top of the original, which seems entirely lost. But the student, by the use of acids, can bring to light again, and read, the valuable original writing. So the Word of life may lie forgotten and obscured in the memory until favorable conditions arise,—it may be some sorrow or trial, or a period of loneliness and separation, when the Word germinates and the whole life is "begotten anew."

Surely there is encouragement here to the parent and teacher who are seeking to implant the seed in the minds of children. Why should they ever be discouraged? Why not rather make their motto the language of the wise man: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

Toronto

### That Special Days Committee

Special days are always occurring in the Sunday School. How does the average School get ready for them? Is a committee appointed at the last minute, with a wild scramble for plans, programmes, and ideas, and then working overtime in drilling, decorating and other things, with some tired folk after it is all over?

Or are the duties of the preparation in the hands of a Special Days Committee, one of the standing committees of the School, to

plan for all such days during the year, making clippings from Sunday School papers and collecting plans from many sources all through the year, and then meeting with the superintendent months ahead of the day, to lay out the plans and work easily toward them? From the denominational journals and other Sunday School publications, special day programmes, and recent Sunday School books a wealth of material can be culled and placed in a Special Days scrap book. And these suggestion slips can be passed to the School for bright ideas on these days, with due acknowledgment.

Let the Special Days Committee be appointed by all means, and be kept busy through all the year.

## The Teacher's Tools

By Amos R. Wells

### IV. HIS ILLUSTRATIONS

There is only one teaching tool that is warranted to catch and hold attention, and that is a story! There is no art, not even the arts of drawing and questioning better worth a teacher's learning than the art of telling stories. Stories not only win and hold attention, but they actually fix truths in memory.

"But," some teacher is sure to object, "where can I get good illustrations?" An illustration found by the teacher for himself is more likely to be told with fulness and force than one found for him by another. He will hear them in nearly every sermon to which he listens, and in many prayer-meeting talks. He will find them in nearly every book he picks up, and he will observe them by the dozen in nature and in the lives around him. If he sets about it, he will find parables everywhere.

Once, called upon at a minute's warning to address a company of children in Washington, I felt in my pockets for an illustration, and found two pencils there. I broke off the point of one and left the other pointed. At once I had an object-talk on the life that expresses itself in word and deed, and the life that may have the same—graphite—down deep within, but the world

is none the better or wiser for it. It was a lesson on witness-bearing.

I read a newspaper paragraph about a freight-car door that got loose and swung open, and how it raked the cars it passed and did much damage. There was an illustration of a life that always sticks its harsh angles out at every one. It would help out in any lesson on selfishness. In just this way you will discover that the wide world is crammed with illustrations of truth if you will only open your eyes to them.

Nature is an endless treasury of illustrations. See how many Jesus found there. The studies of astronomy and geology are especially fruitful here, and every teacher will find it immensely advantageous to know these sciences.

Be on the alert for illustrations. How many million had watched farmers sowing grain, before our Lord saw a parable in the operation. Do not be afraid to use old illustrations; they will be new to the children; but drill yourself in finding new ones. Take, for instance, a fountain-pen and see what illustrations you can find in it. It flows fastest when it is nearly empty, just as empty-headed people are most ready with their talk. Ordinary ink will not answer for it, but will clog it up; thus we need a special divine in-filling before we can speak acceptably for our Lord. In this way go on, and you will easily find dozens of good illustrations in a fountain pen. Then, having exhausted this article (or thinking that you have exhausted it), take up something else and discover its possibilities of illumination.

Many teachers tell their stories badly. They lack imagination and the dramatic touch. Therefore you must practise your story-telling to yourself assiduously, until you are sure of your power. Imagine all the surroundings. Decide how this and that character looked and acted, and what this one said, and how the other one replied. Make a little play of it.

And finally, do not let your illustration run away with the truth. After all, no illustration justifies itself, however interesting it may be, unless it brings the children nearer to Christ and the Christian life.

## The Graded Lessons in our School

By Rev. Hugh Matheson, LL.B.

The old Two Years' Beginners' Course was used in our School from 1902 until the issuing of the fully graded series, when we introduced the full course.

*How the School was prepared*—The preparation of the School consisted of two steps: (1) the grading of the pupils, and (2) the preparing of the teachers. The School was grouped into grades and classes on the general basis of age,—which we believe approximates more to the stages of religious growth than any other general principle. Pupils of four or five years were assigned to the Beginners' grade; six to eight to the Primary; nine to twelve to the Junior; and thirteen to sixteen to the Intermediate. The teacher's preparation included, besides the general Training Courses, an acquaintance with the general outline of the Graded curriculum, and a detailed study of the series in the particular grade to which each teacher was assigned.

*How the Lessons were introduced*—The number of pupils was ascertained, and the required supplies for superintendent, teachers, pupils and classes were obtained. On a set day the Lessons were introduced and begun. The Intermediate Lessons not having been issued until a year later, that grade continued to use the Uniform Lessons for a year. As only the first year's Lessons of each grade were issued at the beginning, the same Lessons were, at the first, taught to all the classes of each grade. This method may always be the best in introducing the Lessons, the older pupils being permitted to advance more rapidly through the grade than the younger. In the Beginners' Course the two years alternate; and as our number is small, we have only one teacher. The same method is followed, when necessary, with the first and second years of the Primary and of the Intermediate, but not in other grades and years. I believe that it is as easy to introduce the Lessons into the whole School as into one department.

*How they work*—Through the use of material, not only treated, but selected, with regard to the capacities and needs of the scholars in the different stages of development, and a



definite basis of classification, the work of the School has been simplified. Our teachers have received new confidence, definiteness of aim and consciousness of power. The scholars are more interested, and response is more hearty. The Lessons appeal more strongly. In the Intermediate Department, not only have the pupils in these critical years been retained, but pupils have been enlisted through interest in the Lessons. And we believe the scholars are receiving, through the Lessons, a more thorough, systematic and complete religious education.

Greater home co-operation has resulted. The story taken home and the definite work to be done have increased the interest of parents. In some cases the Lesson of the Sabbath has become a go-to-bed story through the week.

Teacher Training has been reinforced, and our teachers feel that they are mastering their work as they had not done.

But the Graded Lessons need constant watchfulness. The superintendent's eye must be on everything.

Caledon East, Ont.

### The Tenfold Standard of Excellence

*By Rev. A. Macgillivray, D.D.*

#### VIII. USE OF OUR OWN LESSON HELPS AND ILLUSTRATED PAPERS

The Lesson Help and Illustrated Paper have become a necessity. Every well equipped School provides a Help for the teachers, that they may be aided in the preparation of the Lesson. When a teacher has no particular choice in the matter, the School will, of course, provide him with the TEACHERS MONTHLY—the excellent Help furnished by our own church. It is easily the peer of any similar Help issued by any denominational publishing house. Any teacher who makes faithful use of it cannot fail to teach with comfort and effectiveness.

In the matter of Scholars' Helps, those furnished by our own church are likewise the equal in every particular of any that can be secured from any other source. From the PRIMARY LEAFLET to the ADULT BIBLE CLASS MAGAZINE, they are excellent in form and quality, and as an aid to home prepara-

tion they cannot fail to be of great assistance.

The Illustrated Papers of our own church are steadily winning the recognition to which merit entitles them. The quality of paper, illustrations, reading material and arrangement, are admirable. I sometimes spread them out side by side with papers of a like nature from other publishing houses, for the purpose of comparison, with the result that I think more and not less of what our church, through the Publications' Committee, is providing in the way of helpful reading material for the membership of our Schools. The moral and spiritual tone is high, and there is a wholesome national flavor that plays a part in the development of a patriotic Canadianism.

Every teacher who understands his business will carefully read the Lesson Help and Illustrated Paper used by his pupils. He will in that way be able to consider with his scholar the subject discussed, and the scholar will be more interested and encouraged to study and read carefully, when he makes the pleasant discovery that Teacher is familiar with the Helps and Papers used.

There are still some Schools that do not use our own publications. This ought not to be. The possibility for yet further improvement will be reached all the more speedily when every one of our 3,500 Schools will be using our own literature. The profits go to make better publications. At present they are as good as the best. The hope and aim are to make them still better.

The Publications' Committee have given fine service to the church. Let every School enjoy the fruits of their labors.

Toronto

### A Paid Teacher

A certain Sunday in Summer was one of the hottest of several hot days. Some teachers were absent from the Sunday School, and so the superintendent of the Primary Department, in addition to other duties, found it necessary to teach a class. At the close she found herself greatly exhausted.

Just at that moment there stepped up to her a little five-year-old, who said, "Thank you, Mrs. C—, for teaching me."



That gracious, though simple message from the child brought satisfaction and strength to the tired superintendent. She returned home rejoicing in the opportunities which were hers.

"A word in season" is of untold value to

many a faithful worker. Why are we so slow in giving that measure of thanks, appreciation and praise when it costs us so little and yet means so much to those to whom it is given? Can we not learn a profitable lesson from this little boy?—Rev. W. J. Hart.

## OUR SUNDAY SCHOOL PERIODICALS

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### Lesson Calendar : Second Quarter

1. April 7.....Missionary Lesson. Isaiah 2 : 2-4 ; 11 : 1-10.
2. April 14.....The Use of the Sabbath. Mark 2 : 23 to 3 : 6.
3. April 21.....The Appointment of the Twelve. Mark 3 : 7-19 ; Matthew 5 : 13-16.
4. April 28.....The Beatitudes. Matthew 5 : 1-12.
5. May 5.....Poverty and Riches. Luke 6 : 20-26 ; 16 : 19-31.
6. May 12.....The Law of Love. Luke 6 : 27-38 ; Romans 13 ; 8-10.
7. May 19.....The Old Law and the New Life. Matthew 5 : 17-26.
8. May 26.....Truthfulness. Matthew 5 : 33-37 ; James 3 : 1-12 ; 5 : 12.
9. June 2.....Hypocrisy and Sincerity. Matthew 6 : 1-18.
10. June 9.....Hearing and Doing. Luke 6 : 39-49.
11. June 16.....Christ's Witness to John the Baptist. Matthew 11 : 2-19.
12. June 23.....The Penitent Woman. Luke 7 : 36-50.
13. June 30.....REVIEW.

## Lesson V.

## POVERTY AND RICHES

May 5, 1912

Luke 6 : 20-26 ; 16 : 19-31. \*Commit to memory ch. 6 : 20, 21.

GOLDEN TEXT—A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12 : 15.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor : for your's is the kingdom of God.

21 Blessed are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy : for, behold, your reward is great in heaven : for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich ! for ye have received your consolation.

25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets.

Ch. 16 : 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels unto Abraham's

**Revised Version**—are ye poor ; <sup>2</sup> Omit shall ; <sup>3</sup> Omit ye ; <sup>4</sup> same ; <sup>5</sup> ye that ; <sup>6</sup> now ; <sup>7</sup> in the same manner did ; <sup>8</sup> Now there ; <sup>9</sup> and he was ; <sup>10</sup> faring ; <sup>11</sup> Omit there was ; <sup>12</sup> Omit which ; <sup>13</sup> that ; <sup>14</sup> yea, even the dogs ; <sup>15</sup> that he was carried away by ; <sup>16</sup> and the ; <sup>17</sup> Hades ; <sup>18</sup> lifted up ; <sup>19</sup> in anguish ; <sup>20</sup> Lazarus in like manner ev ; <sup>21</sup> here he ; <sup>22</sup> Omit so ; <sup>23</sup> may not be able, and that none may cross over from thence to us ; <sup>24</sup> And he ; <sup>25</sup> But Abraham saith ; <sup>26</sup> go to them ; <sup>27</sup> if one rise from.

## LESSON PLAN

- I. The Teaching, 6 : 20-26.  
II. The Illustration, 16 : 19-31.

## DAILY READINGS

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

M.—Poverty and riches, Luke 6 : 20-26. T.—Poverty and riches, Luke 16 : 19-31. W.—The rich fool, Luke 12 : 13-21. Th.—The one thing needful, Mark 10 : 17-27. F.—The vanity of wealth, Eccl. 5 : 10-17. S.—Ill-gotten wealth, James 5 : 1-5. S.—Contentment a gain, 1 Tim. 6 : 6-12.

**Shorter Catechism**—Ques. 15. *What was the sin whereby our first parents fell from the estate wherein they were created ?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

**The Question on Missions**—5. What are the duties of a deaconess in the Institute ? In the Institute, the deaconess superintends the housekeeping ; sees that the children are clean and properly clothed ; conducts a Sunday School, kitchen-garden class and clubs for the children, and a weekly meeting for the mothers.

bosom : <sup>16</sup> the rich man also died, and was buried ; <sup>23</sup> And in <sup>17</sup> hell he <sup>18</sup> lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am <sup>19</sup> tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and <sup>20</sup> likewise Lazarus evil things : but now <sup>21</sup> he is comforted, and thou <sup>19</sup> art tormented.

26 And beside all this, between us and you there is a great gulf fixed : <sup>22</sup> so that they which would pass from hence to you <sup>23</sup> cannot ; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house ;

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moises and the prophets ; let them hear them.

30 And he said, Nay, father Abraham : but if one <sup>26</sup> went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moises and the prophets, neither will they be persuaded, <sup>27</sup> though one rose from the dead.

**Lesson Hymns**—Book of Praise, 351 (Supplemental Lesson) ; 427 ; 456 ; 112 (Ps. Sel.) ; 512 (from PRIMARY QUARTERLY) ; 426.

**Special Scripture Reading**—Isa. 55. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 537, Blessed Be Ye Poor ; B. 363, The Rich Man and Lazarus. For Question on Missions, H. M. 567, Present Home and Staff. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Looking Northwest From the Mount of Beatitudes to the Sea of Galilee (Underwood & Underwood, 62 Adelaide St. East, Toronto), set of 12 for Quarter's Lessons, \$2.00 (Owners of 1911 material need only 11 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 8 new stereographs) ; four for May, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

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

Time and Place—A.D. 26 ; Galilee.

**Connecting Links**—The Beatitudes in Luke are not the same as in Matthew ; the "woes" and the parable of the rich man and Lazarus are peculiar to Luke.

## I. The Teaching, ch. 6 : 20-26.

V. 20. *Lifted up his eyes* ; Matthew, "opened His mouth." Both phrases introduce a

solemn set discourse. *Poor* ; Matthew adds, "in spirit." Perhaps Jesus gave the Beatitudes in both forms. Poverty shuts the poor out of many blessings, but is no barrier to their obtaining the kingdom of God.

V. 21. *Hunger*. Matthew adds, "after righteousness", but Luke is thinking of actual physical hunger. *Filled* ; hereafter. There will

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

be a reversal of conditions. *Weep*; another characteristic of the members of the kingdom, not, as in Matthew, a condition of entrance. Luke pictures the social conditions of the early church. *Shall laugh*; a promise of compensation: illustrated in the parable following.

Vs. 22, 23. *Hate. separate. reproach. cast out*; four forms of persecution of early Christians by the Jews: (1) general hatred; (2) separation in daily life,—social ostracism; (3) violent slander; and (4) excommunication from the synagogue. *Name as evil*. Calumnies were circulated about the first Christians. Tacitus, a Roman historian of the first century, called their religion a "pestilent superstition", and Pliny, a Roman orator who lived in Tacitus' time, hinted at their "secret crimes", calling them "enemies of the human race", and accusing them of murder, incest and cannibalism. *Rejoice*. This injunction was obeyed (Acts 5:41; Romans 5:3). *Unto the prophets*; for example, 1 Kgs. 19:10; 22:27; 2 Chron. 16:10; 24:20, 21.

V. 24. *Woe*; lamentation as well as denunciation. *Rich*; and self-satisfied and self-indulgent. *Have received*; literally, "have in full." *Consolation*; riches, and nothing more.

Vs. 25, 26. *Full*; sated. *All. speak well*; popularity won by pandering to prejudices and lowering the standard of right. *False prophets*; for example, 1 Kgs. 18:19-22; 22:13; Isa. 30:10; Jer. 5:31.

## II. The Illustration, ch. 16: 19-31.

V. 19. *Rich man*; usually called "Dives", the Latin word for "a rich man." *Purple*; the outer cloak dyed with a rich dye made from the shellfish murex, very costly. *Fine linen*, the under garment made of Egyptian flax: "worth twice its own weight in gold." *Fared sumptuously*; literally, "lived merrily and in splendor."

Vs. 20, 21. *Lazarus*; the Hebrew Eleazar, "He whom God helps." *Laid*; as a beggar—a common custom in the East. *Sores*; perhaps leprous. *Desiring*; but not fed. Dives was heartless. *Dogs. licked his sores*. Lazarus was too feeble to drive the unclean beasts off.

V. 22. *By the angels*; according to Jewish belief. *Abraham's bosom*. As at an Eastern

feast, Lazarus was reclining next to Abraham in Paradise. *Was buried*; his funeral worth mentioning, so full of pomp, but no reference to angels.

V. 23. *Hell*; Rev. Ver., "Hades", the place of the dead, where they await the final judgment. Later Jewish thought divided Hades into two parts: Paradise, where the blessed are; and Gehenna, where the wicked are tortured in flames. In this parable Hades means Gehenna. *Afar off*; yet within sight. The Jews of Jesus' day thought Paradise and Gehenna not far apart; not dogmatic teaching, but popular description.

Vs. 24, 25. *Father Abraham*. Dives was a Jew. *Cool my tongue*; a pathetic request. *Son*; literally, "child", a tender name. *Receivedst*; literally, "receivedst to the full"—nothing more to look forward to. *Thy good things*; what you desired and thought you had a right to. *Evil things*; not what he desired or deserved. *But now*. The lots are reversed; moral reasons not given.

Vs. 26-28. *Beside all this*; literally, "in all these things or regions", from end to end. *Gulf*; no inter-communication. *Therefore*. Possibility of passing from paradise to earth is assumed. *Testify*; a strong word—testify earnestly.

Vs. 29-31. *Moses. prophets*; the Old Testament, the regular means of grace. *Nay*; strong negative, "No, No." *Persuaded*; a rebuke of the Jewish craving for signs. Compare Mark 8:11; 1 Cor. 1:22, 23. That this refusal was just see Matt. 28:11-13; John 12:10.

## Light from the East

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

SEPARATE—In the Talmud, elaborate rules are laid down for the excommunication of the offending members of the Jewish church, and twenty-four offences are mentioned which would incur the penalty. There were two degrees of excommunication: the minor, which lasted from seven to thirty days; and the major, which was indefinite. Before the minor sentence was passed, the transgressor was warned at a synagogue service. After it was passed, only the members of his own household could associate with him, eat with him, or sit within four cubits of him.

He must go into mourning, sit on the ground, and was forbidden to bathe, cut his hair, anoint himself or wear shoes. He might enter the synagogue, if he went in before all the others, sat apart, and remained until the last. If he became penitent, at the close of the period the sentence was revoked, but if he continued obdurate, the greater ban was

pronounced upon him and his isolation became complete. He was then as one dead, no one could have any intercourse with him, and he was not even to be shown the road. He could buy the necessaries of life, but if he died, stones were cast upon his coffin, he was not to get an ordinary funeral, and no one was to mourn for him.

### APPLICATION

By Rev. J. W. Little, B.D., Shoal Lake, Man.

*Blessed be ye poor*, ch. 6 : 20. Jeremy Taylor once wrote, when misfortune had overtaken him : "They have taken all from me. What now ? They have left me the sun and moon, fire and water, a loving wife and many friends. . . and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience ; they have still left me the providence of God, and all the promises of the gospel, and my religion and my hopes of heaven, and my charity to them, too ; and still I can walk in my neighbor's pleasants fields, and delight in all that in which God delights." After all, the abiding blessings of life, wealth cannot buy, and poverty cannot rob us of. They are as free as the sunshine, and whoever seeks them may find them.

*Woe unto you that are rich*, v. 24. In the Koran it is written that when a man is successful, the world asks, "How much does he own ?"

The angels ask, "What manner of man is he ?" The world inquires, "Is he shrewd ?" The angels are anxious to know, "Is he good ?" When he dies, people ask, "What has he left ?" The angels earnestly inquire, "What has he sent on ?" For, in the sight of God, a man is worth, not what he has, but what he is. "We brought nothing into this world ; and it is certain that we can take nothing out." If our worth is measured only by our possessions, then, inasmuch as these must of necessity pass from our grasp forever, in that day what shall we be but beggars ? It is well, therefore, to be forehanded, as were those in the parable, who by their help to Christ's little ones had already won the "Well done."

*Desiring to be fed*, ch. 16 : 21. Here was the rich man's God-given opportunity to do good.

There is a legend of a little child wandering cold, hungry and homeless, through the streets of a town one Christmas Eve. The homes were filled with light and joy, but all were too busy to listen to his appeal for shelter. At last he came to a poor little house, where the only sign of Christmas he could see was a bit of evergreen in an old cracker cup. Here the children were listening eagerly to the story of the Christ Child, as they leaned upon their mother's knee. When the little one out in the cold tapped on the window, they gladly opened the door to him. They warmed his cold hands and feet and shared their scanty portion of milk with him. Suddenly the little room was filled with a wonderful light. The Child was gone, but the glory remained ; and the mother said to her children, "We have warmed and fed the Christ Child to-night."

*The rich man also died*, v. 22. As a young man stood looking at an exceptionally large and beautiful estate, he exclaimed, "If I were lucky enough to be the owner of this estate, what a happy man I should be !" "And then ?" asked a friend who was standing near. "Well, then I should pull down that old house and build a modern mansion, and furnish it magnificently, and keep hounds and horses and an open house." "And then ?" "Oh, well, I should ride and hunt and have a fine time all through." "And then ?" The young man began to think, and replied, "Well, I suppose I should begin to grow old." "And then ?" "Well, I suppose that in the course of time I should die." "And then ?" And the young man turned impatiently away. But the question haunted him until he found peace in Christ.

*Fixed*, v. 26. This is a word of finality. The gulf is fixed. There is no way across. There is no change, nor hope of changed conditions. The gulf is there,

**Once for All** and there it will remain. A solemn word to those on either side: of solemn joy to the one, of dreadful doom to the other—a joy that will deepen and grow to all eternity; a doom that knows no mitigation and no ending. Here and now is the time for the little seed to start to grow in the heart and life—the seed of true love to God, and true love to our fellowmen, which will bring forth the eternal fruits of joy. The harvest will be as the sowing, and as the growth of the seed from blade to ear.

*Son, remember*, v. 25. What bitter memories some of us are storing up as the days pass?—memories of misspent hours and wasted opportunities, that can bring no brightness to our after years; memories that we daily try to bury in oblivion,—and partly succeed, but that

**Bitter  
Memories**

will surely waken with the dawn of the eternal morning to condemn us. For our character is our book of life, and memory is the recording angel, and nothing escapes its watchful eye and busy pen. Is our page already badly blotted? Then for us is the message: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and I will not remember thy sins."

*Great gulf*, v. 26. In Jean Ingelow's poem, Divided, two friends, parted by a little rivulet across which they could clasp hands, walk on in the direction in which the **Divided Friends** stream is flowing, till the rivulet becomes a brook, and the brook a river, and the river an arm of the sea across which there is no passing. It is possible for those who attend the same school or sit in the same church to be thus separated. For there are two gates and two roads. To-day we may cross over from one to the other, but some day the gulf will be "fixed."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Give a brief account of the Beatitudes recorded by Matthew and Luke. Bring out the agreements: both deal with the question of the right road to happiness. Ask how they differ in number,—Matthew gives nine, Luke four. They differ in the setting. Matthew treats of moral and spiritual conditions, Luke largely of social and personal conditions.

1. *Poverty*, vs. 20-26. Question about the conditions upon which Jesus pronounces blessing,—poverty, hunger, weeping, persecution, noting the reason in each case. Dwell upon the futurity of the blessings, and the part faith and hope must ever play in Christian character. Take up the four woes against the rich, the full, the laughing, the popular. Spend some time in considering the law of judgment which visits wrongdoing with punishment. Consider especially the judgment against the prosperity which resulted from oppression. See James 5: 1-6 for a picture of the early church. Make clear the principles applicable

alike to poverty and riches: (a) Poverty, whilst excluding from many earthly blessings, does not exclude from the kingdom of God. (b) Riches, whilst securing many earthly blessings, does not secure the kingdom of God. The poor, if Christian, will meet their compensations later. The rich, if unsaved, will meet their limitations later. Show that the spiritual life is the supreme fact. With it, poverty will issue in larger blessing. Without it, riches will increase the punishment.

2. *Riches*, ch. 16: 19-31. Treat this as an illustration of the principles applicable to poverty and riches; (a) Contrast their earthly spheres: rich man,—ability seen in financial standing, clothing, food; poor man,—limitations seen in physical condition, need, helplessness, loathsome contact with animals. (b) Contrast their spheres in eternity: rich man in hell, agony, hopeless, anxious to warn his brethren; poor man in Abraham's bosom, comforted. Discuss the moral reasons why their lots are reversed. Does poverty give a passport to heaven? Must we assume this beggar was a godly man? Does wealth exclude from heaven? Must we assume this rich man was a heathen? Bring out the fol-



lowing lessons: (1) Riches have no saving power, poverty no condemning power. (2) Failure to recognize social obligations, and not wealth, destroys men. The sin of the rich man was inhumanity, gross failure to help the needy. Deal with present day conditions, where wealth abounds side by side with great distress. (3) Character determines destiny. Real, abiding character is created by moral agencies, not by miraculous displays of power. Emphasize Jesus' statement that Moses and the prophets were sufficient to guide men to the kingdom of heaven.

### For Teachers of the Senior Scholars

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

A reference to the Old Testament attitude towards poverty and riches as given in Prov. 30 : 8, will furnish a good introduction to the Lesson. Is this the attitude of the church to-day? Charles Reade in, *Christie Johnstone*, expresses the attitude of many good people to-day: "My bonny, bonny lad, may ye be with the rich upon the airth all your days, and with the poor in the world to come." The attitude of the New Testament towards poverty and riches comes out in the Lesson. Does it differ from the Old Testament attitude? Can the New Testament attitude be expressed in this way, "Give me poverty, not riches?" Is poverty less destructive of the better qualities of life than riches? The Lesson consists of a sermon, and a story illustrative of the sermon.

1. *The Sermon*, vs. 20-26. What was the theme of this sermon? To what kind of congregation was Jesus preaching? The most of those in the congregation who were friendly to the Preacher were poor. In this way the teacher can lead the class to understand why the sermon which Jesus preached that day took the form it did. The blessings were for the poor who were righteous; and the woes for the rich who were unrighteous. Discuss with the class the possibility of finding a congregation where the conditions might be reversed, where the rich might be righteous and the poor unrighteous, where the blessings might fall upon the rich and the woes upon the poor. It is the attitude of the heart, not the outward circumstances of life, which makes the difference.

2. *The Story*, ch. 16 : 19-31. This story, although not told by the Master in the Sermon on the Mount, is a good illustration of His teaching concerning poverty and riches. The story consists of two striking contrasts: (1) In this world; (2) In the world to come. In this case the rich man is selfish and self-indulgent, and the beggar is good at heart. It fared well with the rich man here, and ill with the beggar; but in the other world the conditions were reversed. It will be better for the teacher to allow the story to make its own impression. William Allen White, in his popular story, *A Certain Rich Man*, the title of which is taken from this parable, makes the rich man repent in the end and try to do better. In the story which Jesus told, the repentance came too late. This story is startling in its revelations and alarming in its results.

### For Teachers of the Boys and Girls

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

Begin by pointing out that Luke gives only a small part of the Sermon on the Mount. Luke gives some things that Matthew omits, especially Christ's kind words to the poor. Plan to spend most of the time on the story of Lazarus and Dives. By questioning bring out:

1. *The real riches*, vs. 20-23. Why did Jesus so often refer kindly to the poor? There were so many of them around Him, His disciples were largely of that class, and the Jewish idea was that poverty was a mark of God's displeasure. (See Job 1; 10, 11.) How may poverty be a blessing? It turns men to seek satisfaction in something else than riches and what these buy. (See Rom. 14 : 17.) Bring out the blessings that may come from hunger, weeping, hatred, reproach, if we love God. (See Rom. 8 : 28.)

2. *The real poverty*, vs. 24-26. Why was sorrow prophesied for the rich? Satisfied with their surroundings and themselves, they were likely to neglect God's love, until it was too late. Are riches in themselves evil? No, it is when we trust in them (see Mark 10 : 24). Now take up the story of Lazarus and Dives as illustrating real riches and real poverty.

3. *The rich and poor here*, ch. 16 : 19-21.

Why is Lazarus named, while the rich man is unnamed? What does "Dives" mean? Is poverty ever sinful? Was Lazarus' poverty sinful? His name means, "God is help." What was Dives' sin? What could he have done for Lazarus? Did Lazarus want much? Are we caring for the poor to-day?

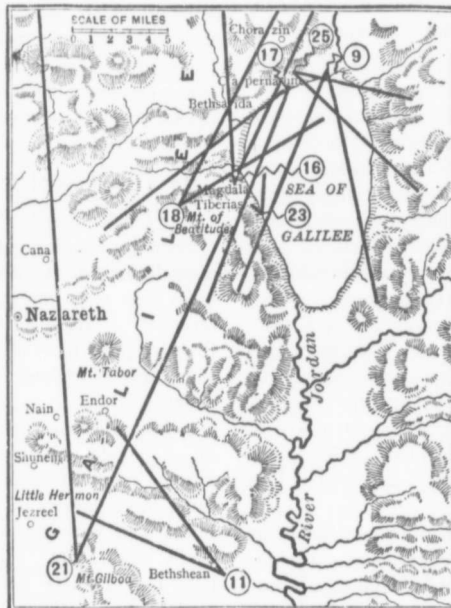
4. *The poor and rich hereafter*, vs. 22-25. What do we learn here about hell? About heaven? How was Lazarus treated? How Dives? How does Dives' petition show he had not repented? What "good things" had

he received on earth? (V. 19.) How might he have changed these into good things in eternity?

5. *The great gulf*, vs. 26-31. What puts the great gulf between heaven and hell? Why would a wicked person be unhappy in heaven? Why did the rich man wish to have a warning sent to his relatives? Why should the writings of "Moses and the prophets" have led these relatives to repentance? Did any event after this prove that what Jesus said in v. 31 was true? (Matt. 28 : 11-13 ; John 12 : 10.)

### THE GEOGRAPHY LESSON

Find on the map the number 18, on a slope of the traditional "Mount of Beatitudes." Stand today at that spot and look northeast over the space included between those two lines that spread out, and you have right before you some things that help to make Jesus' meaning even clearer. The rocky slope runs steeply down to the edge of some beautiful level fields, where different kinds of grain and vegetables are growing. If this height from which you are now looking off is the mountain where Jesus talked about poverty and riches, you are seeing some of the very fields that used to be culti-



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PAT'D IN GREAT BRITAIN.

vated by the Galilean farmers of that time. Most likely some of His hearers that very day had worked in these fields. Some of those men who listened that day had exaggerated in their own minds the ideals of industry and thrift, until they had got so that they could think of nothing but earning money and accumulating money. They were too busy to give much time to God.

You can see for yourself where some of the people of those days lived and worked, if you use a stereograph entitled, Looking Northeast

From the Mount of Beatitudes to the Sea of Galilee.

### ADDED HINTS AND HELPS

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

#### Lesson Points

By Rev. F. M. MacDonald, M.A.

The riches of the kingdom belong to those who feel their need of them. v. 20.

The eye that is washed with tears can see God all the more clearly. v. 21.

Persecution because of pious perseverance is never pitiable. v. 23.

The desires of God's poor ought to be the duties of the rich. ch. 16 : 21.

The angels attend many shabby funerals. v. 22.

Wrongdoing, persisted in, sooner or later destroys both body and soul. v. 26.

God has given us enough light to guide us to Him, if we but use it. v. 31.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Jesus said, "Had ye believed Moses, ye would have believed Me : if ye believe not his writings, how shall ye believe My words?" Find the chapter and verse.

2. "I am the Bread of Life." Who spoke these words? Where are they found?

ANSWERS, LESSON IV.—(1) Prov. 16 : 32.  
(2) Rev. 22 : 14.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Should we give to beggars?
2. Are miracles more convincing than preaching?

### Prove from Scripture

That we should do good to all.

### The Catechism

Ques. 15. *The beginning of sin.* Read Gen., ch. 3. The first sin consisted in an outward act which, in itself, was perfectly innocent. It was wrong for our first parents to eat of the fruit, only because it had been "forbidden." God showed His mercy in selecting so easy and clear a test of their

obedience. The sin was one of disobedience. The temptation to disobey came from without : its author was Satan, who is still our great tempter. In the case of our first parents, he appealed to their natural liking for things pleasant to the eye and taste, and their desire for knowledge,—all quite innocent in themselves. Note, in the narrative of Genesis, the successive steps by which Satan led his first victims astray. (See John 8 : 44.)

### The Question on Missions

By Miss M. E. Gunn, Deaconess, Winnipeg

Ques 5. The deaconess superintends the work of the caretakers, who, in some cases, live in the Institute. She has also the oversight of the property and must keep an inventory of the children's clothing and a list of donations. She estimates the material needed for the mothers' sewing class. She plans and arranges the work of the Girls' Clubs. In Institutes where rummage sales are held, all the necessary arrangements are made by the deaconess. In some cases the deaconess is superintendent and secretary-treasurer of the Sunday School. Even the little newcomers who know no English, come eagerly, copy the others, look at the pictures and learn. At the monthly Board meeting of the Institute the deaconess is required to hand in a report of her work.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—The Mighty Worker showing how to use riches.

*Introduction*—A story is told of a gentleman whose attention was attracted by a ragged

newsboy, who seemed very anxious to do something for him, —running to call a cab, helping him with some heavy parcels, and many other little kind acts. The gentleman asked the half-starved boy why he was so anxious to be of service to him. The boy gave him a loving smile and said, "Twice, when you bought a paper, you called me 'My child', and I'd like to do something for you. I never was anybody's child." In our Lesson to-day Jesus is telling His disciples something about poor peo-



ple. They have to do without many things that rich people enjoy,—comfortable homes, warm clothing, good food, friends, etc.

*Lesson*—But listen to Jesus' words, "Blessed be ye poor", etc. (v. 20). Being poor shuts people out of many things; but it does not shut them out of God's kingdom. God will call them "His children."

*Poverty*—Blessed are those that are hungry now, for a time will come when they shall have all they need. Blessed are those who weep now, for a time will come when they shall be happy. Blessed are they when proud people shall look down on them and keep away from them, if they are serving Jesus, for He will make up to them for all their troubles.

*Riches*—Then Jesus speaks about the rich people who neglect the poor and think only of themselves. They are always having a "good time", eating and drinking and making merry with their friends, with no thought of the poor and homeless. Jesus says to all such people, "'Woe'! (sorrow). You are having your 'good time' now; you are selfish. A time will come when you will have sorrow."

*The Rich Man and the Poor Man*—Then Jesus tells His listeners a story about a rich man, Dives, and a poor, wretched man, Lazarus (see Exposition). Dives had a fine

home, beautiful clothing, his table spread with the richest of food, and he lived merrily and in splendor—lived only for his own pleasure. Here is Lazarus at the gateway of Dives (sketch). (The details need not be made prominent.) Explain the custom of laying sick beggars at the gates of the rich in hope that they may receive help (see Exposition). No help came from Dives. Lazarus died. Tell the rest of the story briefly. Dives begs that Lazarus may be sent back to warn the rich man's brothers against a selfish use of their money, so that they may escape the wretched condition of Dives.

*Golden Text*—Repeat Golden Text. (The teacher will take pains to make the hard words of this Golden Text into easy ones, so that the little tots will remember.)

*The Right Use of Riches*—Jesus meant this story to teach us to share our good things with those who are needy, to make a good use of our money, to be kind to the poor. We'll draw a money-bag and print beside it,—**HELP THE POOR.**

*Symbol*—Our building stone we'll name, **RICHES RIGHTLY USED**, and our hammer will strike deep the thought, **BE KIND TO THE POOR.**

*Something to Think About*—I should be kind to the poor.

### FROM THE PLATFORM

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

## THE PLACE TO WHICH WE BELONG

Print on the blackboard, **THE PLACE TO WHICH WE BELONG**. Ask, what happens to a stone when it is cast into water? It sinks and remains sunk. What happens to a plank when it is cast into water? It floats upon the surface. In nature there is a power that sorts out all material things as certainly as a postal clerk sorts out letters. Each thing gets to the place where it belongs. Well, the same great sorting process goes on in human lives. Steadily, resistlessly, accurately, the evil sink and the good rise. Sometimes the process seems to cease working. Evil seems to be successful and good seems to be defeated, but at last we shall go to the place to which we belong. What we *are*, not what we *have*, will determine our future character and destiny. Where do we wish to go? Are we seeking to qualify for it?

## Lesson VI.

## THE LAW OF LOVE

May 12, 1912

Luke 6 : 27-38 ; Romans 13 : 8-10. Read Matthew 5 : 43-48. Commit to memory vs. 27, 28.

GOLDEN TEXT—Thou shalt love thy neighbour as thyself.—Romans 13 : 9.

27 But I say unto you which hear, Love your enemies, do good to them <sup>1</sup> which hate you,  
28 Bless them that curse you, <sup>2</sup> and pray for them <sup>1</sup> which despitefully use you.

29 <sup>3</sup> And unto him that smiteth thee on the *one* cheek offer also the other; and <sup>4</sup> him that taketh away thy cloke <sup>5</sup> forbid not to take thy coat also.

30 Give to every <sup>6</sup> man that asketh <sup>7</sup> of thee; and of him that taketh away thy goods ask them not again.  
31 And as ye would that men should do to you, do ye also to them likewise.

32 <sup>8</sup> For if ye love them <sup>1</sup> which love you, what thank have ye? for <sup>9</sup> sinners also love those that love them.

33 And if ye do good to them <sup>1</sup> which do good to you, what thank have ye? for <sup>10</sup> sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? <sup>11</sup> for sinners also lend to sinners, to receive <sup>12</sup> as much again.

35 But love <sup>13</sup> ye your enemies, and do <sup>14</sup> good, and lend, <sup>15</sup> hoping for nothing again; and your reward shall be great, and ye shall be <sup>16</sup> the children

Revised Version—<sup>1</sup> that; <sup>2</sup> Omit and; <sup>3</sup> To him; <sup>4</sup> from him; <sup>5</sup> withhold not thy coat; <sup>6</sup> one; <sup>7</sup> Omit of; <sup>8</sup> And if; <sup>9</sup> even sinners love; <sup>10</sup> even sinners lend; <sup>11</sup> again as much; <sup>12</sup> Omit ye; <sup>13</sup> them; <sup>14</sup> never despairing; and; <sup>15</sup> sons of the Most High; <sup>16</sup> toward; <sup>17</sup> Omit to the; <sup>18</sup> merciful, even as; <sup>19</sup> Omit also; <sup>20</sup> And judge; <sup>21</sup> and condemn; <sup>22</sup> release; <sup>23</sup> released; <sup>24</sup> Omit and; <sup>25</sup> they give; <sup>26</sup> what measure ye mete it shall; <sup>27</sup> anything save; <sup>28</sup> his neighbour; <sup>29</sup> Omit six words; <sup>30</sup> summed up in this word, namely; <sup>31</sup> fulfilment.

## LESSON PLAN

I. Love and Life, Luke 6 : 27-38.

II. Love and Law, Rom. 13 : 8-10.

## DAILY READINGS

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

M.—The law of love, Luke 6 : 27-38. T.—The law of love, Rom. 13 : 7-10.—W.—Deeds, not words, 1 John 3 : 16-24. Th.—Love seeketh peace, Prov. 17 : 9-20. F.—Love illustrated, Luke 10 : 25-37. S.—Love's exemplar, John 13 : 1-15. S.—In praise of love, 1 Cor., ch. 13.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

## EXPOSITION

Time and Place—A.D. 26; Galilee. The Epistle to the Romans was written by St. Paul from Corinth in A.D. 58.

Connecting Links—This Lesson is a continuation of the teaching "in the plain" (Luke 6 : 17), which corresponds to Matthew's Sermon on the Mount.

## I. Love and Life, Luke 6 : 27-38.

Vs. 27, 28. *Love your enemies*; the spirit of the highest part of the Old Testament, Ex. 23 : 4; Prov. 25 : 21. Jewish fanaticism after the Exile fed on such opposite passages as Deut. 7 : 2; Ps. 137 : 8, 9. *Do good. bless.* Compare Rom. 12 : 17-21. *Pray for them*; doing this, we shall be able to love, forgive and bless them. *Despitefully use*; insult, Luke 23 : 34.

of the Highest; for he is kind <sup>17</sup> unto the unthankful and <sup>18</sup> to the evil.

36 Be ye <sup>19</sup> therefore merciful, as your Father <sup>20</sup> also is merciful.

37 <sup>21</sup> Judge not, and ye shall not be judged; <sup>22</sup> condemn not, and ye shall not be condemned; <sup>23</sup> forgive, and ye shall be <sup>24</sup> forgiven;

38 Give, and it shall be given unto you; good measure, pressed down, <sup>25</sup> and shaken together, <sup>26</sup> and running over, shall <sup>26</sup> men give into your bosom. For with <sup>27</sup> the same measure that ye mete withal it shall be measured to you again.

Rom. 13 : 8 Owe no man <sup>28</sup> any thing, but to love one another: for he that loveth <sup>29</sup> another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, <sup>30</sup> Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is <sup>31</sup> briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the <sup>32</sup> fulfilling of the law.

The Question on Missions—6. What benefit does the foreign child gain from the kindergarten? Through song, lesson and game, the foreign child readily acquires the English language; from bright attractive surroundings he learns to appreciate law and order; and through contact with sympathetic teachers he forms high ideals.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson); 216; 225; 81 (Ps. Sel.); 532 (from PRIMARY QUARTERLY); 217.

Special Scripture Reading—Prov. 25 : 18-23. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S.P. (number not required), The Golden Rule. For Question on Missions, H.M. 691, A Kindergarten Teacher and Class of Little Foreigners. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Good Measure Given into the Bosom of the Buyer at a Grain Market in Bethlehem (Underwood & Underwood, see page 211).

Vs. 29, 30. *Smiteth*; a strong word; not merely an insolent slap, but a heavy blow. *Offer also the other*; not to be taken literally (see John 18 : 22, 23). The spirit of the teaching is: "Resist not evil", Matt. 5 : 39; 1 Cor. 6 : 7. *Cloke*; outer garment. *Coat*; inner garment or tunic. *Give*; literally, "be giving", implying a habit of generosity. Not indiscriminate charity, however.

Vs. 31-34. *As ye would*; the Golden Rule, called by Jesus, "the law and the prophets", Matt. 7 : 12. Found before Christ in negative forms, for example, "What thou thyself hatest, do to no man" (Tobit); "What thou dost not wish done to thee, do not to another" (Stoic). *Thank*; literally, "grace" or "favor"; not thanks from men, but favor



from God. *Sinners*. Matthew has "publicans" and "Gentiles." All non-Pharisees were called "sinners." The teaching is that Christ's disciples must rise above the conventional standards of the world.

V. 35. *But*; in contrast to the preceding. *Hoping for nothing again*. This rendering suits the context best. The Rev. Ver., however, gives, "Never despairing", that is, of those you help, however hopeless they may seem. Other texts read, "Causing no one to despair", that is, by refusing him aid. *Children of the Highest*; sharing the nature of God. *Kind*; compare Matt. 5 : 45.

Vs. 36-38. *Be merciful*; literally, "Become or prove yourselves merciful." Matthew has "perfect." Mercy is the divine perfection and the reference is not to a degree of excellence, but to the kind of excellence Jesus desired His disciples to cultivate. *Judge not*; a prohibition of censoriousness. It has nothing to do with the duties of magistrates. For comment read Rom. 14 : 10 ; 1 Cor. 4 : 3-5 ; James 2 : 13. *Not be judged*; uncharitably. *Condemn not*; do not censure others harshly. *Forgive*; Rev. Ver., "Release": let free as a debtor (Matt. 18 : 27) or prisoner or offender. *Give*; literally, "be giving", a constant habit indicating a generous nature. *Good measure*; from your fellowmen now, as well as from God in the final judgment. The metaphor is taken from the corn market. *Into your bosom*; "the loose bosom of the upper robe gathered in at the waist, useful for carrying things" (Eruce).

## II. Love and Law, Rom. 13 : 8-10.

V. 8. *But to love*. Let mutual love be your only debt, and *it* you can never pay in full. *Another*; better, "His neighbor." *Fulfilled the law*. Not only has he done all that the Mosaic law requires, but he has also realized the spirit of law generally. Paul probably had in mind the words of Jesus recorded in Matt. 22 : 34-40.

V. 9. *For this*. The order of the commandments is the same as in Luke 18 : 20, but different from that in Ex. 20 or Deut. 5.

*Love your enemies*, Luke 6 : 27. When Bishop Patteson, of the South Seas, went to Santa Cruz, the natives of which were then

*Thou shalt not bear false witness* Rev. Ver. omits. It was added in some early texts to complete the second table of the Decalogue. *Any other*. His list does not pretend to completeness. *Briefly comprehended*; Rev. Ver., "summed up." A rhetorical term for the summing up of a speech or argument. No man who loves another will injure him by adultery, murder, theft or covetousness. *Thou shalt love*; Lev. 19 : 18. Originally it summed up a far larger list of commandments. James 2 : 8 calls it the "royal law."

V. 10. *Worketh no ill*. He who loves another will do him no harm by word or deed. *Fulfilling*, literally, "complete fulfilment." Read 1 Cor. 13 : 4-6.

## Light from the East

LEND—In the Book of Deuteronomy, interest on loans between Hebrews was forbidden, but between Hebrews and foreigners interest was allowed. Pledges, that is, articles of value, were given by the borrower to the lender as security that the loan would be repaid. But this benevolent system does not seem to have been the law very long; the Israelites soon adopted the practices of neighboring nations. The Babylonian tablets record minute enactments as to rates of interest and terms of payment on agricultural and commercial loans. The rates varied from ten to twenty per cent., and even forty per cent. in the case of loans on future crops, as the lender might have to wait nearly two years for payment if the first crop failed. The Roman system prevailed in Palestine in Christ's time and the rate was one per cent. per month. Loans on ships' cargoes on a particular voyage, the course and conditions of which were stipulated in the agreement, were subject to a much higher rate, usually thirty per cent., as they were repaid only if the ship arrived safely in port. The Emperor Justinian reduced the legal rate to six per cent. on all ordinary loans, and made twelve per cent. the maximum on all ship loans, whether at sea or in the harbor.

## APPLICATION

very ferocious, he took with him a young man named Fisher Young. By the liberal use of presents they secured a fair welcome, but just

as they were stepping into the boat to leave, a storm of arrows came whizzing round them. Among others Young was struck, and though, when they reached the ship, his wounds were attended to very carefully, in a few days the symptoms of lock-jaw appeared and intense suffering resulted. As he lay dying, his only cry was, "Poor Santa Cruz people!" So great was his love for these stranger people and his desire to help them, that it triumphed over their treachery and his own pain. Such love we can learn only at the feet of Jesus. It is possible only in that life that has been purged of self by the Spirit of God.

*As ye would that men should do to you, v. 31.* A cripple on a street car found he had forgotten to provide for his fare, and offered to send it later to the conductor.

**A Fellow-Feeling**

"None of that game", said the latter, as he rang the bell to stop the car. The passengers looked with mild interest to see the cripple put off, but a lame boy exclaimed, "I know how you feel, Mister. I guess I can lend yer five cents." Jesus would have us all cultivate this quick spirit of sympathy, this ability to imagine ourselves in the place of the other person and to feel as he feels. If our harsh words cut our own hearts as they cut others' hearts, if, by sympathy, we shared the suffering that our cruel neglect causes our friends, would we speak so harshly, or act so unkindly?

*Your reward shall be great, v. 35.* A little girl was found sobbing bitterly at school one day because of her dullness and ugliness. The

very scholars taunted her. The teacher of the school presented her with a scaly, coarse lump covered with black earth, saying at the same time, "It is round and brown, as you are. This is yourself." Then she bade her plant it, and after a little there grew from it the beautiful Japanese lily. The child saw the lesson it was intended to teach, and resolved to be loving and thoughtful always. So she grew into such a lovable and beautiful character that even her dull face became beautiful by its brightness, and her life became a joy to herself and a blessing to others.

*Do good, v. 35.* A missionary in the Congo had tried to gain the goodwill of an old African

king by making him many presents. He could not, however, reach his heart in this way. A famine came, and the missionary found a poor little slave that had been left to starve by his owner. He took him home, fed him, nursed him through a long illness, and when at last he died, buried him with every mark of respect. The king's heart was won. "There is something in it that is wonderful", he said to his people. Love, manifested in kindness, is like the warmth that melts the cold snow, like the sunshine that woos the flowers into bloom, like the rain that refreshes the parched earth and makes it fruitful. \*

*For he is kind, v. 35.* A little mite stood at the window of a baker's shop looking in with hungry eyes. A lady passing by took com-

passion on her. She bought her some cake and other dainties. But the little one received

**"Be You God's Wife?"**

the purchased gifts without a word, until at parting she quaintly and pathetically said, "Be you God's wife?" By a sure child instinct she felt that God is kind, and all true kindness finds its source and inspiration in His boundless love. Kindness is the mark that proves our kindredship to God, that reveals our royal blood and breeding as children of the Great King.

*Be ye therefore merciful, v. 36.* There is a story told in India of Sultan Ahmed, a great king, and of Yakub, his builder, who was sent

by him, with plenty of money, to erect in the mountains of

snow the most splendid palace ever seen. When Yakub arrived at the place selected, he found a great famine prevailing, and the people dying of starvation. Instead of building the wonderful palace, he gave the people money to buy bread. When the Sultan saw what the builder had done, he was very angry, and cast him into prison, with the threat that he should die the next day. That night the Sultan had a dream, in which one came to him in shining garments and said, "Follow me." Up they went, and still higher up, until they entered heaven, and lo! there, shining more brilliantly than the sun, was a palace of pure gold. Then the guide said, "This is the Palace of Merciful Deeds, built for thee by Yakub the Wise. Its glory shall

endure when all earth's things have passed away." The story suggests how precious a life of loving service is to God, how enduring is the quality of such a life.

*Owe no man anything, but to love, Rom. 13:*

8. Credit is at the basis of most great mercantile and national transactions, the understanding and contract, of course, being that, at the proper time, debts are to be discharged.

It is absolutely essential to honesty, when debts are to be made, to see one's way clear to the paying of them. Here, however, is a debt which can never be fully discharged, the debt of love to our neighbor, and there is this reward in it, that the more of this blessed gift of uncalculating love we bestow, the more we have left.

"Dig channels for the stream of love

Where they may broadly run,—  
And love has overflowing streams  
To fill them every one.

But if at any time thou fail

Such channels to provide  
The very fount of love itself

Will soon be parched and dried ;  
For thou must share if thou wouldst keep  
This good thing from above ;  
Ceasing to share, you cease to have—  
Such is the law of love."

*Love thy neighbour as thyself, Rom. 13 : 9.*

The loveless is like a lamp that has never been lighted, like a stove in which a fire has never been kindled. What do we share with our fellow-man? This is the test of our love. Martin, the soldier, who afterwards became the beloved Bishop of Tours, was setting forth from Amiens one cold wintry day long ago. He was happy, for his cloak covered his strong frame. As he gaily went along, a beggar came and asked an alms. Martin had no money, but, with a smile, he drew his sword and cut in two his handsome cloak and gave the beggar half. That night the soldier dreamed he saw Christ in heaven wearing half his cloak and telling an angel, "My brother gave it to Me." The soldier had learned the lesson which prepared him to become the gracious pastor he became.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By way of introduction bring out the contrast between the selfishness of the worldling in last Lesson, and the unselfishness of love in this. Then go on to show that the Lesson is a description of the ideal life of the Christian.

1. *The Golden Rule of love, vs. 27-31.* By questioning group the teaching as follows: (a) The Christian's proper attitude toward an enemy as love, helpful deeds, prayer. Contrast this with the heathen attitude. (b) Non-resistance to evil. The attitude of our missionaries in foreign lands is a good commentary. (c) The habit of generosity with possessions. Note the promise in this connection and its fulfilment in daily experience. Take up v. 31 as a summary of Jesus' teaching, especially the positive stand (see Matt. 7 : 12). Is this rule an active principle in actual life?

2. *The supremacy and reward of love, vs. 32-38.* Make clear three facts in this connection:

(1) The ability of the unregenerated heart, vs. 32-34. Take up the three cases cited and show what even notorious sinners can do in personal and social recognition. Show that the virtues of the heathen spring from mere human nature. (2) The Christian's standard and reward, vs. 35-38. Carefully point out the action,—loving, doing good and lending to enemies. This is impossible in unsaved life. Emphasize this supreme difference. The reward is noteworthy. Take time to set forth the necessity of love as the sphere of sanctifying power. (c) The ideal of Christian love is the life of God. Call for the four aspects of the love that is like God's love: (a) It is merciful. Whilst human mercy reflects God's mercy, the divine qualities of mercy should be the Christian's ideal. (b) It avoids censoriousness. Especially consider what Jesus elsewhere teaches about judging others. (See Matt. 7 : 1-5.) (c) It is forgiving. Set forth the forgiving passion of God as illustrating what the Christian's should be. (d) It shows abounding generosity. This finds illustration

also in the goodness of God toward all. (See Matt. 5 : 45.)

3. *The final triumph of love*, Rom. 13 : 8-10. Consider the Old Testament in the light of this teaching and Jesus' teaching, not as mere formal rules, but as spiritual ideals. View the Commandments in the light of love. Show how love necessarily prohibits sin.

In summing up, urge upon the class : First, love is the only effective remedy for human hatred. Second, love is the true solution of the world's troubles. For illustration refer to what has been accomplished in the social and industrial world where love has become dominant.

### For Teachers of the Senior Scholars

What law exercises most influence over the life of the world ? It will be easy to lead the class to see that selfishness enters largely into life, that the wars of nations, the competitions of business, the jealousies of society, are animated by this spirit. Christ came into the world that a new spirit might prevail, a new law of love. The Lesson to-day is full of beautiful illustrations of how this new law works in human life.

1. *Love's Sweet Lesson*, Rom. 13 : 8-10 ; Luke 6 : 27-34. Get the scholars to state what lesson of love they find in these passages. The teacher will be able to sum them all up under two heads : (1) loving our neighbors as ourselves (Rom. 13 : 8-10 ; Luke 6 : 31), which will keep us from doing them any harm (Rom. 13 : 9), which will lead us to do them all the good we can (Luke 6 : 31) ; and (2) loving our enemies (Luke 6 : 27-34). Note that we are now getting on the very highest plane of life, away up above the world. What illustration of a love like this does the great Teacher give ? What do these illustrations mean ? (See Exposition.) Is this too much to expect of human nature ? Give illustrations of persons who have attained to this. A good illustration may be found in the life of James Gordon, our martyr-missionary to dark Erromanga, in the New Hebrides, who, after the cannibals of that island had murdered his brother, went out with a great love in his heart to take his brother's place and win those degraded people to Christ. How does Jesus meet the objections of those who

think that this is too much to expect of poor human beings (vs. 32-34) ? There is nothing peculiarly Christian in living on the lower plane. It will be an eternal source of joy to them to get the scholars to embrace the higher ideal.

2. *Love's Rich Rewards*, Luke 6 : 35-38. It is no easy matter to get on the higher ground, but when we get there we are richly rewarded. Help the scholars to see, that, if we clasp the divine hand of love which is outstretched to us, we shall find our way into this better kind of life. Show that love's rewards are : (1) Heavenly rewards, likeness to our Father in heaven, v. 35. Dwell upon the richness of such a reward as this. There is nothing else like it in life. Heaven is begun in our hearts, when we come into the sweetness of this relationship. (2) Earthly rewards, vs. 37, 38. A life of love makes its appeal to the world,—will not be judged so harshly, will be forgiven more readily, will be the recipient of many blessings. It *pays* to be a Christian.

### For Teachers of the Boys and Girls

Ask, of what great sermon are these verses a part ? When was the Sermon on the Mount delivered ? Immediately after the calling of the twelve apostles. What is the general subject of this sermon ? The kingdom of God. What does Paul tell us about the kingdom of God ? (Rom. 14 : 17.) Who are members of the kingdom of God ? (Luke 6 : 20-22.) What is one outstanding feature of the members of this kingdom ? Their love. Now take up the Lesson as Jesus' teaching about *whom* we should love, *how* we should love, and *why* we should love.

1. *Whom should we love ?* v. 27. Our enemies. What is included in loving our enemies ? A desire to do them good, and a willingness to sacrifice ourselves in order to do them good. What evil principles in our hearts oppose our loving our enemies ? Anger, wrath, malice, selfishness and desire for revenge. Make the Lesson practical. Emphasize the fact that Jesus means exactly what He here says—that none of His followers should cherish resentment in their hearts. Have Eph. 4 : 31, 32 read. Show that Jesus' teaching goes beyond this.

2. *How should we love ?* vs. 27-31. By doing good, by blessing and by praying for

them. (See Rom. 12 : 10.) Did Jesus lay down a law here that He did not Himself observe? (See Rom. 5 : 8.) Did He pray for His enemies? (Luke 23 : 34.) Take up vs. 29, 30. Are we to take these commands literally? How did Jesus act when He was struck? (John 18 : 22, 23.) How did Paul? (Acts 23 : 3.) Teach that we are not to resent and violently resist. We may have to protect ourselves, but not in a hateful or revengeful way. We are not recklessly to give to those who will use our gift to harm themselves, but we are to be generous in a wise way.

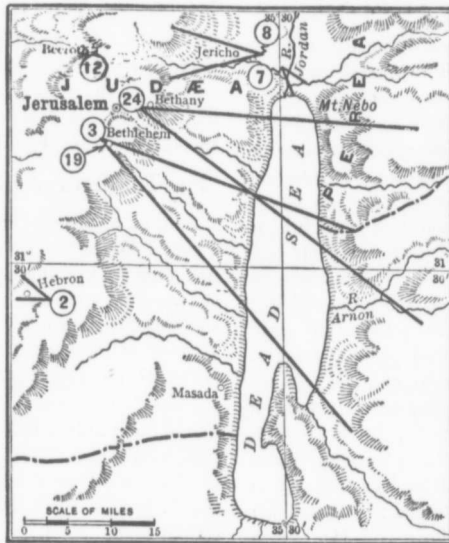
3. *Why should we love?* vs. 32-38. Make

clear that the great reasons for loving our enemies are : (1) To show that we are really members of the kingdom of God. (2) To be like God—to have a godly character. This is the reward of this well-doing. Show that one does not need to be a Christian in order to love and help and forgive a friend ; but that to love and help and forgive an enemy, one needs the love of God in his heart. Show how love expressed in mercy, charity, forgiveness and generosity produces happiness in the loving one and in the ones loved. Tenderly appeal for a larger love for God as the means of having a truer love for all men.

### THE GEOGRAPHY LESSON

When Jesus spoke about giving good measure, He referred to a custom well-known in Palestine. We may see just what He meant if we visit the market-square in Bethlehem, the town where Jesus was born. The number 19 on the map has an arrow pointing into Bethlehem where you are to stand. You see a little space of ground with a stone building beyond it. The sun is shining down on several men in long robes. One of these men is a grain seller.

He has brought from home some wheat or barley (not flour, but the whole grains) in big



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PAT'D IN GREAT BRITAIN.

sacks, and poured out a quantity of it on the ground. At this moment he has two customers. One of them is filling a wooden measure with grain (it is the customer who fills the measure here), heaping it up as much as possible. The other customer has filled a measure and is now holding out a broad part of his robe for the merchant to pour it in. Grain sellers here do not provide boxes or paper sacks.

Use a stereograph entitled, Good Measure Given into the

Bosom of the Buyer at a Grain Market in Bethlehem.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Jesus shows that not force, but affection, is the moral power in His kingdom. v. 27.

When words of hatred are thrown at us, God will give an answer for them if it be needed. v. 28.

The turning of the other cheek to the smiter should be in the heart. v. 29.

Whenever we can help by giving, it is our duty to give. v. 30.

The Golden Rule obeyed leads to a golden road and a golden reward. v. 31.

Likeness to God is best seen in love for His family. v. 35.

We know so little of the motives that



prompt the actions of men, that we cannot make a mistake by refusing to judge them harshly. v. 37.

Love is a debt which we can never fully discharge. Rom. 13 : 8.

Love secures us against wilfully wronging any one. v. 10.

### Something to Look Up

1. Where is the verse that tells us Jesus prayed for His enemies,—“Father, forgive them?”

2. “Greater love hath no man than this, that a man lay down his life for his friends.” Where in John’s Gospel are these words written?

ANSWERS, Lesson V.—(1) John 5 : 46, 47. (2) Jesus ; John 6 : 35.

### For Discussion

1. Is the precept of v. 29 practicable?
2. Do Christians need any written law?

### Prove from Scripture

That we should return good for evil.

### The Catechism

Ques. 16. Adam the representative of the human race. In the “covenant of life” (see Ques. 12), Adam was regarded as our representative. Had he been obedient, we should have shared with him the reward of life ; since he disobeyed, we share the penalty

inflicted on him. Why does not God place each man on trial for himself, instead of making his condition depend on the result of Adam’s trial? It is a sufficient answer, that Adam, with his holy nature, was more likely to endure the test of obedience, than we with our sinful nature. Our chance of eternal life, through obedience, was much better when made to depend on Adam, than if it depended on ourselves. The words, “by ordinary generation”, are inserted to except Christ.

### The Question on Missions

Ques. 6. The position of the kindergarten has long been recognized. In 1892 the Free Kindergarten of Winnipeg, was opened under an undenominational Board. During the past twenty years it has trained hundreds of children of various nationalities. In 1907 the Presbyterian Church opened the Alfred Ave. Mission among the foreigners of Winnipeg. During the past year it has developed into an Institute ; but even in the early days the kindergarten was a prominent department of the work. It takes the child from the home, or from the street, teaches him English and prepares him for school. The large, bright room, with its attractive pictures, forms a decided contrast to the dingy little shack, or the crowded tenement, where he lives, and is an important element in his training.

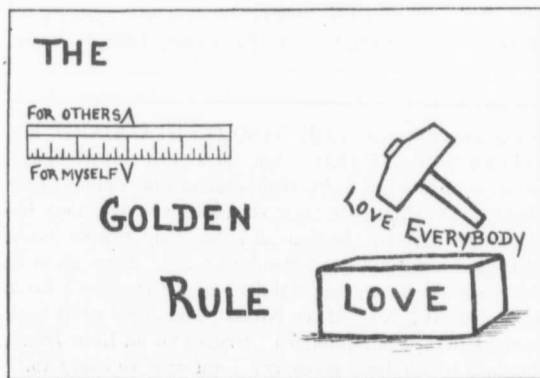
## FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Mighty Worker teaching to be loving.

Introduction—We have lately been hearing much about royal people. Our King and

Queen have been visiting in far-away India, over which they also reign as King and Queen. King George wanted his many people there to know and love him, and be willing to obey his laws and live in peace and happiness and prosperity. We too, obey his laws, and some time we hope our King and Queen will come across the sea and visit our country.

A Royal Law—We are going to hear about a royal law (James 2 : 8) that is given to us by a greater One than our King



George. King Jesus gives us this law. It is called THE LAW OF LOVE and it is a law for all the world.

*Lesson*—Recall the scene on that mountain side. Listen to Jesus' words (read Lesson). Jesus' followers should be loving, patient, kind, forgiving, generous.

*The Golden Rule*—Show a "rule", for keeping things straight or for measuring things. We are going to repeat together some beautiful words of Jesus that we call the Golden Rule. We are to measure ourselves by this Golden Rule, to see if we are measuring up to what God expects our conduct to be. This Golden Rule tells us how much kindness we are to show to others, how much we are to forgive those who harm us, how much we are to give to others, etc. Read Golden Rule (v. 31). Print on a scroll. (Repeat.)

*Practical Thoughts*—How much kindness would you like sister to show to you? Then you must show the same kindness to her. How would you like to be treated if you were naughty Nan, always teasing and tiresome? Then you must treat your teasing playmate just so. If you were poor and in trouble, what would you like somebody to do for you? Then you must do so for others. (Teachers will think of many illustrations.)

*Golden Text*—Repeat.

*The Law of Love*—"How do you and Sallie get on so well, Mary?" "Oh, I guess its because I love Sallie so much. You see Sallie is a dear girl, but she's got a quick temper and she forgets herself sometimes. Mother said if Sallie should say angry things to me, and I should say angry things and do unkind things to Sallie, we'd have a dreadful time; so I just love her hard and forget her bad ways. I find that the best way to love her, is to be kind to her, and do all I can to help her in her studies and her work. Mother says if we love with our hands, our hearts will follow them and be loving too."

*My Verse*—All repeat:

"Little children love each other;  
'Tis the Saviour's blessed rule.  
Every little one is neighbor  
To his playfellows at school.  
We're all children of one Father,  
The great God who reigns above;  
Shall we quarrel? No, much rather  
Would we dwell like Him in love."

*Symbols*—Our building stone will be LOVE, and our hammer will strike home the thought, LOVE EVERYBODY.

*Something to Think About*—I should love everybody.

### FROM THE PLATFORM

#### THE WORLD'S STANDARD

LOVE FRIENDS  
HATE ENEMIES  
STRIKE BACK WHEN STRUCK

#### THE CHRISTIAN'S STANDARD

LOVE ENEMIES  
HATE NONE  
STRIVE TO BE LIKE JESUS

Print on the blackboard on the left upper corner, THE WORLD'S STANDARD, and on the opposite corner, THE CHRISTIAN'S STANDARD. Ask, do wicked and irreligious people love their friends? Yes. If they were to write down their standard of conduct, they would have in it, LOVE FRIENDS (Print). Do they hate their enemies? Oh, yes, that too would be in their standard, HATE ENEMIES (Print). Is that all? No, they STRIKE BACK WHEN STRUCK. Do you think that is a kind and good standard? No. Jesus gives us the one we call good and kind. What should be on our standard about enemies? LOVE ENEMIES (Print). Should we indulge in hatred? No. HATE NONE. Did Jesus strike back when struck? No. What should we make part of our standard? STRIVE TO BE LIKE JESUS. Have we all resolved to follow the standard which Jesus gives us? I am sure we ought to.

## Lesson VII.

## THE OLD LAW AND THE NEW LIFE

May 19, 1912

Matthew 5 : 17-26. Commit to memory vs. 17, 18.

GOLDEN TEXT—He that loveth his neighbour hath fulfilled the law.—Romans 13 : 8 (Rev. Ver.).

17 Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment :

22 But I say unto you, That whosoever is angry

Revised Version—<sup>1</sup>came ; <sup>2</sup>came not ; <sup>3</sup>away ; <sup>4</sup>things be accomplished ; <sup>5</sup>Omit he ; <sup>6</sup>Omit the ; <sup>7</sup>he shall ; <sup>8</sup>wise ; <sup>9</sup>to them ; <sup>10</sup>judgement ; <sup>11</sup>that <sup>12</sup>and whosoever ; <sup>13</sup>the hell of fire ; <sup>14</sup>If therefore thou <sup>15</sup>have paid ; <sup>16</sup>last.

## LESSON PLAN

- I. The Law Fulfilled, 17, 18.
- II. The Law Enlarged, 19, 20.
- III. The Law Explained, 21-26.

## DAILY READINGS

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

M.—The old law and the new life, Matt. 5 : 17-26. T.—Newness of the spirit, Rom. 7 : 14-25. W.—New life through Christ, Col. 3 : 1-4, 12-17. Th.—Walk in the law, Ps. 119 : 1-8. F.—End of the law, Rom. 10 : 1-11. S.—God's requirements, Mic. 6 : 1-8. S.—The law a pattern, Heb. 9 : 19-28.

Shorter Catechism—Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.

The Question on Missions—7. What is the object of club work? The object of the Girls' Clubs is to pro-

vide recreation ; to instruct the girls in conducting business meetings ; to teach them sewing ; and, above all, to influence them for good. The kitchen-garden teaches housekeeping.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 177 ; 181 ; 60 (Ps. Sel.) ; 230 (from PRIMARY QUARTERLY) ; 200.

Special Scripture Reading—1 Cor., ch. 13. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 290, Christ's Sermon on the Mount. For Question on Missions, H.M. 538, Three Foreign Boys Who Have Become Scouts of the Presbyterian Mission. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Mount of Moses Where the Law Was Given to Israel's Leader, Sinai Wilderness (Underwood & Underwood, see page 211).

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## EXPOSITION

Time and Place—A.D. 26 ; a hill in the neighborhood of Capernaum.

Connecting Links—This Lesson from the Sermon on the Mount closely follows Lesson IV., April 28, Matt. 5 : 1-12.

## I. The Law Fulfilled, 17, 18.

V. 17. *Think not* ; as if His attitude to the law and His approval of John the Baptist, who had rebuked the Pharisees, might give that impression. *Destroy* ; "pull down", like an abandoned house. *The law* ; the first five books of the Old Testament were called "The Law" by the Jews. *The prophets* ; the second Jewish division of the Old Testament. It embraced, besides the prophetic books, as we have them, the Books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings. The remaining books made up the third division which was called "The Writings." *Fulfil* ; complete by explanation and addition. The Pharisees made void the "law" by tradition ;

the Sadducees disparaged the "prophets." Jesus realized the ideals of both.

V. 18. *Till pass* ; a strong way of saying "never." *Jot* ; "yod", the smallest Hebrew letter. *Tittle* ; the little projecting point on some of the Hebrew letters. These terms represent the minutæ in the Mosaic legislation. The law shall never lose the authority and vitality which it possesses.

## II. The Law Enlarged, 19, 20.

V. 19. *Shall break* ; annul or make invalid. *Commandments*. Jesus defines them in Matt. 19 : 18, 19 ; the moral law, not ceremonial rules, Rom. 13 : 9. *Called the least* ; but not excluded. *Do and teach*. The scribes taught without doing. See Matt. 23 : 2, 3. This explains the "for" of next verse.

V. 20. *Your righteousness* ; your obedience to the law. *Exceed* ; be wider and deeper and more earnest and vital. *Righteousness of the scribes* ; a punctilious veneration for the letter

of scripture. *And Pharisees*; a scrupulous ritualism. *In no case enter*; cannot be numbered among Jesus' followers.

### III. The Law Explained, 21-26.

V. 21. *Ye have heard*; literally, "ye heard", either in the service in the synagogue or in the teaching of the scribes. Private ownership of copies of the scriptures was rare. *Said by them*; Rev. Ver., "said to them." *Of old time*; the ancients to whom Moses gave the law. *In danger of*; literally, "liable or exposed to." *The judgment*. The local court of seven which existed in every town (Deut. 16 : 18 ; 2 Chron. 19 : 5.) Jesus suggests that the heart-searching law of God had become degraded into a criminal statute that took account only of outward actions.

V. 22. *But I say*. Jesus spoke with a personal authority, superior even to the Old Testament. *Whosoever*; Rev. Ver., "every one who is angry": universal prohibition of angry passion. *Brother*; by common humanity. *Without a cause*; omit, Rev. Ver. *Raca*; a term of contempt. *Council*; the Sanhedrin, or supreme court of seventy, which had the power of life or death. *Thou fool*; a more serious form of contempt. "Raca" expresses contempt for a man's head—you stupid! "Fool", expresses contempt for his heart and character,—you scoundrel!" (Bruce.) *Hell fire*; literally, "Gehenna of fire"; Ge-Hinnom or Valley of Hinnom outside of Jerusalem, where the bodies of criminals were cremated.

Vs. 23, 24. *If thou bring*; Rev. Ver., "art offering": in the very act of presenting thine offering, such as a lamb or a pair of doves. *The altar*; of burnt offering in front of the temple. *There rememberest*; it suddenly flashes through your mind when you are about to engage in your religious exercise. *Hath ought against thee*; cause of complaint against thee, just or unjust. *Leave there*. Lay it down. Break off thy worship. *First*. This should be joined with "go thy way": "First, go away." *Reconciled, then come*. Reconciliation should come before sacrifice; morality should come before ritual. Compare

for similar teaching Ps 26 : 6 ; Isa. 1 : 10-17 ; Hos. 6 : 6.

Vs. 25, 26. *Agree*; literally, "be friendly", willing to come to terms. The imagery is from the law court. *Adversary*; creditor, opponent in a legal process. The creditor here is to be thought of as willing to have an amicable settlement of the matter; the debtor should meet him half way. *In the way*; to the court where they must appear together. *Judge*; the presiding authority at the trial. *Officer*; whose business it was to collect the debt and generally to carry out the decision of the judge. *Prison*; a gloomy and loathsome dungeon. *Farthing*; "Quadrans" (that is, the fourth part of an "as"), a little Roman coin worth less than a farthing.

### Light from the East

JUDGMENT—Was the Little Council of seven elders, and in larger places twenty-three, which was established in all towns, and originally had the power of capital punishment, but an appeal from its decisions might be carried to the Council in Jerusalem. When its members could not agree or when they found themselves involved in complicated and important cases, they referred them to the higher body. The judges of these councils were appointed by the Great Council through the agency of traveling deputies and by a form of ordination.

COUNCIL—The Sanhedrin consisted of seventy-one elders, fathers of children, physically perfect, and well read in the law. It met in the temple under the presidency of the High Priest. It was an administrative and municipal body and the supreme court of justice also. It levied taxes. It had criminal and civil jurisdiction; it had its own police and could carry out its own sentences, except that of death. Its decrees were binding on the consciences of orthodox Jews everywhere. After the destruction of Jerusalem, it was moved from place to place. It became only a school of interpretation and held its last meeting in Tiberias in A.D. 425.

### APPLICATION

*I am come .to fulfil*, v. 17. As a lad of sixteen was leaving his father's home in a quiet Scottish village to take a situation in England,

his mother escorted him to the ferry. There, as she bade him farewell, with tears rolling down her cheeks, she got him to promise that he

would read a chapter from the Bible every morning and another every evening. Many times in his distant room he grew tired of his promise and would fain have dropped the reading, for he was not a religious boy; but he felt he must keep his word to his mother. As he read on day after day, the Spirit of God gradually brought home the truth to him, and he became an earnest Christian. He is known throughout the Christian world to-day as Robert Moffat, the great and fearless pioneer missionary to the Dark Continent. The habit of reading the Bible daily will make for the enrichment of our whole life, if we seek also to embody its teachings in our daily conduct.

*One jot or one tittle*, v. 18. Many of us use a very abridged edition of the Bible. We read and reread a few favorite Books and passages. Whole sections of the Bible are unknown to us. Yet every Book has its religious value, and the obscurest chapter may contain a helpful suggestion for us, if we read it carefully. On the shore of the Pentland Firth is a stretch of white sand thickly dotted with a pretty little shell, much sought by visitors. Yet strangers have tramped that beach from end to end, and declared there were no such shells to be had. You have to get down on your knees and look diligently to find them, and then what prizes turn up! A thoughtful and prayerful search of the neglected portions of the Word will bring unexpected treasures to light for our enrichment.

*Shall do and teach*, v. 19. "I have been committing to memory some verses of the Bible, and I have come to recite them to you," said a Korean Christian to a missionary. He had walked a hundred miles for this purpose, and he recited the entire Sermon on the Mount without a mistake. Then, as the missionary told him that he ought not only to memorize the Sermon but also practise it, "That is the way I learned it," he exclaimed eagerly. "I tried to memorize it, but it wouldn't stick, so I hit on this plan: I memorized a verse, and then I found a heathen neighbor of mine, and practised the verse on him. Then I found it would stick."

Robert Moffat's  
Promise

The Shells on  
the Sea Shore

Found It  
Would Stick

*Whosoever is angry*, v. 22. An old-time author says: "If Satan comes up to my door I cannot help it; if he lifts the latch and walks in, I cannot help it; but if I offer him a chair, and begin a parley with him, I put myself altogether in the wrong." Yet how often we harbor the bitter thought and feel no sense of guilt. Jesus declares that the wish to do a wrong thing is in itself altogether evil, that the cherishing of a grudge is as wrong as the doing of an injury. If, then, in the sight of Jesus, it is as much a sin, if the heart is raised against a brother as if a hand were raised against him, how jealously we should guard our inner thoughts.

*Aught against thee*, v. 23. We are quick to remember if we have anything against others, but slow to find if others have anything against us. In our

The Proofs of  
Conversion

haste we often forget that we may jostle some one, in our care for ourselves we may wrong someone. A business man on writing his will inserted a clause which put a sum of money aside to reimburse "any whom I may have unwittingly injured." Zaccheus, when he began to follow Jesus, made this a point to attend to. He could not go with such a good Master until he also made matters right with his fellowmen. The proofs of conversion are repentance, confession, restitution and benevolence. Heaven is closed to us until we try to lift up those who have fallen by our hand in carelessness or cruelty.

*First be reconciled*, v. 24. Rev. F. B. Meyer tells of a man who was moved by one of his sermons one night and went home ill at ease.

The Price of  
Peace

He was the guardian of a wealthy ward to whom he gave 5 per cent. on the money invested. He was drawing 7 per cent., and felt justified in keeping for himself the extra 2 per cent. Suddenly the wrongness of his action came home to him. That night he wrote out a cheque for the amount appropriated, with interest added, and posted it to his ward. The next morning the peace of God was singing in his heart, and his conversion was the beginning of a great revival in the place where he lived.



### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by stating some of Jesus' teachings which seemed to imply that the old law was evil or obsolete, hence the doubt regarding it. (See Mark 2 : 21, 22.) Make clear the attitude of Jesus to this old legislation, especially that He recognized the binding authority of the Old Testament as far as it went, but that He claimed the supreme authority to fully bring out its whole meaning and ideal.

1. *He fulfilled it*, vs. 17-20. Show that the scribes and the Pharisees were destroying the law by keeping the letter, which kills, and leaving out the Spirit, which makes alive. Dwell upon the following points in Jesus' teaching : (a) His coming would bring to its completion, fulfil or realize the meaning of the old law. Bring out the essential object of the law of Moses, which was not the universal and permanent establishment of the ceremonial feature, but to effect the spiritual purity of mankind. (b) The permanence of the law. Show that the truth in the Old Testament ideals of righteousness is in Jesus' ideals of righteousness, and is necessarily permanent. (c) The disciple's place in the kingdom is determined by his attitude to this eternal law of truth in the Old and New Testaments alike. What was the commandment Jesus referred to? Compare Matt. 19 : 18 and Rom. 13 : 9 ; the moral and spiritual as distinguished from the ceremonial. Clearly point out how failure to keep and failure to teach these principles disqualifies for the highest place, whilst loyalty to them in practice and teaching exalts in the kingdom. Consider truth as the foundation of character. Consider why the righteousness of the scribes (veneration for the letter of the law), and of the Pharisees (scrupulous ritualism) are worthless.

2. *He interprets the law*, vs. 21-26. Bring out the following points : (a) The new emphasis in life. Consider the old view concerning murder, with its emphasis upon the formal act of killing. Consider Jesus' principle, with its emphasis upon the murderous intent as essentially killing. Bring out the

three degrees of passion,—anger, "Raca", "Thou fool", and the corresponding penalties. (b) The new demand in worship, which insists upon reconciliation before acceptable worship. Dwell upon the service of love as of greater value than the act of sacrifice. Note how the moral overshadows the ceremonial. (c) The new ideal in social life, which consists in the introduction of a friendly disposition which is willing to come to a settlement without resort to law courts. Note again the prominence given to truth, manhood and reason, as distinguished from force, law and authority. Question, is the principle of arbitration here?

This is a good time to consider the high spiritual value of the Old Testament, especially as suited to the earlier stages of religious development, and more particularly as applicable to the younger people.

#### For Teachers of the Senior Scholars

Ask what is meant by the "old law" in the title of the Lesson. How old was it? What laws of the Old Testament were national and temporary? The ceremonial. What were universal and immutable? The moral. What is meant by the "new life"? It is the life of love, not fear. What had the old law to do with the new life? The Lesson deals with this question.

1. *A False Impression Removed*, vs. 17-20. What was this false impression? Some thought that Jesus had come to establish a new religion. Question the class about the religion which Jesus found when He came. It was formal, lifeless, loveless. It made much of little rules and regulations and ignored the great principles of the law. (See Matt. 23 : 23.) The teaching of Jesus was so completely opposed to this religion, that the impression got abroad that He intended to sweep it away and begin entirely anew. He removes this false impression. His object is not to destroy but to fulfil, to fill up the old law with new meaning, with new life. Note the earnest, reverent way in which He refers to the law (vs. 18, 19). Emphasize the sacredness of the moral law. A violation of any of the Commandments brings a weaken-

ing of character, and an impoverishment of life. Christ suggests that the scribes and Pharisees (v. 20) had so completely failed in the matter of living out the law that there was no heaven for them. There is no heaven anywhere for us if we live outside of God's laws.

2. *An Old Law Interpreted*, vs. 21-26. How did Jesus fill up this old law with new meaning? Note that this Sixth Commandment has meant more since Jesus interpreted it. In order to keep it, we must avoid all unkind and hateful thoughts, and if anybody has anything against us, we must do our best to bring about a reconciliation. We cannot worship acceptably till we do this (v. 24), and we expose ourselves to danger by delaying it, vs. 25, 26. Many a one under the influence of these words has lived up into the new life of love. Try to bring the class under the inspiration of these wonderful words of life.

### For Teachers of the Boys and Girls

Recall by brief, rapid questioning, last Sunday's Lesson. Whom are we to love, if we are followers of Jesus? What form is our love to take? Why should we love all men? Remind the class that we are still studying our Lord's declaration of the principles and standards of the new order of things He came to establish—the kingdom of heaven. Following the Lesson Plan, by means of questions bring out the teaching:

Why was Jesus not going to do away with the old law? It was God's law. What was He going to abolish? The wrong interpre-

tations of it and the additions made to it by the Jewish teachers. How was He going to do this? By explaining it and by observing it Himself. In this way men would see what was eternal in the law. What is the meaning of, "till heaven and earth pass?" What are "jot" and "tittle?" vs. 17, 18.

What are "these least commandments"? The Jews distinguished between the Old Testament teachings, some being regarded as greater than others. Does this statement, "called least in the kingdom of heaven", teach that there are degrees of greatness in the kingdom of heaven? Do these verses teach "salvation by works?" What was wrong with "the righteousness of the scribes and Pharisees?" It lacked sincerity. What is the kingdom of heaven from which insincere professors of religion are excluded? (Rom. 14 : 17.) Vs. 19, 20.

Which of the Ten Commandments does Jesus quote? Does He set it aside? No, He explains it, makes it mean more than ever it meant before. What does He say of anger? Of contempt? Of hateful words? What punishment would these receive, according to Jesus? (1 John 3 : 15.) Can angry and unforgiving and hating persons truly worship God? How must we be with our fellowmen before we can hope to be accepted by God? What, in God's sight, is better than sacrifice? (See 1 Sam. 15 : 22.)

Explain vs. 25, 26 as Jesus' teaching regarding the danger of anger. Picture the punishment of the one who refuses to make peace with his adversary.

### THE GEOGRAPHY LESSON

Any good Teachers' Bible will show the triangular Sinai peninsula, with Mt. Sinai near its southern end. If you stand to-day on a height known as Mt. St. Catherine, with the Red Sea about fifty miles away behind you, and look off northward, you have right before you one of the grandest outlooks in the whole peninsula. You look down over the edge of a steep cliff into a deep, rocky valley sloping still farther downwards. Opposite the end of that valley you see a mountain standing like a huge wall; it is almost all bare rock and dry brown earth, with hardly a sign of any green, growing thing. Beyond it you

can see another mountain, just as bare and brown, but much higher. That taller mountain is believed to be the one where Moses went up to be alone with God and to receive whatever word God wished to give through him to the Hebrew people (Ex. 19 : 16-20). Somewhere on that height, in the mysterious loneliness of those cliffs, the word came to Moses how God's commandments should be given.

Use a stereograph entitled, *Mount of Moses Where the Law Was Given to Israel's Leader, Sinai Wilderness.*

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Find the words in one of the Epistles.

2. "To do justice and judgment", said a wise man, "is more acceptable to the Lord than sacrifice." Where is the saying?

ANSWERS, Lesson VI.—(1) Luke 23 : 34.  
(2) John 15 : 13.

#### For Discussion

1. Are the laws of Moses binding on us ?
2. Is it right for a Christian to go to law ?

#### Prove from Scripture

That strife is wrong.

#### The Catechism

Ques. 17. *The result of the fall.* The Question teaches that the fall brought mankind into an estate (state or condition) of (1) sin, (2) misery. Two elements enter into the state of sin. There is, first, the burden of guilt. The sinner has broken the law of God, and lies under the just sentence of the righteous Judge, Gal. 3 : 10. No one can

plead innocence, Rom. 3 : 23. Then, sin is an inward disease, like leprosy, incurable save by divine power. (See Rom. 7 : 21-24.) The consequence of sin is death (Ezek. 18 : 20), that is, separation from God, the only source of life and happiness. The misery resulting from sin is manifested in every part of man's nature, body (physical sufferings may be traced back ultimately to sin), intellect (Rom. 1 : 21, 22), affections (1 John 2 : 16), and will, Rom 6 : 16, 17.

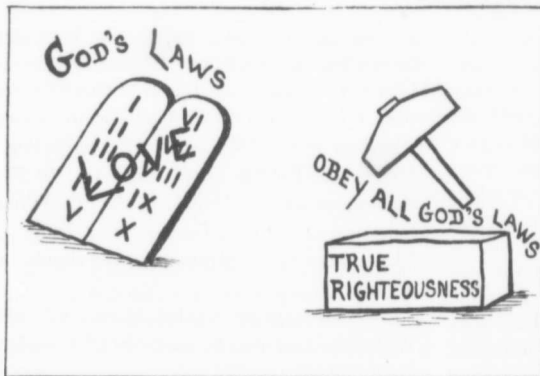
#### The Question on Missions

Ques. 7. There are few safe places of recreation within reach of the foreign school-girl of the city. The Girls' Club in the Institute is one. The girls are taught to make garments for themselves. Part of the time is devoted to religious exercises. In some cases the girls elect their own officers, who lead in these exercises, as well as conduct the business meetings. Occasional concerts are given by the girls themselves, or by friends of the Institute. In some Institutes clubs of working girls are held, conducted in a similar manner. The Kitchen Garden Class embraces house-keeping in miniature. Many of the children never see a table set at home. Their bed-clothing consists of a feather-bed which they draw over them at night. Canadian house-keeping interests them greatly.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Mighty Worker teaching about true righteousness.

*Introduction*—This is the time of year when we are making our garden beds, sowing the



seeds of the things we want to see blossoming in our gardens later on in the year. There is another kind of seed that we hope is growing in each little heart here to-day. We tried to plant this wonderful seed deep last Sunday, when we had our Lesson. We'll print its name, LOVE. It is Jesus who makes it grow in our heart. Our Lesson to-day tells us about the beautiful flowers that come from this seed of love. The flowers are kind deed and kind thoughts and kind words, and they make lives

lovely when they appear.

*The Old Law*—When Jesus came to the world, He found people trying to obey a great many laws. God had given Moses ten laws (recall Ex. 20) for the people to obey, and besides these they had a great many other laws about their worship, etc. Some of the scribes and Pharisees prided themselves upon obeying all these laws and looked down in scorn upon any who did not do so, but Jesus has a lesson for them and for us about obeying the ten laws God gave to Moses on the tables of stone up on Mount Sinai. We'll outline the tables of stone and repeat this short form of the Ten Commandments :

"All love Me, first, the Lord did say;  
Unto no graven image pray ;  
The name of God in vain ne'er take;  
Nor God's own holy Sabbath break.  
For parents' rules you all must care ;  
To murder you must never dare ;  
Let all your words and deeds be pure.  
Steal not : God sees, you may be sure.  
Let none e'er be by thee misled.  
Covet not, our God hath said."

*Lesson*—Jesus is telling His learners (on that mountain side) that He is not come to put aside these laws, but to explain them, and obey them Himself, and help people to

obey them. He tells us about something that is going to grow up in the new life of His followers, that will help them to obey all the ten old laws. It is this seed of love that we have been talking about, that is going to grow in the hearts of Jesus' followers and make them love God so much that they will worship and serve no other God. With this to help them, they will reverence His name and remember His day. They will love others so much that they will never wish to steal from them nor to injure them in any way, nor wish to have their good things.

*Repeat or Sing*—

Subdue my sin,  
And enter in  
And sanctify my heart.  
Spirit divine ;  
O make me thine  
And ne'er from me depart. Amen.  
—Hymn 570, Book of Praise

*Love Covers All*—We'll write over all the laws the one word, LOVE (see blackboard outline).

*Golden Text*—Repeat Golden Text.

*Symbols*—Our building block we'll name TRUE RIGHTEOUSNESS, and our hammer will strike home the thought, OBEY ALL God's LAWS.

*Something to Think About*—I should obey all God's laws.

#### FROM THE PLATFORM

YE HAVE HEARD—

BUT I SAY—

*I Will Heed Jesus*

Ask the School to tell how verses 21, 27, 32, 33, 38, 43, of the Lesson chapter begin. Five times in this chapter we read the words, YE HAVE HEARD—(Print). Ask, what frequent reason do we hear for believing certain things about life and persons? You will get as answers, "It is said", "They say", "I heard some one had said." Are these the best reasons for belief? No. Ask the School to look at vs. 22, 28, 32, 34, 39, 44 of the Lesson chapter as you read, BUT I SAY—(Print). Ask, who said this? Jesus. When some one has wronged us, how do some people speak to us about it? They say we ought to seek revenge, we ought to punish the wrongdoer. Does Jesus teach that we should act that way? When these two kinds of advice are given to us, what should we say? I WILL HEED JESUS (Write).

Matthew 5 : 33-37 ; James 3 : 1-12 ; 5 : 12. Commit to memory vs. 34-36.

**GOLDEN TEXT**—Putting away falsehood, speak ye truth each one with his neighbour : for we are members one of another.—Ephesians 4 : 25 (Rev. Ver.).

33 Again, ye have heard that it <sup>1</sup> hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all ; neither by <sup>2</sup> heaven ; for it is <sup>3</sup> God's throne ;

35 Nor by the earth ; for it is <sup>4</sup> his footstool ; neither by Jeru'salem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head, <sup>5</sup> because thou canst not make one hair white or black.

37 But let your <sup>6</sup> communication be, Yea, yea ; Nay, nay : <sup>7</sup> for whatsoever is more than these <sup>8</sup> cometh of evil.

James 3 : 1 <sup>9</sup> My brethren, be not many masters, knowing that we shall receive <sup>10</sup> the greater condemnation.

2 For in many things we <sup>11</sup> offend all. If any <sup>12</sup> man offend not in word, the same <sup>13</sup> is a perfect man, <sup>14</sup> and able <sup>15</sup> also to bridle the whole body <sup>16</sup>.

3 <sup>16</sup> Behold, we put bits in the horses' mouths, that they may obey us ; <sup>17</sup> and we turn about their whole body <sup>18</sup>.

4 Behold <sup>18</sup> also the ships, which though *they* be so great, and *are* driven <sup>19</sup> of fierce winds, yet *are* they turned about <sup>20</sup> with a very small <sup>21</sup> helm, whithersoever the governor listeth.

5 <sup>22</sup> Even so the tongue is a little member, and

**Revised Version**—<sup>1</sup> was said to them ; <sup>2</sup> the heaven ; <sup>3</sup> the throne of God ; <sup>4</sup> the footstool of his feet ; nor by ; <sup>5</sup> for thou ; <sup>6</sup> speech ; <sup>7</sup> and ; <sup>8</sup> is of the evil one ; <sup>9</sup> Be not many teachers, my brethren, knowing ; <sup>10</sup> heavier judgement ; <sup>11</sup> all stumble ; <sup>12</sup> stumbleth not ; <sup>13</sup> *Omit* and ; <sup>14</sup> *Omit* also ; <sup>15</sup> also ; <sup>16</sup> Now if we put the horses' bridles into their mouths ; <sup>17</sup> *Omit* and ; <sup>18</sup> the ships also, though they are so ; <sup>19</sup> by rough winds, are yet turned ; <sup>20</sup> by ; <sup>21</sup> rudder, which <sup>22</sup> the impulse of the steersman willet ; <sup>23</sup> So the tongue also is ; <sup>24</sup> much wood is kindled by how small a fire <sup>25</sup> the ; <sup>26</sup> among our members is the tongue, which <sup>27</sup> dealeth ; <sup>28</sup> wheel of nature ; <sup>29</sup> *Omit* it ; <sup>30</sup> *Omit* of ; <sup>31</sup> *Omit* of ; <sup>32</sup> a restless evil, it is full ; <sup>33</sup> the Lord and Father ; <sup>34</sup> likeness ; <sup>35</sup> cometh to ; <sup>36</sup> blessing ; <sup>37</sup> from the same opening ; <sup>38</sup> a ; <sup>39</sup> yield olives, or a vine figs ; <sup>40</sup> neither can salt water yield sweet ; <sup>41</sup> nor by ; <sup>42</sup> that ye fall not under judgement.

#### LESSON PLAN

- I. The Truthful Tongue, vs. 33-37; James 5: 12.
- II. The Powerful Tongue, James 3: 1-8.
- III. The Double Tongue, 9-12.

#### DAILY READINGS

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

M.—Truthfulness, Matt. 5 : 33-37. T.—Truthfulness, James 3 : 1-12. W.—Truth in the heart, Ps. 15. Th.—The tongue of slander, Deut. 19 : 15-21. F.—The excellency of truth, Prov. 12 : 13-22. S.—Proper use of the tongue, Prov. 15 : 1-10. S.—Put away falsehood, Eph. 4 : 25-32.

**Shorter Catechism**—Review Questions 15-17. **The Question on Missions**—8. How are the Mothers' Meetings conducted ? Mothers of different

boasteth great things. Behold, how <sup>23</sup> great a matter a little fire kindleth !

6 And the tongue <sup>24</sup> is a fire, <sup>25</sup> a world of iniquity <sup>26</sup> : so <sup>27</sup> is the tongue among our members, that it defileth the whole body, and setteth on fire <sup>28</sup> the <sup>29</sup> course of nature ; and <sup>30</sup> it is set on fire <sup>31</sup> of hell.

7 For every kind of beasts, and <sup>25</sup> of birds, <sup>13</sup> and of <sup>29</sup> serpents, and <sup>28</sup> of things in the sea, is tamed, and hath been tamed <sup>20</sup> of mankind :

8 But the tongue can no man tame ; *it is* <sup>30</sup> an unruly evil, full of deadly poison.

9 Therewith bless we <sup>31</sup> God, even the Father ; and therewith curse we men, which are made after the <sup>32</sup> similitude of God.

10 Out of the same mouth <sup>33</sup> proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth <sup>24</sup> a fountain send forth <sup>34</sup> at the same place sweet *water* and bitter ?

12 Can <sup>35</sup> the fig tree, my brethren, <sup>36</sup> bear olive berries ? either a vine, figs ? <sup>37</sup> so *can* no fountain both yield salt water and fresh.

Ch. 5 : 12 But above all things, my brethren, swear not, neither by <sup>24</sup> heaven, <sup>38</sup> neither by the earth, <sup>39</sup> neither by any other oath : but let your yea be yea ; and *your* nay, nay ; <sup>40</sup> lest ye fall into condemnation.

nationalities are gathered together in a bright room, where they enjoy social intercourse and are taught sewing. Part of the time is devoted to religious exercises. **Lesson Hymns**—Book of Praise, 351 (Supplemental Lesson) ; 216 ; 219 ; 112 (Ps. Sel.) ; 586 (from PRIMARY QUARTERLY) ; 217. **Special Scripture Reading**—Zech. 8 : 13-23. (To be read responsively or in concert by the whole School.) **Lantern Slides**—For Lesson, M.P. 28, Four Horses with Bits and Bridle. For Question on Missions, H.M. 562, Mrs. Julier Duncold (Italian), the Good Angel of the Mission. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.) **Stereograph**—For Lesson, North from Gilboa over Jezreel Plain to the Horns of Hattin and Sea of Galilee (Underwood & Underwood, see page 211).

#### EXPOSITION

**Time and Place**—A.D. 26 ; the high ground overlooking the Sea of Galilee. The Epistle of James was probably written to Jewish readers about A.D. 50 ; but it did not receive recognition as part of the New Testament till at least two centuries later.

**Connecting Links**—Between last Lesson and this, Jesus interprets the law forbidding adultery, Matt. 5 : 27-32.

**I. The Truthful Tongue, vs. 33-37; James 5: 12.**

V. 33. *Again.* Jesus alludes once more to the reading and teaching of the old Testament in the synagogue services. *It hath been said ;*

in Lev. 19 : 12. The special reference may be to the Third Commandment. *Forswear ;* perjure.

V. 34. *Swear not at all ;* not literally, as forbidding all taking of oaths, such as in law courts, but in the spirit, as inculcating such love of truth as requires no need of oaths. Jesus took the oath of the High Priest, Matt. 26 : 63, 64. *Heaven. God's throne.* The Jews thought an oath not binding unless made in the name of God.

V. 36. *By thy head ;* a common form of oath in the ancient world. *Thou canst not ;* only



God can. Even the oath by the head, therefore, is an appeal to God.

V. 37. *Communication*; Rev. Ver. "speech." *Yea, nay*. Let your simple "yes" or "no" be as good as an oath. *Is more than these*; goes beyond these simple words. *Cometh of evil*; Rev. Ver., "the evil one." Better to take it as the social evil of untruthfulness. If all men were truthful, there would be no need of oaths.

James 5 : 12. This verse is a reminiscence of Jesus' teaching. James adds a motive; *Lest ye fall into condemnation*; Rev. Ver., "that ye fall not under judgment." The Quakers take it to mean "under the judgment of Christ, who forbids all oaths", or, better, "under judgment of the Third Commandment." Do not swear, lest it lead to the sin of perjury and so to your condemnation. There was much careless and irreverent swearing among the Jews; Jesus and James condemn this.

## II. The Powerful Tongue, James 3 : 1-8.

V. 1. *Be not many masters*; literally, "do not many of you become teachers": do not be too eager to teach. *Greater condemnation*; than those who do not set themselves up to teach. "I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching." (Portia, in Merchant of Venice, Act I; Scene 2.)

Vs. 2, 3. *Perfect man*; mature. The control of the tongue marks an advanced stage of moral culture. *Bridle the whole body*. By the bridle in the mouth we turn the horse as we will; so by controlling our words we can regulate our whole activity.

V. 4. *Whithersoever the governor listeth*; Rev. Ver., "whither the impulse of the steersman willeth", or better, "whither the pressure (touch) of the steersman decides" (Mayor).

V. 5. *Tongue, little member, boasteth great things*. Speech is insignificant compared with action; yet by controlling speech, we acquire the power of controlling action. No vain boasting; the tongue really possesses great power. *How great a matter a little fire kindleth*; better rendering, "How small a fire kindles how large a forest."

V. 6. *World of iniquity*. The tongue is to our members what the unrighteous word is to men; it defiles. Compare ch. 1 : 27; Mark

7 : 22, 23. *Course of nature*; literally, "wheel of nature or birth." All that is contained in our life; the orbed cycle of existence. "The wheel catching fire from the glowing axle is compared to the wide-spreading mischief done by the tongue" (Mayor.) *By hell* (Rev. Ver.). Gehenna, the place of evil spirits, is here used of Satan.

V. 7. *Every kind*; literally, "every nature" (brute). *Mankind*; literally, "human nature." Every kind of animal is naturally subject to man.

V. 8. *Can no man tame*; by his own power, but he may with God's help. *Unruly*; Rev. Ver., "restless"; unquiet like the least tamable beasts.

## III. The Double Tongue, vs. 9-12.

Vs. 9-12. *Therewith, therewith*; emphatic. With the same tongue we sometimes bless and sometimes curse. *Fountain, fig tree*; the idea of Matt. 7 : 16, 17. A tree can only produce one fruit, and a spring, water of one kind; so the utterances of the tongue will be of one kind. The tongue which indulges in ill-natured abuse is incapable of truly praising God. The abuse can no more pass into praise, than salt water can change to fresh: the same teaching as 1 John 4 : 20.

## Light from the East

OATHS—An oath is a solemn religious act in which God is invoked as a witness to the truth of an utterance or the sincerity of a promise. But in Palestine, then, as now, the people used such words recklessly in ordinary speech, swearing by their life, by heaven, by the temple, by everything. Casuists among the scribes made distinctions between more or less binding oaths, when these were made with religious intent. Oaths containing God's name or any remote reference to it were binding, others were not. An oath by heaven or earth did not compel one to think of the Creator, but if one swore by the letters of the divine name or by any of God's attributes, it was binding. They made reckless vows when in trouble or danger, and pronounced sacred formulas over their property, not because they intended to give it up to God, but to escape moral obligations which they ought to have met. Such vows involved them in

difficulties, and many ways of evading them were devised. Absolution might be obtained from a sage or from three laymen. Jesus swept away the whole system of oaths that

implied that a man was bound to speak the truth only when he swore to it. A Christian's word always must have the value of an oath.

### APPLICATION

*Swear not at all*, v. 34. It is said of Stonewall Jackson that he had such a scrupulous regard for the truth, that "if he unintentionally made a misstatement

**Walk a Mile** —even about some trifling matter, as soon as he discovered his mistake, he would lose no time and spare no trouble in hastening to correct it. 'Why in the name of reason', he was asked, 'do you walk a mile in the rain for a perfectly unimportant thing?' 'Simply because I have discovered that it was a misstatement, and I could not sleep comfortably unless I put it right.'" Such men inspire confidence. Men trust and believe their simple word. They have not to protest that they are telling the truth, by dragging in the sacred name of God to bear them witness.

*Yea, yea; Nay, nay*, v. 37. John Ruskin gives sound advice in the words: "Do not let us lie at all. Do not think of one falsity as harmless, and another as

**Ruskin's Advice** slight, and another as unintended. Cast them all aside. They may be light and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our heart should be swept clean of them, without over-care as to which is largest and blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit."

*Be not many masters*, James 3: 1. John Ploughman has some homely, sensible advice for those who are always pouring out talk.

**John Ploughman's Counsel** "An open mouth", he says, "shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Any goose can cackle. Any empty barrel can give forth sound. Regard for truth should put a bit into every honest man's mouth, and a bridle upon every good woman's tongue. Think much, but say little; be quick at work

and slow at talk; and, above all, ask the great Lord to set a watch over your lips."

*Boasteth great things*, v. 5. When Savonarola came to Florence in 1482, the streets rang with ribald songs, and the cultured citizens

**Savonarola's Message** seemed dead to any sense of religion or morality. A poor monk, he stood in his pulpit alone, an unsupported prophet of righteousness in a city of seemingly hopeless corruption, his only weapon his message. Day by day he sent forth his impassioned words, filled with the spirit of the Old Testament, in burning appeal for better things. With what result? Women began to dress plainly; licentious young men regained their self-control; tradesmen restored their ill-gotten gains to those whom they had defrauded; all classes brought their evil books and pictures into the market-place and made a bonfire of them. Who can measure the power of the spoken word for good; or for evil? Only a sentence spoken by Pilate, yet it sent the Christ to crucifixion. Only a sentence spoken by Paul, yet it was the means of the conversion of the Philippian jailer.

*Setteth on fire*, v. 6. An unlighted match in the pocket is in itself harmless. A lighted match carelessly thrown on the dry prairie

**Guard the Lips** becomes an agent of suffering and destruction. A cannon charged with powder and ball is a very inoffensive object. But if the powder is touched with fire, then the ball, getting outside the great gun, may wound and kill, and the very recoil of the gun may injure the man who fired it. So long as we keep our envious thoughts and unkind suspicions and impure imaginings locked up within, their range of harmfulness is limited, and, denied expression, they may die down. But once they are given freedom in speech, they start into movement forces of suspicion and anger and revenge, that leave in their wake only misery and desolation, and, in their reaction on the speaker, strengthen the evil forces at work within him.

The advice, therefore, to guard well our lips is both wise and needed; for the one who errs in this respect is himself the greatest sufferer.

*The tongue can no man tame*, v. 8. A little Jewish girl in Palestine had heard about two missionary ladies who were very gentle and kind in their speech. She asked her mother how it was that these ladies could speak so gently and lovingly, when they were provoked and ill-treated by the rude people among whom they worked. Her mother told her that it was because they lived near the Lord. The little girl did not quite understand the answer, but she stored it up in her memory. Shortly after, she was sent to the home of these missionaries to ask them to visit and pray with a sick woman. As she came home she met a little friend and told her, "I've been to see two ladies who live *next door to God*." When we live next door to God, our tongue is tamed, for the thought of His nearness to us hushes the angry word, and the unkind word, and makes us reverent and truthful, and gentle. We cannot tame our tongue, if we keep away from God, for in ourselves there is no correcting power.

*Lest ye fall into condemnation*, James 5 : 12.

Getting the  
Worst of It

"Do you want any berries, Ma'am?" said a boy to a lady one day. She took his pail, and as she stepped inside the, house, and he

remained behind, she said, "Why do you not come in and see that I measure your berries right? How do you know but that I may cheat you?" "I am not afraid", said the boy, "for you would get the worst of it." "Get the worst of it! what do you mean?" "Why, Ma'am, I should only lose my berries, but you would be stealing." Ah, that is the worst feature of untrue or unkind speech, that in the utterance of it we lose the approval of God and our own self-respect. It is not so much that it hurts others, although no one has a right to offend or injure his fellow, but that we ourselves are the sufferers. Untrue or unkind speech is a sort of horrible moral suicide.

*Speak ye truth each one with his neighbour*, Golden Text. Paul puts it on the ground of brotherhood,—“We are members one of another.” Lower, but still substantial and worthy ground, is, that falsehood robs a man of his strength and self respect. A gentleman who studied law under Abraham Lincoln tells how, if, on hearing a client's statement, he decided that the man was in the wrong, that up-and-down, blunt-spoken, honest lawyer would say: "You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while standing and talking to that jury, I'd be thinking, 'Lincoln, you're a liar'; and I believe I should forget myself and say it out loud."

## THE LESSON GRADED

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

### For Teachers of Bible Classes

Point out that this Lesson is a further illustration of Jesus' interpretation of the ideals of the old law. The two main lessons are:

1. *The prohibition of swearing*, Matt. 5 : 33-37. Make clear: (a) The teaching of the Old Testament, as Lev. 19 : 12; Num. 30 : 2; Deut. 23 : 22, where perjury was forbidden. The popular view was that only the oaths employing God's name were binding; hence the eagerness of the Jews to get an oath in which His name did not occur. (b) Jesus' teaching, which demands that truth be given such a place in personal conduct that there

will be no necessity for an oath. Deal with the four forms of oaths in Jesus' day, and how He shows that each has a reference to God and is binding. Carefully bring out the supreme demand of Jesus for absolute reliability in speech. Note His exaltation of character as the highest manifestation of living truth. James 5 : 12 is an illustration of the way the early church sought to carry out this principle.

The practical bearing of this should be stated. Consider how the truth is discounted by using words in an unusual sense, by omitting a full statement, by overstatement and by Jesuitical mental reservation. Refer to the relation of this to legal institutions. First, Jesus did not directly interfere with legal

processes. Second, He took the oath of the High Priest, Matt. 26 : 63, 64. (See Rev. 10 : 6.)

2. *A study of the tongue*, James 3 : 1-12. Get James' viewpoint that speech reveals character and profoundly affects others. Keep in mind that this part of the Lesson is an argument for perfect self-control in speech. Note the description of the tongue : (a) Its power, vs. 1-6. Be careful to point out that speech brings additional responsibility when used to teach others. It is a test of ripened character. Bring out the special viewpoints indicated by bridle, helm, fire. Make a special study of v. 6. In the light of this emphasize the necessity of truthfulness in daily life. Warn against uncleanness of speech. (b) Its untameableness, vs. 7, 8. As an illustration see the power of man over the animal world. Question, why cannot the tongue be tamed by man? What is the point in "set on fire of hell"? For illustration note the language of those controlled by evil passions. (c) Its fickleness, vs. 9-12. Question, are vs. 9, 10 a picture of the Christian life; the non-Christian life; or both? Discuss the law of the tongue (see Matt. 7 : 16, 17; 1 John 4 : 20).

Lessons to be especially emphasized : (a) Our Christian life demands truthfulness, Eph. 4 : 25. (b) The secret of control in speech is control of the life by God.

### For Teachers of the Senior Scholars

Draw attention to the fact that in the opening words of the Lesson Jesus is still interpreting the law, filling it up with new meaning. This is a very practical Lesson, one which we all need to learn, and which is hard to learn.

1. *Simplicity of Speech Enjoined*, Matt. 5 : 33-37, James 5 : 12. Turn up this old law (Lev. 19 : 12), and try to understand what meaning it had for the Jews. What new meaning did Jesus find in it? Show that His interpretation of the old law had nothing to do with oaths in courts of justice. (See Matt. 26 : 63, 64.) The reference is to profane swearing, to which the Jews were painfully addicted; their common talk was interlarded with oaths. Discuss, why do people swear? This will afford a topic of conversation which the class will not be

slow to take part in. Is it to give force to what is said? Does it arise from a feeling on the part of the swearer that he is not to be believed on his bare word? Is it merely a habit? Dwell upon the evil effects of this habit. "All exaggeration in speech brings speedy retribution, for people learn to discount what is said." It degrades a man. It is a horrible habit, which renders men unfit for decent society. Jesus felt very keenly about this practice, or He would not have devoted so much attention to it in His great sermon. Remind the class that there are forms of speech which are profane in which the divine name does not occur. Let us learn, for decency's sake, and for our own sake, and for God's sake, to avoid these.

2. *The Power of the Tongue*, James 3 : 1-6. What three illustrations of the power of the tongue have we in this passage? These are interesting, graphic, unforgettable. It will be easy to interest the scholars in them. What is the peculiar force of each of these illustrations? (See Exposition.) Which of the illustrations suggests the power of the tongue for good? Which, the power for evil?

3. *The Tongue an Unruly Member*, vs. 7-12. Question about the way wild animals are tamed. The tongue is harder to tame than a wild animal. How can it be tamed? If man cannot do it himself, God can enable him to do it. Without divine help man's best efforts are shamefully inconsistent, vs. 9-12. Such inconsistency is unnatural. We do not find anything like this in nature. The fountain and the fig tree ought to teach man something better than this. Impress upon the class that the only way to overcome this unnatural inconsistency is to allow God's Spirit possession of the heart.

### For Teachers of the Boys and Girls

Begin by asking, how do we make known our thoughts to each other? By language, either spoken or written. Show how the good or bad thoughts we have may be imparted to others, or kept to ourselves. Speech is a sort of bridge by which thoughts pass from mind to mind. The bad tongue of one may spoil the mind of another. Jesus in to-day's Lesson deals with this all-important question of speech, and James, who had learned of Jesus,

has helpful things to say to us. Question the class on the following points :

1. *The sin of swearing*, Matt. 5 : 33-36 ; James 5 : 12. What does "forswear" mean ? Perjure. This is a precept from Lev. 19 : 12. What kind of swearing do Jesus and James forbid here ? Not "bad language" but the taking of oaths as a way of assuring another that we are telling the truth. When we say, "Upon my word" or "As sure as I am alive", we are taking oaths of the kind Jesus forbade. What four things did the Jews often swear by ? Heaven, earth, Jerusalem and their head. Show how God is related to each of these, and that to swear by them, was equivalent to swearing by Him.

2. *The way to prevent swearing*, Matt. 5 : 37 ; James 5 : 12. Both Jesus and James tell us how to keep from swearing. What do they command ? What is the meaning of the command ? It calls for simplicity in our speech. Teach that we should live so that our quiet "Yes" or "No" shall never be questioned.

3. *Restraining our speech*, James 3 : 1-4.

Explain the practice in the early church of allowing great freedom of speech in meetings. James advises listening rather than speaking or teaching. Explain "stumble" and "perfect", and show how the bridle and the helm and the tongue are restraining agents.

4. *The danger of speech*, vs. 5-8. To what two things does Jesus compare the tongue ? A fire in a forest and a wild, raging beast. Since the tongue is like this, what should we do ? Watch it and train it. How can we train it ? (1) By following the Golden Rule in our speech. (2) By getting the loving spirit of Jesus into our hearts.

5. *Unnatural speech*, vs. 9-12. Describe a natural fountain, a fruit-bearing tree. Each of these yields one good thing, and only one. Should not our tongue do the same ? God can make us consistent in our speech.

Close with an earnest appeal to the class to avoid unkind, unreal and unclean speech. Commend good reading, good companionship, prayer, and the thought of God's presence, as helps in living the true life.

### THE GEOGRAPHY LESSON

Find on the map on page 216 the number 21 on a slope of Mt. Gilboa. If you stand there to-day and look off northward between those two spreading lines, you will see not only the traditional "mountain" where Jesus spoke the words of our Lesson, but also a country district that both Jesus and James knew well.

Down below where you stand you see the little houses of a modern village. Farther away the ground drops into a big, rolling plain. Beyond those fields at the left, you see the sloping end of the Hill of Moreh, with a big rounding hill beyond it. That farther height is Mt. Tabor. Nazareth, where both Jesus and the apostle James had spent their boyhood, is only about five miles west (left

of Tabor. At the right of Tabor and several miles farther away, you see can the low, flat-tish top of the "Mount of Beatitudes." Far beyond it, thirty miles or more distant, the pale heights of Upper Galilee end your vista. The Sea of Galilee is of course down beyond the "Mount of Beatitudes", but at this distance you cannot actually see the waters plainly. James had been brought up in this very region, and he knew that temptations to gossip and fault-finding and lying grow as thickly in country villages as they do in city streets.

Use a stereograph entitled, North from Gilboa over Jezreel Plain to the Horns of Hattin and Sea of Galilee.

### ADDED HINTS AND HELPS

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

#### Lesson Points

It is a great sin to swear to a falsehood. v. 33.

"Take not His name, who made thy mouth, in vain,

It gets thee nothing, and hath no excuse." v. 34.

God's hand is in all things, and all things are in God's hand. v. 35.

Truthfulness is best maintained when a man's word is as good as his bond. v. 37.

The higher one climbs in arrogant pride, the harder will be his fall. James 3 : 1.



The best of us are guilty of many transgressions of God's law. v. 2.

"Ill deeds are doubled with an evil word." v. 6.

If love tenants our hearts, our tongues will be tamed and filled with healing power. v. 8.

### Something to Look Up

1. "Thou shalt not take the name of the Lord thy God in vain." Where is this Commandment found?

2. "A wholesome tongue is a tree of life", says King Solomon. Find the place in Proverbs.

ANSWERS, Lesson VII.—(1) Eph. 4 : 32. (2) Prov. 21 : 3.

### For Discussion

1. When is it wrong, and when right, to swear?

2. For debate—Is the tongue the greatest sinner of the body?

### Prove from Scripture

That our speech should be guarded.

### The Catechism

Ques. 15-17 (Review). The three Questions for this month deal with the fall of our first parents. How did the fall occur? Ques. 15 tells. Impress the fact, that the first sin consisted in disobedience to a clear, well understood command of God. Who were

affected by the fall? Ques. 16 teaches that all mankind shared in it. See that the scholars understand that Adam was our representative, so that, in dealing with him, God was really dealing with the whole human race. What was the result of the fall? Recall the description of this result in Ques. 17. Make clear the terrible guilt and power of sin, and the awful misery that results from it. How gladly we should accept the Saviour who came to deliver us from sin!

### The Question on Missions

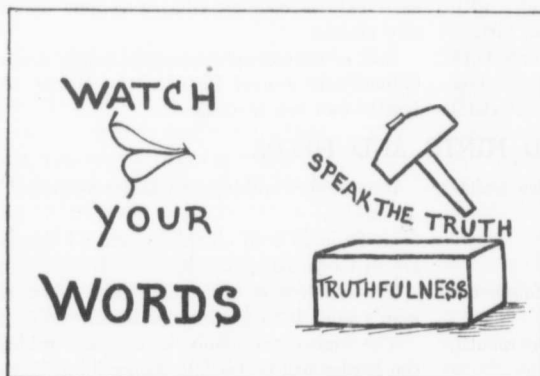
Ques. 8. That a Mothers' Meeting is appreciated, is made evident by the fact that a foreign mother comes weekly from a distant suburb to attend one. A second foreign mother, a washerwoman, always plans her work to leave the afternoon of the Meeting free. They bring their small children and enjoy an informal hour with their sewing. Those who are not expert needlewomen have their garments cut for them, and are taught how to put them together. Some learn how to make quilts. After the sewing period, tea is served. This is followed by religious exercises, which are usually conducted in English, but occasionally in some other language. All the mothers are ambitious to learn English, and like to use the English hymn books. English speaking mothers of the neighborhood are often glad to join with the others.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Mighty Worker teaching to be truthful.

*Introduction*—Did you hear the birds singing in the trees to-day? Did you see them

flying about? And the butterflies, did you see them flitting from bush to bush? Did you ever try to catch the pretty butterflies or birds? I think you have, but you found you could not get near them. Away they flew when you thought you were just going to catch them. Does anybody ever catch a bird or a butterfly? We are going to try to tell what it is that nobody in the whole world can ever catch, even if he were to chase after it with the fastest horses in the world. Here is the name



of it,—“The word that has once gone out of your mouth” (outline lips). Just as soon as you speak a word, it is gone forever. You can never bring it back. It has gone out to do either good or harm. How careful we should be about every word we speak! A writer of beautiful verses says:

“Boys, flying kites, haul in their white-winged birds,

You can't do that when you are flying words.”

*Lesson*—Jesus is giving His disciples a lesson about the kind of words they should speak. Have you heard people say, “Upon my word, I did do it.” “Really and truly she did say so?” Why do people use these words? To make us sure they are telling the truth. Jesus knew that people were in the habit of swearing that their words were true. They were afraid to use God's name in that way; but they used the name of heaven and other things connected with God. Jesus told them all this was wrong. They ought not to use any such words. They should be so truthful that people would believe them when they simply said, “Yes” and “No.”

*Our Naughty Tongues*—In our Lesson, too, we hear something that one of Jesus' friends wrote about words. He (James) says, if we are able to make our tongues speak right words and keep them from speaking bad, untruthful words, we shall be able to keep ourselves from wrongdoing; but he tells us how

hard it is to do this. Do you know how a horse is held in? (Describe the bit and bridle, James 3 : 3.) Speak of the ships that are so easily controlled by their slender helm. James tells us that great, strong horses and ships are more easily guided than these little, troublesome tongues of ours, which so often get us into trouble. James, too, tells us we should tell the truth simply and honestly, so that everybody will believe our word.

*Lesson Story*—Little Bertha's mother was an invalid. She could not rise from her bed. Bertha was very careful to speak gently and quietly in her mother's room, and when she heard any nice story, she told it to her mother. Always on Sabbath, when she returned from School, she would tell her mother what the teacher had said, and then she would sing the hymns she had sung with the School. Was not this a good way for Bertha to use her tongue?

*Golden Text*—Repeat Golden Text.

“God is in heaven, would He know

If I should tell a lie?

Yes, though I said it very low,

He'd hear it in the sky.”

*Symbols*—Our building stone is TRUTHFULNESS. It is one of the foundation stones in the building up of Jesus' kingdom on earth. Our hammer rings, SPEAK THE TRUTH.

*Something to Think About*—I should always speak the truth.

#### FROM THE PLATFORM

## REPEAT IT TO GOD

Print on the board the words, REPEAT IT TO GOD, and say, Would you like to hear about a lad who took this as his motto and found it a great help? Then tell the story. This lad had a habit of saying extravagant and cutting things to those about him. For a long time he was rather proud of his sharp and exaggerating tongue; but after he had offended some good people, and incurred the suspicion of others, he saw that what he boasted of was something to be sorry for, and he resolved to stop it. He asked God to help him to be kind and truthful in his speech, and if his habit got the better of him at any time, he made it a point to repeat to God what he had said. This made him so ashamed of his sin, that he grew to hate it, and presently he got his tongue tamed.

## \*AN ORDER OF SERVICE: Second Quarter

## Opening Exercises

## I. SINGING.

Again the morn of gladness,  
The morn of light is here ;  
And earth itself looks fairer,  
And heaven itself more near ;  
The bells, like angel voices,  
Speak peace to every breast ;  
And all the land lies quiet  
To keep the day of rest.

*Glory be to Jesus,  
Let all His children say ;  
He rose again, He rose again  
On this glad day !*

—Hymn 364, Book of Praise

## II. PRAYER. All remain standing.

## III. RESPONSIVE SENTENCES. Psalm 96 : 9-13.

*Superintendent.* O worship the Lord in the beauty of holiness : fear before Him, all the earth.

*School.* Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved : He shall judge the people righteously.

*Superintendent.* Let the heavens rejoice, and let the earth be glad ;

*School.* Let the sea roar, and the fulness thereof.

*Superintendent.* Let the field be joyful, and all that is therein :

*School.* Then shall all the trees of the wood rejoice before the Lord : for He cometh, for He cometh to judge the earth :

*All.* He shall judge the world with righteousness, and the people with His truth.

## IV. SINGING. Selected.

## V. BIBLE WORK. From the Supplemental Lessons.

VI. SINGING. Hymn 351, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

## VII. READING OF LESSON PASSAGE.

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

## IX. SINGING. Psalm or Hymn selected.

(This selection may usually be that marked "From the PRIMARY QUARTERLY".)

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

## IV. LESSON STUDY.

## Closing Exercises

## I. PRAYER.

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

## III. SINGING.

I think when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs of His fold,

I should like to have been with Him then.  
I wish that His hands had been placed on my head,

That His arms had been thrown around me,  
And that I might have seen His kind look  
when He said,

'Let the little ones come unto Me.'

—Hymn 567, Book of Praise

IV. RECITATION IN CONCERT. (All remain standing.)—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

V. PRAYER. Lord's Prayer repeated in concert.

## VI. BENEDICTION.

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## THE BOOK PAGE

A recent notable acquisition to the ranks of our Canadian Presbyterian ministry is Rev. George Hanson, F. D., formerly of Regent Square, London, and of Belfast, and now the minister of Erskine Church, Montreal. His book, **The Resurrection and the Life: A Study of the Resurrection and Ascension Narratives in the Gospels, and the Threefold Version in The Acts of Christ's Appearance to Saul on the Way to Damascus (The National Council of the Evangelical Free Churches London; Upper Canada Tract Society, Toronto; 372 pages, 90c.)**, was issued just before Dr. Hanson's coming to Montreal last autumn. The book arose from a study, covering a long time, of the Resurrection, which the writer declares proved "a remarkable stimulus to his faith in the Risen and Living Lord;" and his object is to "lead all whom his words may reach to a deeper and firmer sense of Christ's victory over death, and of His close comradeship for men to-day as yesterday." The first part of the volume is apologetic, and contains a vigorous and thoroughly well informed treatment of the varied and numerous objections to the fact of the Resurrection. The second and longer portion is mainly expository and devotional. Dr. Hanson possesses in a remarkable degree the preacher's gift of bringing the deep things of God home to the hearts of plain men. These chapters on the Resurrection, therefore, will prove a real aid to the faith of many. No book can be more timely than one that deals adequately with the Resurrection in just such fashion as Dr. Hanson has dealt with it, in defence, exposition, and application.

To missionaries we are indebted for the major part of our knowledge of the obscure corners of the earth, and especially for that intimate knowledge of their peoples which comes only from long and close intercourse. In **Congo Life and Folklore** (Religious Tract Society, London, 468 pages; \$1.20 net), Rev. John H. Weeks, of the Baptist Missionary Society, gives an unusually vivid and instructive picture of the daily life of the natives of the Congo. The book consists of two parts.—Part I., The Life of the Congo as Described by a Brass Rod; and Part II., Thirty-Three Native Stories as Told Round the Evening Fires. A brass rod (not quite so stout as an ordinary slate pencil) is the money of by far the larger number of the people of the Lower Congo. Such a Brass Rod hung about the neck of Bakula, a slave boy, travels far and wide, and sees all that there is to be seen of Congo life,—from, A Funeral Orgy, and A Search for a Witch, to, Native Games and Pastimes, and An Embassy to the King, Trading, Marketing and War. The Folklore stories are extremely well told, and the quaint titles are very suggestive, as, Why the Fowls Never Shut Their Doors, Why the Dog and the Palm-rat Hate Each Other, The Leopard Boils His Mother's Teeth, How the Mouse Won His Wife. The writer suggests that Sunday School superintendents and teachers and leaders of Christian Endeavor and missionary prayer meetings may find that the reading aloud of some of the chapters will awaken a deeper sympathy with mission work, and ministers and teachers will discover in the Folklore Tales "new nails upon which to hang old truths."

"The poets of the nineteenth century did what they did, to keep an open door for God." This sentence, coming on the last page but two of John A. Hutton's **The Winds of God** (Hodder and Stoughton, London; Upper Canada Tract Society, Toronto; 104 pages; 75c. net), serves as a key to his five charming lectures on "The Interchange of Thought with Faith During the Nineteenth Century." The writer traces some of the great movements of the last century—notably the evolutionary theory, and the unrest in the thirties, when "even sober-minded people expected a revolution in England which might be as bloody as that in France." Each of these movements threatened some aspect of the Christian faith, but the faith lived on in the dreams and visions, and in the clear-cut, incisive lines, of such as Tennyson and Browning. They brought those back to God who were tempted to turn away from Him, and with a clearer, truer knowledge of, and faith in, God. Faith was, as it always is and will be, the gainer, by the increase of knowledge and of the mental unrest which seeks for truer and larger things. Very charmingly, and with great wealth of literary allusion and a true spiritual touch, the writer works out this thought. Faith, far from being the sufferer by science or by larger ideas of liberty, will lift the race nearer and nearer God. "The Winds of God" gently move unseen amidst the tempests and cross currents of earth.

**Talks With Children About Themselves** is the enticing title; and Amy B. Barnard has made of it a wonderfully interesting, and likely to be useful, book (Cassell & Company, Toronto, 228 pages, \$1.00. Beginning with the body, the writer tells the child about himself, with such chapter headings as: Why We Eat, Air Sponges (the lungs), A Human Camera (the eye), A Strange Telegraphic System (the nerves), A Most Precious Storehouse (the brain). There are chapters upon Exercise, Rest, Sleep, Games, Learning and Remembering, What Shall I Read? Master or Slave? Ill Temper and Good Temper, Sneaks and Goody-Goodies, Growing a Will, Making Friends, Home Folk, Animal Friends, and even upon such uninviting—to the normal, care-free child—topics as Days in Bed, School Times, and Hard Lessons. The talk is simple and straight, such as an ordinarily intelligent child will understand and relish, and there is sufficient of imagination and illustration to float it off well. Altogether, a good book to have about the house for the child to browse in.

Cassell & Company also send three volumes of **Essays on Duty and Discipline**, each containing ten Essays (30c. per volume). They are written by notable men and women, the object of the series being "to counteract the lack of adequate moral training and discipline, the effects of which are so apparent in these days amongst many British children, in rich as well as in poor homes." "Present juvenile in discipline is held", in the preface to the Essays, to be "a serious social danger, and a peril to the permanent security of the Empire." The essays take up the subjects from all sides and are well worth reading and study by parents, guardians and teachers of the young.



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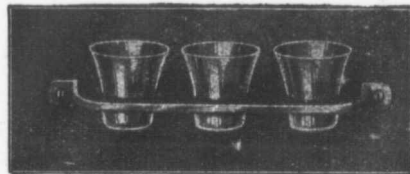
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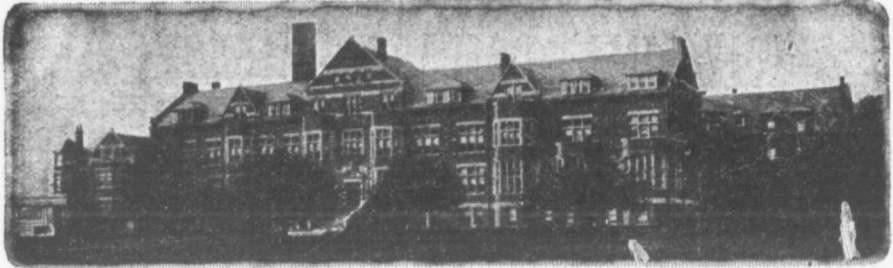
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A quite notable essay, and printed in separate form, (Cassell & Company, Toronto, price 5c.) is, **An Appeal to British Boys and Girls: What Does it Mean to be a Member of the British Empire?** written by Lord Roberts; and, as one might expect from its source, a simple, outspoken and hearty appeal it is. The great soldier's viewpoint, so far as the able-bodied boy is concerned, will be gathered from the closing sentence: "He should be taught that, though war, if wanton and aggressive, is a bad and cruel thing, it is nevertheless a most sacred duty and imperative on every man—most of all imperative on Britons, the inheritors of so great an Empire and so glorious a past—to be able to defend in war, if necessary, that Empire, and to jealously guard every right and tradition we hold dear." An appropriate little gift to a cadet or Boy Scout.

Still another little collection of essays from Cassell & Company, is **The Methods of Race-Regeneration**, by C. W. Saleeby, M.D. (63 pages, 15c.) This is the second of the series entitled, *New Tracts for the Times*, promoted by the National Council of Public Morals. It is a book quite technical in its nature, and discusses the whole question of eugenics in a vigorous and instructive manner.

**A Disciple's Religion**, by Rev. William Holden Hutton, is a volume in the second "Scholar as Preacher Series" of sermons (T. & T. Clark, Edinburgh, 236 pages; \$1.50 net). The sermons in this volume, as the writer of them says, "may illustrate the journeyings of a wandering preacher." They were preached when he held no ecclesiastical benefice, and were addressed chiefly to congregations in St. Paul's and Westminster Abbey, and several cathedral churches, and at the universities and in college chapels. They have, therefore, although simple and plain in style, a cosmopolitan cast and flavor which is distinctive. If they were spoken as well as they are written, they would certainly hold a College audience. The book takes its title from the first four sermons, *The Religion of the Disciple*, namely, *Simplicity, Patience, Meekness and Sacrifice*. Five sermons of *Historical Commemoration*, including that of *King Edward the Confessor*, and *Sir Thomas More*, are notable, as also *The Religion of a Man of Letters*, preached on St. Mark's Day, and two sermons on *Venture*, the *Law of the Natural World*, and *Venture, the Law of the Spiritual World*.

Rev. Dr. Darwell Stone, Principal of Pusey House, Oxford, and Rev. David Capell Simpson, Lecturer in Theology and Hebrew at St. Edmond Hall, Oxford, have given an interesting and valuable treatise on **Communion With God: The Preparation Before Christ, and the Realization in Him** (T. & T. Clark, Edinburgh; 191 pages; \$1.50). The authors have written "for the use of those who are not experts", and have therefore not entered into details of many questions of criticisms. Communion with God is defined as "in the widest sense the actualization of: (1) God's searching after man by giving him help from time to time, and (2) man's attempt to find what God is, and where He is to be found, and how He is to be reached, as man slowly attains to the possession and use of the help afforded by God, and so to an actual friendship and intimacy and fellowship with Him

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which has its influence in every department of life." Part I. of the book treats of the Preparation for Christianity in Ideas Outside the Revealed Hebrew Religion, as in the Indian, Savage, Greek, Roman, Egyptian, and other religions, Part II. discusses The Preparation for Christianity Through Ideas in the Sphere of Revealed Hebrew Religion, as in the Priesthood and Sacrifice, Prophetic and Apocalyptic Teaching, The Wisdom Literature, etc.; and Part III. treats at length New Testament Illustrations of Christian Communion With God. The work is one of especial value to ministers and other close students of the Word.

Rev. William Walter Smith, whose book, *The Sunday School of To-Day*, was noticed in this page in the April issue, has placed the Sunday School world under further obligation in *The Students' Illustrated Historical Geography of the Holy Land*, a compact and exceedingly well illustrated (100 half-tone pictures of Bible places) and indexed little volume of 65 pages, with 35 maps, many of them in colors. The book is intended as "an illuminating course of lessons for the Sunday School, to be used in the history and geography ages, as well as also a popular reading manual and text-book for teachers and ministers." Dr. Smith, in this, as in the work previously noticed, is up-to-date. The book is one which a Sunday School teacher might well keep on his table through the week for reference, and carry in his pocket on Sunday for use in the class. (Sunday School Times Co., Philadelphia; McClelland & Goodchild, Toronto, 75c.)

Another, and companion, volume from the same publishers is, *Historical Charts of the Life and Ministry of Christ, with an Outline Harmony on the Gospels*, which is well sub-headed as, *The Gospel History of our Lord Made Visible*. The Harmony, giving, of course, a consecutive list or narrative of events as taken from the four Gospels, is attractively printed, and well illustrated with a number of small section maps. There is a key number also, attached to each event; for example, The Baptism of Jesus, The Temptation of Jesus, Jesus Cleansing the Temple, and so on. The same key number likewise appear on the two carefully constructed colored Charts or diagrams, which show, in an ingenious way, the event, its order in the narrative, its place, its time, even to the detail of day and night. This book also should be on the teacher's table as he studies, and might profitably be in his hand as he teaches. He will thus be able, on the spot, to compare one Gospel with another, and to make all visible to the eye of the scholars, very greatly to their help in getting a comprehensive grasp of the scripture narrative.

The 1912 edition of *5000 Facts About Canada*, (compiled by Frank Yeigh; published by the Canadian Facts Publishing Company, 667 Spadina Avenue, Toronto; price 25 cents), contains, in addition to its usual features brought up to date, some new things of special interest: for example, a double-page outline map of Canada, showing provincial boundaries; a page of big figures for 1911; and the new census figures. Another feature is a statistical comparison between Confederation year and 1910-11.

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