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Series

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Presbyterian Church in Canada.

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

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The Teachers Monthly

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

Vol. XII.

September, 1906

No. 9

Children's Day is the last Sabbath of this month. The subject of the Children's Day Exercise, which the General Assembly wishes to be used in all our Sabbath Schools, is this year—"LOOKING UNTO JESUS." Have you noticed how the lessons of the first three Sabbaths of the month lead up to it?

Miss Esther Miller, who has just been added to our editorial staff, has made a reputation on both sides of the sea as the author of the two splendid stories, Duncan Polite, and The Silver Maple. It is not so generally known that she stands in the front rank as a teacher, both in Sunday School and day school. Those who use our new Quarterly will be the gainers thereby; for much of Miss Miller's work will go into it.

A new QUARTERLY? Yes; and for the boys and girls who are no longer "Primaries," and not yet "Seniors." The PRIMARY QUARTERLY will be, as hitherto, for the former, and the HOME STUDY QUARTERLY will now be solely for the latter and the Home Department. The intermediate boys and girls are to have a Quarterly of their own. It will be called the INTERMEDIATE QUARTERLY, and will begin with the New Year. There will also be an INTERMEDIATE LEAFLET. We hope to have samples of these new publications in the hands of ministers and superintendents and teachers by the end of this month. We want them to examine them closely; we expect a large circulation for them from the first; subscription price the same as for the PRIMARY and HOME STUDY QUARTERLIES and LEAFLETS.

As one result of the conference of Sunday School editors, secretaries of the great mis-

sionary societies, and leaders in the young people's forward movement in missions, held at Silver Bay, N.Y., in July, greater prominence than formerly will be given to missions in Sunday School Lesson Helps and illustrated papers in Canada and the United States. Our own Publications have taken the lead in this regard. Our Question on Missions each Sabbath in the Lesson Helps, and the original article from the field in each number of EAST AND WEST, are unique features. But we are ready to help on, in every possible way, this good work.

Decision—and My Class!

"LOOKING UNTO JESUS" is the title of the exercise for Children's Day, the last Sabbath of this September.

Can I look for less, and work for less, than that every scholar in my class shall come out that day on the Lord's side?

What can I do to bring this about?

One thing, at least, I must not do: I must not wait for Children's Day, or any other set day. There never was, nor ever will be, a better day than just this present day. It is the only day I have, or my scholars; there may never be another.

I must myself be truly Christ's soldier and servant; it is not enough to be able to say to people, least of all to children,—Go to the Saviour. One must be able to say—Come!

I must take the scholars, out of the class, as well as in it: take them one by one. It often needs but a single earnest heart-to-heart talk to win a boy or girl for Christ.

And I must take Christ Himself into my confidence, too. He is only waiting to be asked to help: "Ask, and ye shall receive," is His own blessed promise.

What a joyous day will Children's Day be to me and to them—and is it not quite possible?—if it shall find all my scholars already rejoicing in Jesus as their Saviour, Teacher, Master and Lord.

"Still Upward"

By Rev. J. S. Henderson

Many centuries ago, the prophet Ezekiel had a vision. He was with the captives of Israel by the river Chebar in Babylon. They were there serving out the punishment of their forgetfulness of God. The faithful prophet went down with them—Christlike—to share the depths of their suffering, that he might help them back again to the heights of God's purpose of grace.

"The hand of the Lord was upon him" there; and in spirit he is back again in his own land. Seated on one of its elevations, he sees the restored temple. An angel appears at the gate with a measuring reed in his hand; and the prophet is shown the proportions of the building, and its thorough equipment for the new life upon which his people are soon to enter.

Passing from the temple proper, he observes that the side chambers are three in number, reached by a winding stair, and that the topmost is the largest of the three. "And there was an enlarging, and a winding about still upward to the side chambers." "Still upward!" Still larger! That is the plan of the divine procedure, in creation, in revelation, in the history of the church—in all life. "Time was is past; thou canst not it recall." It is fixed and fastened, like molten iron cooled and rigid with the shape the mould has set upon it. But the future is fluid. It may be run into new and better shapes. It is pregnant with possibilities, it is the home of hope, it is as stir with the ideal. If we will only respond to the voices calling and the influences pressing, the possible will become actual, hopes will be realized, the ideal will become real.

All life should be cumulative. To-day should be a growth out of yesterday. Tomorrow should be larger and richer, because of what to-day has been.

There should be a "still upward" in

knowledge. In a world like ours, and at a time when "to be living is sublime", that day is lost in which some truth is not garnered for life's enrichment.

There should be a "still upward" in character. Emerson says: "Character is more than intellect. A great soul will be strong to live as well as to think. Goodness outshines genius, as the sun makes the electric light cast a shadow." There is no greatness equal to goodness: no wealth to be compared to personal worth. Life's noblest purpose is the making of manhood. All life should tend in this direction, every day leave some line of beauty, every circumstance add something to the abiding riches.

There should be a "still upward" in service. Every attainment should be a footing for new attempts, and every goal a point of departure.

"I count this thing to be strangely true,

That a noble deed is a step toward God—
Lifting the soul from the common sod
To purer air and broader view."

New Westminster, B.C.

The Sadducees

By Rev. Robert Johnston, D.D.

The fundamental characteristic of the Sadducees, was that they stood, as a party, opposed in doctrine and practice to the Pharisees. It is altogether likely that they had their origin, as a party, in a revolt from Pharisaic practice and teaching. This revolt was originally social and political, rather than religious; and the Sadducees formed, therefore, at first, a political party, not a religious sect. The influence of Greek thought and life in, and subsequent to, the time of Alexander the Great, was powerful in Israel, while wealth flowed into the land, with its temptation to luxury and ease. The stricter Jews urged a policy of resistance to everything that savored of foreign influence; but others, both from a desire for rest and quiet, and, perhaps, from a desire to enjoy much that foreign life brought to them, urged a policy of non-resistance to their Gentile conquerors and to their methods of life. To this latter party the Sadducees belonged; indeed, it may be said this party they formed.

Politics and religion are always (appearances sometimes to the contrary), and were particularly in Israel, closely associated. It became, therefore, necessary for this new political party to find a religious warrant for its position. The Pharisees appealed to tradition and the teaching of the rabbis; the Sadducees, therefore, developed, as one of their outstanding doctrines, the rejection of oral tradition, professing to base their beliefs directly on the written word of God, though, as our Lord showed, they sadly misinterpreted its teachings and spirit.

In carrying out this principle, perhaps also in their sympathetic study of Greek philosophy, and in their desire to emphasize their opposition to their opponents, the Pharisees, they developed three distinctive doctrines, all of them negations:

(1) They denied the resurrection, personal immortality, and retribution in a future life. (2) They denied angels, spirits and demons, —in general, a spirit world. (3) They denied predestination as it was taught by the Pharisees, and asserted the freedom of every man to choose good or evil, and to work out his own happiness or the reverse.

The influence of the Sadducees in the state was due to their social position, rather than to their numbers. Their disciples belonged chiefly to the aristocracy of Israel, and were in sympathetic association with the court life. They praised morality, but ridiculed the religion that found its life in ritual. Their own religion was negative rather than positive, and, therefore, lacked the life and warmth and power that make for growth and permanence. In their protest against Pharisaic narrowness, they had gone to the other extreme, and had abandoned that simplicity and separateness of life belonging to their character as a peculiar people, as God's chosen representative nation on earth. They mingled freely with the heathen, affected the culture of their conquerors, adopted their luxurious habits, and were prepared to submit without protest to the subjugation of their land to foreign powers. With a decline of religious fervor had come also a decline of patriotic zeal. The Sadducees, in a word, formed a party among the Jews, characterized by scepticism, indifference and

worldliness; a party whose interest in religion was speculative rather than real, of the intellect rather than of the heart. It is not surprising that in the hearts of such men the words of Christ, characterized as they were by earnestness and reality, awakened no response.

Montreal

Soul Winning in the Sabbath School

By *Rev. George C. Pidgeon, D.D.*

IV. THE TEACHING OF THE LESSON

THE SPIRITUAL SIDE

[For the first three articles in this series see THE TEACHERS MONTHLY for April, May and June.—EDITORS.]

In the preceding paper we considered the intellectual side of the teaching of the lesson. There is also a spiritual side, and it is even more important.

The Sabbath School lesson should be an avenue by which spiritual power may reach the soul. The teacher's object, therefore, is not merely to impart information about the Bible, not merely to educate the head. He aims to win his scholars to Christ; or, if they are already His, to build them up in Christian character. The truths of the lesson must, therefore, be brought out in such a way, and taught in such a spirit, as to reach this end.

1. The truths taught should be such as the Holy Spirit can use for these purposes. They should bear in some way on the question of salvation and the life Christ would have us live. Our great aim as teachers is the salvation of the scholars, and of this we should never lose sight.

2. The lesson should be Christo-centric. All sacred truth centres in Christ. The types and prophecies point forward to Him; the Gospels are the record of His life and teaching; the Acts and Epistles build on His foundation. If the lesson deals with sin, His hatred and condemnation of it should be emphasized, and His atonement for it held forth. If it deals with morals, His perfect example, the inspiration and help He gives for right-doing, should be taught.

3. The teacher should have a special message to his class. God does still speak

directly to men. The Sabbath School teacher should convey God's special message to his class. It is only when God thus speaks personally to the scholars' hearts, that His word is quick and powerful, and comes with saving grace.

This requires us to fulfil certain conditions. First, as said in a previous article, the thorough mastery of the lesson. It is a great mistake to think that God speaks through unpreparedness: as if, in order to utter God's thoughts, we must abstain from thought of our own. Next, it involves nearness to God. Only when the soul enters into fellowship with Him, can we thus receive His messages for men. Much prayer and waiting upon God is, therefore, a necessary part of our preparation for teaching. It requires also intimate personal knowledge of each individual scholar.

4. The lesson should be taught with great earnestness. The deep conviction behind the teaching, that the truth alone can save, is the power that drives the lesson home. Truth taught without intensity is as useless as a bullet without powder. This earnestness is just God's emotion possessing our souls. If I live near to God, I cannot but feel His love for souls, His hatred for sin, His zeal for the truth, His longing for men's salvation. This divine intensity makes the gospel "the power of God unto salvation, to every one that believeth." Nothing else can.

Toronto Junction, Ont.

The Teacher and The Poets

IN TWELVE ARTICLES

IX. WITH TENNYSON

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

Tennyson quotes the Bible more than a hundred times; and wonders much about God, freedom and immortality; but his special message is struck out from the same golden strings as I Corinthians, thirteenth chapter:—
"And he that shuts out love, in turn shall be
Shut out by love, and on her threshold lie
Howling in outer darkness."

Now, men shut out love for divers reasons. Some are wooed away from service by sensual voices. For that sordid experience, see,

The Visions of Sin. A youth of glorious possibility yields to the enticements of the flesh, and day by day becomes more coarse and cold and cynical. At last he sears

"A gray and gap-tooth'd man as lean as death,
Who slowly rode across a wither'd heath."

He hates himself and all the world beside; and a Voice proclaims the verdict:—

"The crime of sense became

The crime of malice."

Then, others worship beauty for beauty's sake, and thus forget their fellows "crying in the night." This is the artist's snare. For this subtle beguilement see, The Palace of Art. In a lordly pleasure-house, far from the rude clatter of the world, the soul surrounds itself with the beauties of sculpture, painting and poetry. Now, what can any such soul do but make merry and carouse? But selfishness rifts any lute of pleasure, and soon "she howl'd aloud, 'I am on fire within'"; and later she was driven to say, "Make me a cottage in the vale," where all our sinning, sorrowing fellows have their dwelling. It is beauty shared that makes glad the heart.

Then, some men make knowledge their highest end. This is the scholar's snare. This mistake is strikingly illustrated in, The Princess. A very intellectual woman finds a college far from the haunts of men for the production of the new and perfect woman. Knowledge is followed like a sinking star, but shortly love in several of its natural forms intrudes and breaks the spell and plans, and the woman's pedantic pride. Then

"Her falser self slipt from her like a robe,
And left her woman."

But the wiles of the devil are not yet exhausted. There is a devotion to religion, which hardens the heart to the woes of the world. This is the snare of the saint. For a sympathetic delineation of this great mistake, turn to St. Simeon Stylites. Here is a man who takes pains to be holy. By solitude and contemplation and privation he seeks to save his own soul. So loudly does he batter the gates of heaven with prayers, that no human cry for aid can pierce his ears. He grows self-conscious and proud of his self-humiliations. He dies grasping at his

crown of life, crying, like any Pharisee, "Come, my brows are ready." He may have received his own reward; but he spoiled his heaven by forgetting to consecrate himself for the sake of others.

But is there no man in all the dream of Tennyson who fulfils the great ideal of loving service? Yes, one above all others. It is Arthur—the king who followed Christ. All the sensualists, intellectualists and ascetics of the Idyls are but his foils. He could be as others; but

"The king must guard that which he rules, and is as but the hind

To whom a space of land is given to plough,

Who may not wander from the allotted field

Before his work be done, but being done,
Let visions of the day or of the night

Come as they will."

He was possessed of that true devotion, which is ever devoutness toward God and devotedness to man.

The Teacher Training Course: Its Outlook

An Interview with Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools

"Everyone who has written me about our Teacher Training Course has spoken of it in terms of the highest praise," said Rev. J. C. Robertson, the General Secretary for Sabbath Schools, when questioned as to the prospects of the Course for the coming year. "At the present time the indications are very bright. The completion of the series of Handbooks gave the Course a decided impetus. For instance, the number of candidates for examination has more than doubled. Last year, 130 wrote; 283 the present year. 41 diplomas were granted. The diploma is given on the completion of the six examinations prescribed. The whole is usually done in two years."

"Can you give an estimate of the total number who studied the Course, in whole or in part, during the year?"

"The Sabbath School Report in the General Assembly's Blue Book gives 1,916 persons in all as studying the Course. There were probably many more."

"How many were successful with the examinations?"

"Whilst the examinations were rigid, the percentage of failures was very small indeed; and of these again, the number of total failures was almost zero."

"What was the general character of the papers, as compared with papers put in by public school teachers?"

"They would compare very favorably with those put in by candidates for public school teachers." In the Maritime Provinces certain of the Handbooks of the Course were taken up in the summer schools. The Presbyterian students of the Government Normal School in Toronto took the New Testament Handbook as their subject for Religious Instruction. The examination was optional, but 29 took it. This is very important," continued Mr. Robertson, "a great point is gained when our day school teachers are thorough Bible scholars."

Mr. Robertson had much interesting information in reference to the various ways in which the Course is taken up; as, for example, some one or more of the Handbooks in the Bible Class as a substitute for the International Lessons, or occupying a portion of the time; or in the Young People's Society (for the current year, twelve studies from Principal Scrimger's Handbook on The Books of the Old Testament formed part of the Presbyterian Guild Topic Card.) "Besides, the Course is sometimes taken up as the subject for the prayer meeting, and in connection with teachers' meetings, and we get applications from quite a number of different individual students. One of these individual students did remarkably well, the percentages for the six examinations (both years of the Course were taken at once) being

95, 99, 76, 88, 75, 88, each one of these, of course, being marked by a different examiner."

"We have several cases," the Secretary added, apparently with special satisfaction, "where a minister and his wife took up the Course. Needless to say, the percentages are very high. The Moderator of the Synod of Toronto and Kingston took two subjects. The wife of another of our ministers gained 100 per cent. in one subject, and 95 in another, and has now completed the Course. And still another mistress of the manse had 100 and 76. Another minister who wrote had 79, 80, and 97, and his wife 88, 69, and 98. An Ontario country minister took up the Old Testament Handbook in his Bible Class, and also as the subject for the prayer meeting. To his surprise, he found that his prayer meeting increased, and partly from his Bible Class, where they would have the material a second time."

"Is there any reason for people who are 'no scholars' being frightened at the Course?"

"None whatever. In a class in a certain town some men of quite ordinary education, of fifty years and over, who took the examination, passed very successfully. The same is true of a village class."

"What time of year is best to begin the Course?"

"A good many classes begin in September, and several very successful classes began in January. Those who began in January completed one Handbook, preparing it definitely for the examination in May."

"How long should it take an ordinary class to complete a subject?" "Three months, about fifteen lessons; and the whole Course in a corresponding time."

"How would you meet the objection, 'We have no time to take the Course'?"

"If it is taken in the Bible Class, the Bible Class work is thus rendered more efficient, and no additional time is taken. It does not require another hour; it fits in. The same is true in the prayer meeting, and also in the teachers' meetings. There are many cases where the Teacher Training work is being used most satisfactorily, without taking any additional time from the regular work of the church. Only when made a special subject is an additional evening required."

The Superintendent in the School Session

By J. C. Linklater

What should the Superintendent be, and do, while engaged in the actual work of the school?

First, he ought to be thoroughly prepared. He ought to have a definite programme carefully thought out in all its details. Appliances, such as blackboard, maps, charts, etc., should be at hand ready for use. Those who are to take part in the opening or closing exercises, should have had their parts assigned previously. Nothing should be left to the spur of the moment, that no time may be wasted in aimless, spiritless routine.

He ought to be prompt, energetic, earnest, and fairly aglow with enthusiasm; for the spiritual life of the school is sure to burn low in an atmosphere of tediousness. As Superintendent, he has supreme authority during the session, and it is his duty to exercise his authority kindly, but firmly, in the maintenance of proper order. He ought to be watchful to prevent all tendency to inattention and irreverence; for one of the most important lessons of the school is reverence for God's word, God's house, and God's day.

As far as possible, the opening and closing exercises should have a direct bearing upon the lesson for the day; but their main purpose is for worship, and for training in the true spirit of worship. Therefore, the Superintendent should occasionally give instruction in the nature and purpose of worship, and he should always try to make the worship truly spiritual by conducting the service so as to stimulate thought and direct it in proper channels. This may be done by keeping before the school some definite object of thought in every part of the service. The language of the prayers should be so simple, and the petitions so direct and definite, that the youngest child can understand. Often, too, the school should be asked to join in prayer for some special object, or to give thanks for some special blessing. Aimless indefiniteness is, next to tediousness, the greatest bane of Sunday School work.

The Superintendent's pre-view and review of the lesson should be short, about three minutes for the former, and not more than

five or six for the latter. The blackboard, maps and charts should be used freely in both, and also in the five minutes' talk on missions, which I think should be a part of every opening service.

While the classes are being taught, the Superintendent should move freely among them, the teachers continuing their work as though he were not present. Both teachers and scholars should be so accustomed to his presence, and so assured of his sympathy,

that a kindly remark or question in line with what he has just heard them doing, will not be regarded as an interruption, but as an acceptable help in their study of the lesson.

The Superintendent should not have charge of a class, nor should he act as substitute-teacher for absentees; but, if competent to do so, he should occasionally teach a class for observation by the teacher in charge.

Gananoque, Ont.

Lesson Calendar: Third Quarter

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

1. July 1..... Jesus and the Children. Matt. 18: 1-14.
2. July 8..... The Duty of Forgiveness. Matt. 18: 21-35.
3. July 15..... The Good Samaritan. Luke 10: 25-37.
4. July 22..... Jesus Teaching How to Pray. Luke 11: 1-13.
5. July 29..... Jesus Dines with a Pharisee. Luke 14: 1-14.
6. August 5..... False Excuses. Luke 14: 15-24.
7. August 12..... The Parable of the Two Sons. Luke 15: 11-32.
8. August 19..... The Judge, The Pharisee, and The Publican. Luke 18: 1-14.
9. August 26..... The Rich Young Ruler. Mark 10: 17-31.
10. September 2..... Bartimeus and Zacchæus. Luke 18: 35 to 19: 10.
11. September 9..... Jesus Enters Jerusalem in Triumph. Matt. 21: 1-17.
12. September 16..... Jesus Silences the Pharisees and Sadducees. Mark 12: 13-27.
13. September 23..... REVIEW.
14. September 30..... Temperance Lesson. Gal. 5: 15-26; 6: 7, 8.

OUR PUBLICATIONS

Lesson Helps

[For notice of new Quarterly and Leaflet, to begin with 1907, see paragraphs on first page.]

THE TEACHERS MONTHLY—48 to 56 pages a month, 60c. a year; 2 or more to one address, 50c. each.

THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.

THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—Treats Young People's topic; articles on our own Missions, 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.

THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

Other Supplies

TEACHER TRAINING HANDBOOKS—Principal Scribner's BOOKS OF THE OLD TESTAMENT, 10c. Principal Falconer and Prof. Ballantyne's LIFE AND TIMES OF JESUS CHRIST, 10c. Professor Kilpatrick's SUMMARY OF CHRISTIAN DOCTRINE, 10c. Prof. Murray's ONE TO TWENTY-ONE: Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS: Studies in Teaching and Organization, 10c.

SHORTER CATECHISM, with proofs, per doz., 35c., 100, \$1.75. Both our own revised editions.

CARBON'S PRIMARY CATECHISM, doz., 35c.; 100, \$2.50.

THE BIBLE CATECHISM: The Bible in Question and Answer for Children, 10c.

LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100.

MEMORY PASSAGES—For Diplomats, 50c. per 100. SUPPLEMENTAL LESSONS—Booklet for teachers, 2c. Leaflet for scholars, 6c. per doz.

PROVIDENCE COLORED LESSON PICTURE ROLL, \$3.00 per year, 75c. per quarter. (S.S. SUPERINTENDENT, a quarterly publication, with each roll free.) PROVIDENCE COLORED PICTURE CARDS, 10c. per year, 25c. per quarter.

S.S. CLASS REGISTER (OUR OWN) 5c. each; BIBLE CLASS, 20c.; PRIMARY, 20c. S.S. SECRETARY'S RECORD (OUR OWN) 20 classes, 30c.; 30 classes, 40c. S.S. SUPPLY'S RECORD, 10c. REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS.

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BIBLE DICTIONARY FOR THIRD QUARTER, 1906

A'-bra-ham. Meaning "exalted father." He was the first ancestor of the Hebrew race. The Jews prided themselves on their descent from him.

Beth'-a-ny. A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13; Mark 14 : 3.

Beth'-pha-ge. A village near Bethany. The exact site is unknown.

Cae'-sar. The family name of the Roman emperors, beginning with Julius Caesar. The Caesar referred to in Lesson XII. was Tiberius.

Christ. The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

Da'-vid. The second king of Israel, successor to Saul. "Son of David" is a title of the Messiah applied to Jesus (see Lesson XI.).

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

He-ro'-di-ans. A political party rather than a religious sect. They were partisan supporters of the Herod family, therefore favorable to the Romans and indifferent to the religion of the Jews. In these two respects they were in direct antagonism to the Pharisees, with whom, however, they combined in the attempt to ensnare our Lord by the question about tribute, Lesson XII.

Ho-san'-na. Greek for the Hebrew words translated, "Save now," Ps. 118 : 25.

I'-saac. Meaning "laughter." One of the Hebrew patriarchs. He was the promised son of Abraham and Sarah. At God's command Abraham was about to offer Isaac in sacrifice, and was only prevented by the voice of the angel of the Lord, Gen. 22 : 1-19.

Ja'-cob. "Supplanter." The son of Isaac and Rebecca. He was also called Israel, and was the father of the ancestors of the twelve tribes of Israel.

Jer'-i-cho. A city about 17 miles northeast from Jerusalem, in the valley of the Jordan. It was known as the city of palm trees, Deut. 34 : 1, 3.

Je-ru'-sa-lem. The ancient capital of David, which became the seat of the temple, and hence the sacred city of the Jews.

Je'-sus. The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

John. The Baptist, son of Zacharias and Elisabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying Herodias, his brother's wife, he was put to death through a plot of that wicked woman.

Le'-vite. A descendant of Levi, son of Jacob. The Levites had charge of the temple.

Mo'-ses. The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land. Our Lord appeals to his writings to prove the resurrection of the dead, Lesson XII.

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

Ol'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Pe'-ter. The Greek form of the Aramaic Cephas, meaning "a rock," which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles. He was a native of Bethsaida, and afterwards lived in Capernaum.

Phar'-i-sees. One of the three chief sects of the Jews, the other two being the Sadducees and Essenes. The Pharisees were noted for their strict observance of the ceremonial law. They were denounced as a class by Jesus for their hypocrisy and self-righteousness.

Pub'-li-can. One employed as collector of the Roman revenue. As a rule the publicans were dishonest and unscrupulous. They were hated by all, especially by the Jews.

Sad'-du-cees. A Jewish party taking their name from Zadok, a priest in the reign of David, 1 Chron. 24 : 3. They were the opponents of the Pharisees, and were disbelievers in the resurrection and in angels, Acts 23 : 8.

Sa-mar'-i-tan. A half heathen people who occupied Palestine after the deportation of the Jews to Babylon. On account of the Jews' refusal to accept their assistance in rebuilding the temple (Ezra 4 : 1-3), a bitter strife began, which continued many centuries, and was prominent in Jesus' day.

Si'-on. Or Zion. One of the hills on which Jerusalem stood. After the rebuilding of the temple, it included Mount Moriah, the temple hill. It is often used for the whole of Jerusalem.

Zac-chae'-us. A resident of Jericho, a Jew by birth (Luke 19 : 9, Lesson X.), but having become a publican, he was regarded as an outcast. Jesus invited Himself to his house, and he became a disciple.

Lesson X.

BARTIMÆUS AND ZACCHÆUS

September 2, 1906

Luke 18 : 35 to 19 : 10. Commit to memory vs. 42, 43.* Read Matthew 20 : 30-34 ; Mark 10 : 32-52.

GOLDEN TEXT—The Son of man is come to seek

35 And it came to pass,¹ that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing² the multitude pass by, he asked what it meant.

37 And they told him, that Je'sus of Nazareth passeth by.

38 And he cried, saying, Je'sus, thou son of Da'vid, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried³ so much the more, Thou son of Da'vid, have mercy on me.

40 And Je'sus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 ⁴ Saying, What wilt thou that I ⁵ shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Je'sus said unto him, Receive thy sight : thy faith hath ⁶ saved thee.

43 And immediately he received his sight, and glorified him, glorifying God : and all the people, when they saw it, gave praise unto God.

Ch. 19 : 1 And ⁷ Je'sus entered and passed through Jericho.

2 And, behold, ⁸ there was a man named Zacchæus,

Revised Version—¹ as he drew nigh ; ² a multitude going by, he inquired what this meant ; ³ out the more a great deal ; ⁴ Omit Saying ; ⁵ should ; ⁶ made thee whole ; ⁷ entered and was passing through ; ⁸ a man called by name Zacchæus ; and he was a chief publican ; ⁹ crowd ; ¹⁰ on before ; ¹¹ Omit and saw him ; ¹² He is going in to lodge ; ¹³ wrongfully exacted eight of any man, I restore fourfold ; ¹⁴ To-day ; ¹⁵ forasmuch ; ¹⁶ come.

LESSON PLAN

I. Jesus and Bartimæus, 35-43.

II. Jesus and Zacchæus, Ch. 19 : 1-10.

DAILY READINGS

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

M.—Bartimæus and Zacchæus, Luke 18 : 35-43.
T.—Bartimæus and Zacchæus, Luke 19 : 1-10.
W.—Blind Bartimæus, Mark 10 : 46-52. Th.—The man born blind, John 9 : 1-11. F.—Praise for answered prayer, Ps. 66 : 8-20. S.—“With publicans and sinners,” Matt. 9 : 9-13. S.—“Whosoever ! Rom. 10 : 1-13.

Shorter Catechism—Ques. 27. Wherein did

EXPOSITION

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

Time and Place—March, A.D. 30; Jericho, not long after the last Lesson.

Connecting Links—Jesus is now on His way from His retirement, to Jerusalem and the Passover. The crowds of Galilean pilgrims who accompany Him to the Feast, expect Him to declare Himself the great Messianic King. On the way up from Jordan they pass through Jericho, where the incident of the Lesson occurs.

I. Jesus and Bartimæus, 35-43.

Vs. 35-37. *He (Jesus) drew nigh (Rev. Ver.) unto Jericho (the city of palm trees, Deut. 34 : 3); after having crossed the Jordan from Perea. Blind man; “Bartimæus, the*

and to save that which was lost.—Luke 19 : 10.

which was the chief among the publicans, and he was rich.

3 And he sought to see Je'sus who he was ; and could not for the ⁹ press, because he was little of stature.

4 And he ran ¹⁰ before, and climbed up into a sycamore tree to see him : for he was to pass that way.

5 And when Je'sus came to the place, he looked up, ¹¹ and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, ¹² That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have ¹³ taken any thing from any man by false accusation, I restore him fourfold.

9 And Je'sus said unto him, ¹⁴ This day is salvation come to this house, ¹⁵ forasmuch as he also is a son of Abraham.

10 For the Son of man ¹⁶ is come to seek and to save that which was lost.

Christ's humiliation consist ? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

The Question on Missions—33. What are some of the fruits of the mission work ? Nearly 8,000 have been baptized. Many lives have been changed, many homes brightened, and many deaths made happy. A whole generation of children has been taught to read, many of them in both English and Hindi.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 404; 168; 57; 576 (from PRIMARY QUARTERLY); 151.

son of Timæus," Mark 10 : 46. *By the way side*; probably near the city gate, to attract the attention of those going in and out.

Begging. This was, in most cases, the only way in which a blind man in those days could get a living. *Hearing* (with the quick ears of the blind) a *multitude* (Rev. Ver.); an unusual stir at the gate of the old city (see Connecting Links). *Jesus of Nazareth*; apparently the name by which our Lord went.

Vs. 38, 39. *Cried*; so as to be heard above the crowd. *Son of David*; a popular name for the Messiah (see ch. 2 : 11; Rom. 1 : 3). This cry shows that Jesus was now so regarded by the common people. *Have mercy*;

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet.

as on so many others. *They which went before*, etc. The leaders in the procession rebuked his noisy clamor, which they thought presumptuous and disturbing. A crowd is rarely kind. *Cried out the more* (Rev. Ver.); proving his faith by his persistence.

Vs. 40-43. *Jesus stood*; and so the procession stops. *Commanded him to be brought*; making the rebukers the bearers of the invitation—a fine lesson in sympathy. *What wilt thou?* This puts Bartimæus in the right attitude to receive; and possibly Jesus also wishes to touch the sympathy of the crowd. *Lord*. Mark (ch. 10 : 51, Rev. Ver.) has "Rabboni," My Master. *Receive my sight*. He has absolute faith in Jesus' power to do what no one heretofore had done (compare John 9 : 32). *Receive thy sight*; at the same time touching his eyes, Matt. 20 : 34. *Thy faith*; persistent in spite of the crowd. *Made thee whole* (Rev. Ver.); restored thy sight, and also brought salvation, as we infer from the next words. V. 43 mentions four results of the miracle.

II. Jesus and Zacchæus, Ch. 19 : 1-10.

Ch. 19 : 1-3. *Was passing through Jericho* (Rev. Ver.); on the way up to Jerusalem, about 17 miles away. *Behold*. A remarkable incident is to be related. *Zacchæus*; almost certainly a Jew. The name means "pure," an odd name for the ordinary sort of publican, who was a cheat and a robber. *Chief among the publicans*. The publicans, or tax-gatherers, were very numerous in Jericho, as it was a city with a heavy local trade in balsam, besides much through traffic from the East, on which a heavy duty was levied. *Zacchæus* was likely a superintendent or chief of the customs and excise department. *Rich*. It was the custom for the publicans to pay the government so much for the right to collect the revenue and then make what they could out of it. Hence the temptation to extortion and fraud. A publican who was a Jew was doubly detested—because of his dishonest extortions, and because he was collecting revenues for the hated Romans. *Sought to see Jesus*. It was clearly a case, not of mere curiosity, but of admiration and a desire to receive good.

Vs. 4, 5. *Ran before*; to get ahead of the crowd ("press") and secure a place of van-

tage. *Sycamore tree*; a fig-mulberry, with fruit like the fig and leaves like the mulberry. (See *Light from the East*.) The evangelist evidently wishes to show the eagerness of Zacchæus, who, whatever loss of dignity it might cost, was bound to see Jesus. *Zacchæus. . . to day. . . at thy house*; a strange proposal to make to a publican, and one likely to shock the feelings of the crowd of pious pilgrims on their way to the Feast.

Vs. 6, 7. *Received him joyfully*. This confirms the fact that Zacchæus was not prompted by mere idle curiosity. *They all murmured*; that is, the crowd, who not only hated the tax-gatherers, but had learned from the Pharisees to despise them as "sinners". *Gone to. . . a sinner*; not necessarily a vicious person, but one whose occupation and conduct were considered an outrage against God's holy people (see Matt. 9 : 10-13).

Vs. 8-10. *Lord*. His eyes were opened to the true character and claims of Jesus. *Half of my goods. . . to the poor*. Contrast the rich young ruler. *Wrongfully exacted* (Rev. Ver.); for instance, by giving false values in imposing the duties, or by extorting taxes beyond the just amount. He does not deny that he had been dishonest. *Restore him fourfold*; the penalty of the law in the case of deliberate and destructive robbery, when the offender was compelled to make restitution, Ex. 22 : 1; 2 Sam. 12 : 6. It was twenty times what was demanded when the wrong was confessed and restitution was made voluntarily, that is, a fifth to be added to the amount, Num. 5 : 7. *Salvation. . . to this house*; as was shown by the words and acts of Zacchæus. He proved his faith by his works, James 2 : 18. Jesus had come, and had been received as Master and Lord. And salvation came not only to Zacchæus, but also to his household, as in the case of Cornelius, Acts 10 : 2, 44, 47, 48. *Son of Abraham*; a true son of Abraham, although a social outcast; for he had Abraham's faith, John 8 : 39; Gal. 3 : 7. *To seek and. . . save. . . lost*. Not the self-righteous Pharisee, but the sinner who knows that he is lost, Jesus will save (see Matt. 9 : 13; 10 : 6; 15 : 24; 18 : 12). Note, too, that it is "the Son of man," who seeks and saves His lost brother man.

Light from the East

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

JEFICHO—Was one of the few cities that ever flourished in the valley of the Jordan. It was about fifteen miles from Jerusalem, and six miles north of the Dead Sea. Large springs and streams from the mountains supplied plenty of water, and artificial irrigation produced, as it does still, a wealth of vegetation. Notwithstanding many conquests, the "City of Palms" continued to flourish until the time of Christ and later; but after the Crusades it fell into decay. The modern village of Eriha, near the old site, contains about 300 dark and stunted inhabitants, who are probably descendants

of the ancient Canaanites. It has now become a stopping place for visitors to the Dead Sea, and contains two good hotels. The ruins of the old city are under a large mound, about a mile and a half west of the village.

SYCAMORE—The English sycamore is a species of maple or plane tree; but the sycamore of the Bible is a kind of bastard fig tree. It is often planted by the roadside for the sake of the shade, as its branches cover a circle of from sixty to eighty feet in diameter. It grows to a great thickness, but never very high, and the fruit appears, thick together, on leafless twigs on the trunk and large, wide-spreading branches, and is not very palatable.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

A certain blind man, v. 35. Two little sisters stood in front of the large, showy window of a toy shop, and tried to explain to another little blind sister all the wonderful things they saw in it. But she had never seen the beautiful toys, and mere words gave a very inadequate idea of what they were like. Thus it is that many people listen to clear and simple sermons and explanations about salvation, and yet it is all a perplexing mystery to them. They cannot understand such things: they appear to them visionary and unreal. The reason is, that they are spiritually blind, and not until Jesus has touched the sightless eyeballs of their soul and given them the vision of faith, will they see and understand.

Jesus of Nazareth, v. 37. The physician famed for his skill has his waiting-room filled with patients. With mingled hope and fear, they listen for the summons into his presence. What will he say of their case? Will he be able to cure them? Some go away with joyful faces and uplifted hearts. They have been told that they will soon be well again. Others carry away with them no hope. The doctor can do nothing for them. Thank God! no case is hopeless with the great Physician. He touched the sightless eyeballs, and they saw the blessed light of day and the beauty of the world and the faces of kind friends.

There was no disease that could baffle His skill and power. Our worst sickness is sin. It defiles our hearts and spoils our lives. But He can root out every evil, and make us clean and strong. It is a joyful hour when the sinner and this mighty Saviour meet.

Passeth by, v. 37. Passeth! How much easier it is for us to recognize the opportunity when it is passed! There are few of us who

have not been present at revival services which would have brought a great blessing to us, had we been alive to our privilege. Others were converted, but we sat unmoved. Jesus was passing by, but we saw Him not. Now that the opportune time seems fled, we recognize how foolish we were. To seize the present hour is to catch the blessing; to recognize not only that Jesus did once pass before, but is passing at this very moment, is the insight of the truly wise man.

What wilt thou that I shall do unto thee?

v. 41. For many years the ranges of the Rockies seemed an impassable barrier between the plains to the East, and the valleys and sea-coast of British Columbia to the West. But it was discovered that here and there the mountain ranges are pierced by passes; and through these, railways have been built or projected, to provide easy highways for travel and commerce. Every offer of the Saviour opens up the way into a

Soul Blind

Passeth, or Passed

Sinner and Saviour

The Mountains and The Passes

realm of richest blessing. The path is plain, and the entrance cannot be mistaken. If only we are willing to do His bidding and follow His directions, we shall surely find untold wealth of blessing.

Climbed up into a sycamore tree, ch. 19 : 4. Zacchæus doubtless felt his limitations. He was used to the remark, "There's Zacchæus; isn't he a little fellow?"

Better Climb than Complain Probably, during all his boyhood, he went by the name of, "Little Zacchy." But Zacchæus did not give in to his limitations: he used his wits to overcome them. He looked for a serviceable tree and, when seated on its branch, he could see further than the biggest man in the crowd. Let no one sour under his limitations. What if your eye cannot see as far, or your ear hear as accurately, or your tongue talk as fluently, or your brain work as rapidly, as those of some others that you know? By the use of your wits, or by the grace of perseverance, you can more than make good what seems a heavy handicap in life's race. The tortoise had not the legs of the hare; but he won the race because he "stayed with the job."

Zacchæus. haste. come. abide at thy house, v. 5. Look at the invitation of Jesus! It is

Invitation and Promise

personal, coming to each one for himself. It is urgent. There is need of haste: the opportunity is fleeting. And so gracious—"Come," says the Saviour, with wondrous winsomeness. And the promise—Jesus 'our constant guest.

The Son of man came. . . to save that which was lost (Rev. Ver.), v. 10. As we write, the news is flashed across the cable of a dreadful railway disaster in Rivulet and Stream England: over a score of persons hurried to their death.

Among these was a young Canadian clergyman. As he lay pinned beneath the wreckage, knowing that death was near, he spent his last breath in praying for the suffering and dying around him. How he longed to save them, if not from bodily death, at least from the worse death of the soul! But his longing, and the longing of hearts like his, for the salvation of men, is but a trickling rivulet, compared with the full, strong stream of the Saviour's yearning. Who will not let Him have His way, and be saved eternally?

TEACHING HINTS

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

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

The two incidents included in the Lesson illustrate how difficulties in the way of coming to Christ are overcome. Possibly some in your class have such difficulties. Draw them out. No difficulty, however grave, is insuperable. Look well at these two men.

1. *The Difficulties in the Way of Bartimæus*, ch. 18 : 35-43. (1) Poverty is not really in the way, v. 35. Picture the beggar by the wayside inquiring into the reason for the great stir going on around him (v. 36), and the reply. Others are evidently interested in Jesus. This man has heard of Him, and is more interested than any. But is it any use for a mere beggar to appeal? Of course it is, Matt. 11 : 5; Luke 4 : 18; 14 : 21; James 2 : 5. (2) Physical disability is not really in the way, v. 41. Bartimæus cannot see Jesus, but he can cry to Him, v. 38. His cry shows faith in Christ's Messianic office.

Some who were not literally blind did not see that so clearly as he, John 9 : 39-41.

(3) The interference of others does not really block the way, vs. 39-43. Call out the details of the attempted interference and its failure; and then press it home on each one in your class, that if there is a real desire and determination to reach Christ, each for himself, others cannot possibly block the way. The person who wants Jesus, is the person whom Jesus wants, Matt. 7 : 7; John 6 : 37. Review these seeming obstacles in the way of Bartimæus; then turn to :

2. *The Difficulties in the Way of Zacchæus*, Ch. 19 : 1-10. (1) Wealth is not in the way (v. 2)—even the "tainted" wealth of an extortionate publican, ch. 16 : 9, 11. The good fortune that came to Zacchæus that day, was deliverance by grace from the lust of gold, Matt. 6 : 19, 20. It is hard to save the rich, but not impossible, Mark 10 : 25-27. The evidence that Zacchæus was saved from gold lust is found in his determination to make restitution and put his wealth to an

unselfish use hereafter, v. 8. (2) Physical insignificance is not in the way, vs. 3-6. The little man was not lost in the big crowd. Christ was on the lookout for him. No one is too obscure to come into the full enjoyment of gospel privileges, Matt. 5 : 5. (3) Sin is not in the way, vs. 7-10. Discuss here, not only the changed relation to past sin, and the hope repentance brings (Isa. 55 : 7), but very definitely the personal relation of Jesus to sin. Bring Him fully into view as the Sin-bearer, v. 10; 1 Pet. 2 : 24. After all, it is sin that keeps men most from coming to Christ. There are many who profess to be kept back by the multiplicity of sects, unworthy church-members, sceptics, speculators, critics, commentators and controversialists; but most are kept back by sin. When a real consciousness of sin is brought home to any one, and a real vision obtained of Jesus as the only Saviour (Acts 4 : 12), nothing will keep him from trusting himself to Christ, John 6 : 68.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Last Sabbath it was a rich ruler, whom everybody honored. To-day, it is a poor blind beggar, whom nobody thinks about, and a wealthy publican, whom everybody scorns. Into what a variety of company Jesus leads us.

Be sure to discuss the Lesson with the class in such a way as will bring all about them the tender, melting atmosphere of Christ's love. The Golden Text strikes the true keynote of the Lesson.

Place the town:—at that time a busy city on the highway between East and West; busier than usual that day, because of the crowds going up to Jerusalem for the Pass-over.

You will readily get the class talking about the blind wayside beggar—as insignificant and as helpless an object as can well be imagined. How many in any hurrying crowd would give him a moment's thought?

Those who have no eyes generally make up for it by sharp ears, v. 36.

Verse 37 must have come to the blind man, as some wonderful, unexpected vision of beauty comes to a man with eyes. Question

the class as to what this man likely knew of Jesus and of His wonderful works of mercy; everybody knew about these. Like a drowning man, he catches at a straw. Will not the great "Son of David" (this king-like Man) help even me? And so, v. 38.

When one is very much in earnest, he does not much mind what others think of him; this explains v. 39. The blind man had to contend with the hindering crowd as well as with his want of sight; therefore, all the more need of persistency. Be sure to show that it is thus that obstacles which people put between us and Christ are to be met. The loss is our own, if we fail to get to Him. Why be prevented by anything that any one can do to hinder us?

All who admire fair play will stand for what Jesus did, v. 40; and it needs a hard heart to resist such tenderness as led to the question of v. 41.

One must be blinder than this blind man not to discern a gate of liberty, thrown open in his very face. He discerned it, and therefore his reply to Jesus' question, v. 41. It was a bold request; but read the following passages, and then say whether any one can be too bold in prayer—Matt. 7 : 7, 8, 11; John 14 : 13; Matt. 21 : 22 (encourage the scholars to find other passages: there are multitudes of them). What follows, you expect. So, light and joy come to all who will but trust Jesus the Saviour.

The points for the Zacchæus story are such as these—rich, but despised, because of his bad occupation and worse methods of carrying it on; some good in him, else he had not sought to see Jesus; like determination with the beggar—hence the tree climbing; Jesus' hearty invitation (He has just as hearty for you and me), and Zacchæus' glad response (as should be ours also); the grudge of the self-righteous onlookers (v. 7); the unanswerable evidence of a changed heart (v. 8): the change had gone deep—the hard man had become benevolent, the dishonest man, fair; the reward of taking Jesus at His word (v. 9); and the wonderful proclamation with which the Lesson closes: no words, even from the gracious lips of this blessed Saviour, are more grateful to the helpless sinner, than these.

ADDED HINTS AND HELPS

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

Lesson Points

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

Knowledge of salvation is the first step to its possession. vs. 35, 36.

Like the flower to the sun, the needy soul turns to the merciful Saviour. vs. 37, 38.

No obstacles can hinder our coming to the Saviour, except those raised by ourselves. v. 39.

The door of the human heart can be opened only from within. vs. 40, 41.

As there is no limit to God's grace, there should be none to our gratitude. vs. 42, 43.

Riches are no hindrance to salvation, if their owner is poor in spirit. ch. 19: 1, 2.

Difficulties to the courageous heart spell, not defeat, but discipline. vs. 3, 4.

He who receives the Saviour has cast out sin. vs. 5, 6.

We need not fear the accusations of men when we have received acquittal from God. vs. 7, 8.

It is not by descent, but by consent, that we are saved. vs. 9, 10.

From the Library

Thus saith the Christ, as silent stands
The crowd, "What wilt thou at My hands?
And he replied, "Oh, give me light!

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty voices three:

Jesus, mercy have on me!
Take courage, rise, He calleth thee!
This faith of thine hath saved thee!
—Longfellow.

Sympathy was one of the most magnetic forces in the personality of Christ. How it drew to Him the scattered filings of humanity! A heart that could feel for the outcast convinces the sinner that it had an inner strength on which he could cast the burden of his guilt. The strong man is not the iron-souled warrior whose ambition is to wade through blood, but he who stoops to share the agonies of the sufferer.—Rev. A. G. Mackinnon, M.A., in, Spiritually Fit.

"Go thy way; thy faith hath made thee whole," Mark 10: 52. By thus fixing his (Bartimæus') attention upon his own part in the miracle, so utterly worthless as a contribution, but so indispensable as a condition, Jesus taught him to exercise hereafter the same gift of faith.—Chadwick.

The fig-mulberry ("sycamore tree") recalls the English oak, and its shade is most pleasing. It is consequently a favorite wayside tree. It is very easy to climb, with its short trunk, and its wide lateral branches forking out in all directions.—Tristram.

"I have taken from . . . by false accusation," is the translation of a single Greek word "sycophanted," from sykon, a fig, and phaino, I show. A sycophant means literally a fig shower, that is one who brings figs to light by shaking the tree, the figs having been hid in the thick foliage; hence one who makes the rich yield money by intimidating them.—Plummer.

The lost, a pathetic name for the objects of Christ's quest; its shades of meaning to be learned from the parables in Luke, ch. 15: lost as a sheep, a coin, a foolish son, may be lost. Here the term points to the social degradation of the publicans. They were social lepers.—Bruce.

Prove from Scripture

That all may come to Jesus.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—35-39 Towards what city was Jesus coming? On what journey? Who was sitting by the wayside? What did he hear? What did he ask? How did he address Jesus? Who tried to quiet him? With what effect?

40-43 What command did Jesus give? What question did He ask? The blind man's answer? Tell about the miracle. Mention its results.

Ch. 19: 1-5 Who greatly wished to see Jesus? What hindered him? How did he manage it?

6-10 What request did Jesus make? How did Zacchæus respond? What did the people say? What did Zacchæus pro-

mise? What great gift came to him? To whom does Jesus bring this gift?

Seniors and the Home Department—At what point in the ministry of Jesus is the Lesson?

35-43 Account for the crowd in the Lesson. What obstacles did the blind man overcome? What prophecies say that the Messiah was to heal the blind? Where does Paul speak of spiritual blindness? (2 Cor. 4:4.)

Ch. 19: 1-5 What was Zacchæus' occupation? How was this looked upon by the Jews? How does Jesus compare the publicans and the Pharisees? (Matt. 21:31, 32.)

6-10 What proofs did Zacchæus give that he was saved? Explain "son of Abraham". In what parable does Jesus refer to the ingathering of the publicans? (Luke 14:21, Lesson VI.)

The Catechism

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

Ques. 27. *Christ's humiliation.* Imagine the son of a king, brought up in the royal palace, going to live in the home of one of the poorest subjects. That is a picture of what Christ the Son of God, the King of heaven, did when He entered into a human family. He was the Maker of laws for men, and they were under His rule. But He took His place by their side, humbly obeying the laws He had made. Suffering, too, He endured,

having left the glory of His home in heaven. Men had made God angry with their sin. Christ, though He had no sin, endured this anger even to the death on the cross. Although He was the Giver of life, He allowed death for a time to have power over Him.

The Question on Missions

By Rev. J. Morton, D.D., Tunapuna, Trinidad

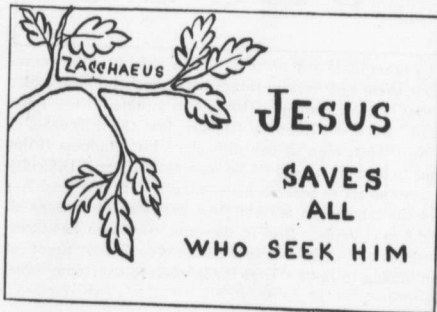
Ques. 33. What are the visible fruits of the mission work? Our large staff of preachers and Bible women, once Hindus or Mohammedans, are now preaching Christ. The same is true of our day school teachers, and of a considerable number of volunteer workers. Nearly 8,000 have been baptized. There are over 1,000 communicants in good standing, and the amount contributed in 1905 was \$6,744, or \$6.44 per communicant. The change of life in individuals is often very marked. Christian homes are improved even in furniture. Christian girls are sent to school, a leaven of Christian sentiment is pervading the heathen community, and Christianity is recognized as a new force. A remarkable fact is the number of Hindus who, in the presence of death, ask God for mercy, in the name of Jesus Christ. Last, there are workers who have gone to St. Lucia, Grenada and Jamaica, and helped to spread the gospel there.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—Jesus saving from suffering and sin.

Introduction—You may all put your hands over your eyes, and hold them shut. How



dark it is! You can hear my voice, but you cannot see me! How sad it is to be blind and never be able to see anything, never see each other, never see father and mother, or baby sister or brother, or the trees, or flowers, or the sunshine! (Open eyes.) Do you think blind people can read? Yes, they can. A kind, good man, who felt very sorry for the people who cannot see, thought of a way to make books that blind people can read. (Describe the books printed in raised letters.) The Bible is

printed in this way for blind people. This is the way they read (illustrate)—by moving the fingers over the raised letters and feeling them. Blind people are so thankful to the kind man who did this for them.

Lesson—But our Lesson story tells us of One who did a far greater kindness than that for a poor blind man. Jesus made a blind man see, so that he could read and see everything around him.

A Poor Blind Man Seeks to See Jesus—Jesus and His disciples are now on their way to Jerusalem, after talking to that rich young man (recall Lesson). They are coming near to the town of Jericho (map). Perhaps you have seen at some street corner, a blind man begging. There are many beggars in the country where Jesus lived. On the road to Jericho was a blind man named Bartimæus, sitting by the roadside (use blackboard to illustrate). He heard the sound of the tramping of many feet passing by. "What does it mean?" he asks. "Who is passing by?" "Jesus of Nazareth passeth by." Tell of his piteous cry to Jesus. Those around tried to stop him, but he only cried the louder. Jesus' ears are ever open to the cry of one in trouble. Tell of the wonderful cure, of the

man's gratitude to God, and of the praise from all the people, who had seen the blind man receive his sight.

A Rich Man Seeks to See Jesus—Jesus now enters the city of Jericho. Here is the gateway into the city (outline). Near by is the place where the publican, Zacchæus, attends to his duties (explain). Here comes Jesus, followed by a great crowd (strokes). Zacchæus is a little man. He wants to see Jesus, but he cannot see Him for the crowd. Here is a sycamore tree near the gateway (outline tree). What do you boys think would be a good place for Zacchæus to see Jesus? Yes, of course! "Climb up into the tree," and that is just what he did. He not only saw Jesus, but Jesus looked up and saw him and told him to come down for He wanted to go to his home. Zacchæus received Jesus joyfully into his home, and Jesus saved him from sin. Jesus says to each of you, "I want to come into your heart." "Received Him joyfully." Jesus saves all who come to Him as this publican did.

Golden Text—Repeat and explain.

Something to Draw at Home—Draw a tree and print ZACCHÆUS on it.

Something to Remember—Jesus will save me.

SUPERINTENDENT'S BLACKBOARD REVIEW

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

B.
Z.

BL. POV.
CR.
CR. BU.
SI. RI.

JESUS

Our Lesson is about two men who came to JESUS (Print). Their names? Bartimæus and Zacchæus (Print B. and Z.). Now, there were certain things between each of these men and the Saviour, difficulties in the way of their coming. (Make two strokes with a space between to represent these difficulties.) Draw out from the scholars, first the difficulties of Bartimæus. Could he see Jesus? No. This, then, is one difficulty—his blindness (Print BL.). Could he afford to have any one to lead him about? No, he was a beggar. Difficulty No. 2—poverty (Print POV.). Did any one try to prevent his coming? Yes, the crowds—the third difficulty (Print CR.). Get the scholars to tell you how Bartimæus overcame all these hindrances and received his sight from Jesus. Deal in the same way with Zacchæus' difficulties—the crowds (CR); his business (BU.); his sin (SI.); his riches (RI.). Speak of the things that keep people now from coming to Jesus. Urge the scholars to overcome these, and get the blessings Jesus will give.

Lesson XI. JESUS ENTERS JERUSALEM IN TRIUMPH September 9, 1906

Matthew 21 : 1-17. Commit to memory vs. 9-11. Read Mark 11 : 1-11 ; Luke 19 : 29-44.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord.—Matthew 21 : 9.

1 And when they drew nigh unto Jeru'salem, and

1 were come to Beth'phage, unto the mount of Olives,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Je'sus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way ; others strewed them with the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da'vid :

Revised Version—came unto ; 2 any one say ought ; 3 even as Jesus appointed them ; 4 upon ; 5 cut branches ; 6 spread ; 7 him ; 8 stirred ; 9 multitudes ; 10 the prophet, Jesus, from Nazareth ; 11 entered ; 12 the ; 13 he saith ; 14 a ; 15 ye make it ; 16 robbers ; 17 But ; 18 that were ; 19 moved with indignation ; 20 are saying ; 21 did ye never read ? 22 forth ; 23 to.

Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.

10 And when he was come into Jeru'salem, all the city was moved, saying, Who is this ?

11 And the multitude said, This is Je'sus the prophet of Nazareth of Galilee.

12 And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.

13 And he said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple ; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Da'vid ; they were sore displeased.

16 And said unto him, Hearest thou what these say ? And Je'sus saith unto them, Yea ; but ye have never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

17 And he left them, and went out of the city into Beth'any ; and he lodged there.

18 Now this is come to pass, that ; riding ; he sat thereon ; 4 the most part of the multitude ; 5 the prophet, Jesus, from Nazareth ; 6 entered ; 7 But ; 8 that were ; 9 moved with indignation ; 10 to.

LESSON PLAN

- I. The King, 1-7.
- II. The Crowds, 8-11.
- III. The Cleansing, 12-17.

DAILY READINGS

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

- M.—Jesus enters Jerusalem, Matt. 21 : 1-17. T.—Tears of pity, Luke 19 : 37-48. W.—Reason of the rejoicing, John 12 : 12-19. Th.—Children's praise, Ps. 8. F.—In the name of the Lord," Ps. 118 : 19-29. S.—Trading in the temple, John 2 : 13-22. S.—Greater triumph, Rev. 5 : 6-14.
- Shorter Catechism**—Ques. 28. Wherein con-

sisteth Christ's exaltation ? A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—34. Where is British Guiana ? It is a British colony on the north-east coast of South America, containing three counties, Demerara, Berbice, and Essequibo. In each of these there is a mission station. As in Trinidad, our missionaries work chiefly among the East Indian immigrants.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 90; 100; 32 (Ps. Mel.) 541 (from PRIMARY QUARTERLY); 91.

EXPOSITION

Time and Place—Sunday and Monday, April 2 and 3, A.D. 30; Jerusalem.

Connecting Links—On Friday, March 31, Jesus came to Bethany. The anointing of John 12 : 1-8 took place on Saturday evening, the Jewish Sabbath.

I. The King, 1-7.

Vs. 1-3 *Drew nigh unto Jerusalem*; from Bethany, a village less than two English miles southeast of the city on the eastern slope of "the mount of Olives." *Bethphage*. See Light from the East. *Unto*; Mark says, "at." *Mount of Olives*; a long ridge east of Jerusalem, separated from the city by the deep valley of the Kidron. *Then Jesus sent two disciples* (Rev. Ver.); perhaps by some short cut. *The village over against you*; Bethphage, in full sight, though at some distance by the regular road. *An ass . . . and a colt*; an animal

highly esteemed in the East. This one probably belonged to a friend and disciple of Jesus, who would be very willing to let our Lord use it. *If any one say ought* (Rev. Ver.). Some one was sure to ask questions. *The Lord*. Evidently Jesus was known by this title to His disciples, of whom the owner would be one. *Hath need of them*; that the prophecy "might be fulfilled," v. 4. *Straightway he will send them*. So loyal to Jesus were the people of the place, that His word would be sufficient.

Vs. 4-7. *Spoken by the prophet*. This quotation from Isa. 62 : 11; Zech. 9 : 9 means, that the Messianic King is not to enter His city like an earthly king, on a war-horse, but to come as the King of peace, riding on an animal which symbolizes His meek and humble mind, and was the animal ridden by

ordinary people. *Put on them their garments* (Rev. Ver.); that is, their heavy outer cloaks. It was a very unusual thing for the disciples to see Jesus riding, and in their delight they seek to make His entry into the city a triumph. It was upon the colt that Jesus rode, Mark 11 : 7.

II. The Crowds, 8-11.

V. 8. *The most part of the multitude* (Rev. Ver.). Possibly there were some hostile Pharisees among the crowd (compare Luke 19 : 39, 40). *Multitude*; made up of people from the city and those who had followed Jesus from Bethany, John 12 : 16, 17. *Spread their garments . . . cut branches from the trees* (Rev. Ver.); for a carpet before Jesus. Such a welcome as this meant death for Him at the hands of the high priests and Pharisees. He knew that His hour had come. *Hosanna* (translated in Ps. 118 : 25, "Save now"); originally a cry, "Give help", but more probably the word is here a cry of homage : as we say, "Hurrah !" *In the highest*; that is, in heaven, where Jehovah is enthroned. As now on earth Jesus is receiving this acclaim, so also let heaven ring with joy acknowledging His right as Messiah.

Vs. 10, 11. *All the city was stirred* (Rev. Ver.); because here at last was the Messiah. Evidently the sensation produced was enormous. *The prophet*. So Jesus appeared to them (see ch. 16 : 13-15, and compare Deut. 18 : 15). There was nothing inconsistent to their mind in the Messiah's being a prophet. *From Nazareth of Galilee* (Rev. Ver.); spoken possibly by the pilgrims (John 11 : 55) from Galilee, with a good deal of pride.

III. The Cleansing, 12-17.

Vs. 12-14. *Jesus entered* (Rev. Ver.); on the day following, having gone out to Bethany on Sunday evening, Mark 11 : 11, 12. *Temple of God*; and therefore not to be profaned. *Cast out*. His majestic demeanor and the anger that spoke in His glance were irresistible. *All them*; a clean sweep. *Sold and bought*. Sellers were allowed to trade in the animals required for offerings, and the Sadducees would profit largely by this traffic. *Overthrew*; so indignant at the desecration. *Tables of the moneychangers*. The temple tax had to be paid in the half shekel (the

shekel was worth about 65 cents) of the sanctuary, Ex. 30 : 13. The business of the money-changers was to exchange this Jewish coin for the coin in common use, which was chiefly the Roman denarius (See *Light from the East*.) *Sold doves*; the offering of the poor, Lev. 12 : 6-8; Luke 2 : 24. *It is written*, etc. See Isa. 56 : 7; Jer. 7 : 11. The purpose of the temple was, that the people might approach Jehovah in worship; but the high priests had filled it with extortioners, who robbed the people and made worship almost impossible for them. *Blind . . . lame . . . healed them*; and thus by His mercy, Jesus shows Himself in His Father's house to be the Servant of the Lord, Isa. 61 : 1-3.

Vs. 15-17. *Chief priests and scribes*; who kept the temple in their own charge. *Saw the wonderful things*; not especially the cleansing of the temple, but rather the miracles of healing which aroused their indignation, because they felt that they were losing their power over the people. *Children crying . . . Hosanna*. Here, as often, they recognize in Jesus One full of love to them. He is their King too. *Hearst thou ?* A challenge as to whether He will accept this homage. *Yea*. He does so, and replies from Ps. 8 : 2. In the lisping songs of children rises praise to the Creator, which the full grown man often does not give. *Bethany*. He seems to have spent Monday night again with His friends. He would be safe there.

Light from the East

BETHPHAGE—The place of young figs, was a small village on a ridge at the eastern base of Olivet, about half a mile north of Bethany. It is mentioned in the Talmud as the limit of a Sabbath day's journey from Jerusalem. Some think it was on the site of the Mohammedan village near the summit of Olivet; but the text seems to indicate that it was near the base of the mountain, and the frescoes of the crusaders show that they thought it was there. The Franciscans have built a chapel on the old ruins.

MONEY-CHANGERS—Storekeepers were not then in the habit of furnishing small change, and every purchaser required to have a stock of it about him. He got it from the changer,

who charged a commission of from two to four per cent. The vast number of different coinages in the East in all ages, made the money-changer an important person. The Jewish tax of half a shekel for every adult male, to maintain the services of the temple, had to be paid in the Jewish, that is, the old

Phœnician coin. The high priest's family rented all these booths in the temple, and drew a large revenue from them. So flagrant and scandalous was this abuse, that even the Talmud represents the temple as crying out against them, "Go hence, ye sons of Eli: ye defile the temple of Jehovah."

APPLICATION

Go. and ye shall find, v. 2. A story of the middle ages tells of a painter who was begged by his friends to join them in a search for the philosopher's stone, which could turn all it touched into gold. By way of answer he took them into his studio, and showed them a picture just sold for a great price. In his genius and industry he already possessed the true philosopher's stone. And every one has the assurance of genuine success and happiness, who gives himself to a life of honest toil, be it never so lowly, in the service of Jesus.

The Lord hath need of them, v. 3. It was only a tiny axle that the skilled mechanic smoothed with such patient skill. It was only a small, insignificant wheel into which he fitted it with such painstaking care. But without the tiny axle and the insignificant wheel, the chronometer would have hung useless, and without the chronometer, England's fleet could not have been successfully guided to Trafalgar. So everything has a place in God's comprehensive plan. The money in the bank of the millionaire, the thoughts in the brain of the scholar, the knowledge in the printed page of the book, the little restless tongue of childhood, the active hands and feet of the boys and girls, and, above all, the affections of their hearts—"the Lord hath need of them": they have a place in His great plan.

A very great multitude spread their garments in the way, v. 8. Many have followed, consciously or unconsciously, the example of these enthusiastic crowds. Scholars, using their learning to translate and explain the scriptures; explorers devoting their lives to bring lands long hidden into the light of clear and full knowledge; inventors, who have made

travel easy with railways and steamships and telegraphs; statesmen, who have extended the boundaries of civilization—all the world's wisest and most powerful—have been paving the way on which King Jesus is advancing to the kingdom that shall embrace all mankind. And even the poorest and the weakest of us, by our smallest gifts and our feeblest efforts, can help to make that road smoother and easier by which this glorious Sovereign shall reach His throne in the hearts of men.

Hosanna. Blessed. Hosanna, v. 9. The recent progress of the Prince and Princess of Wales through India was one great triumphal procession. It was

The Worthiest meet that it should be so. For they represented a king who has won his place in the hearts of his subjects chiefly as a peacemaker. But One greater than the representative of any earthly sovereign is amongst us. The very Prince of peace is here. He has come from heaven, bringing its light and joy into our lives and homes. Who is so worthy as He of praise and homage?

Who is this? v. 10. We do not cease to ask the question. A profane man is converted. No longer do blasphemous words issue from his lips. A hard drinker is reformed. His home is restored to happiness and peace. A niggardly soul becomes generous, and heads a charitable subscription with a startling sum. A revival breaks out, as it did in Wales; and the saloons are closed, the theatres emptied, the stage managers depart for more genial climes; the most notorious sinners break into floods of tears and then into shouts of Hosanna; a Presence not of earth is manifest; and men ask, "Who is this?" The answer we know: "Jesus of Nazareth passeth by." It is by His grace that such wonders are wrought in the lives of men.

The True Philosopher's Stone

How the Fleet was Guided

A Road for the King

The temple of God, v. 12. An old Quaker dreamt, that the floor of the meeting house was very filthy, and that the congregation were assembled to discuss how to cleanse it, when one speaker arose and said, "Friends, I think that if each one of us would take a broom and sweep immediately around his own seat, the house would be cleaned." Could anything be simpler? Or more effective? It is a good plan to follow. Let each one see that his own heart is pure; and then the whole church of the living God will be clean.

Out of the mouth of babes, v. 16. "Flageolet!" cried the conductor of a musical festival, throwing up his baton. The flageolet

had not been doing its part properly. Ordinary people would not, however, have detected the omission: they would have sat entranced by the great volume of music. But one trained ear noted the silence of the flageolet, and could not proceed without it. Older people are sometimes apt to think that children are in the way; at least, they do not feel the omission when they are absent. It is different with Jesus. He misses their happy voices. Their note must be heard in the great chorus of music. The mighty psalm of praise that arises from God's universe will only be perfected out of the mouth of babes and sucklings.

The Spoiled Music

TEACHING HINTS

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

For Teachers of the Older Scholars

Christ enters Jerusalem in triumph. The Christian idea of triumph and the world's are very different. Christ rode on—to die, Luke 9: 31. His death constituted His triumph, Col. 2: 14, 15. This ride is His first definite announcement of His royalty. He often spoke of the kingdom. Now, for the first time, He is willing, in association with His sufferings, to be recognized as King, Matt. 27: 11. His conception of royalty was different from that entertained by the people. He had refused to be made King by popular favor, John 6: 15. But He was willing to be made King by the "suffering of death", Heb. 2: 9. That He knew His regal privilege is plain from the exhibition He gave of:—

1. *A Royal Power*, vs. 1-3. The two disciples (v. 1) were not sent on their errand by One who was in any sense in the dark. Jesus, without employing spies, knew what the disciples would find if they followed His directions, v. 2. Jesus, without drilling soldiers, had power to secure instant and implicit observance of His will, v. 3. "The Lord hath need of them," is a royal mandate. Do all in your class realize that absolutely nothing can be of more urgent importance than instant, implicit obedience to His word? Luke 9: 59, 60. Everything else can wait.

His summons cannot brook delay, 1 Cor. 6: 20.

2. *A Royal Progress*, vs. 4-11. Christ, in His triumphal entry, fulfils the prophetic conception of Messianic royalty, vs. 4, 5; Zech. 9: 9. He rules, that is, through the seemingly ordinary and commonplace, rather than by what is unusual. Any one might any day ride on an ass into Jerusalem, and nobody think anything of it. The true King alone, under such circumstances, can command the homage Christ receives, when the populace carpet the road with their clothes, decorate it with branches (v. 8), and fill the air with such acclamations as are ascribed to royalty, v. 9. Universal curiosity is aroused (vs. 10, 11) over such exceptional enthusiasm excited by so ordinary a spectacle as a man riding on an ass. Christ's royal progress was characterized by all the lowliness He claimed for Himself (Matt. 11: 29), and all the peaceableness by which His kingdom has been established and extended. The horse rarely appeared in that region save in time of war. Christ rode the common beast of burden familiar in times of peace, Zech. 9: 10; John 18: 36.

3. *A Royal Palace*, vs. 12-17. The temple may be thought of as the palace of the King. Christ enters it to purify it with His hot rebuke of commercial religiosity and the profanation of sacred things, vs. 12, 13. The palace of the King must enshrine a pure spirituality, 1 Cor. 3: 16, 17. There is no

room in it for unholiness. There is only room for the needy to draw upon His regal power (v. 14), and for the sincere homage of the child heart (vs. 15, 16), which Jesus eulogized, Mark 10 : 15.

For Teachers of the Boys and Girls

Point out that the story of the Lesson is told in all the four Gospels : there are few more fascinating incidents in this Life of lives; and few more instructive.

In last Sabbath's Lesson, Jesus was journeying toward Jerusalem; let the scholars tell of the blind beggar man, and the rich publican, and of how Jesus found them, and they found Jesus.

To-day He has just arrived. Use a map here (if need be, make a little map with a few strokes : one's thumb nail will do to pencil on, if there is nothing better), marking the city, the Mount of Olives, Bethany, where Jesus had been stopping (see John 12 : 1-8), and Bethphage ("Fig-house"), which He had now reached.

The scholars will be ready to follow the two disciples on their odd errand. V. 3 shows that Jesus had won at least one man's heart. What better proof that our hearts are His, than that we are willing to give up for His use that which belongs to us ?

It is the only time we read of Jesus riding. Why did He ride that day ? (vs. 4-5). Words spoken hundreds of years before thus came

true. God always makes good what He says. Was this like the preparation for a "King" ? (Kings rode on horses : the ass was the poor man's beast; horses were for battle : the ass was for peaceful toil.) Jesus is "meek and lowly in heart" (Matt. 11 : 29); He is "the Prince of Peace," Isa. 9 : 6.

The fitting out of the colt (see Luke 19 : 30, 35); the placing of Jesus on him; the garments and the branches, and the shoutings of the crowd — have the class go over these (vs. 7-9), explaining what needs explanation. The chief point is :—Wherefore this wonderful welcome ? The scholars will likely be ready with the answer (vs. 10, 11 : the "Prophet", God's Messenger and Teacher. Never was praise more worthily given !)

There were three memorable happenings the next day (see Mark 11 : 11, 12) in the temple. Have the scholars pick them out of vs. 12-16 : (1) Jesus' hot displeasure at those who dishonored God's house (Jesus' own house, as He says); (2) His mercy to those who needed Him : was it ever otherwise,—is it ever otherwise,—with Jesus ? (3) His recognition of the children (be sure and leave time for this beautiful incident), the children's Hosannas, even after the older people had ceased; the anger of the jealous, unsympathetic rulers; and Jesus' joy in the children's praises. The lessons and practical applications are abundant, and on the very surface.

ADDED HINTS AND HELPS

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

Lesson Points

He who created has the right to command. vs. 1, 2.

Jesus still seeks both our homage and our help. v. 3.

Human history is the unfolding of the divine purpose. vs. 4, 5.

To serve is a nobler ambition than to shine. vs. 6, 7.

The fervor of the church's praise is the measure of the church's power. v. 9.

Jesus Christ always has an answer for the earnest questioner. vs. 10, 11.

God's chosen temple is the pure heart. vs. 12, 13.

The church should be a fountain of healing to men's bodies and souls. v. 14.

No music delights the ear and heart of the heavenly Father more than the songs of the children. vs. 15, 16.

Prove from Scripture

That Jesus loved God's house.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—1-3 Towards what city was Jesus going ? From what village ? Whom did Jesus send on an errand ? Whither ? What was the errand ? What were they to say to questioners ?

4-7 What title is given to Jerusalem and its people ? What King was now coming

to the city? How does Jesus rule? Of what was riding on an ass a symbol?

8-11 Of whom was the multitude in the Lesson made up? What did they spread on the road before Jesus? What did they shout?

12-17 Whom did Jesus drive from the temple? Who found fault with the children? Wherefore? What did Jesus say?

Seniors and the Home Department—Mention the events between last Lesson and to-day's.

1-7 What prophecy was fulfilled by Jesus' entry into Jerusalem? What famous passage describes His gentleness? (Isa. 42: 2, 3.) How does He describe His kingdom? (John 18: 36.)

8-11 In what ways did the multitude do honor to Jesus? How great a King is Jesus? (Rev. 17: 14.) How great is His kingdom? How enduring? (Ps. 72: 8, 17.) What does Paul say of it? (Rom. 14: 17.)

12-17 For what purpose had the temple been built? How was it now being used? Where are believers likened to a temple? (Eph. 2: 21.) Where to priests? What is God's purpose for them? (1 Pet. 2: 9.)

The Catechism

Ques. 28. *Christ's exaltation.* Christ's exaltation just means the position in which

He exercises the greatest power. Four facts are here mentioned which reveal that power: His resurrection, His ascension, His enthronement, His return. His resurrection proves His power over death; His ascension, over the laws of time and space. His enthronement proves His power equal to the Father's. His return will manifest His power to decide the eternal destiny of men. The first two facts are past, the third present, the fourth future. The future fact is as sure as the past and present. The return of Christ in majesty and glory will be at "the last day"; but we do not know just when that day will be.

The Question on Missions

Ques. 34. There are a great variety of people in British Guiana, as in Trinidad—British, Portuguese, Africans in many mixtures, Chinese and East Indians. Our mission is to these last. An average of about 2,500 come to British Guiana yearly and about 1,000 return, leaving an increase of about 1,500. The majority are agricultural laborers, either on the large plantations, or on their own lands. In the colony there are many shop-keepers, clerks, government servants and land owners. They are generally industrious, thrifty, sober, and law-abiding. Their language is Hindi, their religion Hinduism. About 10 per cent. are Mohammedans.

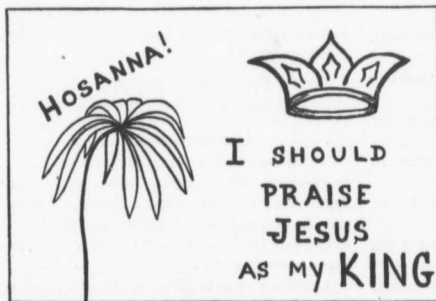
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus receiving honors as a King.

Introduction—Show a branch of evergreen. How do

we use such branches? Yes, "to decorate at Christmas." We do this in honor of the baby Jesus, whose birthday we keep in mind. We are going to hear to-day about a lot of people cutting down green branches to be used in honor of Jesus. This time Jesus is not a baby, but a man. He has lived for over thirty years in the world, and has done so many wonderful and so many kind things.

Lesson—Recall last Lesson. Jesus and His friends have now left Jericho. They are coming on towards Jerusalem (outline map).



There is the Mount of Olives in the distance (outline). Near by is the village of Bethphage. Jesus is sending two of His disciples on an errand. "Go," He says, "into that village, and there you will find an ass tied, and a colt beside her. Untie them and bring them to me," etc., etc., vs. 2, 3. The disciples did as Jesus told them, and they returned bringing the ass and colt (a well grown young ass) with them. They took off their garments (long outer robes) and put them on the back of the colt, to form a saddle for Jesus to sit upon. And Jesus, seated thus on the back of the colt, rode into Jerusalem, a great crowd going along with Him.

An Old Prophecy—More than five hundred years before this time, one of God's prophets, Zechariah, had foretold that Jesus would enter Jerusalem in this way, Zech. 9 : 9. (Turn to the place in your Bible and read to the children.)

The Triumphal Entry—We have often seen Jesus with His friends, quietly walking along the roadway, or sailing in a boat, or seated at home, or in the synagogue; but to-day we see Him riding as a king rides, in the midst of a joyous crowd. (Perhaps you have seen a prince, or some representative of the king, being driven through the streets in our own country.) The people are running before and behind, and on either side, of Jesus,

throwing down their cloaks for Him to ride over, strewing branches of palms in the way, and singing joyfully as they wave the branches.

Golden Text—"Hosanna," etc., etc. You may all stand up, and wave your hands while we repeat this beautiful song sung by the crowds around the Saviour.

Jesus in the Temple—The procession enters the gate at Jerusalem, and away they go up the temple hill; and Jesus enters the temple. He is displeased at something He sees there, vs. 12, 13. The blind and lame came to Him, and He healed them.

Children's Voices—Many children have followed Jesus to the temple. Listen! Their sweet voices reach Jesus' ears, "Hosanna to the Son of David." Ah! this is the music Jesus loves best to hear, I think—

THE VOICES OF THE CHILDREN **P**RAYING TO RAISE

HIM. (Let Jesus hear our voices often.) It was a beautiful ending to this great day of praise and triumph, that God allowed Jesus to enjoy. He had been treated like a king, for He is a King.

Something to Draw at Home—Draw a crown and a palm branch, and print "HOSANNA," etc.

Something to Remember—I should praise Jesus as my King.

SUPERINTENDENT'S BLACKBOARD REVIEW

MY HOUSE

Leave the blackboard blank until the close of the review. Ask the scholars about the illustration in THE HOME STUDY QUARTERLY. Get the title, "An Eastern Money-changer." Have his dress described—the long, loose robe and the fez on his head. In what attitude is he? What building appears in the background of the picture? (This is the great Mohammedan mosque which stands where the temple used to stand.) What is in front of the money-changer? And what is on the table? The scholars will tell you in what kind of coin the temple tax had to be paid, and what the business of the money-changers was (see Exposition). Bring out the fact that this traffic was, in the days of Jesus, carried on in the sacred courts of the temple. Question, too, about the selling of animals for sacrifice. How did Jesus treat these traffickers in the holy place? Who called the temple MY HOUSE (Print)? Impress the lesson of reverence for sacred places and services.

Lesson XII. JESUS SILENCES THE PHARISEES AND SADDUCEES September 16, 1906

Mark 12 : 13-27. Commit to memory v. 27. Read Mark 11 : 12 to 12 : 12 ; Luke 2 : 20-40.

GOLDEN TEXT—Render to Caesar the things that are Caesar's, and to God the things that are God's.—

Mark 12 : 17.

13 And they sent unto him certain of the Pharisees and of the Herodians, ¹ to catch him in his ² words.14 And when they were come, they say unto him Master, we know that thou art true, and ³ carest for no man : for thou regardest not the person of men, but ⁴ teachest the way of God in truth : Is it lawful to give tribute to Cæsar, or not ?

15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription ? And they said unto him, Cæsar's.

17 And ⁵ Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled ⁶ at him.18 ⁷ Then come unto him ⁸ the Sadducees, which say ⁹ there is no resurrection ; and they asked him, saying,19 Master, Mo'se wrote unto us, If a man's brother die, and leave ¹⁰ his wife behind him, and leave no ¹¹ children, that his brother should take his wife, and raise up seed unto his brother. —Revised Version—¹ that they might ; ² talk ; ³ carest not for any one ; ⁴ of a truth teachest the way of God ; ⁵ Jesus said ; ⁶ greatly ; And there come ; ⁷ Omit the ; ⁸ that ; ⁹ a ; ¹⁰ a ; ¹¹ child ; ¹² Omit Now ; ¹³ leaving no seed behind him ; ¹⁴ the seven left no seed ; ¹⁵ also died ; ¹⁶ Omit therefore, when they shall rise ; ¹⁷ Omit And ; ¹⁸ Is it not for this cause that ye err, that ye know not ; ¹⁹ nor ; ²⁰ angels in heaven ; ²¹ But ; ²² are raised ; ²³ in the place concerning the Bush, how God spake ; ²⁴ Omit the God ; ²⁵ Omit therefore.

LESSON PLAN

- I. The Question of Tribute, 13-17.
 II. The Question of the Resurrection, 18-27.

DAILY READINGS

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

M.—Jesus silences the Pharisees and Sadducees, Mark 12 : 13-27. T.—Pharisees and Herodians, Mark 3 : 1-6. W.—Jesus pays tribute, Matt. 17 : 24-27. Th.—Rendering what is due, Rom. 13 : 1-8. F.—“For the Lord's sake,” 1. Pet. 2 : 9-17. S.—Sadducees and resurrection, Acts 23 : 1-9. S.—“Well said,” Luke 20 : 34-40.

Shorter Catechism—*Ques. 29. How are we made*20 ¹² Now there were seven brethren : and the first took a wife, and dying left no seed.21 And the second took her, and died, ¹³ neither left he any seed ; and the third likewise.22 And ¹⁴ the seven had her, and left no seed : last of all the woman ¹⁵ died also.23 In the resurrection ¹⁶ therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.24 ¹⁷ And ¹⁸ Jesus answering said unto them ¹⁹ Do ye not therefore err, because ye know not the scriptures, ¹⁹ neither the power of God ?25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as ²⁰ the angels which are in heaven.26 ²¹ And as touching the dead, that they ²² rise : have ye not read in the book of Mo'ses, ²³ how in the bush God spake unto him, saying, I am the God of Abraham and ²⁴ the God of Isaac, and the God of Jacob ?27 He is not the God of the dead, but the God of the living : ye ²⁵ therefore do greatly err.28 He is not the God of the dead, but the God of the living : ye ²⁵ therefore do greatly err.

partakers of the redemption purchased by Christ ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by His Holy Spirit.

The Question on Missions—35. What is the history of the British Guiana Mission ? It was begun in 1885 by Rev. John Gibson, was closed on his death in 1888, and reopened in 1896. Three missionaries have retired from that field on account of sickness. On December 13, 1905, Rev. J. D. McKay was drowned in the River Essequibo. Our only missionary now in that field is Rev. J. B. Cooper.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 304; 338; 8 (Ps. Sel.); Ps. Sel. 72 (from PRIMARY QUARTERLY); 351.

EXPOSITION

Time and Place—Tuesday April 4, A. D. 30; Jerusalem.

Connecting Links—The day following last Lesson, Jesus returned to the temple courts, to resume His teaching.

I. The Question of Tribute, 13-17.

V. 13. *They send*; that is, the Pharisees, who had held a council about this matter (Matt. 22 : 15), and, as Luke (ch. 20 : 20) tells us, in pursuance of a plot then hatched, sent spies. *Pharisees*; the bitter foes of Jesus. Matthew says that those who came were “disciples,” keen young scholars. *Herodians*; supporters of the Herod family, who owed their power to the Roman government. This unpatriotic party had fallen in with their country's foreign rulers. Thus the strict legal party and the extreme worldly party, who, on other occasions would have

nothing to do with each other, were united by a common hatred. *Catch him*; fasten on some expression (see Luke 20 : 20), which they might report to the Roman authorities.

Vs. 14, 15a. *Master*; Teacher. Though He had no training in the schools, they hypocritically acknowledge Him as a competent Instructor. *Thou art true*; a falsely true word. *Carest not*, etc. (Rev. Ver.). Often had they experienced this as a fact. Jesus is here acknowledged as One who teaches, without fear or favor, the pure truth of God in all questions of life and conduct—a splendid, if insincere, tribute to the impression He had produced on the people. *Is it lawful ?* According to God's will. *Tribute to Cæsar*; a title common to all the Roman emperors. The reigning emperor was Tiberius. The “tribute” was the tax of a “penny” (equal

in purchasing power to \$1.00 of our money) paid by every Jew to the imperial authorities, and resented bitterly by the nationalistic party. Judas the Gaulonite had denounced it as treason against Jehovah, and had incited the people to rebellion. This tax is to be distinguished from the temple tax, Matt. 17 : 24, 25.

Vs. 15b-17. *Knowing their hypocrisy*; perceiving that it was an unreal homage they were paying Him, and that they merely wished to force Him to a pronouncement that would be considered treasonable. *Why tempt ye me ?* Make trial, with evil purpose. *Bring me a penny.* See on v. 14. *They brought it.* The fact that they carried it in their pockets showed that they were not unwilling to accumulate money of such a kind. *Whose image ?* As with us, the reigning sovereign had his name and titles stamped on the coins issued by him. *Superscription*; titles, such as "divine emperor," "chief priest," etc. *They said . . . Caesar's*; with a good deal of bitterness. *To Caesar . . . Caesar's*; support and honor the government that protects and provides public benefits for you. Jesus never allowed His kingdom to be entangled in political complications. *To God . . . God's*. When Caesar usurped God's rights, as, for example, worship, such as was afterwards demanded of his subjects by the Roman emperor, the Christians had to refuse it and so suffer martyrdom. *Marvelled greatly* (Rev. Ver.); at His skill in avoiding a dangerous question, and at the same time illuminating it with such wisdom.

II. The Question of the Resurrection, 18-27.

Vs. 18-23. *Sadducees*; a sect found chiefly in Jerusalem among the priests, also now enraged with Jesus. Adhering to the letter of the Old Testament, they found in it no doctrine of the resurrection. Worldly, sensual, without enthusiasm, they lived in the present, and had no generous ideals for either their own future or that of the people. *Moses wrote*. The Sadducees professed to accept the Old Testament as eagerly as the Pharisees, but even more than these were they dead to its spirit. *If a man's brother die*, etc. See Deut. 25 : 5, 6. *There were*, etc.; possibly an actual case, or, it may have

been a stock example used as a poser for the Pharisees. Three of the Herods were married in succession to Glaphyra of Cappadocia.

Vs. 24, 25. *Ye know not*, etc. There are two parts to this answer : (1) The Sadducees clung simply to the letter, and lost the spirit. Though there is very little evidence in the Old Testament that the Hebrews had any clear hope of immortality, it is full of that rich life of communion with Jehovah, which was itself a pledge of fuller life to come. But the Sadducee could not appreciate this argument. He was an irreligious man. (2) Like the Pharisees, they could only think of a repetition of the present conditions. But the power of God is limitless. New realms and varieties of life may be created. (See 1 Cor. 15 : 35-49.) Why judge the future by our narrow earthly experience ?

Vs. 26, 27. *In the . . . Bush* (Rev. Ver.). "The Bush" was the title given to Ex. 3 : 1-6, the whole Old Testament being divided into sections with suitable titles. *Not the God of the dead, but . . . of the living*. God reckoned the patriarchs as His friends. But, like all else about Him, His friendship is eternal. It will not let go those who share it. So long as death cannot touch the divine friendship, it is powerless to destroy His friends. Therefore the souls of Abraham, Isaac and Jacob are living still, with those of all God's people whose bodies are in the grave. And He will raise their bodies also in due time.

Light from the East

HERODIANS—Were a political party attached to the dynasty of Herod. They had no objection to the tribute. What they longed for was the re-establishment of the Herodian kingdom, because it was preferable to a direct heathen rule, and seemed to enable the Jew to make the best of both worlds. Such a kingdom was hindered by the preachers of Messianism, of whom they took Jesus to be one; for the Messiah, as soon as recognized, would, they believed, overthrow the family of Herod and depose the present Jewish officials.

CÆSAR—Was the surname of Julius Cæsar, and was afterwards adopted by his successors, and made a part of the title of the

Roman emperors. The Cæsar who ruled at this time, was Tiberius, who in his early life had shown himself a general and statesman, simple in his life and reserved in his manner. But during the latter part of his reign, his avarice, suspiciousness, and hypocrisy became fiendish. A strange terror possessed him, hatred and vengeance filled his heart,

and he sank into sensuality and cruelty. He retired to the island of Capreae, and lived in disgusting debauchery. In his last illness he fainted and was thought to be dead, and his successor was proclaimed; but he recovered, and asked for something to eat. A nobleman drew the bedclothes over his head, and smothered him.

APPLICATION

Master, we know that thou art true, v. 14. The writer saw, the other day, a beautiful sun-dial made of the finest brass. The construction of the sun-dial is very simple. On a circular disk marked off into divisions like the hour spaces of a clock, is placed a vertical triangular plate, called the "gnomon," or "style." This is so adjusted, that, at a certain time, its shadow will just reach a particular point on the disk. By observing the shadow, we can tell the time of day. Now, the value of the dial, as a time-keeper, depends wholly on the gnomon's being so placed that its shadow will reach any given hour figure just when it is that hour by the sun. The sun fixes the time, and the dial must agree with the sun, or it is wrong. Jesus is the Sun in the moral and spiritual world. Whatever He says or does is true and right. And only when our lives measure to His is there truth and righteousness in them. When they so measure, every one can discern the Christlikeness in us.

Why tempt ye me? v. 15. "Thou temptest God to suffer thy locks to be cut, when thou art so bold as to lay thy head in the lap of temptation," said the devout and quaint William Gurnall. It is not necessary to come with a Herodian quibble on one's tongue in order to tempt the Master. Our idleness will do it. There is no presumption like that of indifference on the part of the creature toward his Creator. We are oftentimes tempting Him most, when we are thinking least about temptation. As Ralph Erskine said, "There is no devil so bad as no devil."

"More, the treacherous calm I dread,
Than tempest rolling overhead."

Whose is this image? v. 16. In the mint, an instrument like a human hand carries along

disks of metal to a die, which presses itself upon them and converts them
Whose Image? into coin of the realm. Thus our flexible natures are borne, by no machine-moved hand, but to receive their stamp in this life of good or evil, of Christ or the devil, according as we permit them to be marked. This discontented, selfish, or dissipated countenance, whose image and superscription is it? Satan's. These happy eyes and this hopeful, affectionate and self-forgetful face, whose image and superscription is it? Christ's. He stamped those features with His own likeness. Into whose hands have we entrusted our own lives that we should bear his image? That is the great practical question of life.

The things that are God's, v. 17. "Go with me to the concert this afternoon," said the fashionable salesman to the new clerk in the store. "I cannot," was the unexpected reply. "Why?" "My time is not my own; it belongs to my employer, who has instructed me not to leave without permission." On Sabbath afternoon, the same salesman said to that faithful clerk, "Well, come for a ride with us this evening." "I cannot," was again the response. "Why not?" "Because my time is not my own; it belongs to Him who said, 'Remember the Sabbath day, to keep it holy.'" Let us give to God the hours, the talents, the tithes, the obedience and the love, which He justly demands, and we shall never rue it.

Ye know not the scriptures, v. 24. An ingenious inventor boasted that he had contrived an artificial bee that could not be distinguished from a live bee.

The Two Bees It buzzed, too, like an ordinary bee. "I can tell the difference every time," said a friend; and he proceeded

to place before the two bees a drop of honey. It had no effect upon the artificial one, of course, but the real bee took to it at once. The counterfeit Christian finds no attractive interest in the scriptures: they contain no honey for him. But the truly pious soul exclaims, "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!"

The God of the living, v. 27. I knew one who gave his life to God from his very childhood. Coming to years of manhood, he devoted himself to the work of the ministry.

After a few years, full of usefulness, he was stricken with a mortal disease, and was taken away from his work and loved ones

here, before he had reached the zenith of his powers. Had God cast away that precious gift of a life yielded to Himself with such rare completeness, and suffered it to perish? No earthly friend would so treat a gift of love. The life and work here was ended, to be sure; but it was only that the infinitely more glorious life in God's own presence above should begin.

Ended, But
Only Begun

TEACHING HINTS

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

For Teachers of the Older Scholars

The Lesson records two lines of attack:—

1. *The Practical Question of the Pharisees*, vs. 13-17. In this effort to ensnare Jesus, they made a snare for themselves. Any reference to tribute money in itself obtruded the fact, which on another occasion they denied (John 8:33), that they were in national bondage. They came to Jesus hoping with flattery (v. 14) to throw Him off His guard. Draw from your class the twofold form of the question: "Is it lawful? . . . Shall we give?" Point out their real purpose. They sought to put Jesus on the horns of a dilemma. They imagined that there were only two answers, either of which would betray Him into their power. To reply, "It is lawful. Give!" would be to renounce His patriotism as a Jew. To say, "It is not lawful. Do not give!" would prove treason to Rome. In the one case, they could deliver Him over to the Jewish authorities: in the other, to the Roman. Christ met their supposedly practical question in a thoroughly practical way. To make them bring a Roman penny (v. 15) was to make them produce, themselves, the tangible evidence of their own subjugation. They could not but admit the image and superscription on that penny, v. 16. Christ's reply (v. 17) means: "Give back to Caesar his own, and do not withhold from God what rightfully belongs to Him," Hag. 2: 8. We must make a right use of God's world, on which His image is impressed (Rom. 1: 20),

and a right use of ourselves, who have been made in the image of God, Gen. 1: 27.

2. *The Speculative Question of the Sadducees*, vs. 18-27. The Sadducees invent a situation that, in their way of thinking, reduces the doctrine of the resurrection to an absurdity. They put their case, vs. 19-23. In their minds, the mere stating of the case is an unanswerable argument against the resurrection. Jesus tells them that they are ignorant both of scriptural teaching (Ezek. 37: 1-10; Dan. 12: 2, 3) and of the power of God, Heb. 11: 17-19. But they were particularly ignorant of the real spiritual nature of the resurrection. They talked about a material body, and the perpetuation of physical ties beyond this world. Jesus and His inspired apostles teach us about a "spiritual body" (v. 25; 1 Cor. 15: 44), saturated with vitality (1 Cor. 15: 53), and capable of sharing the more subtle phases of angelic existence, v. 25. Christ clinched His argument by reference to God's revelation of Himself to the patriarchs, v. 26. God's immutability (Ex. 3: 14) is the guarantee that those who are united to Him cannot cease to be. They are not dead, but living, v. 27; 1 Cor. 15: 16-18.

For Teachers of the Boys and Girls

Jesus is again in the temple, having come back a second time from Bethany (see last Lesson, Matt. 21: 17).

The interest of this Lesson is in the onsets of His foes; the hatred of the rulers was becoming stronger and stronger.

The First Attack, vs. 13-17. Every right-souled boy has a hearty contempt for under-

handiness. "Play fair!" is his motto: setting traps is a device of cowards. (Explain who the Pharisees and Herodians were.)

Be cautious of any one who is too smooth. These men were fairly "oily," v. 14. Was not what they said of Jesus correct? What fault then is to be found with it?

Show how cunning was the question put to Jesus. If He says, "It is lawful to give tribute to Caesar," then every Jew will be down on Him. If He says, "It is not lawful," then every Roman. In either case, His life will be in peril.

How thoroughly Jesus sees through men (John 2:24, 25): no chance of deceiving *Him*. Show how fair and how wise Jesus' answer was:—You use the emperor's coinage; you enjoy the protection of his government and laws. Give him, therefore, tribute. But be as careful to honor God, the Maker and Giver of every good gift. What could they say after such an answer? Their mouths were shut.

The Second Attack, vs. 18-27. Explain carefully how the Sadducees were, and what were their beliefs. (Exposition.) They were

rich and worldly-minded and fond of rule; and Jesus' teachings and influence with the people, therefore, set them aflame.

Put their silly but perplexing problem as briefly as possible; but dwell on Jesus' reply. A sure way to silence a man is to convict him out of his own mouth. The Sadducees prided themselves on sticking to what the scriptures said, whilst they disbelieved in a resurrection (v. 18). Have the scholars turn to that wonderful passage, Ex. 3:1-6, quoted here in v. 26, and show how it confutes the Sadducees' belief. As to v. 25, Luke's version of it gives some additional light, Luke 20:34-36. Reason the matter out thus:—Abraham, Isaac and Jacob, who died thousands of years before, are still living: God is still their God; God's people are in Him as the branch is in the vine (see John 15). Therefore, as Christ, God's Son, says, "Because I live, ye shall live also" (John 14:19; compare also John 11:25, 26).

In closing have the scholars repeat passages on the future life, and verses of such familiar hymns as Hymns 334, 355, 587, 596, Book of Praise.

ADDED HINTS AND HELPS

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

Lesson Points

Sincerity is the best armor against slander. v. 13.

Even those who practise vice are compelled to praise virtue. v. 14.

Temptation is more than half conquered when it is stripped of its disguise. v. 15.

Candor, in the long run, is far more than a match for cunning. v. 16.

Obedience to the King of heaven includes loyalty to our earthly rulers. v. 17.

Ridicule is a poor substitute for reasoning. vs. 18-23.

It is possible to know the letter of the Bible, and yet to be ignorant of its spirit. v. 24.

The God who made this world ruled by material laws, can make another ruled by spiritual laws. v. 24.

There can be no change in God's friendship, and therefore His friends cannot perish. v. 26.

Lives unfinished here will reach their completeness in heaven. v. 27.

Prove from Scripture

That the dead will rise again.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—13-15a Where was Jesus? How occupied? Who sent questioners to Him? From what two classes? What was their purpose? What did they ask? What was the "tribute"?

15b-17 For what did Jesus ask? What question did He then put? The answer? Why was it right for the Jews to pay tribute to the Romans? What do we owe to God? 18-23 Who were the Sadducees? What puzzle did they bring to Jesus?

24-27 Of what two things were the Sadducees ignorant? What is meant by "The Bush"? How does God describe Himself? Whose life do we share through faith? Can anything destroy this life?

Seniors and the Home Department—

What three parables had Jesus just spoken? (Matt. 21 : 28-32; Mark 12 : 1-12; Matt. 22 : 1-14.)

13-15a What two parties now united against Jesus? How did they seek to entrap Him? Whom did they hope to set against Him, if He said "Yes" to their questions? If he said "No"?

15b-17 Where does Paul teach our duty to the state? (Rom. 13 : 1-7.) To whom is our supreme obedience due? (Acts 5 : 29.)

18-27 How did the Sadducees seek to puzzle Jesus? Where is God called the living God? (Rom. 9 : 26; 1 Tim. 3 : 15; 4 : 10; 6 : 17.) What does Jesus say about the resurrection of the dead? (John 5 : 28, 29.)

The Catechism

Ques. 29. *The Holy Spirit in redemption.* "Redemption" means a buying back. Slaves, for whose freedom a price is paid, are said to be redeemed. Now, we, by nature, are in bondage to sin. Christ has paid the price of our freedom. This price is His own precious blood, that is, His life (see Acts 20 : 28). The Question explains how we are "made partakers" of the redemption provided, that is, how we are made to have a part in it. This is accomplished "by the effectual application of it to us." "Effectual" means producing an effect; and "application" means the act of

"putting to." The "effectual application of redemption," then, is just the bringing of it home to us, and causing it to influence us in the way God intends. It is the Holy Spirit who does this. How He does it, Ques. 30 will tell.

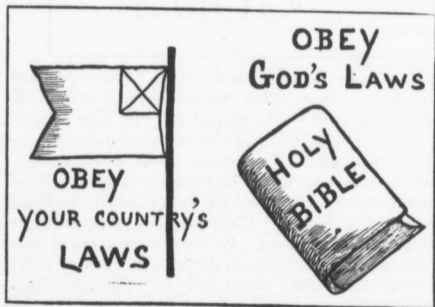
The Question on Missions

Ques. 35. Rev. John Gibson labored on the West coast of Demerara, that is, between the Demerara and Essequibo Rivers, from 1885 till his death in 1888, with a good measure of success. He was partly supported by the Church of Scotland in British Guiana. The mission was re-opened at Befter Hope, on the East coast, that is, east from the capital, Georgetown, where we have an English speaking congregation, and was extended by Mr. Cropper south to Berbice. Rev. J. D. McKay carried the work north to Essequibo. There is thus a mission station in each county, Demerara, Berbice and Essequibo. The three rivers from which the counties are named are large, particularly the Essequibo and Berbice, and the current at falling tide is strong in them all, which makes them at times dangerous. Mr. McKay's lamentable death by drowning in the Essequibo, in the first fruits of his usefulness, left Mr. Cropper our only missionary in British Guiana. Let prayer be made for him continually, and for more laborers.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus answering questions.

Introduction—Here is a piece of money (copper, or silver). On it I see the picture



of a head with a crown on it. Whose picture is it? When we look at this piece of money, we remember that the king is the head of our country, and we must obey the laws he makes, and pay the money that we owe our country. The king needs money. The country needs money to pay soldiers to guard us, and men to see that our laws are kept, etc., etc. This money we call taxes (tribute).

Where did we see Jesus in last Sunday's story? After leaving the temple, Jesus

went to Bethany to spend the night at the home of His dear friends. Next day, He came back to the temple. His enemies are trying to find fault with Him, so that they may cause Him to be put to death. If they can get Him to say something against the Roman ruler of the country, Cæsar, the Romans will kill Jesus. Some men go to Jesus, and ask if it is right to pay taxes to Cæsar. If He says, "No," they will at once go and tell Cæsar's officers, and Jesus will be put to death as a traitor. If Jesus says, "Yes," they will tell the Jews that Jesus is a friend of the Romans, and the Jews will seek to kill Him. Jesus knows their bad plot against Him. He knows all things.

A Gentle Wise Reply—Listen to Jesus' wise answer. "Go," He says, "and bring Me a penny." They bring a penny, and Jesus holds it up before them. "Whose picture and name are on this penny?" "Cæsar's," they reply. "You must give to Cæsar the things that are his (pay the money that is his by right, obey the laws, be just); and give to God the things that are God's" (whatever God claims as His own, of money, time, worship, service, love).

Golden Text—Repeat Golden Text. "Cæsar," Jesus says to His questioners, "is king

of your country. God is King of your life. Fear God. Honor the king." At this wise answer, neither the Jews nor Romans could find cause to kill Him. He had done nothing that either of them could blame.

A Soft Answer—Is there not a lesson for us in the way Jesus replied to His enemies? He did not get angry, although He knew they were trying "to get Him into trouble." He did not argue with them. He just gave "a soft answer." Make Jesus your "copy." Ask God to send you His gentle Spirit to make you patient and kind and wise. Remember the wisest man said, "A soft answer turneth away wrath," Prov. 15 : 1.

Can't Catch It—What is it you can never catch, even if you were to chase after it as quickly as possible with the swiftest horse in the world? You can never catch the word that has once gone out of your lips. Do your best, you can never get it back again. Speak like Jesus—patient, kind, wise words, out of a loving heart.

Something to Draw at Home—Draw a flag, and remember you must obey your country's laws. Draw a Bible—remember you must obey God's laws.

Something to Remember—Jesus is the all-wise One.

SUPERINTENDENT'S BLACKBOARD REVIEW

TO CÆSAR . . CÆSAR'S
TO GOD . . GOD'S

The Golden Text, to-day, suggests a plan for the blackboard review. Take a coin, and question about the "image and superscription" on it. Now, ask where the coin is made. It comes from the mint. And who manages the mint? The government, with King Edward as its head. Show a postage stamp. The post-office is another institution managed by the king's government. Suppose war should break out, and an enemy should invade Canada. Who would defend us? The army and navy kept up by the king's government in Britain, along with the soldiers under his government here. All these are ways in which the king's government serves us. What is expected of us in return? The payment of taxes, obedience to laws, etc. Show that these are reasonable requirements. Who was ruler over the Jews in our Lord's time? Cæsar. What did Jesus say about the people's duty to him? Print, TO CÆSAR. CÆSAR'S. Bring out, in like manner God's claims upon us. Print, To God. . God's. Repeat the Golden Text.

Lesson XIII.

REVIEW

September 23, 1906

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

GOLDEN TEXT—And they were astonished at his doctrine: for his word was with power.—Luke 4 : 32.

DAILY READINGS

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

M.—Jesus and the children, Matt. 18 : 1-14. T.—The duty of forgiveness, Matt. 18 : 21-35. W.—The good Samaritan, Luke 10 : 25-37. Th.—Parable of the two sons, Luke 15 : 11-32. F.—The Judge, the Pharisee, and the Publican, Luke 18 : 1-14. S.—Bartimeus and Zaccheus, Luke 18 : 35 to 19 : 10. S.—Jesus enters Jerusalem, Matt. 21 : 1-17.

Prove from Scripture—That Jesus is a wonderful Teacher.

Shorter Catechism—Review Question 27-29.

The Question on Missions—36. In what other lands has mission work been helped from Trinidad? In St. Lucia, carried on by our own church; in Grenada, by the Church of Scotland; in Jamaica, by the Presbyterian Church of Jamaica; in India, by return immigrants.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 134; 211; 32 (Ps. Sel.); 523 (from PRIMARY QUARTERLY); 100.

REVIEW CHART—Third Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 18 : 1-14.	Jesus and the Children.	It is not the will of your Father.—Matt. 18 : 14.	1. The children welcomed. 2. The children hindered. 3. The children sought.
II.—Matt. 18 : 21-35.	The Duty of Forgiveness.	Forgive us our debts.—Matt. 6 : 12.	1. The forgiving king. 2. The unforgiving servant.
III.—Luke 10 : 25-37.	The Good Samaritan.	Blessed are the merciful.—Matt. 5 : 7.	1. A question. 2. A story. 3. A command.
IV.—Luke 11 : 1-13.	Jesus Teaching How to Pray.	Lord, teach us.—Luke 11 : 1.	1. The prayer. 2. The illustration. 3. The promise.
V.—Luke 14 : 1-14.	Jesus Dines with a Pharisee.	He that humbleth himself.—Luke 14 : 11.	1. Jesus and the sick man. 2. Jesus and the guests. 3. Jesus and the host.
VI.—Luke 14 : 15-24.	False Excuses.	And they all with one consent.—Luke 14 : 18.	1. The feast provided. 2. The feast despised. 3. The feast enjoyed.
VII.—Luke 15 : 11-32.	The Parable of the Two Sons.	Return unto me.—Mal. 3 : 7.	1. The wanderer. 2. The homecoming. 3. The angry brother.
VIII.—Luke 18 : 1-14.	The Judge, The Pharisee and The Publican.	God be merciful.—Luke 18 : 13.	1. The judge. 2. The Pharisee. 3. The publican.
IX.—Mark 10 : 17-31.	The Rich Young Ruler.	If any man will come after me.—Matt. 16:24.	1. The way sought. 2. The way shown. 3. The way rejected. 4. The way chosen.
X.—Luke 18 : 35 to 19 : 10.	Bartimeus and Zaccheus.	The Son of man is come.—Luke 19 : 10.	1. Jesus and Bartimeus. 2. Jesus and Zaccheus.
XI.—Matt. 21 : 1-17.	Jesus Enters Jerusalem in Triumph.	Blessed is he.—Matt. 21 : 9.	1. The king. 2. The crowds. 3. The cleansing.
XII.—Mark 12 : 13-27.	Jesus Silences the Pharisees and Sadducees.	Render to Cæsar.—Mark 12 : 17.	1. The question of tribute. 2. The question of the resurrection.
XIV.—Gal. 5 : 15-26; 6 : 7, 8.	Temperance Lesson.	Wine is a mocker.—Prov. 20 : 1.	1. Two rulers. 2. Two roads. 3. Two results.

The Catechism and The Question on Missions

S. CATECHISM: Ques. 27-29 (Review). These three Questions centre round three great facts: 1. Christ's coming to earth. 2. Christ's return to heaven. 3. Christ's sending of the Holy Spirit. The first fact involves His lowly birth, His toilsome life, His perfect example, and His sacrificial death. In the second fact are included, His resurrection from the dead, His ascension, His enthronement, and the assurance of His future return. The third fact takes us back to Pentecost, with its wonderful manifestations of the Spirit's power to change the hearts of men. He still continues to exercise this power, working out in the life of every believer all the results that Christ's life and death and resurrection were intended to accomplish.

THE QUESTION ON MISSIONS: Ques. 36. Mission work elsewhere has been helped from Trinidad. A Christian interpreter and dispenser sent to the Government of St. Lucia began the work there. J. B. Cropper, a government official, and his family, promoted it. Results are encouraging, and Mr. Cropper, having studied for the ministry in Halifax, is now our missionary in British Guiana. Moved by the work in Trinidad, the Church of Scotland minister in Grenada asked for and obtained workers. Thus the work began in that island. In like manner the Presbyterian Church in Jamaica (where there are about 15,000 East Indians) began work, and obtained several valuable workers from Trinidad. A considerable number of our converts have returned to India, some of whom became distinctly useful in mission work. Among these may be mentioned Benjamin Balaram, a catechist at Indore, who was the second person baptized by Dr. Morton in Trinidad.

THE QUARTERLY REVIEW

QUESTIONS WHICH JESUS ANSWERS

On the previous Sabbath, call the special attention of the scholars to the summary of the Quarter's Lessons (under the heading, "Ask Jesus") in the Review in the HOME STUDY QUARTERLY, and the HOME STUDY LEAFLET. Encourage them to study it carefully. Tell them of your plan of review, which is to picture in as vivid words as possible the scenes of each Lesson; and then ask which question is answered in the Lesson, and what the answer is.

Lesson I. Jesus and His disciples are gathered together in a house in Capernaum, probably Peter's. In the midst of the company is sitting a little child. Every eye is bent earnestly upon the Master, for He is teaching a great lesson. The question is—what? And the answer?

Lesson II. Peter has come to Jesus, pressing forward from amongst the other disciples, to ask Him about a most important matter. Jesus in response tells a story about a king and his servants. Now, the question and answer.

Lesson III. Jesus is talking with a visitor. This visitor—a lawyer he is—desires to know how he may get eternal life. Our Lord tells him that he must love God supremely, and love his neighbor as himself. The visitor, in reply, asks the Lesson question. The scholars will readily give it and the answer.

Lesson IV. Jesus has just ceased praying, and as the disciples gather about Him, one asks Him to teach them also to pray. This He is very willing to do, and gives them the wonderful prayer we call The Lord's Prayer. Ask for the question and answer.

Lesson V. It is a large company we see in this Lesson, gathered round a table in the house of a Pharisee. Jesus is there as an invited guest, and is, of course, the centre of interest. We see Him healing a sick man, and hear Him giving some wise counsel, first to His fellow-guests, and then to His host. What is the question and answer?

Lesson VI. This Lesson is full of life and movement. A rich man has made a great feast, and at supper time sends his servants to summon the invited guests. These scornfully refuse to come, giving various excuses—all false and worthless. Then the servants are bidden to bring in all they can find, first in the streets and lanes of the city, and then in the highways and hedges of the country round about, so that there may be guests for the feast, while those first invited have no share in it. The scholars know the question and answer.

Lesson VII. Here three scenes follow rapidly on one another—first, a young man wandering in a "far country," then, the joyful home-coming, and lastly, the father pleading with the elder brother to come to the feast of welcome to the younger. Question and answer.

Lesson VIII. An Eastern judge, with a poor widow pleading before him, until at last she wins her request, and then two men, one a proud Pharisee, the other a poor, penitent publican praying in the temple—these are the pictures presented in this Lesson. The question and answer, like those of Lesson IV., have to do with prayer. Let them be given.

Lesson IX. Be sure to look at the fine illustration in the HOME STUDY QUARTERLY for this Lesson (indeed, it will be found helpful to do this in connection with all the Lessons). It will be easy then to picture the scene in which Jesus tells the rich young ruler how he may find eternal life, and he sadly turns away because he thinks the terms too hard. A very practical question and answer we have here.

Lesson X. "How to overcome difficulties in coming to Jesus," we might call the two pictures on this Lesson. In the first it is blind Bartimeus, and in the second, Zaccheus, the publican, who, by dint of perseverance, finds his way to the Saviour. And what a blessing each received! The question and answer tell us how we may each get the greatest of blessings.

Lesson XI. Touch in a few brief sentences the royal entry of Jesus into Jerusalem and the cleansing of the temple, and ask for the question and answer.

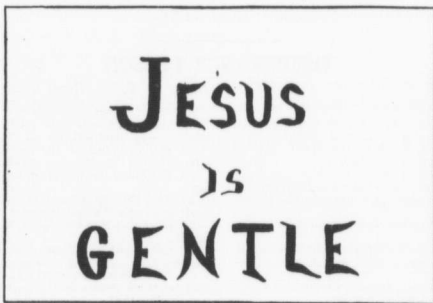
Lesson XII. First one party, and then another, come to our Lord with a puzzling question, and to each He returns a reply which none could gainsay. What a blessed assurance is contained in the question and answer for this Lesson!

FOR TEACHERS OF THE LITTLE ONES

Review Subject—Jesus showing Himself gentle.

Review Story—Harry and Ernest heard their father read one day, that the Holy Spirit came down from heaven like a dove and rested upon Jesus after He was baptized. "Why was it like a dove, father?" asked Harry. "To show people that the Holy Spirit makes people kind and loving and gentle and pure, for you know Jesus was such a man as this. So, if we want to be like Jesus in these things, we must ask Jesus every day to send His Holy Spirit into our hearts."

Review—In all our Lessons we have seen Jesus as the gentle Teacher and Helper. (Have ready in a box, pictures, objects, etc., suggestive of each Lesson. Show these as the Lesson is briefly recalled.)



- Lesson I. Jesus telling what God thinks of the little ones—He teaches us that God loves us.
- Lesson II. Jesus showing us how to forgive—He teaches us that we should forgive.
- Lesson III. Jesus giving an example of kindness—He teaches us that we should show kindness.
- Lesson IV. Jesus teaching how to pray—He teaches us that we should pray earnestly.
- Lesson V. Jesus warning against pride—He teaches us that pride is hateful.
- Lesson VI. Jesus telling about God's invitation—He teaches us to come when God calls.
- Lesson VII. Jesus picturing God's wonderful welcome—He teaches us that we should turn back from sin.
- Lesson VIII. Jesus showing that we need mercy—He teaches us that we should confess our sin.
- Lesson IX. Jesus teaching how to be His disciples—He teaches us that we should follow Jesus wholly.
- Lesson X. Jesus saving from suffering and sin—He teaches us that He will save us.
- Lesson XI. Jesus receiving honors as a King—He teaches us to praise Him as our King.
- Lesson XII. Jesus answering questions—He teaches us that He is the all-wise One.

Golden Text for the Quarter—Repeat (Luke 4 : 32).

Introducing Jesus—What do we do when some one is introduced to us? Yes! "We take hold of their hand," put our hand in theirs. These Lessons introduce Jesus to us. "Children, here is Jesus!" Will you not put your hand in His hand? Ask Him to lead you and guide you and make you gentle like Himself.

Hymn—Sing Hymn 523, Book of Praise, "Gentle Jesus, meek and mild."

Something to Draw at Home—Print JESUS IS GENTLE.

Something to Remember—I should be gentle like Jesus.

CHILDREN'S DAY

September 30, 1906

It is the recommendation of the General Assembly of our Church, that all its Sabbath Schools observe CHILDREN'S DAY. Copies of a suitable Exercise have been forwarded to every S. S. Superintendent, in sufficient numbers for the school and the visitors who may come. The whole congregation and all friends of the school should be invited. This year the topic for Children's Day is, "LOOKING UNTO JESUS." It is a day for decision and re-consecration—to take Jesus as our Saviour, and to enter definitely on His service. Lest, for any reason, Children's Day may be observed on an earlier or a later Sabbath, the regular Lesson for the day is here given.

LESSON XIV.

REVIEW, SUPPLEMENTAL LESSONS

BIBLE WORK—Bible Books and Key-words (Supplemental Lessons Leaflet). SCRIPTURE MEMORY PASSAGES. SHORTER CATECHISM. Ques. 20-29. SUPPLEMENTAL HYMN. 251, Book of Praise. THE QUESTION ON MISSIONS. Ques. 24-36.

TEMPERANCE LESSON

Galatians 5 : 15-26 ; 6 : 7, 8. Commit to memory vs. 7, 8. Read Ephesians 5 : 11-21.

GOLDEN TEXT—Wine is a mocker, strong drink is raging.—Proverbs 20 : 1.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 ¹ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh : ² and these are contrary the one to the other : ³ so that ye cannot do the things that ye would.

18 But if ye ⁴ be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these : ⁵ Adultery, fornication, uncleanness, lasciviousness.

20 Idolatry, ⁶ witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I

Revised Version.—¹ But I say, Walk by : ² for : ³ that ye may not : ⁴ are led by : ⁵ *Omī* Adultery ; ⁶ sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness ; ⁷ forewarn you, even as I did forewarn you ; ⁸ practise ; ⁹ kindness ; ¹⁰ faithfulness ; ¹¹ of Christ Jesus ; ¹² passions and the lusts thereof ; ¹³ by the Spirit, by the Spirit let us also walk ; ¹⁴ vainglorious ; ¹⁵ unto his own flesh ; ¹⁶ unto ; ¹⁷ eternal life.

LESSON PLAN

I. Two Rulers, 15-18.

II. Two Roads, 19-26.

III. Two Results, Ch. 6 : 7, 8.

DAILY READINGS

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

M.—Temperance lesson, Gal. 5 : 14-26. T.—

have also told you in time past, that they which ⁸ do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, ⁹ gentleness, goodness, ¹⁰ faith,

23 Meekness, temperance, against such there is no law.

24 And they that are ¹¹ Christ's have crucified the flesh with the ¹² affections and lusts.

25 If we live ¹³ in the Spirit, let us also walk in the Spirit.

26 Let us not be ¹⁴ desirous of vain glory, provoking one another, envying one another.

Ch. 6 : 7 Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

8 For he that soweth ¹⁵ to his flesh shall of the flesh reap corruption ; but he that soweth ¹⁶ to the Spirit shall of the Spirit reap ¹⁷ life everlasting.

9 that ye may not : ⁴ are led by ; ⁵ *Omī* Adultery ;

10 faithfulness ; ¹¹ of Christ Jesus ; ¹² passions and the lusts thereof ; ¹³ by the Spirit, by the Spirit let us also walk ; ¹⁴ vainglorious ; ¹⁵ unto his own flesh ; ¹⁶ unto ; ¹⁷ eternal life.

Temperance lesson, Gal. 6 : 1-8. W.—Dead unto sin, Rom. 6 : 11-18. Th.—Flesh and Spirit, Rom. 8 :

5-14. F.—Putting off, Eph. 4 : 17-24. S.—Works of darkness, Eph. 5 : 7-21. S.—Sowing and reaping, Rom. 2 : 1-11.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson) ; 111 ; 101 ; 7 (Ps. Sel.) ; 528 (from PRIMARY QUARTERLY) 246.

EXPOSITION

Time and Place—A.D. 52-54, during the first sojourn of Paul in Corinth, though some hold that Galatians was written A.D. 57-58.

Connecting Links—The Epistle of Paul to the Galatians, written probably to the churches of Antioch in Pisidia, Iconium, Derbe, and Lystra, is directed against those who sought to force circumcision on the Gentile Christians, together with strict obedience to the Mosaic law. In this letter Paul claims that his gospel of the crucified and risen Christ, received by faith alone, is sufficient for salvation. So freedom is

its note. It was a favorite Epistle with the Reformers.

I. Two Rulers, 15-18.

Vs. 15, 16. Vs. 13, 14 teach that no Christian can be selfishly indifferent to his neighbor. *If ye bite and devour*; like ravenous wild beasts : a fearful picture of the havoc wrought by evil passions. *Consumed one of another*. Injury to others, as, for example, by selling or giving strong drink, will recoil on those who do the wrong. *But I say* (Rev. Ver.); emphatic. *Walk by the Spirit* (Rev. Ver.). Let your whole conduct be directed by Him as your Ruler and Guide.

Shall not fulfil the lust (evil desire) of the flesh. "The flesh" means human nature in itself apart from the influences of grace. Its appetites and desires must be kept under strict control.

Vs. 17, 18. *Flesh . . . against . . . Spirit . . . Spirit against . . . flesh.* These two powers within us must ever be actively opposed to each other, for the one is the negation of the other. *Cannot do the things that ye would.* The evil lusts of the flesh sometimes get control of the will, and hinder our doing the things which the Spirit prompts us to do. *Led of the Spirit.* When God's Spirit takes entire possession of us, He gives us our freedom, for He overcomes the flesh. *Not under the law;* not under its censure, its condemnation, its threats of punishment, because, in the new life imparted by the Spirit, we willingly and lovingly obey it.

II. Two Roads, 19-26.

Vs. 19-21. *Works of the flesh.* They are not worthy of the name "fruit." *Manifest;* to be seen on every side among the heathen surroundings of these Galatians. There are four divisions in the list that follows: (1) Sins of personal impurity; (2) Sins of idolatry; (3) Sins rooted in hate; (4) Sins of intemperance. *Drunkennes.* Actually there was a god called "Revelry" among these Asia Minor Greeks. We learn from 1 Pet. 4:3, 4, that excessive drinking was one of the vices of the heathen. *Practise such things* (Rev. Ver.). A weak man overborne by temptation who falls is not meant here, but one who habitually does such things. *Not inherit the kingdom;* at the last day.

Vs. 22, 23. *Fruit;* the growth from a life coursing through us, as the life-giving sap through a tree. *Love;* the greatest of Christian virtues and including God and man as its object (see 1 Cor., ch. 13). *Joy;* that distinctive virtue which springs from a sense of our great gift of salvation. *Peace;* with God, because of His forgiveness; and with our brother, because love swallows up all envy and spite. *Longsuffering;* under pain or trial of every sort. No one who believes in God should murmur at his lot. *Kindness* (Rev. Ver.); shown in serving others. *Goodness;* the virtue of the pure in heart who see God and reflect some of His goodness, Matt.

5:8. *Faithfulness* (Rev. Ver.); loyalty to the truth,—a character always to be depended on. *Meekness* (Matt. 5:5); the spirit which was in Christ, who was gentle and thoughtful of others, rather than that of one always grasping at his own advantage. *Temperance;* self-control over one's own passions, in word, thought, or deed. *Against such . . . no law.* They are not forbidden. The more of them there are, the better.

Vs. 24-26. *They . . . of Christ Jesus* (Rev. Ver.); belonging to Him, truly Christian, His Spirit dwelling in them. *Crucified the flesh.* They have taken up their cross to follow Christ, and have nailed their old life of sin to it, so that it is now dead. *With . . . passions and . . . lusts* (Rev. Ver.). These are unknown in the true life which we have in the Spirit of the risen Christ. *If we live in the Spirit;* filled by Him with joyful energy to do God's will. *Walk in the Spirit;* our daily life showing that we are under the Spirit's guidance. *Vain glory, provoking . . . envying;* works of the flesh to be avoided.

III. Two Results, Ch. 6:7, 8.

Ch. 6:7, 8. *Be not deceived;* as many people are. *God is not mocked.* He means what He says. If His laws are broken, punishment will certainly follow. Evil-doers, such as the drunkard, often cheat others; oftener, themselves; God, never. *Soweth . . . reap;* as surely in the spiritual world as in the natural. *Soweth to his flesh,* cultivates, as the drunkard does, the lower life of the passions by practising vice. *Reap corruption;* the whole nature, finally fit for nothing but death eternal. This is a necessary law. *Soweth to the Spirit;* cultivates the Christian life, clearing away the weeds of character, so that the Spirit of God may find good soil. *Eternal life* (Rev. Ver.); in the kingdom where there shall be no more sin, nor corruption, nor death.

Light from the East

LASCIVIOUSNESS—No one could describe the unbridled wantonness, the luxurious and outrageous excess, which characterized the pagan world of Paul's time. Never before or since, in any civilized community, have the works of the flesh had fuller swing, than in the Neronian reign. The wealth which

flowed into the hands of a few in the capital of the world, and the unrestrained court life of the irresponsible emperor, whose name is now the synonym for cruelty and iniquity, combined with the utter lack of either religious conviction, or lofty moral ideal,

produced a state of things which has happily never been paralleled. Their dominant impurity is stamped on their coins, cut on their gems, frescoed on their chamber walls, and stereotyped on the pages of their poets and historians.

APPLICATION

If ye bite and devour one another, v. 15. To bite might seem at first to be a sin of the teeth, only no tooth is half so keen and poisonous as an enemy's tongue.

Need of a Bridle A simple catalogue of the sins of the tongue is enough to terrify us. The Psalms are full of this evil. The Proverbs condemn it in their strongest terms. James declares that a man is as good as perfect if he can bridle his tongue. Pascal represents evil-speaking as so universal, that, if people only knew what we said about them, we should not have four friends left us in the world. "What are the chief cares of a young convert?" asked such a convert of an aged Carthusian monk. "I said, I will take heed to my ways, that I sin not with my tongue," replied the saintly father. "Say no more for the present," interrupted the youthful beginner; "I will go home and practise that, and will come again when I have performed it." No other power than the Spirit of God, operating through a loving heart, can sanctify the tongue. But when He has cleansed the inner springs of thought and feeling, the stream of speech becomes pure and sweet.

Walk in the Spirit, and ye shall not fulfil the lust of the flesh, v. 16. The story is told of a famous corsair of the olden time. In a

spirit of mad frolic, he took the bells that warned mariners off some dangerous rocks, and laughed as he sent them gurgling down to the bottom of the sea. Years passed and the reckless captain, with his wicked crew, sailed the seas in safety, going long unpunished for his crimes of plunder and murder. But the day of reckoning came, and the lawless pirate, with his men and his ship went down, wrecked on the very same rocks. Would we save our lives from wreck and ruin? Then beware of doing despite to the Spirit of God and His most loving and gracious warnings.

Ye cannot do the things that ye would, v. 17. "Down and out," says the world, when one fails. Not so, God. Elijah failed; and God took him away where he could get fresh strength, sending him back to do his work as bravely as before. Peter failed; but God had forgiveness for him, and a high place in His service. John Mark failed; and God did not cast him away as useless, but so trained him that at last he won the confidence of the very apostle who had condemned him. Have we failed to do what we would have liked to have done? Let us take our failure to God, and He will show us how to bring success out of it.

Murders, drunkenness, v. 21. Among the Italians there was a horrible method of disposing of an enemy. Pretending friendship, a man would present his rival with a ring. It contained a diamond in which was secreted a drop of deadliest poison. In the setting of the diamond was left the jagged edge of a claw. Grasping his enemy by the hand in the apparent warmth of friendship, the murderer would contrive to drive the claw through the skin, squeeze the poison into the wound, and leave the object of his hatred to die in a few hours in intense agony. Under the specious guise of friendship, how often has the poison of alcohol been introduced into a young life! The intention was very far from that of injury. The last thought in the world was one of destruction. But yet the end was the same. The poison inserted in the name of friendship has done its deadly work; and the fresh young life now lies like a tree despoiled of its fruit and with its leaf and promise faded. Who is responsible? Alas, that such falls should be so frequent. It is a holy war that is waged against the arch-destroyer, drink.

Temperance, v. 23. Carefully prepared statistics bring home some startling facts

regarding the drink traffic in Canada. During the year ending June 30, 1905, the amount spent on intoxicants, throughout the Dominion, was \$54,547,382. In the manufacture of liquor, 3,700,000 bushels of grain, which might have gone to feed the hungry, were destroyed. At a very low estimate, the loss of 4,000 human lives, during the same year, can be traced to the drink traffic. \$3,534,608 of the amount spent in caring for the neglected, helpless, insane and criminal classes may fairly be charged to the traffic in drink. There is need, no mistake, for much earnest temperance work to rid our fair land of this giant evil.

He that soweth to his flesh, Ch. 6 : 8. Most plants live on the air and the nutritious liquids they absorb through their roots; but there is a peculiar class that, strange to

say, preys on insects. It changes its color to a fleshy hue. The lips of the fatal flower are coated with honeyed sweetness. But in the hollow of the cup-like flower lurks death and destruction. Attracted by the color, tempted by the odor of the honey, insects climb the deadly flower. Oftentimes they show an amazing caution in the way they avoid the treacherous edge. But sooner or later they forget themselves, go too near the slippery brink, lose their foothold, and tumble inside the fatal cup. It is in this fashion that men are tempted to sow to the flesh. Its proffered pleasures attract them, stupefy them, and often, despite even the wariness of the wisest heads, lead them at last to take the fatal step. It is not possible to sow to the flesh and not reap the fatal consequences.

TEACHING HINTS

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

For Teachers of the Older Scholars

Temperance is a wide term. Its derivation shows it to be a matter of temper. Not passion, but—in the old sense—constitution, character, disposition. A life rightly controlled exhibits a right temper, Rom. 6 : 18. A life uncontrolled is intemperate : that is, without right temper, Rom. 6 : 20. Intemperance may be construed, therefore, as that want of control which may be spoken of as :—

1. *The Temper of the Flesh*, vs. 15, 19-21, 26. Have your class read these particular verses aloud. Then analyze. Show that intemperance affects : (1) The controversial temper, v. 15. Heated controversy is usually accompanied by the worst results of intemperance, even amongst good men, Acts 15 : 39. (2) The impure temper, v. 19. Sensuality is a most blighting form of intemperance, Col. 3 : 6. Its disastrous consequences register themselves both on the body (John 5 : 14), and on the mind, Rom. 1 : 28. (3) The unspiritual temper, v. 20. Idolatry, witchcraft and heresies are phases of intemperate departure from God, Rom. 1 : 21-23. (4) The violent temper, vs. 20, 21. Hatred, variance, emulation, wrath, strife, seditions,

envyings, murders, are the disastrous "works" or workings of "consuming" passion, v. 15 (compare Ps. 7 : 15, 16). (5) The immoderate temper, v. 21. Drunkenness, revelings, and "such like," punish themselves in wrecked moral and physical constitutions and in exclusion from the kingdom, v. 21. The best safeguard against excess is total abstinence, 1 Cor. 10 : 12. Christian love and duty demand, as well, that we abstain for the sake of others, 1 Cor. 8 : 13. Temperance, on the other hand, may be properly thought of as :—

2. *The Temper of the Spirit*, vs. 22, 23, 25. Have your class now read aloud these verses. Then analyze. The Holy Spirit produces in us : (1) A happy temper in relation to our individual experience, v. 22. Love (1 Cor., ch. 13), joy (John 15 : 11), peace (Phil. 4 : 7), are experiences which can never satiate us. We can never get too much of them. (2) A happy temper in relation to others, v. 22. Longsuffering (Eph. 4 : 2), gentleness (2 Cor. 10 : 1), goodness (Rom. 15 : 14), go far towards smoothing rough places in life and securing harmonious living and effective working relations. (3) A happy temper in relation to personal conduct and mutual effort, vs. 22, 23. Faith (Matt. 17 : 20), meekness (Matt. 5 : 5), and temperance, or

self-control (Prov. 16 : 32), are infallible elements in the victorious life in which the Spirit leads us, 1 John 5 : 4. For, finally, the Lesson takes note of :—

3. *The Conflict between these Two Tempers*, vs. 16-18, 24; ch. 6 : 7, 8. Yield to the flesh, and you fall into slavery of intemperance, v. 17. Yield to the Spirit, and you enjoy the full liberty of a temperate life : you "live in the Spirit" (v. 25), "walk" in Him (vs. 16, 25), and are "led" of Him, v. 18. "Sowing to the flesh" (ch. 6 : 8), brings a harvest of woe, Rom. 1 : 29-32. "Sowing to the Spirit" (ch. 6 : 8), brings a harvest of unending good, Rev. 2 : 7. Magnify the bright side of this law. We reap in either case far more than we sow.

For Teachers of the Boys and Girls

A Lesson, truly, for the end of harvest. In the spring, the seed was sown; all summer long it grew and fruited; now there has been the reaping. Even town and city children know enough to tell that a good harvest can only come from good seed sowing : and every farmer's son has read of the Seed Selection Special train, and of the other means the Department of Agriculture, and the Agricultural Colleges, and the Farmers' Institutes are using to persuade the people against sowing poor seed, or giving weeds a chance amongst the crop.

Better, perhaps, to begin this Lesson with its ending, ch. 6 : 7, 8—taking up the five clauses one by one. (1) As to being deceived, that is, deceiving ourselves, show how prone we are to it,—sin in its beginnings is so pleasant, to take our own way so delightful. (2) As to the possibility of God's being mocked—He knows the end from the beginning

(compare Isa. 46 : 9, 10), and all things follow the steadfast laws which He has appointed them : effect follows cause, as surely as light, the sun's rising, and darkness, its disappearance. (3) The third clause is an illustrative instance of this rule; and clause four and clause five give individual cases of how it works out.

Now turn back to the beginning of the Lesson. It is a word of warning to quarrelsome people, ch. 5 : 15. Injury done to others will recoil on the perpetrator, Paul tells them; and then goes on to show how and why right living should be followed and wrong living shunned.

Even quite young scholars will prick up their ears at the statement in the last clause of v. 17. "And why can we not do the good things that we would?" This will lead to a conversation on the endless battle that goes on in every breast between one's good self and one's evil self, between our own sinful nature and God's indwelling Spirit.

A person who cannot do the good things he wishes to do is in bondage to evil—a slave. How can he be made free? The answer is in v. 18.

To induce us to seek escape from the hateful bondage of our evil natures, and to obtain the blessed liberty into which God's Spirit alone can admit us, the writer gives two lists: (1) The works of the flesh; (2) The fruits of the Spirit. Go over the lists with discretion. Happily, there are depths in the first into which there is no need to descend; and there are heights in the second, which only the most perfect have attained. But all the scholars will see enough to illustrate the verses with which the Lesson began, ch. 6 : 6, 7.

ADDED HINTS AND HELPS

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

Lesson Points

He who sows strife is certain to reap sorrow. v. 15.

If the Holy Spirit is to dwell in our hearts, sin must go out. v. 16.

A divided heart is the secret of many a failure. v. 17.

God seeks, not the forced service of slaves, but the free obedience of Spirit-led children. v. 18.

The physician is not content with allaying the symptoms of a disease : he seeks to remove the cause. vs. 19-21.

Heaven is a character rather than a locality. v. 21.

There can be no fruit until there is life. vs. 22, 23.

Our self-will is conquered and slain by the sacrifice of the cross, v. 24.

We can never overdraw our share of the Spirits' power, v. 25.

The rewards of virtue and the penalties of vice are equally sure. Ch. 6 : 7, 8.

Prove from Scripture

That temperance is a fruit of the Spirit.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—From which Epistle is the Lesson taken? Who wrote it?

15-18 To what are those likened who yield to evil passions? What will happen to those who injure others? Who should be our Ruler? What is it that strives against Him? Who gives us freedom?

19-21 How many guides are referred to here? What are they? To what will the "flesh" lead its followers?

22-26 What will come into our lives if we follow the Spirit? Why do we belong to Christ? What is it to "crucify the flesh"? What does the Spirit give us? How do we prove that we have the Spirit?

Ch. 6 : 7, 8 What is the result of following the flesh? Of following the Spirit?

Seniors and the Home Department—What has the Epistle to the Galatians been called? From what does it teach that Christians are free?

15-18 What two powers strive within us? What is the evidence of this strife? Explain "not under the law". What is assured to those who walk after the Spirit?

19-26 What classes of sins are mentioned in vs. 19-21? What one sin leads to many others? What is the drunkard's doom? (1 Cor. 6 : 10.)

Ch. 6 : 7, 8. What two sowings are spoken of here? Describe the harvest that results from each. When will the harvest be reaped? (Matt. 13 : 39.)

The Catechism

Ques. 20-29 (Review). Redemption is the glad theme of the Quarter's questions. Ques. 20 traces redemption back to its source in the love and free grace of God. It is because He "so loved the world" that we are saved. Ques. 21-26 describe the Person and offices of Christ, the Redeemer. He is the divine Son of God, and became man, by being born with a true human body and soul, yet without sin. As to His offices or work, He is a Prophet teaching us the will of God, a Priest offering Himself as a sacrifice for our sins; a King ruling and defending us. In Ques. 27, 28, we have presented to us the two "estates" of Christ, that is, the two spheres in which He moves and works. And lastly, Ques. 29 tells how the great redemption actually becomes ours.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A warning against strong drink.

Introduction—At this time of year it will be no trouble to show a cluster of grapes.



How we enjoy their juicy fruit! It does not harm us to eat it. The juice is sweet and wholesome in these little skin bottles. Let us take one off the bunch. See, it has a cork! We'll pull out the cork (stem), and let the juice drop out. We sometimes see the grape juice in another kind of bottle (outline). It is not like the fresh juice, for it has been pressed out of the grapes in a wine-press, and let stand till it has "spoiled" (fermented), and then it is put in these bottles and sold. It is now

wine, and it is a harmful drink. Those who use it are sure to suffer.

Fruits of the Spirit—In our Lesson, Paul speaks of some lovely fruits. These fruits grow, not on vines or trees, but in our own hearts. But before they can grow in our hearts God's Holy Spirit must dwell there. It is He who makes them grow. (Talk about these fruits, vs. 22, 23, giving illustrations of each, as far as possible.) Now, one of these lovely fruits is TEMPERANCE (Print), that is, keeping ourselves from using strong drink.

Golden Text—Our Golden Text says (repeat and print) WINE IS A MOCKER, STRONG DRINK IS RAGING. What is a mocker? Did you ever hear or see a boy or girl mocking any one? Do you think that boy or girl was a friend of the one they mocked? Wine is not our friend. It is a foe, for it leads people to do wrong things. It excites their brains if they take much of it, so that they do not know right from wrong. Even in Palestine, wine caused people to do wrong, although in that country and in some others, the wine is not so strong or harmful as the wine commonly used in our own country. King Solomon, who said "Wine is a mocker,"

would no doubt have said far more against it, if he had seen the misery and sin caused by wine and strong drink in our country. Tasting wine leads to a wish to taste stronger drink; so the habit grows. Wine is like bait. The fisherman puts a light, tempting bait on his hook. The fish nibble at it, a little more and a little more, till at last they are caught on the hook. Sipping wine leads to greater sips, and then to drinking, and at last the habit of drunkenness has got tight hold of one (like a hook), and he cannot get away from the evil habit.

A Good Resolve—Here is a very good resolve for you each to make (Repeat) :

"We will not buy,
We will not make,
We will not use,
We will not take
Wine, cider, beer,
Rum, whisky, gin;
Because they lead
Mankind to sin."

Something to Draw at Home—Draw a wine bottle. Print **T**^{OUGH}_{ASTE} NOT.

Something to Remember—I should not touch strong drink.

SUPERINTENDENT'S BLACKBOARD REVIEW

S. S. S.

Last spring the papers said a great deal about the SEED SELECTION SPECIAL (Print S.S.S.), the train sent by the Government throughout the Northwest. On the car walls were specimens of wheat, some full and plump, others spoiled and shrunken, along with sheaves of grain produced from each sort of seed. Get the scholars to tell you all they may happen to know about this train. Picture two farmers in the West. One takes the plump seed and sows it on his farm: the other sows the shrunken seed. The result is certain. Each will reap just the kind of grain he sows. Now, turn to the Lesson. It speaks of a sowing and a reaping. Have we any Seed Selection Specials, showing us what kind of seed to sow in our lives? A little questioning will get the scholars to mention the home, the Sunday School, the day school, good books, wise friends, our own observation, etc., as like such trains. We know the good seed. What are we going to do about it? Let it into our hearts, or choose evil seed? Impress again the truth that the harvest will be of the same sort as the sowing. Emphasize the terrible results of sowing the seeds of the drink habit.

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AN ORDER OF SERVICE : Third Quarter*OPENING EXERCISES**

I. SILENCE.

II. *Superintendent.* Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

School. He that hath clean hands, and a pure heart.

Superintendent and School. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 251, Book of Praise. (It is expected that this "Supplemental Hymn" will be memorized during the present Quarter.)

IV. THE LORD'S PRAYER. Repeat in concert.

V. SINGING.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

—Hymn 444, Book of Praise

VI. RESPONSIVE SENTENCES. Ps. 93.—

Superintendent. The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself:

School. The world also is established, that it cannot be moved.

Superintendent. Thy throne is established of old:

School. Thou art from everlasting.

Superintendent. The floods have lifted up, O Lord, the floods have lifted up their voice;

School. The floods lift up their waves.

Superintendent. The Lord on high is mightier than the noise of many waters,

School. Yea, than the mighty waves of the sea.

Superintendent. Thy testimonies are very sure:

Superintendent and School. Holiness becometh Thine house, O Lord, for ever.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

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

CLASS WORK

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

I. ROLL CALL by teacher.

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

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

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES. James 1: 21, 22.—

Superintendent. Receive with meekness the engrafted word, which is able to save your souls.

School. But be ye doers of the word, and not hearers only.

V. SINGING.

Father of mercies, in Thy Word,

What endless glory shines!

Forever be Thy name adored

For these celestial lines.

Here springs of consolation rise

To cheer the fainting mind;

And thirsty souls receive supplies,

And sweet refreshment find.

—Hymn 118, Book of Praise

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THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

Winston Churchill's, **Coniston** (The Macmillan Co., Toronto and New York, 543 pages, \$1.50), is a book not easily laid down. Its hero, Jethro Bass, village tanner, and State boss, is an absolutely fresh character in fiction, and his ward, Cynthia Wetherell, who loves him, first for his fatherliness, and later in spite of the discovery of his political crookedness, has a lover of her own, who wins her at last in gallant style. It is a novel with a purpose, namely, to read a lesson in democracy; but it is the story, not the purpose, that charms and holds. The State manipulated is a New England one, and the shrewd Yankee sayings and doings are true to the life. To say that Coniston excels Richard Carvel, is the highest praise that can be given.

A truly delightful tale is Frances Campbell's, **Dearlove**: The History of a Summer's Make-believe (The Copp, Clark Company, Toronto, 379 pages, cloth, \$1.25, paper, 75c.) Dearlove is the pet name of Philomena, a lively girl of eleven, who rules with her sceptre of love a household made up of her grandfather, mother, and uncle (who has just brought back his regiment from South Africa covered with wounds and glory), and aunt. How this youthful queen persuades her devoted subjects to spend a summer holiday, pretending, in genuinely childlike fashion, that they are just the same age as herself, except "ganpa," who is allowed to be twenty-five,

is the story of the book. There is abundant promise of fun in the carrying out of this idea, and the promise is amply fulfilled. Then the story of the long-lost son of the house, and the discovery of his boy in the cripple, Reggie, give just the needed touches of adventure and pathos. There is not a boy or girl who will not straightway make a hero, as his men did, of "Big Chris," who is as kind and gentle as he is strong and brave. It was the Island of Guernsey that was selected for the novel outing, and its scenery and the life of its people are set forth with vivid touches.

The latest addition to "The Makers of Canada" series (Morang & Company, Toronto, Edition de Luxe, 281 pages, \$50.00 for series of twenty, eleventh in series) is the life of **George Brown**, by John Lewis. The work is admirable, alike in spirit and execution. The author has wisely limited himself mainly to the work done by Mr. Brown prior to the Confederation of 1867, which he did so much to bring about. He has given the impression that Mr. Brown was a man of great ability, strong personality, and perfervid energy, and the correctness of this impression will be verified by all who knew him personally in his period of greatest political activity, of whom many still survive. Great as were Mr. Brown's services to Canada in other ways, his highest title to the regard of posterity is his influence on the development of Canadian political journalism. He was the founder and proprietor of the Toronto Globe, which was constantly under his control and direction from 1844 till his death. He was a publicist by choice, and became a statesman by force of circumstances. The party

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