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The Teachers Monthly

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

Vol. XVIII.

Toronto, September, 1912

No. 9

Children's Day is on Sabbath, September 29th.

The illustrated CHILDREN'S DAY SERVICE for this year is even more beautiful, as a work of art, than ever; and its title, THE JOY OF THE HARVEST, gives a hint of its contents.

Copies of the Service have been sent to the Superintendents of all our Sabbath Schools. If, by chance, any should fail to receive them, write at once to R. Douglas Fraser, Presbyterian Publications, 60 Bond St., Toronto, stating how many you require for your School. They are sent free of charge.

The fine work hitherto done by the General Assembly's Sabbath School Committee, has been entirely supported by the offerings on Children's Day. Now, a greatly enlarged work is entrusted to the new Committee on Sabbath Schools and Young People's Societies. Support it liberally.

A New Magazine

ADVANCE NOTICE

The General Assembly in June last united the work of the Sabbath Schools and Young People's Societies under one Committee of Assembly to be known as the S.S. and Y.P.S. Committee.

This brings very close together in our organized work, as they always have been in reality and in practice, the Bible Class and the Young People's Society. The one is an organization studying the scriptures with a view to, and as a preparation for, active Christian service; the other is an organiza-

tion for Christian training and work, and one of its main features is Bible Study. They are twin sisters, these two forms of organization, and as such have necessarily many interests in common. The General Assembly has now, without interfering in the least with the autonomy or the special methods of either, entrusted their common direction and encouragement to one Committee, instead of two.

The PUBLICATIONS have planned to celebrate this happy union by enlarging and reshaping the BIBLE CLASS MAGAZINE so as to embrace the Young People's Societies as well as the Bible Classes. Each organization, it is hoped, will find in the new magazine all that it needs, and each will become the better acquainted with the work of the other, and thus do its own work, with broader sympathies and a correspondingly greater relish and effectiveness.

The name chosen for the new magazine—and we feel confident the name will at once commend itself—is THE PATHFINDER: a B.C. and Y.P.S. Magazine.

THE PATHFINDER will seek to show the way to fuller scripture knowledge, deeper spiritual life, greater joy in Christian work, wider fields of service—in a word, it will seek to be a true "pathfinder" to the happy, God-filled life, and to the most approved forms and methods of Christian activity.

The first issue of the PATHFINDER will appear on December 1, 1912, dated January 1913, so that Bible Classes and Young People's Societies may get a good look at it, and order for the New Year in time. It will be, as the BIBLE CLASS MAGAZINE now is, a monthly magazine. The number of pages will be increased from 32 to 40 each month, and to meet the increased cost of production 10c. per annum will be added to the

present subscription price of 25c. in clubs, and 40c. single copies, a year.

It may be added, that the proposed enlargement and transformation of the BIBLE CLASS MAGAZINE has been widely approved in advance by those who are in special touch with S.S. and Y.P.S. activities; and the editors hope to serve both these interests effectively through the medium of the new publication.

The Heavenly Vision

By Rev. A. D. Archibald, M.A.

Paul stands before King Agrippa relating his religious experience and testifying to the power of the gospel and the great change which it had effected in his life. It is all due to what he calls a heavenly vision, to which he claims he was not disobedient.

In Paul's vision, he caught a glimpse of himself—the real Paul. He had not really known himself before. He probably thought that, with his strict observance of the Jewish law and a life highly moral, he could stand unabashed in the very presence of God. He was undeceived. His opinion was worthless. So may be the opinions of others. The desire of Burns—

"O, wad some power the giftie gie us
To see ourself as ithers see us!"

when realized, might help us somewhat, but even it does not go far enough. Far better is the vision of Paul—the vision which every worker for Christ to-day must have, a vision in which we stand revealed as we are—as God sees us.

Again, Paul had a vision of sin; that is, sin in its true nature and with all its terrible consequences, was made known to him. He does not regard it as a figment of the imagination, nor a step upwards, but as something very real, and exercising disastrous consequences upon humanity, and from which there is escape only by way of the cross. Moreover, it was a vision of his own sin, and he stands before his Lord, with a deep sense of his guilt.

However, there is hope for the sinner, when he realizes his condition, and in that moment Paul had a vision of the Christ as a personal Saviour, and henceforth he realizes

himself to be the child of a King. A Scotch lassie was once asked to tell how she came to be saved. Her answer was, "Weel sir, it was like this; the guid Book said, 'Look unto Me and be saved', and I just looked and looked and looked, until Jesus became bonny to my soul." To the one having such a vision, Christ appears as the One altogether lovely.

Moreover, there was in this religious experience of Paul's a vision of duty. There was in it a call to service—a call as clear as that which came in the old days to Isaiah—and Paul responded in deeds, if not in words—"Here am I, send me."

We need this vision to-day. As a people, as churches, and as individual workers for Christ, we need it,—a vision of a country great, not merely because of large population, nor in richness and variety of material resources, but because her God is the Lord; a vision of a world redeemed from the darkness of heathenism to the light and liberty of the children of Christ.

As Sunday School workers, as Christians, may we be enabled to say with Paul, "I was not disobedient to the heavenly vision."

Rexton, N. B.

Growth in Christian Life

By Rev. D. McTavish, D.Sc.

VI. THE GAIN OF SACRIFICE

The princess Eugenie of Sweden asked permission to sell her share of the crown jewels that she might devote the proceeds to relieving the sick and poor. It was an unheard of request, but she pressed it so earnestly that at last it was granted. But she did more. She gave her own life to visiting and caring for the people in the institutions her generosity had founded.

One day she sat by the bedside of an aged woman who, in an effort to express gratitude for the kindness she had received, bent over and kissed the hand of the princess; and as she did so a tear drop fell and rested there. The sunlight reflected on it seemed to transform it into a gem, and the royal benefactress exclaimed, as she gazed upon it, "There are the crown jewels again, and oh, so much more beautiful than when I gave them away!"

Is this not an illustration of our Lord's words, "He that loveth his life shall lose it ; but he that loseth his life for My sake, the same shall find it."

The truth is further illustrated by Christ Himself, when He says, "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone ; but, if it die, it beareth much fruit." Suppose a grain of wheat to be conscious, and to say when asked by the husbandman to go down into the earth and die, "I don't want to do that, I want to stay in the sunlight, where I can see, and be admired."

Then, the husbandman replies, "You must abide alone. You can never be anything more than you are, and by and by you will decay and disappear."

One can imagine an inward struggle going on—"Shall I stay in the sunlight, or shall I go down into the dark earth and die?"

Finally the decision is reached—the grain chooses to sacrifice itself, and the earth opens and receives it. But out of that grain there springs a wondrous new life that multiplies and multiplies, until the fields are covered

with a golden harvest. The grain in losing itself really found itself.

"So the heart grows rich by giving ;
All its wealth is living grain ;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."

But life never finds its true joy and satisfaction apart from sacrifice. We read this interesting statement about the Jewish sacrifice : "When the burnt offering began, the song of the Lord began also." We may link with that the words concerning Christ in Hebrews : "Who, for the joy set before Him, endured the cross." Selfishness never has brought, and never can bring, true satisfaction. It is as a man sacrifices his lower to his higher self, his interest to the welfare of his fellows, and his own will to the will of God, that he finds true joy in life.

"A poor man served by thee shall make thee rich ;

A sick man helped by thee shall make thee strong ;

Thou shalt be served thyself by every sense
Of service which thou renderest."

Toronto

THE DAY OF THE CHURCH YEAR

By Rev. Alex. Macgillivray, D.D.

Joint Convener, General Assembly's Committee on Sunday Schools and Young People's Societies

Put a red ring around Sunday, September 29th—CHILDREN'S DAY.

Do not let anything preventable prevent you from doing the work of one to make Children's Day of this year "the best yet."

Good as last year's was, it left room for improvement. Assuming that all who contributed to Children's Day Fund observed Children's Day, and that all who observed it sent in an offering, *one thousand Schools* are not known to have honored the day.

The aim is to have every School participate in the Service for the day, THE JOY OF THE HARVEST. In congregations with two or more Schools, all may profitably unite at the most convenient place for the day. Many churches make the day congregational,

and have a great meeting of children and parents in the morning, and for the evening, Young People's place and work are dealt with, and the appeal is for them and to them.

CHILDREN'S DAY will prove an admirable tonic for summer languor, and can well mark a "new beginning" for the fall and winter work. To the small School that habitually closes when the missionary withdraws, or when the snow begins to fly, the Day should bring such new life and hope as will send it victoriously through the winter.

For the best result, five parties must be in active co-operation.

First, the *Minister* will see the fine opportunity Children's Day offers to rally the Sunday School forces, and quicken the in-

terest of his people in the religious education of the young. He will plan early and fully with his superintendent for the profitable observance of the Day.

Second, the *Superintendent*, as chief executive officer of the School, will feel a large measure of responsibility for its success. He will begin his preparation early, get his teachers and officers interested, study the programme and see that every member of the School has a copy of the programme, and an envelope for the offering.

Third, the *Teacher* will accept responsibility for his class, and will plan to account for every member of it on that day. Some visiting may have to be done—ought to be done—; it will pay. It will develop the class spirit.

Fourth, the *Scholar* must be made to feel that the Day will be incomplete without him. He belongs to the School—the School to him. Loyalty demands that he be there, contributing a scholar's share in the making of the Day. There is a pride—pride in one's School—that is not only pardonable, but praiseworthy.

Fifth, *Parents*, to whom the work of the School always means so much, will enter into the spirit of the day; will visit the School, and by their presence encourage the workers, and show the children that to them the School and its Days are not childish—but supremely important.

The schoolroom or church will be decorated with the fruit of field, orchard and garden. Children will share, and gladly, in this work when asked.

Let a generous offering for the work of the Sabbath School and Young People's Societies crown the day.

Why Aim at the "Standard of Excellence?"

By Rev. D. H. MacKinnon, B.D.

To a casual observer our Sunday Schools have become very complex in their organization. For this reason many imagine that it is impossible to bring their Sunday School up to the Standard of Excellence; and having convinced themselves of this they do not try to make any improvements. There is an-

other extreme. Some try to reach the Standard of Excellence in a mechanical way by taking up the various phases of work without grasping the need of them. The result is that the instruction in the Sunday School becomes formal and mechanical. We should avoid both extremes.

Let us have one aim. We want systematic instruction in the Word of God, whereby young and old may have instilled into their minds the relationship that should exist between them and their heavenly Father, through Jesus Christ their Lord. The Sunday School is the only department of our church which aims to do this work of systematic instruction. We should therefore have this one great aim, and only adopt the parts of the Standard of Excellence that will help us to carry out our main purpose effectually.

We must feel the need of having the Standard of Excellence in our individual School before that Standard produces the most beneficial results. I am fully convinced that if we have the one idea of making the Sunday School the means of imparting thorough Biblical instruction to all, we will see the need of adopting the whole of the Standard of Excellence. A School to do its best work must be open all the year (No. I. of the Standard). If you want to have all the children who are old enough to attend, you will need a Cradle Roll, so that you will know the ages of the children, and when you should expect them to come to Sunday School (No. II.). If you want to reach those who cannot get to the classes for instruction, you will need a Home Department (No. III.). To get the best result from your scholars who are over sixteen years, and to hold your adult members, you will have an Organized Bible Class (No. IV.).

We might continue with every part of the Standard, but it will be more profitable if the individual Schools, through their teachers, consider the Standard and ascertain how much of it they can adopt.

New Aberdeen, Cape Breton

[For copies of the Standard of Excellence adopted by our General Assembly, write Rev. J. C. Robertson, General Secretary of Sabbath Schools, Confederation Life Building, Toronto.—EDITORS]

The Problem of Home Work

By Rev. Milton S. Littlefield

How to secure home work is one of the pressing problems.

The problem becomes increasingly serious with added years. The element of voluntariness which enters into all our Sunday School work, the pressure of the day school studies or of the world of work, the absence of all home co-operation, the newly acquired sense of freedom, with its corollary, the revolt against all authority, the sense of grown-up-ness which makes the older pupil feel that the restrictions which might naturally govern the younger pupil do not apply to him, are all elements in the problem.

The problem, however difficult, is not beyond solution. Marksmanship implies a target.

To study, the pupil must be given an objective which must be definite, interesting, sufficiently hard to seem to be real work, sufficiently easy neither to make an undue demand upon his time nor to dispirit him.

The teacher must recognize the pressure of outside engagements and must himself obey the law of proportion in planning the class work.

The interest of older pupils can be aroused by appealing to the social ideal. Let the pupils feel that the class standing is at stake. Encourage each one to make a distinctive contribution to the class work. Assign specific tasks. The investigation of a question which has arisen, a report upon books of reference, historical allusions, side lights, and the like, may be divided among the class.

A teacher should never do what, by any possibility, he can get the pupils to do. Make it a personal problem. Recognize each one's individuality. Utilize his fads and knowledge. Encourage any slightest work. If all else fails, fall back upon your personal relation to the pupil. Appeal to his sense of loyalty to you and to the class. Work together. The teacher should never be a lecturer, but a fellow student, guiding his pupils and working with them in the discussion of problems and the search for truth.

PUZZLES OF A PRIMARY TEACHER

By Miss B. B. Maxwell

I. INADEQUATE ACCOMMODATION

Adequate Accommodation! What a dream of efficiency and success these words conjure up to the earnest Primary teacher—a well-lighted room with carpeted floor, curtained windows, kindergarten table and chairs, blackboard, picture-roll, sand-table, and all the other adjuncts which naturally "belong", together with all the opportunities for successful work that "do accompany and flow from" them.

Alas, 'tis but a dream to many, while the grim reality presents the sad spectacle of symmetrical rows of little immortals perched in the ordinary church-pew, their feet dangling distressfully into space, the teacher's upright position in front of them a painful necessity—painful, because pews are plainly not built to permit folk to turn their backs on the preacher, and a necessity, because, when seated, she cannot face her class. In

some country districts, the "little red school-house" may be substituted for the church, with similar conditions.

This evil "cries to heaven" for a remedy. Happily, churches are rapidly awakening to the fact that proper accommodation and equipment for the Primary class is a necessity, not a luxury. Woe be to the church and teacher, who can afford, but provide not, this equipment. The touch of the "live coal" must rekindle the fires of love and duty towards "these little ones."

But still, in hundreds of cases, accommodation and equipment are *necessarily* meagre, and seemingly all the essentials must be dispensed with, though the psychological and physical fact remains, that lasting impressions cannot be made upon the minds and hearts of young children with uncomfortable bodies, and eyes and ears exposed to the

thousand distractions of a common Sunday School room.

Here, then, must step in the activity and ingenuity of the Primary teacher, who is born, and also made. She must discover, and insist on appropriating, a separate corner, preferably an unseated space, curtained, or otherwise screened off from the remainder of the School. Curtains hung on wire and fastened to hooks in the wall are capable of sliding back for opening and closing exercises, and of being entirely removed at the end of the hour. Or, one or two standing screens may be employed, so arranged as to be effective, or a low, and perhaps rough, movable partition. A screen filled with blackboard cloth will serve a dual purpose.

If the space is unseated, perhaps the low chairs may be procured or even high ones sawed down. If impossible, the little ones must be rested by frequent orderly changes of position. Sing they may not, but motion recitations will relax the cramped muscles, and expend surplus energy. Large sheets of light wrapping paper may be used for drawing purposes. "Perry" pictures and magazine pictures are very useful.

Thus, inadequate accommodation may remain a bugbear, but will no longer be a lion in the path of the resourceful teacher. But—and reverently be it said—let us "pray without ceasing" for the dawn of that golden era, which shall bring, to each Primary class, adequate accommodation.

Westville, N.S.

TO MAKE SURE OF TEACHERS IN SUMMER

A HINT FOR NEXT SEASON

A heart-breaking difficulty in the way of keeping, especially town and city Schools, up to their standard of efficiency during the summer months, is the uncertainty of teach-

ers and officers being present, on account of the holiday season. It is not want of will on their part, but absence on holiday that makes them defaulters.

KNOX CHURCH BIBLE SCHOOL

SPADINA AVE., NEAR HARBORD ST., TORONTO

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BELIEVING THAT THE INTERESTS OF OUR BIBLE SCHOOL AND THE CAUSE OF CHRIST

will be advanced by maintaining an efficient teaching and official force during the summer months, I promise that I will—unless prevented by causes beyond my control—make an honest effort to be present at every session of the School except as designated on the calendar at the top of this card, on which dates I expect to be out of the city. If it is found necessary to change any of these dates I will endeavor to notify Mr. Glassford at once either in person or by postal card.

Teacher or Officer.

Rev. R. J. M. Glassford, the recently appointed Director of Religious Education of Knox Church, Toronto, devised the preceding card to remedy, so far as possible, in his School, this uncertainty. The card explains itself. The information conveyed in it being in the hands of the Superintendent, he is able to provide substitutes for absentees in good time. The card is a business like attempt to solve a very prevalent and very exasperating difficulty.

Map Work

Map work aids greatly in making Bible lessons definite, and pupils, beginning about the age of eleven years, are much helped by its constant use. Palestine is such a simple map, that beginners may obtain a clear idea of the physical features by coloring an outline map.

When the class is familiar with the general outline, pulp maps may be molded. These are made of paper pulp, purchased either dry from Sunday School supply houses, obtained moist from nearby wood pulp mills, or made at home from newspapers or blotting paper, torn small and soaked, then mashed to a pulp. When well mixed, the substance proves very durable without the addition of any adhesives. It is superior to plasticine for permanent maps, as it hardens firmly and also because the very roughness suggests the unevenness of the land. While still moist it is easily colored with dyes or paints.

Maps are molded on wood trays; a good size is six by nine inches with a rim about half an inch deep above the board. After roughly tracing on the tray the outlines of the country, cover the land portions with pulp from a quarter to half an inch deep, then add the elevations and make the depressions with the fingers. Press out as much water as possible with a sponge. The drier the completed map, the quicker it will be ready to slip from the tray with a knife and mount on cardboard on which the rivers and seas have been colored blue.

It is a good winter's task for a class of boys to mold a large map, color it and locate the principal towns. A tray to hold the map

can be made by the boys, and the study preparatory to molding leads them on from one subject to another till they become well versed in geography and some history. Such a map is a most useful gift for any Sunday School to receive and increases the interest of the givers in "our School", especially if they are asked by different classes to explain the map.

Pulp maps may be molded in sections if the edges are kept moist. Such work is usually best for week-days. Maps of small divisions of the country are good for event maps or journey study; for example, the plain of Esdraelon, the environs of Jerusalem, the Sinaitic peninsula or Mt. Sinai and the encampment of the Israelites. Printed maps which show the political divisions of Bible countries are used to follow the changes wrought by history and for tracing journeys.

Often it is better to use the maps made by the pupil, for whatever he makes himself he understands better. Not every pupil can draw well, so the teacher must use judgment in insisting upon this work, as in fact is the case in all handwork,—but even rough attempts often teach as good a lesson as the more finished work. One teacher discovered that a boy who seemed absolutely stupid when writing, had a strong talent for decorative work. Thereafter his part was designing the headings for the lesson pages.—Bessie Roper Conant in *Pilgrim Teacher*

"The Black Bearded Barbarian"

Marian Keith has done fine service to the boys and girls of Canada by giving them the story of *THE BLACK BEARDED BARBARIAN*, the name by which George Leslie Mackay, the great missionary, was known among the Chinese of North Formosa. The author says of the story, "This is a very little story of a very great man." The story is little only in that no book of moderate compass could tell a tithe of the tale of Mackay of Formosa and his work. The book is really a great story of a great missionary.

* *The Black Bearded Barbarian*: The life of George Leslie Mackay of Formosa, by Marian Keith, 307 pages, 50c.: to be ordered from the Foreign Mission Committee, Presbyterian Church in Canada, Confederation Life Bldg., Toronto, or from Presbyterian Publications, 60 Bond St., (address, after 15th September, Church and Gerrard Sts.) Toronto.

The story begins with "G. L."—as he was called amongst his boy playmates,—and the other boys, splitting rocks by building big fires about them. One evening, after they had been thus employed, "when bedtime came, the boys were asked if they had finished their work, and the story of the last big stone was told. 'G. L. would not leave it,' the brother explained. The father looked smilingly at little G. L., who still sat dangling his short legs from his chair, and studying the fire. He spoke to his wife in Gaelic. 'Perhaps the lad will be called to break a great rock some time. The Lord grant that he may do it.'" The words were surely prophetic, as the achievements of Mackay in his pioneer mission in Formosa abundantly testify.

Marian Keith thoroughly understands boys and girls and knows how to write for them; and so, from the first word of *THE BLACK BEARDED BARBARIAN* to the last, there is nothing that they will not eagerly read. The journey out, the selection of the territory, the beginning of the siege, the capture of the first followers, the expansion of the mission work, the adventures amongst the savages and head hunters, the Japanese battleships and the capture of Formosa, and all the rest,—what healthy boy or girl will not read these with breathless interest?

The book is intended not only for general reading, but as a book of mission study for boys and girls of twelve to fourteen, and a little key for the teacher has been issued. We anticipate that the book will have a wide circulation in our Canadian Sunday Schools and homes.

Missionary Giving in the Sunday School

By Rev. S. Lawrence

This practical age in which we live demands facts to substantiate theories, and actual results to show the value of any system. We have already come, in most of our congregations, to either the monthly or weekly system of giving for missions, and many testimonials have been given of the splendid results achieved whenever the plan has been energetically pushed.

Why should we not adopt this system in our Sunday Schools? If it is good for the congregation, it ought to be good for the Sunday School also. "We must begin with the children"; that is just as true of "giving" as in everything else. Liberality, according to Paul, is a grace, which, like every other grace, requires to be exercised if it is to grow. Our church, in common with other churches, has, especially during the past few years, been spending much time and money and labor in seeking to educate our people into the Scriptural method of systematic and proportionate giving for the Lord's work, and especially to give them a vision of their obligation in regard to the world's evangelization. Now this work of education will have to be repeated every generation, unless we get into our Sabbath Schools and get at the children, who, in a few years, will have to take the work of the church upon them, and train them up "in the way they should go"—the way God wants them to go—in giving and working for the winning of the world for Christ.

The purpose of this article is to tell the readers of the *TEACHERS MONTHLY* of the very satisfactory results accomplished through systematic giving for missions in a small country Sunday School.

In January, 1908, at the Annual Meeting of the officers and teachers of the Sunday School connected with Knox Church, Puslinch, Ontario, it was decided to introduce into the School the plan of a monthly envelope for missions, which had just been adopted by the congregation.

What have been the results? In 1907 this School had been doing nothing for missions except giving a small contribution on Children's Day for the General Assembly's Sabbath School Committee's work. Last year, this School of 54 scholars gave \$31 for missionary and benevolent purposes—an average of 59 cents per member; 1909 showed an average of 25% over 1908, and 1910 an increase of 35% over 1909, and according to present indications 1911 will be better than 1910. The School meets for only nine months of the year.

Our method is very simple. The first Sunday of every month is set apart as Mis-

sion Sunday. On the preceding Sunday a missionary envelope is handed personally by the superintendent to every scholar in the School. The Schools meets in the afternoon, an hour before the regular church service, and, as the minister, I usually make it a point to get over to the School once a month, at least ten minutes before the School closes, and give a missionary talk to the children. That is all, except this, which is very important: the officers and teachers are in hearty sympathy. This is absolutely necessary. Get enthusiastic officers and teachers, and the School will respond.

Morrison, Ont.

The Sunday School Under Suspicion

The difficulty with which Sunday School

work is carried on through the Crow's Nest Pass is illustrated very well by an incident I was told at Fernie. In one of the Methodist Sunday School papers there was an article commenting on the Boy Scouts. A little boy brought home a copy of this paper. His mother, seeing it, refused to allow the boy to go to Sunday School any longer. The reason given was that the Boy Scout movement is a scheme of the capitalists to give our boys a military training, that they may be used to subdue the working-men. Now the church commends the Boy Scouts. Therefore, the church is a tool in the hands of the capitalists; so no good working-man should attend it!"

—From the Report of a Field-Worker

HOW THE WORK GOES ON

The Sydenham Street, Kingston, Ont., Methodist Bible School employs a carefully prepared service for the installation of its officers and teachers. The service is conducted in the presence of the congregation by the pastor as the chief officer of the Sunday School, who instructs the officers and teachers in their high duties, and pledges them to the faithful performance of the same. Incidentally, the printed form of service sets out the statistics and work of the School. The Installation Service is a method which might well be widely adopted.

A Montreal School, a generation ago, had a monthly Teacher's Meeting Supper, when the problems of the School were freely discussed. It was one of the "institutions" of the School and was found to be of great value. Some city Schools are now following the plan of a *weekly* Teacher's Meeting Supper, on prayer meeting evening, the men and the business women coming straight from their work at the end of the day, and the others from their homes joining them at the church at, say six o'clock. Immediately after supper, at which there can be a friendly talk in regard to School matters, there comes the Lesson study and the discussion of prob-

lems and of business. This brings the meeting to the time of the church prayer meeting, into which the teachers then go.

The Sunday School Banner gives an account of six Sunday School workers in the Methodist Church who have each served upwards of 50 years, most of them over 60 years. One of the veterans has seen continuous service as Sunday School Superintendent for no less than 69 years. A conspicuous member of this notable group is The Hon. Justice J. J. Maclaren of the High Court of Ontario, who has a record of 54 years as a Sunday School worker to his credit, and is still in harness. Justice Maclaren has held the highest offices at the disposal of the International Sunday School Association, and is nowhere more honored than in his own city of Toronto.

Attention has been once and again called in THE TEACHERS MONTHLY to the Waste Material Department of the World's Sunday School Association. This Department utilizes material already used in the Sunday School, such as Colored Picture Rolls, Picture Lesson Cards, Illustrated Papers, Scrap

Books, etc., also illustrated and colored Post Cards, by receiving these from Sunday Schools in all parts of America and forwarding them to missionaries abroad. Schools desiring information in regard to what share they may take in this work are invited to correspond

with Rev. Samuel D. Price, Superintendent of the Department, 1415 Mallery Building, Chicago, Ill., The motto of the Waste Material Department is,—

"Gathering from those who have excess;
Supplying those who have need."

OUR SUNDAY SCHOOL PERIODICALS

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Lesson Calendar : Third Quarter

1. July 7..... Malignant Unbelief. Mark 3 : 20-35.
2. July 14..... The Seed in the Four Kinds of Soil. Mark 4 : 1-20.
3. July 21..... The Growth of the Kingdom. Mark 4 : 26-32 ; Matthew 13 : 33.
4. July 28..... The Wheat and the Tares. Matthew 13 : 24-30, 36-43.
5. August 4..... The Worth of the Kingdom. Matthew 13 : 44-53.
6. August 11..... A Troubled Sea and A Troubled Soul. Mark 4 : 35 to 5 : 20.
7. August 18..... The Ruler's Daughter. Mark 5 : 21-24, 35-43.
8. August 25..... The Visit to Nazareth. Luke 4 : 16-20.
9. September 1... The Death of John the Baptist. Mark 6 : 14-29.
10. September 8... The Mission of the Twelve. Matthew 9 : 35 to 10 : 15.
11. September 15... Judgment and Mercy. Matthew 11 : 20-30.
12. September 22... The Feeding of the Five Thousand. Mark 6 : 30-44.
13. September 29... REVIEW.

Lesson IX.

THE DEATH OF JOHN THE BAPTIST September 1, 1912

Mark 6 : 14-29. *Commit to memory vs. 27, 28. Read Matthew 14 : 1-12.

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

14 And king Her'od heard ¹ of him; (for his name ² was spread abroad :) and he said, ³ That John the Baptist ⁴ was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 ⁵ Others said, ⁶ That it is Elias. And others said, ⁷ That it is a prophet, or as one of the prophets.

16 But ⁸ when Her'od heard thereof, he said, It is John, whom I beheaded : he is risen ⁹ from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for ¹¹ Herodias' sake, his brother Philip's wife : for he had married her.

18 For John ¹² had said unto Her'od, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not :

20 For Her'od feared John, knowing that he was a ¹⁴ just man and ¹⁵ a holy, and ¹⁶ observed him; and when he heard him, he ¹⁷ did many things, and heard him gladly.

21 And when a convenient day was come, that Her'od on his birthday made a supper to his lords, ¹⁸ high captains, and ¹⁹ chief estates of Gal'ilee ;

22 And when the daughter of ²⁰ the said Herodias came in, and danced, ²¹ and pleased Her'od and

Revised Version—¹ thereof ; ² had become known ; ³ Omit That ; ⁴ is risen ; ⁵ do these powers work in ; ⁶ But others ; ⁷ It is Elijah ; ⁸ It is a prophet, even as ; ⁹ Herod, when he heard thereof, said, John ; ¹⁰ Omit three words ; ¹¹ the sake of Herodias ; ¹² Omit had ; ¹³ And Herodias set herself against him, and desired to kill him ; and she ; ¹⁴ righteous ; ¹⁵ a ; ¹⁶ kept him safe ; ¹⁷ was much perplexed ; and he heard ; ¹⁸ and the ; ¹⁹ the chief men of ; ²⁰ Herodias herself ; ²¹ she pleased ; ²² at meat ; ²³ out ; ²⁴ forthwith give me in ; ²⁵ but for the sake of his oaths, and of them that sat at meat ; ²⁶ straightway ; ²⁷ forth a soldier of his guard, and commanded to bring his head ; ²⁸ thereof.

LESSON PLAN

I. A Condemning Conscience, 14-16.

II. A Rash Oath, 17-23.

III. A Cruel Crime, 24-29.

DAILY READINGS

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

M.—The death of John the Baptist, Mark 6 : 14-20.

T.—The death of John the Baptist, Mark 6 : 21-29.

W.—John's fearless teaching, Luke 3 : 7-20. Th.—

Herod's rash oath, Matt. 14 : 1-12. F.—Working of

strong drink, Isa 28 : 1-8. S.—An ancient king con-

victed, Dan. 5 : 1-9. S.—"Tp him that overcometh".

Rev. 2 : 7-11.

Shorter Catechism—*Ques. 27. Wherein did**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—9. What games have

they? They have no team games. The girls play

jacks or bounce a ball; the boys fly kites, kick a

shuttlecock, "cock-fight" standing on one leg, or form

a string of "sheep" while one tries to catch the tail end.

EXPOSITION

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

Time and Place—A. D. 26 ; Machærus in Peræa.

Connecting Links—Rejected at Nazareth (last Lesson), Jesus visited other Galilean villages, and sent out the Twelve to carry on His type of ministry. The news of His and their wonderful deeds reached

them that sat ²² with him, ¹⁸ the king said unto the damsel, Ask of me whatsoever thou wilt and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went ²³ forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou ²⁴ give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry ; ²⁵ yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And ²⁶ immediately the king sent ²⁷ an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29 And when his disciples heard ²⁸ of it, they came and took up his corpse, and laid it in a tomb.

They are very fond of football, but cannot afford to buy the balls.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) : 276 ; 284 ; 65 (Ps. Sel.) ; 530 (from PRIMARY QUARTERLY) ; 282.

Special Scripture Reading—Rev. 7 : 9-17. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 628, Beheading of John the Baptist ; T. 378, I'll Never Begin ; T. 343, Save Your Boys. For Question on Missions, C. 490, Kite Flying in China ; C. 491, Baseball in China ; C. 492, Ready for a High Swing. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, From Lonely Machærus West Across the Dead Sea to Judea (Underwood & Underwood, Dept. D, 62 Adelaide St. East, Toronto) set of 12 stereographs for this Quarter's Lessons, \$2.00. (Owners of 1910 material need only 10 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 6 new stereographs ; four for September, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

Herod, and he became terrified. Mark here tells us why he was terror stricken.

I. A Condemning Conscience, 14-16.

V. 14. *King* ; a title of courtesy only. His proper designation was tetrarch, as in Matthew and Luke. *Herod* ; Antipas, son of Herod the Great and Malthace, a Samari-

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

tan, tetrarch of Galilee and Peræa by his father's will. He was married first to a daughter of Aretas, king of Arabia Petræa, and then to Herodias. "In the Gospels he appears as a sensual, cunning, capricious, cruel, weak, unscrupulous, superstitious, despotic prince". (Century Bible). (Matt. 14 : 9 ; Luke 3 : 19, 20 ; 13 : 31, 32.) *Heard thereof* (Rev. Ver.) ; of the miracles wrought by the Twelve. *Spread abroad* ; through the preaching and wonderful deeds of the apostles. *Was risen* ; a theory born of a guilty conscience, as Macbeth sees Banquo at the feast.

Vs. 15, 16. *Elias* ; Elijañ, whose coming was prophesied by Malachi, ch. 4 : 5. *A prophet* ; not an ancient prophet risen, but a man like the old prophets. *Or* ; Rev. Ver., "even." *It is John* ; literally, "The man whom I myself beheaded, John, he is risen." Very graphic.

II. A Rash Oath, 17-23.

V. 17. *Herod himself* ; better, "the same Herod" as had made this speech. *Laid hold* ; arrested—where, we are not told. Perhaps at Æncn, John 3 : 23. *In prison*. Josephus says (Antiquities, 18 : 2, 5), that the prison was the strong fortress of Machærus in Peræa, a few miles to the east of the northern end of the Dead Sea. *Herodias*, daughter of Aristobulus, son of Herod the Great and Mariamne. Her mother was Bernice, daughter of Salome, Herod's sister. Herodias was first married to a Herod, one of the sons of Herod the Great, whom she left for Herod Antipas. *Philip* ; not the Philip of Luke 3 : 1, who married Herodias' daughter, Salome, but Herod Philip, a rich man of Jerusalem, step-brother of Herod Antipas.

V. 18. *Not lawful*. Herodias' husband, Philip, was still alive, as was Antipas' wife, the daughter of Aretas (Lev. 18 : 16 ; 20 : 21). Moreover, Herodias was the niece of Antipas, her present adulterous husband.

Vs. 19, 20. *Quarrel* ; grudge,—fixed hate and purpose of revenge. *Would have killed* ; Rev. Ver., "desired to kill." *Could not* ; was unable to compass her murderous design for a time. *Fearing John* ; a mixture of remorse for his manly character in daring to rebuke him, and of superstitious dread for the

man of God, the prophet. Herod was partly pagan and partly Jew. *Observed him* ; Rev. Ver., "kept him safe." Protected him against the evil designs of Herodias, *When he heard him, he did many things* ; literally, "when he heard him often" (there were frequent meetings between them at Machærus or Tiberias), "he was much perplexed" (Rev. Ver.), half sympathizing with his wife's wish, and yet respecting John's goodness. *Heard him gladly*. Every new meeting with John drew out of him, for a time, the vindictive demon.

V. 21. *Convenient day* ; convenient for the long cherished hatred of Herodias. *On his birthday* ; in imitation of the Roman Emperors, who celebrated their birthdays with feasting and revelry. *Made a supper* ; gave a banquet at Machærus. *Lords* ; magnates, the most important civil officers. *High captains* ; colonels, the military chiefs of the district. *Chief men* (Rev. Ver.) ; the provincials of highest rank.

Vs. 22, 23. *Daughter of . . . Herodias* ; Salome, who afterwards married Philip the tetrarch, her paternal uncle, Luke 3 : 1. *Danced* ; a voluptuous pantomime. *Pleased*. The almost naked dance pleased Herod and his drunken guests. *Damsel* ; "lassie." *Ask . . . swear* ; a promise first, followed by an oath, as the girl naturally hesitated in making her request. *Half of my kingdom* ; "maudlin, amorous generosity" (Bruce). He was a vassal prince and had no kingdom to dispose of. (See Esth. 5 : 3-5 ; 7 : 2.)

III. A Cruel Crime, 24-29.

Vs. 24, 25. *Her mother*. Herodias prompted the murderous request. *Straightway with haste* ; no reluctance on the girl's part : a true daughter of her mother. *By and by* ; Rev. Ver., "forthwith", on the spot, at once. Cool, pert impudence. *A charger* ; a plate large enough to hold a joint of meat.

V. 26. *Was exceeding sorry* ; literally, "though exceeding sorry",—very great grief. *The sake of his oaths* (Rev. Ver.) ; plural. The swaggering promises of the reveller. *Reject her* ; break faith with her by treating the promise and the oaths as a joke.

Vs. 27-29. *Executioner* ; Latin word, "speculator", a soldier of his bodyguard. One of his duties was to carry out sentences

of execution. *In a tomb.* Where, we know not; likely in the neighborhood of Machærus. Matthew pathetically adds, that they "went and told Jesus", Matt. 14: 12.

Light from the East

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

HERODIAS—Was a granddaughter of Herod the Great, and was married first to her half-uncle, Herod Philip. It was expected that he would succeed to his father's dominions; but the tyrant changed his mind. Philip was left a wealthy private citizen in Jerusalem, and this did not please his wife. During a visit of Antipas to his brother, an intrigue began between him and Herodias, and it was agreed that he should repudiate his wife and marry her. His wife heard of

it and fled to her father, the King of Arabia. His marriage to Herodias brought many misfortunes. It led to a war with his first wife's father, in which he was ignominiously defeated. It caused him to be hated and despised by all his Jewish subjects; and when Herodias accomplished the death of the Baptist, a thrill of horror ran all through Judea. Her ambition forced the tetrarch to go to Rome and solicit from Caligula the title of King; and he not only failed, but was deprived of all his dominions and banished to Lyons, in Gaul. The one redeeming feature in her whole cruel and sordid history was her devotion to her exiled and ruined husband. She refused the Emperor's proffered clemency and accompanied Antipas in his banishment.

APPLICATION

For their sakes, v. 26. Once, when St. Francis of Assisi was a young man, he had been entrusted with the task of asking for certain contributions for the church. He had not long been converted from a life of selfish pleasure. He arrived at a house where a banquet was in progress, and the greater number of his former companions were there, singing and dancing. At the sound of the well-known voices, he felt as if he could not enter and advocate his new cause. He turned away, but soon felt that to do this was to confess himself a coward. So he returned quickly, went in, confessed his shame at having passed the door, and made his request with earnestness and fire. What a contrast to Herod, afraid, even though he was a king, to stand up for what he knew was right. It is a poor coward indeed who is frightened by the possible ridicule of his companions. The only thing really to fear is the condemnation of our own consciences.

It is John, v. 16. The Emperor Theodoric, who lived in the sixth century, once caused the death of an innocent and aged senator, named Symmachus. One evening when the head of a large fish was placed upon the Emperor's table, he thought that it became suddenly transformed into the head of Symmachus, with the eyes glaring in fury at

him, and the mouth filled with long, sharp teeth which threatened to devour him. The monarch was so terror-stricken that he had to leave the banquet and retire trembling to his chamber. Conscience can always be depended upon to do its work well. Whenever we sin, we invite conscience to do that work. He who desires to possess a conscience void of offence, must keep his conscience clear by living a clean, just, honest life.

It is not lawful, v. 18. Henry VIII. was once displeased by a sermon which Bishop Latimer had preached, and he ordered the Bishop to recant on the next Sabbath. The Bishop on the next Sabbath began his sermon by saying that he knew he was speaking before a mighty monarch who could take away his life. But then he went on to remind himself, and the court, that his message came from no earthly king, but from the great and mighty God, who is able to cast both body and soul into everlasting punishment, and that this God was present with him as he preached. "Therefore", said Latimer, speaking as if to himself, "be sure that thou deliver thy message faithfully." When we have any difficult duty placed upon us, and when we are tempted to fear the displeasure of those around us, we get courage by remembering that it is God who

How to Keep
a Good
Conscience

gives us our orders, and that He is ever present with His help.

John had said unto Herod, v. 18. John is an excellent example of a man who was ready to do the right, regardless of what consequences might follow.

Regardless of Consequences There are plenty of people who are willing to do what is right, so long as it does not interfere with their comfort, their plans, or their pleasure. But John rebuked Herod, not caring what might happen to him: only caring to have his conscience clear. There is great need to-day for a revival of the old-fashioned ideal of duty-doing in our Christian service, the duty-doing which kept the Roman soldier on guard even when the ashes and lava were pouring through the streets of Pompeii, and which caused the Light Brigade to storm the heights of Balaclava

in the face of the Russian guns. Remember what Lord Macaulay once said: "It is not necessary to my happiness that I should sit in Parliament; but it is necessary to my happiness that I should possess, in Parliament or out of Parliament, the consciousness of having done what is right."

He did many things, v. 20. Herod was like a great many people to-day. He was willing to obey the directions of John, so long as they did not interfere with his own pleasure and comfort and plans. And yet these are the very things which religion is likely to do, for it calls us to a life of sacrifice and service, and of unswerving devotion to the right. Lord Melbourne, the English statesman, commended religion so long as it does not interfere with our individual lives! But religion *must* interfere with our individual lives.

Religion Must Interfere

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Begin by tracing the connection. This episode in Gospel history is introduced to explain Herod's view of Jesus. The report of the miracles done by Jesus and the Twelve had reached Herod's ears, and he concluded that Jesus must be John risen from the dead. The suggestion of some that Jesus was Elijah or one of the prophets did not meet Herod's view. This places John in the very forefront as a man of outstanding ability and heroic character. In Herod's view such an one would work miracles after being risen from the dead. As this is a Temperance Lesson, let the main thought centre round two lives, John and Herod. The word intemperance is not to be restricted to the use of alcohol, but must include all excesses due to immoderation in spirit, temper or passion. Get the class to consider:

1. *John as a lifelong advocate of temperance.*

Briefly review his early career and severe manner of life, his total abstinence from alcohol, his uncompromising faithfulness in denouncing all social iniquity. Especially

dwell upon his criticism of Herod for his social sin, and his power over Herod, who sought to keep him safe. Point out that John was a model of severe self-control, loyalty to righteousness in personal life, and a fearless preacher and reformer. Bring out, that character is the same one thing running through *all* conduct, and that John's life was of one type, for it was consistently based upon the law of truth.

2. *Herod as a type of the intemperate life.*

Bring out these points: (a) His intemperance in relation to the marriage tie. Point out the offence of divorcing his lawful wife and marrying his brother's wife, Herodias, who had deserted her first husband and married his younger brother. It was while visiting his brother in Rome that Herod formed this union, a crime against a brother and host. Emphasize the awful moral degradation this represents. (b) His intemperance in dealing with his moral convictions. He felt that John's appeal was true and that he was wrong. Picture the scene, his awakened conscience on the one hand, and his shrewd, malicious wife on the other. (c) His social intemperance. Although not mentioned, there can be no doubt his banquet was the ordinary banquet of the times, where wine flowed. Bring out the licen-

tious character of his feast, the degraded, degrading dance, the songs, the king inflamed with passion, a sad picture of debauchery. No one could fall so low without having been first poisoned with alcohol. (d) His judicial intemperance. Elicit the fact, that he promised what no sober man ought to have promised; that he placed himself at the mercy of his wife, whom he knew desired John's death; that he knew John was innocent, yet he slew him.

The lesson to enforce, is that temperance of life is power, while intemperance is debauchery. Alcoholism is associated with every vice. The only safeguard is self-control, the secret of which is to have Jesus Master in the heart.

For Teachers of the Senior Scholars

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

Question the scholars about what they know of the earlier life of John the Baptist,—his parentage, and birth, and character, and mode of life, and public ministry, his relationship to, and association with, Jesus. We might reasonably expect the evening time of a great and good life like this to be light. Has this been the common experience of the great religious leaders? How was it with the apostles? How was it with Savonarola? How was it with Jesus Himself? John's experience was not exceptional, but it was tragical beyond the common fate of his class.

1. *The Imprisonment*, vs. 17-20. Why was John imprisoned? How could John have saved himself from imprisonment? Silence in a case of that kind is not golden. Question as to when silence is sin. John was not a man to act in that way. He would do right, though the heavens should fall. Bring out the hatred of Herodias for John, v. 19. What have we here to indicate that Herod was not totally depraved? (V. 20.) Compare these interviews he had with John with those which Felix had with Paul (Acts 24:26), and those which Mary Queen of Scots had with John Knox.

2. *The Murder*, vs. 21-28. Question the class about the incidents which led up to this murder,—the birthday party, the girl dancer, the foolish oath, the awful request,

the murder in the prison, the head in a charger. What a revolting scene, what an awful tragedy! It will not be hard to make the class realize that there is always something tragic about sin, and it will be a splendid opportunity to teach them to abhor that which is evil and to cleave to that which is good.

3. *The Burial*, v. 29. Picture the little, heart-broken company of disciples who come to the prison to carry the body of their Master to burial. Question, Is it all over with John now? No, his influence in the world is just beginning. We die to live, even in this world: let this thought be subject of conversation.

Note, that Herod cannot get that murder out of his mind (vs. 14-16), he cannot get the guilt out of his conscience. He would not be surprised to see John's ghost any night. It is an awful thing to live in such a way as to be haunted by ghosts of this kind.

For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A.

1. The Lesson will form a good opportunity to enforce the truth, that doing what is right does not always bring reward in this present life. The man who defends the truth must do so from higher motives than the mere desire to profit by so doing. Start an inquiry as to what are these higher motives. The desire for the approval of conscience; the desire for God's approval; a firm belief in the right for its own sake. This suggests a contrast between Herod and John. Had Herod a conscience? What evidence, if any, is there in the Lesson that he had? Draw out from the scholars the fact, that Herod's weak point was that he was prepared to do right only so long as it did not interfere with his plans and his comfort. Are there men like Herod to-day? Now inquire wherein John differed from Herod. John was prepared to do right no matter what happened, even if to do right meant his death.

2. Another contrast between Herod and John is to be found in their outward circumstances. Encourage the scholars to imagine the scene when John appears before Herod. Possibly one of them, with a dramatic turn,

might give the scene. Herod is the king, John is the commoner. Herod is the judge, John is the prisoner. Herod is clothed in the finest of royal raiment, John wears his rough robe of camel's hair. Which of the two would you rather be? Is it difficult to know which was the true, the real, the worthy man? The question is, whether, if we had lived then, we should have been wise enough to look below their outward circumstances to what they really were.

Do we judge people to-day too much by their outward circumstances,—by what they wear, by their manner of speech, etc., rather than by such qualities as their unselfishness and faith and charity and Christlikeness?

3. Bring out by questions and discussion the place which conscience played in the punishment of Herod (v. 16). Everywhere he turns, he sees the murdered prophet. Emphasize the worth-whileness of keeping a good conscience.

THE GEOGRAPHY LESSON

The Bible writers do not definitely say where John was imprisoned and put to death, but the Hebrew historian, Josephus, says it was at a castle owned by Herod in the country east of the Dead Sea. Our map marks the place by the point of a heavy V with the number 34 attached to it. If you stand to-day at the point of that V and look westward over the space between its two arms, you have before you part of the same view that Herod and Herodias had when they looked off towards Judea,—the same view that John himself may have known,



before they shut him up in a dungeon.

You have at your feet a rocky shelf of a hill that drops steeply into a deep, crooked valley just ahead. Other hills rise at the right and left. They are bare and brown and desolate. The farthest hills have their feet set in the edge of a broad expanse of blue water,—the Dead Sea, lying in its deep pocket of the earth's crust.

You can look off for yourself from the site of Herod's castle,

if you use a stereograph entitled, From Lonely Machærus West Across the Dead Sea to Judea.

ADDED HINTS AND HELPS

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

Lesson Points

By Rev. M. B. Davidson, M.A.

Herod discovered that a man like John refuses to be slain. v. 14.

"Conscience—a companion who never leaves us." v. 16.

God's reproofs must be spoken, even to kings. v. 18.

Even evil is forced to pay its tribute to the good. v. 20.

Unhallowed pleasure is sure destruction.

v. 21.

There is no sadder sight than of degraded womanhood. v. 22.

Sin makes fools of the wisest. v. 23.

Beware of hatred,—it can turn human beings into fiends. v. 24.

"Godly sorrow worketh repentance to salvation . . . but the sorrow of the world worketh death." v. 26.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. What did Jesus do, when He heard of the death of John the Baptist? Find the

verse that tells this, and read it.

2. "In all things we are more than conquerors through Him that loved us." Paul wrote these words in a letter to the Romans. Find them.

ANSWERS, Lesson VIII.—(1) Matt. 7: 29.
(2) Jesus ; Isaiah ; Isa. 53 : 3.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Weakness eventually becomes wickedness.

2. Is it ever right to do wrong ?

Prove from Scripture

That faithfulness brings blessing.

The Catechism

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. R. A. Mitchell, B.A., Weihwei Fu,
Honan, China

Ques. 9. The old idea of a student was dignified slowness, but it is passing away. Our boys are beginning to realize that recess is for play, and not for study. Of the games mentioned, the snuttlecock is made of a couple of cash with some feathers tied to them to lighten it. Some kick it very dexterously from one to another. In the cock-fight, each stands on one foot, and holds the other in his hand, while he tries, by pushing or striking with the knee, to make the other lose his balance and drop his foot. The "sheep" form a line one behind the other, holding each other's clothes. One person, facing the head one, tries to get beyond him and catch the sheep at the end of the string. One interesting game of "cats and mice" is played. All join hands in a circle except two "mice" in the inside, and several "cats" outside. The mice try to get out of the circle by one space and back by another without being caught. If they both manage it three times, the cats must run the gauntlet. Our boys have a football "habit", but cannot buy the balls.

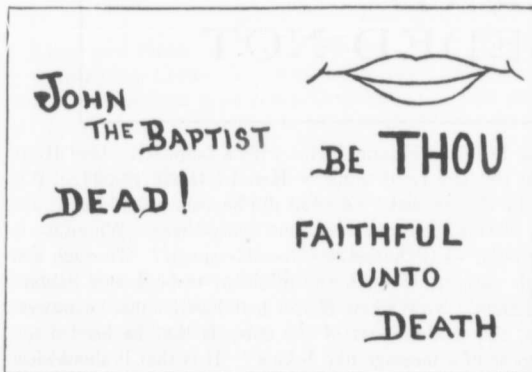
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munroe Johnston

Lesson Subject—Words about the Worker's bereavement.

Introduction—"I've something to tell you", Emily called as she came dancing down the

street to meet some playmates, and we knew from her happy voice that she had joyous news to tell. "I've something to tell you", said Harry, as he came slowly out to join the boys going to school, and we knew that Harry's news must be sad news, as indeed it was. "Boys, you remember cousin Jack. Well, he died this morning. Father got a telegram telling us." It is always sad news when we hear of the death of friends. One day some messengers came bringing sad news to Jesus: "John the



Baptist is dead." Jesus' friend, His messenger, the great preacher, killed!

Review—Our last Lesson told us of Jesus' visit to His old home. (Recall.) Jesus slipped away from the villagers there, you remember, and continued His great works.

Lesson—News reached King Herod about this man who was doing such wonderful works and preaching such wonderful words, and Herod became frightened. (Tell of a little boy's guilty conscience making him a coward.) "It must be John the Baptist whom I put to death. He is risen from the dead", said guilty Herod. Then we hear the sad story of the death of Jesus' friend. Recall the imprisonment of John. The bad queen Herodias hated him, and after she had got King Herod to put him in prison, she made up her mind she would have John killed and out of her way altogether.

A Wicked Feast—Tell of the king's birthday feast. The king and his friends were drunken and hardly knew what they were saying or doing. (Speak here of the evils of strong drink.) Tell of the bad queen sending her young daughter to the feast to dance before the king and his friends. Her dancing pleases the king, and he tells her he will give

her anything she asks. Describe her tripping away to her mother. "What shall I ask, mother?" The wicked queen is delighted. "Ask that John the Baptist be put to death", she said, and the girl runs back and tells the king.

Death of John the Baptist—Herod is sorry they have asked this, but he has made the foolish promise, and he thinks he must keep his word (v. 26), so he sends an officer to the prison and John the Baptist is killed (outline a sword). (Some talk about keeping promises—if a wrong promise has been made, hasten to break it.) John's friends buried his body in a tomb, and then they went and told Jesus, the best Friend to go to in trouble.

Golden Text—Repeat and explain. Jesus sent these beautiful words of promise to us after He had gone back to heaven, Rev., ch. 2. (Tell a simple story of the faithfulness of the young Scottish girl in the time of the Covenanters who drowned rather than be unfaithful to her Lord.)

Symbol—The LIPS will remind us of the words about the death of Jesus' faithful messenger.

Something to Think About—I should dearly love my friends.

FROM THE PLATFORM

By Rev. M. B. Davidson, M.A.

HEROD
HEARD
HEEDED NOT

Ask the name of the king in the Lesson. HEROD (Print with a large H). Had Herod the qualities of a true king? What did our Lord think of Herod? (Luke 13 : 32). Who was God's messenger to Herod? John the Baptist. Of what did he accuse the king? Did Herod listen to John? Yes, Herod HEARD John, once, but many times. Where we do wrong, does God speak to us? Through what messengers does He speak? Through conscience, through the Bible, through parents, through the minister, through our Sabbath School teacher, through our best friends. Now when Herod had heard John he HEADED (Print) him. Is that correct? No, the saddest part of the story is that he heeded NOT (Print). But what is the whole purpose of a message like John's? It is that it should lead men to repent, and to renounce sin.

Lesson X. THE MISSION OF THE TWELVE September 8, 1912

Matthew 9 : 35 to 10 : 15. Commit to memory vs. 7, 8. Study Matthew 9 : 35 to 10 : 15 ; 10 : 40 to 11 : 1. Read Mark 6 : 7-12 ; Luke 9 : 1-6.

GOLDEN TEXT—*He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*—Matthew 10 : 40.

35 And Je'sus went about all the cities and ¹ villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing ² every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion ³ on them, because they ⁴ fainted, and were scattered abroad, as sheep having no shepherd.

37 Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

38 Pray ye therefore the Lord of the harvest, that he ⁵ will send forth labourers into his harvest.

Ch. 10 : 1 And ⁶ when he had called unto *him* his twelve disciples, ⁷ he gave them power *against* unclean spirits, to cast them out, and to heal all manner of ⁸ sickness and all manner of ⁹ disease.

2 Now the names of the twelve apostles are these ; The first, Si'mon, who is called Pe'ter, and An'drew his brother ; James the son of Zeb'e'dee, and John his brother ;

3 Phil'ip, and Barthol'omew ; Thom'as, and Matth'ew the publican ; James the son of Alphae'us, and ¹⁰ Lebbaeus, whose surname was Thadde'us ;

4 Si'mon the ¹¹ Ca'naanite, and Ju'das Iscar'iot, who also betrayed him.

5 These twelve Je'sus sent forth, and ¹² commanded them, saying, Go not into ¹³ the way of the Gen'tiles, and ¹⁴ into any city of the Samaritans enter ye not ;

6 But go rather to the lost sheep of the house of Is'rael.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye ¹⁵ have received, freely give.

9 ¹⁶ Provide neither gold, nor silver, nor brass in your purses,

10 ¹⁷ Nor scrip for your journey, neither two coats, ¹⁸ neither shoes, nor ¹⁹ yet staves : for the ²⁰ workman is worthy of his ²¹ meat.

11 And into whatsoever city or ²² town ye shall enter, ²³ enquire who in it is worthy ; and there abide till ye go ²⁴ thence.

12 And ²⁵ when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, ²⁶ when ye depart out of that house or ²⁷ city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sod'om and ²⁸ Gomor'ra in the day of ²⁹ judgment, than for that city.

Revised Version—¹ the ; ² all manner of disease and all manner of sickness ; ³ for them ; ⁴ were distressed and scattered, as sheep not having a shepherd ; ⁵ *Omit* will ; ⁶ he called ; ⁷ and gave them authority over unclean ; ⁸ disease ; ⁹ sickness ; ¹⁰ *Omit four words* ; ¹¹ Canaanite ; ¹² charged ; ¹³ any way ; ¹⁴ enter not into any city of the Samaritans ; ¹⁵ *Omit* have ; ¹⁶ Get you no gold ; ¹⁷ no wallet for ; ¹⁸ nor ; ¹⁹ staff ; ²⁰ labourer ; ²¹ food ; ²² village ; ²³ search out who ; ²⁴ forth ; ²⁵ as ye enter into the house ; ²⁶ as ye go forth out ; ²⁷ that ; ²⁸ Gomorrah ; ²⁹ judgement.

LESSON PLAN

I. The Needy Multitudes, ch. 9 : 35-38.

II. The Chosen Helpers, ch. 10 : 1-4.

III. The Helpers Instructed, 5-15.

DAILY READINGS

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

M.—The mission of the twelve, Matt. 9 : 35-10. 6.

T.—The mission of the twelve, Matt. 10 : 7-15. W.—

Like Master, like servant, Matt. 10 : 16-28. Th.—

Fear not, Matt. 10 : 29-36. F.—Take up thy cross,

Matt. 10 : 37-11. I. S.—Ezekiel commissioned, Ezek.

2. S.—"Be not dismayed", Jer. 1 : 7-19.

Shorter Catechism—Ques. 28. *Wherein consisteth 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—10. What do they study

in school ? In the Primary Schools, Scripture, Chinese Readers, Writing, Geography, Arithmetic, Music, Nature Study, Elementary Science, all in Chinese characters, except Arithmetic, which has the Arabic notation as we have it. In the High School they study in Chinese much the same subjects as in Canada, and also the English language.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 232 ; 241 ; 101 (Ps. Sel.) ; 459 (from PRIMARY QUARTERS) ; 234.

Special Scripture Reading—Isa. 6 : 1-8. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S. P. 33, "The Greatest Work in the World ; M. 80, "Freely Ye Have Received." For Question on Missions, C. 494, Geometry Class in China ; C. 495, Scholars of the Change Ho Boarding School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, House of Simon the Tanner at Joppa (Underwood & Underwood, see page 413).

EXPOSITION

Time and Place—A.D. 26 ; Galilee.

Connecting Links—The sensational success of this Galilean mission was the occasion of Herod's superstitious terror as described in the last Lesson.

I. The Needy Multitudes, 35-38.

V. 35. *Jesus went about.* Compare ch. 4 : 23. *Teaching . . . synagogues ;* chiefly on the Sabbaths, Acts 15 : 21. *Preaching the gospel ;* literally, "heralding the good news." *Sickness ;* various forms of debility. *Disease ;* acute disorders like leprosy, fever, blindness.

V. 33. *Multitudes ;* the population generally, of Galilee. *Fainted ;* Rev. Ver., "were distressed", exhausted by long, aimless wandering, footsore and fleece-torn. *Scattered ;* "Lying down, one here, another there, on the hill-side, unable to go a step farther" (Bruce). *Sheep having no shepherd ;* neglected by their religious guides. Jesus diagnosed the religious situation in Galilee thus : people thirsting for knowledge, and the teachers having no gift of interpretation. "The hungry sheep look up and are not fed."

Vs. 37, 38. *Harvest . . . plenteous*. The people had spiritual susceptibility. The situation was not hopeless, John 4 : 35. *Labourers* ; religious guides able to win the people by sympathy, hope, and a divine message. *Few* ; only Himself, and the disciples in training. *Pray ye* ; the first step in a mission of help—devout desire born of a profound sense of need. *Send forth* ; a strong expression : “driveth” of Mark 1 : 12. God *must* send men to help the time.

II. The Chosen Helpers, ch. 10 : 1-4.

V. 1. *Called* ; those who were already disciples, to a special work. *His twelve disciples*. We have already met five of them (chs. 4 : 18-22 ; 9 : 9). *Power against* ; Rev. Ver., “authority over.” Healing has a very prominent place in this mission.

Vs. 2-4. *Apostles* ; here used of the Twelve. The word had a wider meaning—a pioneer missionary—and included such as Paul and Barnabas. (See Rom. 16 : 7.) *First* ; in importance. *Peter* ; ch. 4 : 18, the Greek form of the Aramaic Cephas—a detached piece of “rock.” *Andrew* ; “manly.” *Philip* ; “lover of horses.” *Bartholomew* ; “son of Talmai” ; commonly identified with Nathanael, John 1 : 46. *Thomas* ; “a twin”, Greek, “Didymus.” *Matthew* ; Levi of Mark 2 : 14. *Son of Alphaeus* ; so called to distinguish him from the son of Zebedee. Alphaeus is perhaps the Cleophas of John 19 : 25. *Lebbæus* ; in Luke given as Judas, brother of James. (See Jude 1.) *Canaanite* ; Rev. Ver., “Cananean.” Not a native of Cana, but a “Zealot”, Luke 6 : 15. The Zealots were fanatics for the strict observance of the Jewish law. Perhaps, like “Peter the rock-like”, Simon the “zealous” for the good and true. *Iscaiot* ; a native of Kerioth in Judea.

III. The Helpers Instructed, 5-15 ; 10 : 40 to 11 : 1,

Vs. 5, 6. *Go not* ; prohibition peculiar to Matthew. *Gentiles*. This mission was confined to Israel. *Samaritans* ; supposed to have been descended from the heathen colonists introduced to take the places of the exiled Israelites, 2 Kgs. 17 : 24. They accepted as scriptural the Pentateuch or “five books of Moses”, but not the prophets. Till B.C. 129, they had their own temple at

Mount Gerizim. *Lost* ; neglected, a term of pity, not blame.

Vs. 7, 8. *Preach* ; keep preaching (present tense). The prime aim of the mission was moral and religious, not physical improvement. *Kingdom* ; the ideal rule of God in the hearts of men. *At hand* ; has come nigh and is here. *Heal the sick*. See Luke 9 : 2. *Cleanse the lepers* ; leprosy is not classed with ordinary diseases : the leper needed ceremonial purification as well. *Raise the dead*. The words are omitted in some important manuscripts of this Gospel. *Cast out devils*. Demon possession was not classed among diseases. *Freely* ; gratuitously.

Vs. 9, 10. *Provide* ; acquire. Do not take money from those you benefit ; motive must be worthy. *Gold . . . silver* ; Roman coinage. *Brass* ; copper, the native currency. *Purses* ; girdles, used for carrying coin as well as for gathering up the loose mantle. *Scrip* ; wallet, for holding provisions, slung over the shoulder. *Coats* ; tunics or shirts. To be taken in the spirit, not in the letter : live a life of austere simplicity and self-denial. *Shoes* ; wearing only light sandals. *Staves*. Mark allows the staff. *Worthy of his meat* ; and sure of daily food, 1 Cor. 9 : 14.

Vs. 11-13. *Inquire*. Exercise care in selecting a host. *Worthy* ; morally, to prevent prejudice against the mission. *There abide*. Don't move about seeking better lodgings or fare, hurting the feelings of the host and giving the impression of being self-seeking. *Go thence* ; out of that village. *Into an house* ; selected with care. *Salute it* ; saying, sincerely, “Peace be with you.” *Come . . . return*. The word of peace will not be spoken in vain. It will bless the speaker, if not the household addressed.

Vs. 14, 15. *Shall not receive*. Jesus anticipated hostility. *Shake off* ; in sadness, not in anger. A symbol that the inhabitants are responsible for the result. *Sodom and Gomorrha* ; a byword for great iniquity and awful doom. *Day of judgment*. See ch. 11 : 22-24 ; Luke 10 : 12.

Ch. 10 : 40 to 11 : 1. *Receiveth me*. See ch. 25 : 40. *In the name of* ; having regard to the fact that he is a prophet or a righteous

man. *Reward.* God reckons good the man who reverences goodness. *Little ones;* young disciples, babes in Christ. *Cup of cold water;* the smallest service, but very acceptable after the hot sun and the dusty road. *Their cities;* those not visited by the Twelve.

Light from the East

PURSE—The purse of the Arabs for many centuries has been a little bag of silk, linen or yellow cotton. The mouth of it is gathered up in one hand and the string which is attached to the bag is whipped round it and tied in a skilful way. But the word here means a belt, which was sometimes made double for a foot and a half from the buckle, and coins and gems were stowed safely be-

tween the folds.

SCRIP—The Syrians had no pockets in their clothing, but they had a substitute for them, a wide, flat, deep bag which is rendered in the Revised Version, wallet. It was made of partially tanned kid skin and was bound by a strap round the waist or slung over the shoulder. Boys still carry their toys and treasures and curios in it, shepherds still fill it with coarse, hard loaves, olives and dried fruit and an occasional piece of cheese. The traveler provides for his journey in the same manner, so that he can take a meal by a spring on the roadside, for there are no hotels on the way. But the disciples were to go without either money or food, trusting absolutely to the hospitality of the people and the providence of God.

APPLICATION

Jesus went about teaching, v. 35. The world never grows too old for the teaching of Jesus. Special attention is being drawn this year to the work of Charles

Charles Dickens' View

Dickens, as 1912 marks the hundredth anniversary of his birth. It is interesting to notice Dickens' opinion of the teaching of Jesus. When Dickens was writing to his son, at the time the latter began his University course, he said, "I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life. Deeply respecting it, and bowing down before the character of our Saviour, you cannot go far wrong, and will always preserve at heart a true spirit of veneration and humility. These things have stood by me all through my life."

Moved with compassion, v. 36. James Gilmour was a missionary who went out from an English College to work for his Master in

Illustrates a Great Truth Mongolia. The people amongst whom he worked were amongst the strangest to be found anywhere, and they were very hard to reach with the gospel. But James Gilmour went and lived in miserable tents like theirs, in the midst of smoke and dirt. He dressed as they did, and ate the same kind of food; and by this means he taught some of them to love

him so much, that for a long time they remembered him as "Our Gilmour." This experience of Gilmour's emphasizes and illustrates a great truth. We can influence others for good only when we bring ourselves down beside them in real compassion—remember that "compassion" means "fellow-feeling." It is the attitude of our Lord to His weak and loving children. And we are called to be like Him.

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame."

The harvest . . . is plenteous, v. 37. When the Emperor Constantine was laying out the city which was to form his new capital, as

Gibbon, the great historian, **God's Boundary** tells us, he headed a procession of his followers, and himself directed the line which was to represent the boundary of the city. Eusebius, such a large circumference, that those who were with him protested at its size, saying it had already exceeded the bounds of an ample city. The Emperor's reply was: "I shall still advance, till He, the invisible Guide who marches before me, thinks proper to stop." A good motto for the church of Christ! It is not we, but Christ Himself who fixes the

boundary for our work, and He has made that boundary as wide as the world; and the need of that world constitutes the call of the Christian missionary.

The labourers are few, v. 37. A journalist tells of a pathetic scene which he witnessed in a famous wheat section in the West. A

The Imperilled Harvest quarter section was covered with shocks of wheat. A terrific storm was rapidly coming up, and the farmer and his wife and a weary team were struggling away to get as much as possible of the golden wheat into stack before the storm should break. "One by one the man was lifting the imperilled bundles which the woman placed upon the wagon-bed, while the jaded horses responded slowly and with evident unwillingness to the urgings of the owner. It was evident to the eye of the least skilled observer that only a small portion of this boundless wealth would be under shelter before the cyclonic storm would break." What was the trouble? The laborers were far too few. And who dares

to think of the lives being ruined here and in the vast non-Christian portions of the world, because of the lack of men and women devoted to the work of spreading the story of salvation through Christ?

Freely ye have received, freely give, ch. 10 : 8. There is an old blind man in Toronto who goes about with a poor old hand organ,

The Old Organ-Grinder's Gift depending upon the small gifts of passersby for his living.

There is another old blind man who stands upon Yonge Street selling lavender. One day the organ grinder was talking to the lavender seller, and as he left him, he pressed a coin into his hand, saying, "Here, you need this worse than I do, for you have others depending upon you, and I have not." There are not many of us who rely for our daily bread upon such an uncertain source as does the old organ-grinder, but we may well ask ourselves whether we have yet learned the lesson of true giving as the old organ-grinder has evidently learned it.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by calling attention to the ever expanding work of Jesus. This Lesson unfolds the vision of Jesus for the world's salvation, and how the work should be done. The main lines along which the discussion may proceed are :

1. *The great need*, vs. 35-38. Bring out: (a) Jesus' own method, teaching, preaching, healing. (b) The impelling motive of His life, compassion for men and perfect sympathy with God (John 3 : 16). (c) The appalling human need, as people were distressed, scattered, shepherdless. Question, what light does this throw upon the scribes and Pharisees as religious leaders? (See Matt. 23 : 16.) (d) The vast opportunity and the lack of workers. Consider humanity from Jesus' point of view as needy and yearning for help. Compare modern religious conditions. (e) The place of prayer in securing an army of workers. Emphasize prayer as Jesus' great door of opportunity in spreading

the kingdom. Discuss the deepening of the prayer life as the prime need of this age.

2. *The mission of the Twelve*, ch. 10 : 1-4. The two points to emphasize are : (a) Their commission to cast out demons and heal diseases. (b) The names, calling attention to the order in which they occur and the grouping of the Twelve. See John 1 : 40, where Andrew and John are first ; Matt. 16 : 16, where Peter was prominent and James was head of the local church in Jerusalem. (See Matt. 20 : 25.) Analyze the factors in their mission, as (a) divine power, (b) human ability, and (c) peculiarities leading to opportunity and sometimes to disadvantage—a combination of divine and human factors.

3. *Definite instructions*, vs. 5-15. Get the class to bring out : (a) The sphere of the work,—Israel. See Acts 1 : 8 for the worldwide commission, and Acts 13 : 1 for expanding missions. Notice the description of the Jews, "lost sheep", as needing concentration of effort. Point out the practical lesson, emphasizing the wisdom of beginning where conditions are best known. (b) Their actual

work,—preaching, healing the sick and casting out demons in the spirit of glad service. No financial consideration is mentioned. (c) Their personal equipment,—the simplest outfit possible. (d) Care in the selection of a worthy host, not only to avoid prejudice, but also as a suitable field for their work. It was to be house to house evangelism. (e) To prepare for opposition, and to meet it with firmness and faithfulness in warning. Sum up their instructions as the note of divine authority and the wisdom of common sense.

4. *The reward*, vs. 40-42. The two important things are the law of identification and reciprocal blessing.

This is a good place to review Jesus' method with His disciples. He first selected them for purposes of training, then gave them the Sermon on the Mount, the parables showing how the kingdom grows and how it would meet opposition; then sent them out in pairs, and later individually. Press home the method of Jesus in training workers. Urge for a decision for the Master's work. Pray that many may be led to make it.

For Teachers of the Senior Scholars

The scholars will not fail to notice over and over again in these Lessons what a busy Man Jesus was. He was always hard at work, trying to help everybody who needed help. Note that the three words, *teaching, preaching, healing*, are a good summary of His life. As He witnessed the needy, helpless condition of the world about Him His heart was deeply touched. What two different figures are used to express what Jesus witnessed? (Ch. 9:36, 37.) What is there that is hopeful and encouraging in the figure of speech used in v. 37? It is something that there is a harvest of good waiting to be gathered in. Jesus was no pessimist. He could see the wonderful possibilities of good in the world. What was wanting? How could this lack be supplied? (V. 38.) In order to make the most of the helpers He had, He teaches them a lesson in mission work.

1. *The Twelve*, ch. 10:2-4. Ask the class to name them, and tell something about each. Five of them seem to have belonged

to Bethsaida and nearly all to Galilee. Have a talk with the class about this little fishing town of Bethsaida which furnished so large a number of the apostles. How can this be accounted for? How can we account for the large number of great religious leaders who have come from a county like Oxford in Ontario, or Pictou County in Nova Scotia? It is said that Pictou has given about three hundred men to the gospel ministry. How can we account for the fact that so many communities to-day are not furnishing any candidates for the ministry? One of the greatest religious leaders in Canada to-day says that the trouble is in the home life of the people. Is the reason to be found in the slight financial reward for religious service when compared with the rewards in other callings? Question the class about this, and lead them to see that God's rewards are largely in the currency of His kingdom, not in the currency of Canada. Discuss the question, Which rewards are the more worth while?

2. *The Mission of the Twelve*, vs. 5-10, 40-42. Point out what a great thing it was for the disciples to know where to go and what to do and how to do it. Are we worse off than the disciples in this matter? Have we any way of finding out what God wants us to do and where He wants us to go? Show that, if, like the disciples, we respond to Christ's call to come near to Him, He will teach us. Make clear to the scholars that there is no sure way of finding out, away from Christ.

For Teachers of the Boys and Girls

Keep before yourself and your scholars throughout this Lesson these two facts: (1) God's blessings are bestowed on us in order that we may share them with others. Even while the Twelve are still in training, they are sent out to do missionary work. Indeed, is that not an essential part of the training of any disciple of Jesus? And (2) no person can engage in service for others without receiving blessing for himself. We can be sure that, when the apostles returned from this mission, their lives were far richer than when they set out. Ask the class to think of:

1. *The need for work*, vs. 35-38. How did Jesus know that there was such need for the preaching of the gospel? Was it not largely because of His contact with the people as He went about amongst them? (V. 35.) Bring out the fact that many are quite unmoved by the need for the gospel to-day because they keep themselves ignorant of the real conditions. Dwell upon the necessity for Mission Study on the part of Christian boys and girls. Inquire how many in the class have studied the Question on Missions for to-day, showing the need in China for Christian education.

2. *The workers*, ch. 10:1-4. Ask the scholars to name the Twelve and to tell what they know about each of them. Were they extraordinary men? A few of them doubtless like Peter had elements of greatness, but the majority seem to have been quite ordinary men, some of them obscure men. One of them was a failure. Which one? They

were not unlike any company of average men to-day. Emphasize this, for we are in danger of forgetting it sometimes. What, then, made it possible for these ordinary men to do such extraordinary things? The answer is in v. 1. Christ gave them power. Apply this to our own situation. Show that Christ can give us power, the youngest and weakest of us, provided we do what these men did and consecrate to His service whatever faculties and talents we possess.

3. *Instructions for the work*, vs. 5-15. Dwell upon the sense of *mission* which the Twelve must have felt. They had been sent by Jesus Himself, v. 5. Can we have this sense of mission? Where were the disciples to begin their work? At home. Show what opportunity this gives to all. Ask for proof of the unselfish character of the disciples' work, and emphasize the necessity for self-denial in all true Christian service. Note the punishment of those who reject the gospel.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

Let us visit a house at Joppa, which is thoroughly representative of the homes where the various disciples found hospitality while they were covering allotted districts of country. Our Judea map marks with an encircled 35 a standpoint at the old town on the Mediterranean seashore northwest of Jerusalem. We have not this time any distant outlook; we stand in the little walled yard of a house, not far from the sea beach.

Palestine is a hard country in which to travel on foot. The roads are rough and dusty. Places in which to rest and to get a drink of cool water were, and still are, few,

outside the villages. Imagine how pleasant even a poor, bare sort of courtyard like this one must have looked to Matthew, for example—the same Matthew who wrote to-day's Lesson story—when he and Thomas entered after a long day of walking in the hot sun, or of praying over sick people, or trying to tell the good news to the men in the harvest field and being cursed for their pains as irreverent interferers with the faith of the nation.

To see this typical Syrian courtyard for yourself, use a stereograph entitled, House of Simon the Tanner at Joppa.

ADDED HINTS AND HELPS

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

Lesson Points

"We touch Him in life's throng and press,
And we are whole again." v. 35.

The need of men brought Jesus from heaven to earth. v. 36.

The world is full of possible candidates for the kingdom of God. v. 37.

How often we do everything but pray! v. 38.

When Jesus sends, He also endows. ch. 10:1.
Is your brother, or your sister, enlisted with you in the service of Christ? v. 2.

There is room in the kingdom for all sorts and conditions of men. vs. 2-4.

No obstacle should discourage those who know that they have been "sent" by Jesus. v. 5.

The gospel, as well as charity, should begin at home. v. 6.

There is no privilege without responsibility. v. 8.

The gospel in the home means peace in the home. v. 13.

Something to Look Up

1. While Peter was at Joppa he was sent to Cæsarea to preach to the Gentiles. Read the story. Where?

2. "How shall they hear without a preacher?" Who asks this question? Where?

ANSWERS, Lesson IX.—(1) Matt. 12 : 13. (2) Rom. 8 : 37.

For Discussion

1. The importance of prayer for missions.
2. Privileges bring responsibilities.

Prove from Scripture

That Jesus is one with His servants.

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. 10. Formerly, Chinese studies used to be only memorizing and explaining the Classics, and writing essays. Mission schools introduced a more modern curriculum, and largely through their good results the Government remodeled its system. One Chinese firm is doing a splendid work by supplying textbooks for schools, prepared by Western trained men. Our present curriculum has a good deal of memorizing, but the new one coming in next year will have selections. At present all the Gospels are memorized in a four year course. A great lack up to the present is good teachers. We hope to supply this lack. The senior year of the High School all get instruction in pedagogy. They will thus be able to teach a modern curriculum more intelligently. This is one thing in which we hope to be ahead of the Government schools. We try to give as good work as they in other things, and have a large amount of scripture besides.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Worker's words to His workmen.

Introduction—We have been listening to Jesus as He taught His disciples, getting

them ready to go out to be His workmen. To-day our story tells us about Jesus' words to His workmen as they are starting out to teach others. Name the Twelve, making a stroke for each one (ch. 10 : 2-4).


Lesson—Jesus was feeling very sorry for the people of that land. He knew they were needing teachers to go amongst them and teach them about the kingdom of heaven. Jesus said they seemed just like sheep without a shepherd: no one to guide them into the right way. There

JESUS' ORDERS TO
— HIS WORKMEN —

PRAY! HEAL! PREACH!

BE KIND

JESUS REWARDS
KINDNESS



were many people in that land ready to love and serve Jesus when there were teachers ready to go amongst them to teach them. Jesus said it was like a harvest field all ready for the harvesters, but there were not enough laborers to do all the work needed. "Pray ye therefore", Jesus said, "to God that He will send more laborers to go out to tell of Jesus, and of His love, of His new laws and of the kingdom of heaven."

The Workmen Starting Out—Did you ever see workmen starting out in the morning to their work? Here we see the Twelve ready to go. Jesus has given them power to heal the sick and do many things in His name. "Freely ye have received, freely give", Jesus says (explain). Jesus tells His workmen not to burden themselves on the journey (vs. 9, 10). His workmen will be given all they need. Jesus told them to ask in every village for some good man's house, and go there to stay while in that village. If anybody would not be kind to Jesus' workmen, punishment would surely come upon them.

Golden Text—Jesus says, if people are kind to His workmen, it is just the same as being kind to Him. Repeat Golden Text. (Teachers may impress the thought of respect and helpfulness and kindness to be shown to

teachers, ministers, missionaries and any who are trying to work for Jesus.) Tell the story of the woman who gave Elijah food out of her scanty store. God rewarded her for her kindness to His servant.

A Cup of Cold Water—Jesus makes a promise to all who do kind things for others for His sake. "They shall not lose their reward." Tom gave the pennies he had been saving for himself to help buy food for a starving family. That was "a cup of cold water." Milly helped old, lame Mrs. Robins up the steps. That was "a cup of cold water." Let the children tell you of many "cups of cold water" they may give for Jesus' sake (missionary work, etc.). We may draw a cup to help us to remember one of the ways in which we may work for Jesus. Let us see how many "cups" of kindness we can give this week. Repeat—

"Little hands can work for Jesus,
Glad to do His holy will.
Helping playmates, serving Mother,
They are serving Jesus still.
Let your hands be quick and true,
God will give them work to do."

Symbol—The LIPS will remind us of Jesus' words to His workmen.

Something to Think About—Jesus wants me to work for Him.

FROM THE PLATFORM

"GO LIGHT"

Ask any of the boys who have experience in camping trips what advice they would give to any person who was about to take such a trip for the first time. The advice to "go light" is almost certain to be given. If it is not, print the words, "Go LIGHT" on the board yourself, and ask if it is not good advice. Why is it good advice? Because one of the worst things which can happen on a camping trip is to be encumbered with useless luggage. Now, when Christ sent out the apostles, He advised them to "go light." Why? In order that their great work might not be hampered by too much attention to worldly goods. Question the School as to things that may interfere with our Christian service. Sin, love of pleasure, love of money, etc. If these interfere, then they must be set aside.

Lesson XI.

JUDGMENT AND MERCY

September 15, 1912

Matthew 11 : 20-30. Commit to memory vs. 28, 30. Read Luke 10 : 12-22.

GOLDEN TEXT—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matthew 11 : 28.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not :

21 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works¹, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22² But I say unto you, It shall be more tolerable for Tyre and Sidon³ at the day of⁴ judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works⁵, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24⁶ But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of⁴ judgment, than for thee.

Revised Version—¹ had been done in Tyre and Sidon which were done in you ; ² Howbeit ; ³ in ; ⁴ judgement ; ⁵ shalt thou be exalted ; ⁶ thou shalt go down unto Hades ; ⁷ had been done in Sodom which were done in thee ; ⁸ season ; ⁹ that thou didst hide these ; ¹⁰ understanding ; ¹¹ didst reveal ; ¹² yea, Father ; ¹³ was well-pleasing in ; ¹⁴ have been delivered ; ¹⁵ one ;

LESSON PLAN

I. Jesus Warning, 20-24.

II. Jesus Worshiping, 25-27.

III. Jesus Welcoming, 28-30.

DAILY READINGS

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

M.—Judgment and mercy, Matt. 11 : 20-30. T.—Judgment decreed, Amos 3 : 1-11. W.—Tyre and Sidon, Isa. 23 : 1-14. Th.—A merciful deliverer, Luke 1 : 68-75. F.—Repentance and mercy, 2 Chron. 2 : 5-12. S.—Christ our Judge, Acts 17 : 24-31. S.—Plenteous in mercy, Ps. 86.

Shorter Catechism—Ques. 29. *How are we made 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.

25 At that⁸ time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26¹² Even so, Father : for so it¹³ seemed good in thy sight.

27 All things¹⁴ are delivered unto me of my Father : and no¹⁵ man knoweth the Son, but the Father ; neither¹⁷ knoweth any man the Father, save the Son, and he to whomsoever the Son¹⁸ will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

25 At that⁸ time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

The Question on Missions—11. What other work have they in school? All must keep their rooms tidy. The boys grind the millet flour which they eat, turning the millstone with long levers. The girls sew and help in the kitchen work. In the High School the boys have charge of their own boarding arrangements.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 14 ; 125 ; 31 (Ps. Sel.) ; 142 (from PRIMARY QUARTERLY) ; 239.

Special Scripture Reading—Isa. 55. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 133, Come Unto Me All Ye That Labor and Are Heavy Laden. For Question on Missions, C. 496, Woman Grinding Millet Flour in China. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Where Christ Performed Mighty Works, and the Sea of Galilee (Underwood & Underwood, see page 413).

EXPOSITION

Time and Place—A.D. 26 ; Galilee.

Connecting Links—Between this Lesson and the last, Matthew inserts John's message of inquiry and Jesus' discourse on the greatness of the Baptist (vs. 2-19). (Matthew gives the story of the Baptist's death a later setting than Mark. Therefore we read in Matthew the doings of John in prison, after we have studied his death in Mark.) His rebuke of the childishness of those who criticize both Him and John leads up, in the present Lesson, to the judgment of the Galilean cities for rejecting Him. Luke connects these "woes" with the mission of the seventy (Luke, ch. 10), the rejection of the disciples being suggestive of the rejection of Jesus.

I. Jesus Warning, 20-24.

V. 20. *Then* ; time unknown. *Repented not*. His works made Him a nine days' wonder in each city, but effected no per-

manent change of mind and heart in the mass of those who heard them.

Vs. 21, 22. *Chorazin* ; on the western side of Jordan on the road to Tyre from Capernaum. *Bethsaida* ; "house of fishing", on the eastern shore of Jordan just before it falls into the Lake. *Tyre and Sidon* ; rich Phœnician cities, often condemned by the prophets for their sinfulness, Isa., ch. 23 ; Ezek., ch. 28. *In sackcloth and ashes* ; wearing black sackcloth (a coarse, harshly woven fabric), and with ashes on the head, or sitting like Job in ashes, Job 2 : 8. Emblems of mourning. *More tolerable* ; because less guilty in their impenitence than the cities that had seen Christ's works.

Vs. 23, 24. *Capernaum* ; the headquarters of Jesus' early ministry. These three cities were probably grouped here because all were visible to Jesus and His hearers. *Shalt thou be exalted* (Rev. Ver.) ? Like Baby-

lon, Isa. 14:13. The reference is either to its great trade prosperity, or to its exceptional spiritual privileges through Christ's presence and activity. *Heaven . . . hell*; proverbial expressions for the greatest exaltation and the deepest degradation. The reference is not to the future world, but to the judgment day of Israel. Jesus foresees Capernaum's ruin because of its rejection of Him, as He later foresaw the doom of the temple.

II. Jesus Worshipping, 25-27.

Vs. 25, 26. *At that time*; indefinite. *Answered*; not necessarily to anything said, but to some situation that aroused these thoughts. *I thank thee*. In ch. 3:6 the same Greek word means open confession of sin; here, frank acknowledgment of a truth, in the spirit, partly of resignation, partly of thanksgiving. *Hast hid*; Rev. Ver., "didst hide",—not necessarily forever. *These things*; the revelation of the kingdom. *Wise and understanding* (Rev. Ver.); the rabbis and scribes, the accepted custodians of Israel's wisdom. *Unto babes*; those who were as ignorant of rabbinical lore as a babe, John 7:49; Heb. 5:13. *Yea* (Rev. Ver.); indicating His contentment with the divine method. *Well-pleasing* (Rev. Ver.); the divine will.

V. 27. *All things*; necessary for realizing the kingdom. *Are* (literally, "were") *delivered*; by God's eternal purpose. *Knoweth*; thoroughly. *But the Father*. That the Father perfectly understood Him, when all others, even John, misunderstood Him, was Jesus' comfort. *Save the Son*. It was the orthodox ignorance concerning God that really led to misconceptions of Christ. *Will reveal*; Rev. Ver., "willeth to reveal." "Jesus meets the haughty contempt of the 'wise' with a dignified assertion that it depends on His inclination whether they are to know God or not" (Bruce).

III. Jesus Welcoming, 28-30.

V. 28. *Come unto me*; join My school. This passage is found only in Matthew. It is full of Old Testament reminiscences, Isa. 14:3; 28:12; 55:1-3; Jer. 6:16; 31:2, 25. *Labour*; and are fatigued. *Heavy laden*; overburdened. They carry the heaviest burden who seek God and find Him not.

V. 29. *Take my yoke*; a Jewish figure for the relation of a pupil to his master,—"The yoke of the law." *Learn of me*; the whole truth about God and righteousness. *Take Me as your Master in religion*. *Meek and lowly*. The proud man cannot know God, 2 Cor. 10:1. *Rest*; which comes through the satisfaction of the soul's hunger for knowledge of God.

V. 30. *Easy*; kindly to wear. *Light*. Are not the claims of Jesus' religion most exacting? Is it not the heaviest of burdens? The answer is that spiritual ideals inspire and attract, whilst the unbending and minute literalism of the scribes was oppressive.

Light from the East

HELL—In ancient Hebrew thought sheol was the dark underworld, the common gathering place of the dead into which all alike go down, and beyond which there was nothing to be clearly seen or certainly hoped for. Hades, which is the New Testament sheol, means the unseen land, the place where the spirits of good and bad go at death. It was supposed to be far underground, and to be brought down to hades was to be reduced to the very lowest humiliation. The English word hell, which is used to translate both sheol and hades, originally meant a concealed or hidden place. But it is now so exclusively associated with the idea of torment, that the Revised Version uses it to translate Gehenna, the place of fire, and puts hades in the text without translation.

SODOM—The story of the destruction of Sodom and a number of cities in its neighborhood by a terrible fiery rain is firmly embedded in the traditions of the ancient East. Some earthquake or volcanic eruption set fire to the subterranean beds of crude petroleum, and the tremendous catastrophe deeply impressed humanity, more especially as the wickedness of Sodom was proverbial even in that wild time. The site of Sodom is a matter of dispute, but both the localities where it is said Sodom stood, give undeniable evidence of the awful destruction that is pictured in the Book of Genesis. Sodom is interpreted, "burning" by many grammarians.

APPLICATION

At the day of judgment, v. 22. Once a young man exclaimed, "If I were lucky enough to own this estate, I should indeed be happy!" "And then?" said "And Then?" his friend. "Why, then I would build a grand mansion on it, I would keep the best wine, and the finest horses in the country." "And then?" "Then I would hunt and ride, and drink, and fully enjoy life." "And then?" "Why, then, I suppose I should grow old like other people." "And then?" "Why, then,—well, yes, I should die, and leave it all." "And then?" "Oh, have done with your 'and thens.' Good-by." Some years afterwards he met his friend again, and said, "Do you know that I owe my happiness to you?" "How is that?" "To the two words you spoke to me some years ago—'and then?'" It is a good thing to remind ourselves sometimes that we must all face the day of judgment at last, and to prepare for that day now.

It would have remained, v. 23. A czar of Russia, in the old days, built a great pleasure palace upon the ice-blocks of the River Neva.

False Foundations

And, of course, when the spring came, and the foundations melted, the palace, with all its luxury and its delights, sank beneath the waters of the Neva. So is it with nations, and with cities, when built upon unsafe foundations. They leave God and righteousness out of their calculations, and they pass away. It is so also with individuals. If we build our lives upon false foundations, only ruin awaits us. Selfishness, ambition, pleasure, sin, all these will fail us. But if we learn to build our lives upon Jesus Christ, they will remain, and no power in heaven or earth or hell can shake them.

My yoke, v. 29. Once, a New England farmer was trying to induce a young ox to plough a field. But the young ox had never

The Shared Yoke

had any experience in drawing a plough, and the farmer's attempt became more and more of a failure, and, as a consequence, he became more and more exasperated. But suddenly he had a brilliant inspiration. He went for an older ox, and, bringing it, yoked it together

with the young one. Now the older ox had often ploughed before. At first the young ox continued its refusal to drag the plough, but the old one steadily pulled, until the young one could resist no longer, and in a very short time had learned its lesson. When Jesus Himself comes to aid us, and takes the other side of the yoke upon His shoulders, we learn to draw steadily.

Learn of me, v. 29. When the Emperor Constantine was building the city of Constantinople, he impatiently urged the building

Hasty Building Quick Decay

of the principal edifices, he was in such a hurry to have the new city completed. And we are told that these principal edifices were finished in a few years, or, according to another account, in a few months. But the result of this haste was that many of the buildings were erected in so imperfect a manner, that in the very next reign they could hardly be preserved from ruin. If a building is to endure, it must be built with care. And if character is to endure, it must be built with care. That is why Christ told us that we must learn of Him. Learning is not an easy process. It is a process which demands time and attention. But it is the only way by which we can obtain knowledge.

Rest unto your souls, v. 29. A man who has a gardener working for him, and who is very fond of roses, used to wonder why a

stake was thrust deep into the ground by his roses. One day when he was watching the

gardener at his work, he said to him, "I suppose the stake is by the rose tree to keep the tops from blowing about?" "No", said the gardener, with a smile, "the stake is by the rose tree, not to keep its top steady, but to keep the root still; for unless there is stillness at the root things won't grow." Now the peace which Christ promises is a peace at the very roots of life. It is not so much concerned with the question of whether the external surroundings of our lives are peaceful or not, but it bestows a peace which will enable us to face all the events of life with an unruffled calm.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by calling attention to the fact that, as Jesus proceeds in His work, the note of retribution grows clearer. Thus far He had appealed to the higher motives of men. As men became defiant or indifferent, He announces the penalty for unbelief. Direct the discussion along three lines :

1. *The judgment which follows rejection of Jesus*, vs. 20-24. Emphasize : (a) The evidential power of Jesus' ministry, which was sufficient to convince even the pagan cities. Discuss the evidence we have of the character of Jesus and His gospel. (b) Judgment is in proportion to opportunity. (c) That all sin shall be judged blameworthy and punished accordingly. Impress this upon the class. Point out the great immutable laws which maintain this world and human life in existence. Point out from history and observation that there is a right and a wrong attitude toward these laws, which results in either efficiency or destruction. Impress the element of personal responsibility resting upon all who reject Christ, and compare Christian, and heathen lands from the standpoint of responsibility.

2. *Jesus' thanksgiving for the revelation of truth to the lowly*, vs. 25-27. Proceed to consider two points : (a) Thanksgiving for the simplicity of truth capable of being grasped by common folk. Bring out, that the kingdom is not for the learned as a class, but for all ; also that intellectual pride is a great hindrance to understanding the gospel. (b) Jesus as the one divinely authorized Person to lead men to the Father. Compare Matt. 16: 17 and Gal. 1: 15, 16. Dwell upon the practical lesson that Jesus is the only way to the Father.

3. *Jesus' invitation*, vs. 28-30. In keeping with Jesus' confidence, this invitation emphasizes two things : (a) The requisite condition of heart and soul to appreciate the gospel. Note the weary and heavy laden,—a sense of the stress and weakness of life on account of error, sin and fear. Point out, that, when men are conscious of their need,

they can be saved. (b) The elements in the rest Jesus offers. Bring out that there is submission to Jesus' authority in daily life, the yoke. There is gradual increase of power as the soul learns to follow Jesus' method, as meditation, prayer and service. He then leads to a new vision of eternal reality, which adjusts the relative values of spiritual and material things and thereby produces peace and harmony in the life. Make this a personal invitation.

For Teachers of the Senior Scholars

Remind the scholars of the picture of the world which Jesus gave us in last Lesson, as a field white unto harvest. Here He reveals how difficult it is to garner in this harvest. He Himself had not succeeded. As William Carey waited long in India for his first convert, his soul was sustained by the thought that even the Master Himself had at times to wait in vain. Some of the world's harvest fields take long to ripen.

1. *A Severe Upbraiding*, vs. 20-24. Ask the scholars if they are surprised, astonished, to hear Jesus speak in this way ? This is not His usual tone. It is another side of His character. Sinners must be told plainly what the evil consequences of their life will be. Dwell upon the privileges which these favored Galilean cities had enjoyed in having Jesus with them. Their responsibility was proportionate to their privileges. What are our privileges in Canada to-day ? What are our responsibilities ? Have a talk with the class about these things. To be brought up in a good Christian home, to live in a Christian land, make life a serious business.

2. *A Wonderful Prayer*, vs. 25-27. Note that the Master's soul found rest in communing with His Father. How thankful He is that there are some responsive souls. There is a good deal of mystery about life. A gentleman was asked in a deaf and dumb school to question the pupils. He wrote this question on the board, "Why did God make you deaf and dumb and make me so that I can hear and speak ?" One answer he got to the question was, "Even so Father, for so it seemed good in Thy sight." This thought brings a restful feeling to the troubled heart.

3. *A Gracious Invitation*, vs. 28-30. Has this invitation anything to do with the physical burdens of life? The physical conditions always improve wherever the gospel gets a fair chance. What is the spiritual rest which Christ gives? Dwell upon the rest of forgiveness, the rest of fellowship, human and divine, and the rest which comes to the heart from Christian service.

For Teachers of the Boys and Girls

Draw the attention of your scholars to the title of to-day's LESSON, JUDGMENT AND MERCY. Should we be surprised to find these two things linked together? Does God hate sin? Ask for proof that He does. Does God hate the sinner? Ask for proof that He does not. Take up:

1. *The reproof of Jesus*, vs. 20-24. Recall the wickedness of Sodom, in which there could not be found ten righteous persons, Gen. 18:32. Was Capernaum as wicked as this? Not likely. Then, why did Jesus condemn Capernaum so severely? Evidently because the opportunity of Capernaum was so much greater than that of Sodom. Dwell upon the fact that the city, or the man, that sins against the light, bears a heavier

load of guilt than those who sin in the dark of total ignorance, or in the twilight of a partial knowledge. Make a list of the advantages which Capernaum enjoyed,—knowledge of the God of Israel, the worship of the synagogue, above all, experience of the grace of Jesus.

2. *The prayer of Jesus*, vs. 25-27. Note how Jesus always turned instinctively to His Father, and emphasize the peculiar, intimate relation existing between Jesus and the Father, v. 27. Why do the "wise and prudent" often miss the kingdom? Why is it easier for those who are humble and trustful to enter the kingdom? Remind the class of Jesus' words in Matt. 18:3.

3. *The invitation of Jesus*, vs. 28-30. There was a great deal of traffic through Galilee from the East to Egypt, etc., at the time of Christ. Has He in mind here the restless crowds passing on their way in pursuit of business, etc.? Think of some of the ways in which people seek satisfaction, only to be deceived. Can there be any abiding satisfaction apart from Jesus? What are some of the burdens which Christ is ready to share with us? Dwell upon the wideness of this invitation. What is it to learn of Jesus?

THE GEOGRAPHY LESSON

Consult our Galilee map, and notice where the number 36 marks a place among the hills, a couple of miles from the northern shore of the lake. If you stand today at that spot and look off nearly southward over the space between those two lines which branch from it, you will see the ground where Chorazin used to stand.

Nobody lives at Chorazin to-day. What you see is a sloping hillside where grass and weeds grow around rows and heaps of ancient building stones. Here



and there you can guess at the line of a street.

Without much doubt, Jesus must have known this place in days long ago, when the house walls were all in place, topped with roofs of poles and clay. It is only a couple of miles from Capernaum; His own lakeside home was beyond the hill that you see this side of the lake waters.

To see the place as it is to-day, use a stereograph entitled, Chorazin, Where Christ Performed Mighty Works, and the Sea of Galilee.

ADDED HINTS AND HELPS

Something to Look Up

1. "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." Where are these words of Jesus found?

2. "Be not wise in thine own eyes", is one of Solomon's wise sayings. Find the saying. ANSWERS, Lesson X.—(1) Acts, ch 10. (2) Paul; Rom. 10:14.

For Discussion

1. The chief source of national troubles?
2. We are ourselves responsible, if we are restless.

Prove from Scripture

That Jesus gives peace.

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 "ap-

plication" 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. 11. With the present conditions and management, it has not been found feasible to have industrial work in the schools. In the Primary Schools, the boys are their own "caretakers", doing all the sweeping, dusting, etc., themselves. They must also wash their own clothes. In the Girls' School the pupils must take their turns at helping in the kitchen. For two years the boys have ground all their own millet flour. However, we are setting up a mill, so that all the flour will be ground on the place instead of being bought. We hope that it will be cheaper, but it will necessitate the keeping of a miller and an animal, and put the pupils out of an opportunity of doing some manual labor. The problem of educating the boys so that they will respect and like manual labor is a serious one. The board problem is always worrying. In the reconstruction of the High School the whole responsibility of theirs was put on the students, and they manage it by a committee.

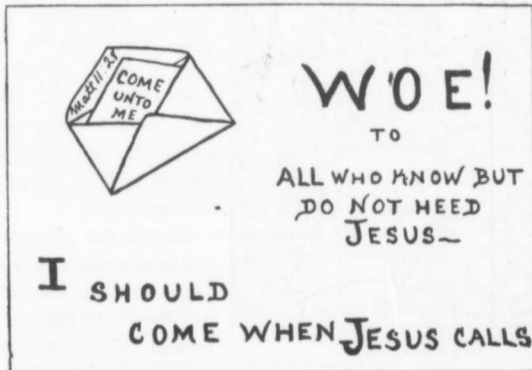
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Worker's words of invitation.

Introduction—Here I hold in my hand a letter, and in it I see the word COME. Oh,

you want to know where, don't you? If Mother said, "Children, I have received a letter asking us all to come—" "When? Where? Mother dear", you would all cry out before Mother had a chance to finish the rest of the sentence. You all like to be invited some place.

Now we shall lay the invitation to come here on the table for a little while, and later we shall hear where it is we are asked to come.



Jesus' Rebuke to the Cities—Did you ever hear of boys and girls being rebuked for not paying attention to what Father, Mother or Teacher said or did? We are going to hear of three cities that Jesus was rebuking for not paying attention to the wonderful works which they had seen Him do and the wonderful words which they had heard Him speak. They had not repented of their sins and followed Him as they should have done. Jesus says, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! Woe unto thee, Capernaum! You have all had the chance of hearing and seeing and knowing Me, and you have not turned from your sins. Your punishment will be greater than the punishment of wicked cities that have not seen My works."

We have been hearing of so many wonderful things Jesus did and said, we would surely think the people there who saw and knew Him would love Him and believe in Him. But no. The proud Jews would not accept Him and His teaching and His new laws and simple form of worship.

Invitation—After this stern rebuke to these people Jesus' loving heart fills with sorrow that they will not repent of sin, and love and trust the One God has sent to save them from their sins.

Golden Text—We can imagine we see Jesus

standing stretching out His arms towards these people, as we repeat His words of invitation. All repeat Golden Text.

Take up the invitation you laid aside. Ah! Now we know where our invitation asks us to come,—Come to Jesus. There is no place in the world where we can be so happy. Jesus does not mean that we must die in order to come to Him. He means to take Him for our Friend and Guide. He will give us rest.

Hymn—Sing Hymn 553, Book of Praise:

"If I come to Jesus,
He will make me glad;
He will give me pleasure,
When my heart is sad."

Yoked with Jesus—Did you ever see a yoke of oxen? Did you notice the wooden yoke over their neck or fastened to their head, holding them together, making them pull together? The yoke makes it easy for them to pull heavy loads. Jesus says, "Take My yoke upon you. My yoke is easy and My burden is light." Jesus wants to get near us, to help us to pull through all the hard places of life. He will make things easy for us, if we are close beside Him.

Symbol—The LIPS will remind us of Jesus' rebuke and invitation.

Something to Think About—I should come to Jesus when He calls me.

FROM THE PLATFORM

RESPONSIBILITY REVELATION REST

It used to be said that children were sent to school in order to learn the three R.'s—Reading, 'Riting and 'Rithmetic. In the Lesson to-day Christ invites us into His school (v. 29). In His school, too, there are three R.'s. The first is RESPONSIBILITY. (Print). What part of our Lesson emphasizes this? (vs. 20-24.) There can be no privilege without responsibility. To hear the words of Jesus means that we should obey the words of Jesus. The second R in the school of Jesus is REVELATION (Print). What part of our Lesson emphasizes this? (vs. 25-27.) Draw out from the school that there are some things which we could not know unless God had revealed them to us. One of the most important parts of Jesus' work was to reveal the things of God to men. The third R is REST (Print). Ask the School to repeat together vs. 28-30.

Lesson XII. THE FEEDING OF THE FIVE THOUSAND September 22, 1912

Mark 6: 30-44. Commit to memory vs. 41, 42. Read Matthew 14: 13-21; Luke 9: 12-17; John 6: 1-13.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6: 35.

30 And the apostles ¹gathered themselves together unto Je'sus, and ²told him all things, ³both what they had done, and ⁴what they had taught.

31 And he ⁵said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they ⁶departed into a desert place by ship privately.

33 And the people saw them ⁷departing, and many knew ⁸him, and ran afoot thither out of all cities, and outwent them, ⁹and came together unto him.

34 And ¹⁰Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, ¹¹This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country ¹²round about, and into the villages, and

Revised Version—¹gather themselves; ²they; ³whatsoever they; ⁴saith; ⁵went away in the boat to a desert place apart; ⁶going; ⁷them, and they ran there together on foot from all the cities; ⁸Omit rest of verse; ⁹he came forth and saw a great multitude, and he had compassion on them; ¹⁰The place is desert, and the day is now far spent; ¹¹and villages round about; ¹²somewhat to eat; ¹³But he; ¹⁴And he; ¹⁵that all should sit; ¹⁶he took the; ¹⁷and looking up; ¹⁸he blessed; ¹⁹he gave to the disciples; ²⁰broken pieces, twelve basketfuls, and also of; ²¹ate; ²²Omit about.

LESSON PLAN

I. The Compassionate Jesus, 30-34.

II. The Perplexed Disciples, 35-38.

III. The Satisfied People, 39-44.

DAILY READINGS

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

M.—The feeding of the five thousand, Mark 6: 30-44. T.—The manna, Ex. 16: 11-18. W.—"Give unto the people", 2 Kgs. 4: 38-44. Th.—Four thousand fed, Matt. 15: 29-39. F.—"They were filled", John 6: 5-14. S.—Bread from heaven, John 6: 48-58. S.—The Bread of Life, John 6, 26-35.

Shorter Catechism—Review Questions 27-29.

The Question on Missions—12. What religious work do they do? In the Primary Schools there are Chris-

tian Endeavor Societies. The meetings are conducted by the pupils, and many of the addresses are given by them. Some of the High School pupils teach in the Sunday School, and some help in street preaching.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 426; 429; 14 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 447.

Special Scripture Reading—Ex. 16: 11-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 630, Miracle of the Loaves, S. P. 28, Do All the Good You Can. For Question on Missions, C. 497, Church Parade, Girl's School, Weihweifu. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, A Lad Which Hath Five Barley Loaves, in a Pasture Near Galilee (Underwood & Underwood, see page 413).

37 ¹³He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 ¹⁴He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them ¹⁵to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And ¹⁶when he had taken the five loaves and the two fishes, ¹⁷he looked up to heaven, ¹⁸and blessed, and brake the loaves, and ¹⁹gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up ²⁰twelve baskets full of the fragments, and of the fishes.

44 And they that ²¹did eat of the loaves were ²²about five thousand men.

EXPOSITION

Time and Place—A.D. 26; the northern shore of the Sea of Galilee, east of the Jordan.

Connecting Links—Matthew, Mark and Luke all give an account of this miracle, and place it immediately after the Galilean mission that stirred Herod's guilty conscience.

I. The Compassionate Jesus, 30-34.

V. 30. *Apostles*. The Twelve are generally called disciples, but here the more official title is given, as they have just finished a specially apostolic task. *Together*; after their brief mission at or near Capernaum. *Told him all things*; gave a full report of their teaching and healing. Nothing is said of their success or of Jesus' estimate of their labors.

V. 31. *Ye yourselves*; either, (1) without

the crowd, or (2) emphatic, you very men who need a rest after your hard work. Matthew seems to suggest that the death of John the Baptist had something to do with the desire of Jesus to go away with His disciples to a quiet spot. It had been a heavy blow to them. *Desert place*; Luke, "to a city called Bethsaida", that is, in the direction of a city so named on the east side of the lake. *Many coming and going*; a steady stream of visitors. The fame of Jesus attracted many, and it is possible a political movement was on foot in Jesus' favor, with which the Twelve sympathized. (See John 6: 14, 15).

V. 32. *Departed*; towards the northeast end of the lake. *By ship*; the boat that was in readiness for them, ch. 3: 9. *Privately*;

with Jesus only in the boat, and with no other boats accompanying. Their aim was to escape from the crowd for a few holidays.

V. 33. *Many knew him*; omit "him." They knew not only who the group was that was sailing away, but why they were going, and, from their steering, where they were going. *Ran*; Rev. Ver., "ran . . . together", an excited and exciting crowd. *Afoot*; by land round the end of the lake. *Out of all cities*. Every town and village on the way from Capernaum to Bethsaida helped to swell the crowd. *Outwent*; anticipated. *Came together unto him*; five thousand people. This represents the height of Jesus' popularity.

V. 34. *Came out*; of the boat. *Saw much people*. His expectation of quiet was defeated. It is just possible, however, that Jesus spent some time with His disciples before the crowd arrived (see John 6 : 3). *Compassion*. He forgets His disappointment and thinks only of the people's need. *Began to teach*; weary as He was of work and popularity.

II. The Perplexed Disciples, 35-38.

Vs. 35-38. *Far spent*; shortly before sunset. *Disciples . . . said*; prompted by the solicitous question of Jesus, John 6 : 5. *A desert place*; and so there is no place here where food can be secured. *Two hundred pennyworth*; loaves costing 200 denarii, about \$35 of our money. (See *Light from the East*). Possibly this was the whole amount they had among them.

III. The Satisfied People, 39-44.

Vs. 39, 40. *By companies*; an orderly grouping of the crowd. *Green grass*; on which they could recline at ease. An example of Mark's love for detail. *Ranks*; literally, "garden beds", a regular, rectangular arrangement in groups of *hundreds* and *fifties*.

Vs. 41, 42. *He took* (Rev. Ver.); acting as host. *Looking up to heaven* (Rev. Ver.); in the attitude of prayer. *Blessed*; gave thanks. *Were filled*; satisfied. The language suggests the institution of the Lord's Supper, and John (ch. 6 : 26-58) gives the eucharistic discourse in connection with this miracle.

Vs. 43, 44. *Baskets*; the common wicker baskets carried by the Jews for holding their provisions. *Five thousand men*. Matthew adds, "beside women and children", who would sit or stand apart.

Light from the East

PENNYWORTH—The Roman conquest of Judea introduced Roman coins, which circulated freely in all secular transactions. The most common coin was the silver penny, about the size of our ten cent piece, but twice as thick, and worth as bullion about twenty cents. But if we take a man's labor for a day as the unchanging standard of value and judge the purchasing power of money by it, a penny then was equal to a dollar now. Two hundred dollars' worth divided among five thousand would allow four cents' worth to each person.

SHEPHERD—Sheep are never left alone in Palestine; the shepherd must search out pasture for them and see that it contains no poisonous weeds, snake holes, or wild beast lairs. He keeps them from breaking into gardens, where, if the owner found them, he could kill them and sell their flesh. He must draw water for them from deep wells. He watches them all day, leaning on his staff, and examines them one by one as they enter the fold at night, rubs olive oil on insect bites and coal tar on cuts and bruises. He sleeps beside them all night, with his nail-studded club in his hand, ready to die in their defence.

APPLICATION

Told him all things, v. 30. There is a celebrated vine at Hampton Court, near London. This vine for a number of years was a source of great disappointment to the gardener. It was apparently healthy enough, but it bore very few grapes. One season, however, it

The Roots and the River

of great disappointment to the gardener. It was apparently healthy enough, but it bore

was unexpectedly laden with great clusters of the finest grapes. The gardener was naturally anxious to discover the reason for this, and he carefully laid bare the roots of the vine, traced them along through the ground, and found that they had suddenly gone through the banks into the River Tham-

es. And from this hidden source of supply the vine had drawn the necessary moisture which secured its fine crop of grapes. The Christian has a hidden source of supply. He can always consult with His Saviour. Do we make use of this privilege of ours? When things go well, and when things go ill, do we seek Jesus, and tell Him all things?

Give ye them to eat, v. 37. In an interesting book on India, the author, Sir John Field, tells of a terrible sight which he once witnessed upon the street of an Indian town. A poor Hindu was lying on the ground, evidently starving to death, with hardly a particle of flesh on his body, which had shrunk to the size of a child's, the veins and bones being distinctly visible. He seemed like an apparition from the tomb. Several neighbors were standing around, and not one offered to assist or to give the poor wretch a morsel to eat. The explanation offered was just that the man had no friends, and it never seemed to occur to the spectators that they might be his friends. Christ would impress upon His disciples a sense of their responsibility for all those who are in need. We cannot follow Jesus and be indifferent to the world's need.

Gave them to his disciples, v. 41. Napoleon used to boast of his ability to do anything in connection with the army. "There is nothing in war which I cannot do by my own hands. If there is nobody to make gunpowder, I can manufacture it. The gun-carriages, I know how to construct. If it is necessary to make cannons at the forge, I can make them." In an infinitely larger sense than could ever have been true of Napoleon, Jesus Christ could do anything necessary for His kingdom. He could have fed the multitudes without the

help of the disciples, for example. But that is not the method or the purpose of Christ. He longs for the co-operation of His followers. For their own good, for their own growth in grace, He delegates to their hands the task of bringing the world to Him. And remember that we can always depend on Him to do His part, provided we do ours.

And they did all eat, v. 42. Archbishop Whately once heard a man tell of a marvelous escape he had had from a burning ship.

And this man laid emphasis upon God's mercy in saving him, while others had been drowned. The Archbishop said he could tell of a more wonderful occurrence even than that. He said: "Not three months ago I sailed in the Packet from Holyhead to Kings-town, and, by God's mercy, the vessel never caught fire at all." And surely Whately was right in pointing out that we should trace God's hand just as clearly in the ordinary blessings of life as in the extraordinary ones.

The fragments, v. 43. The Waltham Watch Company in New Haven carried on the manufacture of watch cases for many years in a certain building. When they moved to other premises, they had the floors of the old building taken up, and carried to smelting and refining works. The wood was burnt to ashes, the ashes were sifted, and the gold that in nineteen years had fallen in dust upon the floors was extracted by chemical process. The result realized was \$67,000 worth of gold. The watch company knew the value of picking up the fragments. This lesson should come home to us all, when we think of the fragments of our time, of our money, of our energy, which we thoughtlessly waste, and which we might so easily turn to the service of God and our neighbors!

THE LESSON GRADED

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

For Teachers of Bible Classes

Call attention to the fact that this miracle is the only one recorded in all four Gospels. It was an event of unusual importance and marked the turning point in Christ's ministry.

Bring out the important factors, as the return of the Twelve, the story of their work, the murder of John the Baptist, the gathering multitudes, and the necessity for quiet meditation and conference. In Jesus' mind and the minds of the people a crisis was impending (see John 6:15). The map should be used to get the geographical situation. (See

Mark 6 : 45, 53 ; John 6 : 17.) Picture the effect of Jesus' departure, the running of the people, the aroused cities and the crowds which faced Jesus across the Lake. Guide the class into a discussion of :

1. *The consuming ambition of Jesus in teaching*, v. 34. He welcomed the people, Luke 9 : 11. Bring out His remarkable activity in the moral and spiritual interests of the crowds.

2. *Jesus' thoughtfulness for the people's physical needs*, vs. 35-38. Read the four narratives, to get the full account of the incident. Follow out the searching questions of the Master and the hopelessness of the disciples, whose one thought was to send the people away.

3. *Jesus feeding the five thousand*, vs. 39-42. As an illustration of Jesus' method in work make clear the following : (a) Orderly arrangement on the green grass, that all could be easily served. (b) The spiritual recognition of God as the Lord of life. Note the consciousness of Jesus that the supply would be adequate. (c) The breaking and distribution of the bread and fishes to the disciples, and by them to the people. Bring out the prominent place the disciples occupied in the work. (d) The gathering of the fragments. This is a pointed lesson in economy. Discuss the awful waste of time, money and opportunity abounding on every side. Take time to set forth these methods in the life of the church to-day.

The lesson to enforce is the revelation this miracle gives of the character of Jesus and its bearing upon that of the disciples. Summarize the main principles. First, the pre-eminence He always gives to the spiritual needs of humanity. Bring out the various figures He used to set forth His own sufficiency for human need, as, food, water. Second, the regard He had for their temporal welfare, as, healing, feeding, instructing. This flows from His compassion, which is all inclusive. Bring out the bearing of this upon the programme of the church. Note the extreme views, some holding the work to be altogether spiritual, thereby ignoring temporal conditions, others making the temporal conditions supreme, and thereby

ignoring the spiritual side of life. The church must include both in her mission, holding the spiritual as primary, and, which in right relation with God and man, will redeem the temporal conditions.

For Teachers of the Senior Scholars

Draw the attention of the class to the fact that we have an interesting glimpse, in the first verse of the Lesson, of the return of the first home missionaries from their first home mission fields. As they gather around Jesus, they tell Him all about their experience in this new kind of work. When the student missionaries return to college, what stories they often have to tell of their experience in the home mission fields, sometimes humorous and sometimes sad, sometimes about the mistakes of inexperience and sometimes about the goodness of God in blessing their labors. Impress upon the class what a grand thing it is always to tell Jesus about what we are doing and saying. The disciples were tired out and needed rest. Their new work had proved very exhausting.

1. *A Desert Place*, vs. 31, 32. Why was it necessary for them to go aside into a desert place to rest ? Where did they go, and how ? A celebrated New York physician says that in twenty years he has had only one vacation. He tried to spend it in the Maine woods, but he found that he had been so long without a vacation, that he did not know what to do with himself when he took one. He regretted that he had lost out of his life the vacation faculty. It had atrophied. He never loses an opportunity now of prescribing a vacation. Vacations are not lost time.

2. *A Hungry Crowd*, vs. 33-36. How did the crowd get there ? What took them there ? The heart-hunger was the thing which impressed Jesus as He landed in the desert place and looked about upon the multitude. Were the people conscious of this hunger ? How did Jesus proceed to supply this want ? There must have been something in His look of compassion, something in His voice of love, something in His whole attitude towards them, which made an appeal to their better natures and made them feel that life was worth living.

As the evening came on, the people began to feel the need of physical food. What suggestion did the disciples make? What command did Jesus give? From the four Gospels get the scholars to gather the story of the preparation for the evening meal. Do not leave the lad out, John 6:9. A hungry boy who is willing to give up his lunch is worth remembering. Ask the class to name all the parties who had anything to do in the preparation of the meal. We can all do something to help in the work of Christ.

3. *A Good Supper*, vs. 41-44. Note the blessing, and the miracle that followed. There was enough for all, and there was a good deal over. There is enough to satisfy the hungering heart of the world in Christ, who is the Bread of Life.

For Teachers of the Boys and Girls

This Lesson brings out into strong relief the deep sympathy of Jesus with men. We see His sympathy with the tired disciples after their evangelistic work; and then we see His sympathy with the crowds who seek Him out, sympathy for their spiritual needs, and sympathy for their physical needs.

1. *Christ and His disciples*, vs. 30-32. Lead the scholars to form some picture in their minds of the crowds which at this period of His ministry evidently thronged Jesus continually. Enforce this picture by Mark's comment that the crowds were so insistent as to prevent Jesus and His disciples from eating their ordinary meals. Was it any wonder that Jesus desired to secure for

His disciples and for Himself a period of quiet? Imagine something of the growing confidence between Christ and the Twelve. What effect would it have upon the disciples, for Jesus to entrust them with definite work for His kingdom?

2. *Christ and the crowd*, vs. 33, 34. Picture the scene (or have one of the scholars describe it). Possibly two or three discover the action of Jesus and the disciples, and tell others, until the news spreads widely. Imagine the hurrying groups of people skirting the shore of the lake, crossing some ford of the river Jordan, and finally meeting with Jesus, as He disembarks. Would Jesus have been justified in seeking to escape from the crowd a second time, or in refusing to teach them? We might think so, but He did not. Discuss the question of how much the lack of men for the ministry, and other Christian work at home, and of workers for the foreign field, should weigh with boys and girls in choosing their life work.

3. *The feeding of the crowd*, vs. 35-44. The disciples had not yet learned the depths of Christ's sympathy with those in need. Why did Jesus utter the command of v. 37? Was it to reveal to the disciples their own helplessness? But notice that, when the proper time came, the disciples *did* give the crowd to eat. Only, in the interval, the power of Jesus had been at work. Emphasize the fact that many of the things which our Lord asks us to do for Him seem impossible only so long as we forget the power upon which we can always rely.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

Ancient traditions point to a place on the west side of the Lake, between Capernaum and Magdala, as the scene of the feeding of the tired and hungry multitude. On our Galilee map you find a heavy V opening westward, with its point near the west bank of the Lake, and with the number 37 joined to it. If you stand at the point of that V, just in from the shore, looking westward over the hilly ground which is included between the two arms of the V, you may see a Syrian boy of to-day, who has brought out into the pasture some barley bread of the same kind

that was used that day so long ago.

The hills that you see ahead probably look much as they did when Jesus and the disciples came out here to get an opportunity for rest after the excitement of talking over the events of their first missionary tour (Mark 6:30, 31).

You can see the old hills under the same sky, and the barley bread of a modern Syrian peasant, just like the old bread, if you use a stereograph entitled, *A Lad Which Hath Five Barley Loaves*, in a Pasture near Galilee.

ADDED HINTS AND HELPS

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

Something to Look Up

1. If any man thirst, let him come unto Me and drink", said Jesus. Where are the words found?

2. In a later chapter, Mark tells how Jesus fed 4,000 with seven loaves and a few small fishes. Find, and read the story.

ANSWERS, Lesson XI.—(1) John 14 : 6.
(2) Prov. 3 : 7.

For Discussion

1. Have we a right to holidays when there is work to be done?

2. Was "Give ye them to eat", a reasonable command?

Prove from Scripture

That Jesus gives spiritual life.

The Catechism

Ques. 27-29. (Review). In Questions 27 and 28 there is a contrast. Question 27 tells of the humiliation of Jesus. Like a king giving up his palace to live in the humblest surroundings. Jesus gave up His glory in order to take His place beside the humblest

men. He obeyed the laws he Himself had made. He suffered on the cross for men. Question 28 tells of the exaltation of Jesus. The exalted power of Jesus is shown in His resurrection, in His ascension, in His enthronement, and in His future return. Question 29 tells how we are to share in the redemption which Jesus has effected. It is the Holy Spirit who brings home to us this redemption.

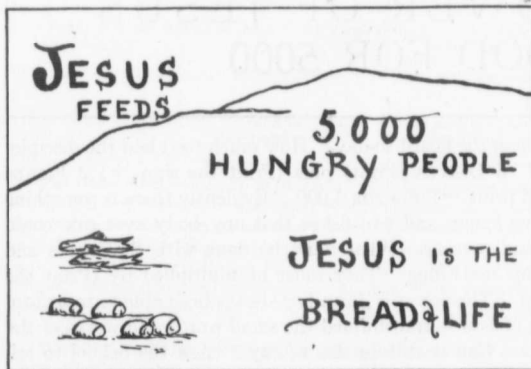
The Question on Missions

Ques. 12. For several years there have been Christian Endeavor Societies in the Primary Schools in Weihweifu. Almost from the first the pupils took the meetings, though Mrs. Mitchell had charge. The Chinese Christian does not seem to have the same diffidence that many of our home church members have about letting his voice be heard in prayer. The boys have no hesitancy in praying, and in speaking on a scripture passage. At times, when older ones are going to the street or to villages to preach, some of the pupils go along to sing in order to get the people. Some of those in the High School take their part in the preaching. As there is scope for work among students in other schools, we are hoping that there will be a Young Men's Christian Association started in the High School.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Worker's words about hungry ones.

Introduction—We are going to hear about a very large gathering of people on a hillside.



There were 5,000 men there, besides women and children. Just suppose everybody in a good, big town went out to the country some day, there would be just about as many as that.

We are going to hear how they came to be there, and the wonderful miracle Jesus did.

Recall last Lesson.

Lesson—Now we see Jesus' workmen coming back to Him, telling Him what work they have been doing. Jesus sees that they are weary and needing rest. "Come away to a

quiet place across the water, away from the crowd, and rest yourselves a while", we hear the gentle voice of Jesus saying to those weary workers.

Here they are at the sea shore (sketch rapidly). Here is the little fishing vessel. Away they go to a place near Bethsaida (map). But they are not to have their time of rest and quiet (vs. 32, 33).

Here they are on the hillside (sketch) with the crowd around them.

Jesus looked about and saw the crowds hungry to listen to His words, and forgetting His own need of rest, He began to teach them many things.

Feeding the 5,000—Now it is evening. The people are weary and hungry. His disciples came to Jesus asking Him to send the people away to seek food for themselves (vs. 35, 36). How surprised the disciples are at Jesus' reply (v. 37). They go amongst the people to see if they have any food with them. No! They can find nothing. Ah, yes! Here is a lad with a small basket. What is in the basket? The boy gives it to them and they take it to Jesus. Can He make use of such a small offering?

Picture the seating of the crowd in companies on the grassy hillside. Picture Jesus as He stands in their midst breaking the bread and fishes, giving, giving, giving, till

all are satisfied, and still there is more to give. Picture the disciples getting from Jesus and going among the tired, hungry people. Jesus still gives, and we are getting from Him. He gives that we may have to give.

Golden Text—Repeat Golden Text. Jesus is to our souls what bread is to our hungry bodies. We will find He has more love and help to give us than we can take. We should be ready to help weak and weary ones.

Share Up—

"The best thing that hearts that are thankful can do,

Is this: To make thankful some other hearts too;

For lives that are grateful and sunny and glad

To carry their sunshine to lives that are sad;
For children who have all they want and to spare,

Their good things with poor little children to share.

For this will bring blessing, and this is the way

To show we are thankful on each happy day."

Symbol—The LIPS will remind us of Jesus' words about the hungry ones.

Something to Think About—I should help the weak and weary.

FROM THE PLATFORM

$$\begin{aligned} & (5 \text{ LOAVES} + 2 \text{ FISHES}) \\ \times & \text{ THE POWER OF JESUS} \\ = & \text{ FOOD FOR 5000} \end{aligned}$$

Let us put an *arithmetic lesson* upon the board to-day. How much food had the disciples with which to feed the multitude? 5 LOAVES (Print) plus (Print the sign +) 2 FISHES (Print). At the bottom of the board print = FOOD FOR 5,000. Evidently there is something wrong with that statement. No five loaves and two fishes that any body ever saw could equal sufficient food for five thousand persons. What must be done with the loaves and fishes? They must be multiplied by something. They must be multiplied by (Print the sign X) THE POWER OF JESUS (Print). The power of Jesus has always been able to transform small things into big things. Think of how it transformed the small words and works of the disciples into great words and works. Can it still do this to-day? Ask the School to tell some of the things of value which Jesus can increase,—our love, faith, hope, ability.

Lesson XIII.

REVIEW

September 29, 1912

TO MAKE READY FOR THE REVIEW—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan as given below.

GOLDEN TEXT—The words that I speak unto you, they are spirit, and they are life.—John 6 : 63.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The seed in the four kinds of soil, Mark 4 : 1-20. T.—The growth of the kingdom, Mark 4 : 26-32. W.—The wheat and the tares, Matt. 13 : 24-30. Th.—The worth of the kingdom, Matt. 13 : 44-53. F.—The ruler's daughter, Mark 5 : 21-24, 35-43. S.—The visit to Nazareth, Luke 4 : 16-30. 'S.—The feeding of the five thousand, Mark 6 : 30-44.

Prove from Scripture—*That Jesus' words shall endure.*

The Question on Missions—13. What do the pupils expect to do after leaving school? After seven years in Primary School, and four years in High School, some help in the hospital, some become teachers. It is hoped that a number will go on to college and become doctors, and ministers. We hope our pupils will become good leaders for the Christian church in China.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Sup. Lesson); 250 ; 42 (Ps. Sel.); 251 (PRIMARY QUARTERLY); 293.

Lantern Slides—For Lesson, Use all the Slides for the Quarter. For Question on Missions, C. 499, Four of Senior Girls of Weiweiifu School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 413).

REVIEW CHART—THIRD QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 3 : 20-35.	Malignant Unbelief.	This is the condemnation.—John 3 : 19.	1. Jesus and His relatives. 2. Jesus and His enemies. 3. Jesus and His disciples.
II.—Mark 4 : 1-20.	The Seed in the Four Kinds of Soil.	Receive with meekness the engrafted word.—Jas. 1 : 21.	1. The Teacher. 2. The parable. 3. The interpretation.
III.—Mark 4 : 26-32 Matt. 13 : 33.	The Growth of the Kingdom.	Thy kingdom come.—Matt. 6 : 10.	1. The seed grain. 2. The mustard seed. 3. The leaven.
IV.—Matt. 13 : 24-30, 36-43.	The Wheat and the Tares.	Gather ye together first the tares.—Matt. 13 : 30.	1. The sowings. 2. The growing. 3. The reaping time. 4. What it all means.
V.—Matt. 13 : 44-53.	The Worth of the Kingdom.	Seek ye first the kingdom of God.—Matt. 6 : 33.	1. The kingdom pictured. 2. The kingdom published.
VI.—Mark 4 : 35 to 5 : 20.	A Troubled Sea and a Troubled Soul.	God is our refuge and strength.—Ps. 46 : 1, 2.	1. The tempest stilled. 2. A sufferer healed. 3. A helper won.
VII.—Mark 5 : 21-24, 35-43.	The Ruler's Daughter.	And he took the damsel by the hand.—Mark 5 : 41.	1. Faith confessed. 2. Faith tried. 3. Faith rewarded.
VIII.—Luke 4 : 16-30.	The Visit to Nazareth.	He came unto his own.—John 1 : 11.	1. A Sabbath at Nazareth. 2. A sermon at Nazareth. 3. Rejected at Nazareth.
IX.—Mark 6 : 14-29.	The Death of John the Baptist.	Be thou faithful unto death.—Rev. 2 : 10.	1. A condemning conscience. 2. A rash oath. 3. A cruel crime.
X.—Matt. 9 : 35 to 10 : 15.	The Mission of the Twelve.	He that receiveth you receiveth me.—Matt. 10 : 40.	1. The needy multitudes. 2. The chosen helpers. 3. The helpers instructed.
XI.—Matt. 11 : 20-30.	Judgment and Mercy.	Come unto me.—Matt. 11 : 28.	1. Jesus warning. 2. Jesus worshipping. 3. Jesus welcoming.
XII.—Mark 6 : 30-44.	The Feeding of the Five Thousand.	Jesus said unto them, I am the bread of life.—John 6 : 35.	1. The compassionate Jesus. 2. The perplexed disciples. 3. The satisfied people.

The Catechism—Ques. 21-29 (Review). Redemption is the glad theme of the Quarter's Questions. In Ques. 20 (last Quarter) redemption was traced 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.

Question on Missions—Ques. 13. Up to the present only five pupils have completed the full High School course, all of whom are either teaching in the mission or are working in the hospital. This year seven graduate,

of whom two will go on to college; one medical, and the other, arts, expecting to prepare for the ministry. Four others will be wanted for teaching and evangelistic work in the mission. We desire the Christians to have a good education, to take their place in any walk of life. While we do not bind them to it, yet we hope that a good many will hear the call of the Lord to devoted work for the Lord. The temptations to put aside the call to preaching are even stronger than in Canada. The church is but small and weak, and, so far, has not called any pastors. The constituency is small and salaries are small. But everywhere are wanted doctors and teachers, and postal and telegraph workers, with salaries several times what a preacher would obtain. Pray for the young men, that they may decide well.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: A Review in Outline

The material for the Quarter is so varied that it can only be grouped in outline. The Golden Text directs attention to the spirituality and power of Jesus' teaching. It is instructive to use the map and trace the movements of Jesus, and also to point out the geographical regions affected by His work. The class discussion can be directed to a consideration of this outline:

I. GROWING OPPOSITION. This includes four Lessons: *An accusation of blasphemy* (Lesson I.); *Urged to leave Gadara* (Lesson VI.); *Rejected at Nazareth* (Lesson VIII.); *The murder of John the Baptist* (Lesson IX.). Bring out Jesus' method of meeting opposition, as something He counted upon and the disciples must count upon; as something to be met in such a way as to give occasion for teaching; as something to keep secondary to the main work of preaching the kingdom; and as something to be fought to the death.

II. THE NEW PARABOLIC METHOD OF TEACHING. Review the incident which deals with the adoption of this method. Group the eight parables of the Quarter and bring out their distinctive message. (1) *The sower and the seed* (Lesson II.), the determining factor, the condition of the human heart; (2) *The seed growing secretly* (Lesson III.), the mysterious power of God in human life when the kingdom comes in; (3) *The mustard seed* (Lesson III.), the small beginning and the great development; (4) *The leaven* (Lesson III.), the penetrating, transforming power of truth; (5) *The wheat and the tares* (Lesson IV.), the intermingling of good and evil in this world and their final separation at the judgment; (6) *The hidden treasure* (Lesson V.), the supreme value of the kingdom when incidentally found; (7) *The pearl of great price* (Lesson V.), the supreme value of the kingdom when diligently sought: in both instances worth the sacrifices of all other possessions; (8) *The drag net* (Lesson V.), values as the determining principle of selection in the kingdom of God. Take occasion to apply these truths to the life of the individual, the church and society as warnings against evil and encouragement for all workers of righteousness.

III. THE EXTENSIVE USE OF MIRACLE. Only a few of Jesus' miracles are mentioned. Frequently one sentence covers many cases of healing and extensive tours are dismissed with one general statement. Five individual cases are referred to: *The stilling of the storm* (Lesson VI.); *Restoring the Gadarene demoniac* (Lesson VI.); *Raising Jairus' daughter* (Lesson VII.); *Woman cured by touching the hem of His garment* (Lesson VII.); *Feeding the five thousand* (Lesson XII.). Summarize the teaching concerning miracles as: (a) They were expressions of Jesus' compassion for the sick and helpless, a very real part of the revelation of God in Christ. (b) They bore witness to the divine nature and mission of Jesus, and as such have great evidential value. (c) They were associated with the spiritual life of the people, and as so associated were dependent upon some measure of faith. (d) Jesus always kept His healing power secondary to His teaching message.

IV. PRESENT THE MAIN CONCEPTIONS JESUS EMPHASIZED IN HIS TEACHING. (a) The compassionate regard of God toward all His creatures. (b) The inexhaustible supply of divine energy capable of being exerted for man's good. (c) The helplessness of humanity and the need of spiritual leaders. (d) The possibilities of men as spiritual leaders when placed in the training school of the Master. (e) The retribution which necessarily falls upon unbelief, increased by the fact of His own coming.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Review by Texts

Let the teacher select a few suggestive texts from the Lessons for the Quarter and question the class about them in some such way as follows :

1. *Who is My mother, or My brethren ?* Mark 3 : 33. Who asked this question ? Under what circumstances was it asked ? Is there anything here to indicate a lack of respect for Mary ? Is there anything to discountenance Mariolatry, that is, the worship of Mary ? How can we come into the tenderest relationship with Jesus ? (v. 35.)

2. *He entered into a ship, and sat in the sea,* Mark 4 : 1. To whom do the words refer ? Why did Jesus choose such a pulpit as this ? What stories did He tell that day in His sermon ? (Bring out, in answer, Lessons II., III., IV. and V.) Which of these stories do you like the best, and why ?

3. *Carest Thou not that we perish ?* Mark 4 : 38. Whose words are these ? Describe the circumstances which led to the asking of this question. How did Jesus answer the question ? How do we know that Jesus cares for us ?

4. *Be not afraid, only believe,* Mark 5 : 36. To whom did Jesus speak these words ? Tell the story. What did Jesus do to prove that He had a right to speak in this way ? When do we need to have such words spoken to us ?

5. *Is not this Joseph's son ?* Luke 4 : 22. Who asked this question ? Why did they ask it ? How did that Sabbath service end ? Going to church or Sunday School ought to make us better, but if we will not listen to Christ in His Word, nothing of this kind can do us any good.

6. *He said, That John the Baptist was risen from the dead,* Mark 6 : 14. Who said this ? What made him say it ? Herod feared that he had not got rid of John by murdering him. A guilty conscience makes a person believe in ghosts. How can we get rid of these ghosts ?

7. *The harvest truly is plenteous, but the labourers are few,* Matt. 9 : 37. Is this as true to-day as when first uttered ? The labourers have multiplied vastly, but the harvest fields now include the whole world. The Presbyterian Church in Canada is responsible for heathen populations twice as great as the whole population of Canada. (Question as to the actual numbers.) In the face of this great work the laborers are few. What can we do to improve the condition of things ? (Matt. 9 : 38.) Is there anything else that we can do ? What ?

8. *I will give you rest,* Matt. 11 : 28. Where is this text to be found ? How many can quote it in full ? What kind of rest does Jesus give ? Is there anything here for young people, or is it just intended for people who are old and tired of the world ? Of what is the yoke a symbol ? (Submission, service.) This seems to indicate that there is something here for us all. It will be a great loss if we miss the rest which Jesus gives.

9. *Give ye them to eat,* Mark 6 : 37. Where was Jesus at the time He spoke these words ? What was He doing there ? What did Jesus do to enable His disciples to obey His command ? How does He provide for our physical wants ? How for our spiritual wants ? We are well off if we have Jesus for a Friend and Saviour, and we are poor indeed if we have no one to satisfy the deepest wants of our natures. "From the best bliss that earth imparts we turn unfilled" to Him Who can satisfy our longings as no one else can do.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: The Mighty Worker

Review Subject—The Mighty Worker's words.

Golden Text for the Quarter—The words that I speak unto you, they are spirit, and they are life.—John 6 : 63. Even Jesus' enemies said, "Never man spake like this man." (John 7 : 46.)

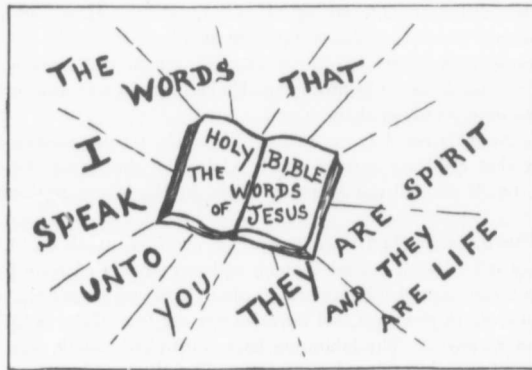
Introduction—We are going to try to remember some of Jesus' words. We have never heard His voice, but He speaks to us through His Holy Word, the Bible, and His words are meant for us just as much as for those to whom they were spoken by His own lips. The blackboard illustration for each Sunday may be used for review.

From an open Bible let us draw twelve lines, and on each line we'll print what His words were about, as we recall each Lesson.

Lesson I.—Words about His enemies and His friends. Who were His enemies? What did He say to them? Who are His friends? Lesson Thought—*I should be Jesus' friend.*

Lesson II.—Words about the hearts of His hearers. What does the sower sow? Into what kinds of ground does the seed fall? What kind of hearts are like these kinds of ground? *I should listen when Jesus speaks.*

Lesson III.—Words about the kingdom growing. What does Jesus mean by the kingdom of heaven? How does it grow and spread? *I should love Jesus more and more.*



Lesson IV.—Words about the enemy of the kingdom. Who is the enemy? What does he sow in our hearts? How can we keep him out? *I should help Jesus, not hinder Him.*

Lesson V.—Words about the value of the kingdom. What did a man find in a field? And on the seashore? Is there something of more value than riches? *Jesus is very precious.*

Lesson VI.—Words to the stormy sea. On what sea was the little boat? Were the disciples afraid? What did Jesus say to them? What did He say to the stormy sea? *The wind and the sea obey Jesus.*

Lesson VII.—Words to the dead. Whose little daughter was dead? To whom did he go in his sorrow? What did Jesus say and do? *Jesus gives life again.*

Lesson VIII.—Words at His old home. Where was it? How was He treated there? *I should not put Jesus away.*

Lesson IX.—Words about the Worker's bereavement. What sad news was brought to Jesus? What did Jesus say about His friends being faithful? *I should dearly love my friends.*

Lesson X.—Words to the Worker's workmen. How many workmen did Jesus send out? What did He tell them to do? *Jesus wants me to work for Him.*

Lesson XI.—Words of invitation. What rebuke does Jesus give? What invitation does Jesus give? What promise does Jesus give? *I should come to Jesus when He calls me.*

Lesson XII.—Words to hungry ones. How many hungry ones did Jesus feed? What does He call Himself? *I should help the weak and weary.*

The Great Thought—*I should love the words of Jesus.* All repeat, "REMEMBER THE WORDS OF THE LORD JESUS."

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

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

An'-drew. One of the Apostles, brother of Peter.

Bar-thol'-o-mew. One of the twelve apostles. Probably the surname of Nathanael, John 1 : 45, 46.

Be-el'-ze-bub. Lord of the Fly. More correctly, Beelzebul, Prince or Lord of Filth ; a name of contempt given to Satan, Prince of Demons and False Gods.

Beth-sa'-i-da. "House of fishing." On the northern shore of the Sea of Galilee, birthplace of Peter, Andrew and Philip ; condemned for unbelief, Matt. 11 : 21.

Ca-per'-na-um. Town on the northwestern shore of the Lake of Galilee ; Jesus' second home after Nazareth, called in Matt. 9 : 1, "His own city."

Cho-ra'-zin. A town about two miles north of Capernaum on the northwestern shore of the Sea of Galilee.

De-cap'-o-lis. Meaning, "ten cities", a district east of the Jordan in which were ten associated Greek cities.

E-li'-as. The Greek form of Elijah ; one of the earliest and greatest of the prophets. Appeared with Moses on the Mount of Transfiguration to do honor to Jesus, Matt. 17 : 3.

El-i-se'-us. The Greek form of Elijah, the prophet of King Ahab's time.

E-sai'-as. The Greek form of Isaiah, one of the great Old Testament prophets.

Gad'-a-renes. Inhabitants of the district east of the Lake of Galilee of which Gadara, six or eight miles from the lake was the chief city. Called Gergesenes (Matt. 8 : 28) ; Gerasenes (Mark 5 : 1, Rev. Ver.), from Gergesa or Gerasa (now called Kersa) a town on the east shore of the lake.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. Also, the fresh-water sea, so famous in our Lord's ministry.

Gen'-tiles. All nations of the world other than the Jews. The Jews despised all Gentiles.

Go-mor'-rha. Meaning "submersion." One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

Her'-od An'-ti-pas. Son of Herod the Great, who reigned at the time of our Lord's birth. Antipas ruled over Galilee and Perea with the title of tetrarch.

He-ro'-di-as. The wife of Herod Philip, brother of Herod Antipas. She forsook her husband and married Antipas.

Is'-ra-el. The name given to Isaac's son Jacob, and to his descendants.

Ja-V'-rus. The ruler of the Capernaum

synagogue, whose daughter Jesus raised from the dead.

James and John. Brothers, sons of Zebedee ; among the very earliest followers of Jesus, and became apostles.

James the Son of Al-phæ'-us. Also one of the apostles. He was called James the Less.

Je-ru'-sa-lem. "City of Salem", or "City of Peace." The religious capital of Palestine.

Je'-sus. The Greek form of Joshua, meaning, "Jehovah is salvation." (Compare Matt. 1 : 21.)

John the Bap'-tist. Son of Zacharias and Elizabeth. The forerunner of Jesus ; put to death by Herod Antipas at the instigation of the wicked Herodias.

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

Ju'-das Is-car-i'-ot. The one of the Twelve who betrayed his Lord. Always the last mentioned in the lists of the apostles.

Leb-bæ'-us. See Thaddæus.

Matth'-ew. Also called Levi ; one of the Twelve, and the writer of the first Gospel.

Na'-a-man the Syr'-i-an. He was healed of leprosy by Elisha (2 Kgs. 5 : 14) ; referred to by Christ, Luke 4 : 27.

Naz'-a-reth. The town in Galilee where Joseph and Mary lived, and the home of Jesus during his childhood and until He was about thirty years of age.

Pe'-ter. Full name, Simon Peter, Greek for Cephas, meaning "a rock", the name bestowed by Jesus on Simon at His first calling, John 1 : 42.

Phil'-ip. 1. One of the Twelve. 2. Herod Philip, half-brother of Herod Antipas. 3. Half-brother of Herod Antipas, above mentioned, husband of Herodias, Mark 14 : 3.

Sa-mar'-i-tans. Inhabitants of Samaria, a mixed and semi-heathen race originating from the admixture of the Assyrian colonists there after the Israelites were captured (2 Kgs. 17 : 24) ; held in contempt of the Jews.

Sa-rep'-ta. Or Zarephath, a town on the seashore about eight miles south of Zidon.

Sa'-tan. Meaning "Adversary" ; the devil.

Si'-don. An ancient city of the Canaanites on the sea coast about twenty-two miles north of Tyre.

Si'-mon. 1. PETER. 2. THE PHARISEE, in whose house the woman of the street anointed the feet of our Lord. 3. THE CANAANITE, one of the apostles.

Sod'-om. One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

Thad-dæ'-us. A surname of the apostle Jude, who was also called Leb-bæ'-us.

Thom'-as. Called also in Greek, "Didymus" (John 20 : 24), "a twin" ; one of the twelve apostles.

Tyre. An important commercial seaport of Phœnicia of great antiquity, and at one time of immense wealth.

BIRTHDAY BOOKLETS



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* AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER. All stand.

II. SINGING.

"The Lord is King ! lift up thy voice,
O earth and all ye heavens, rejoice !
From world to world the joy shall ring,
The Lord Omnipotent is King."

—Hymn 23, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 121.

Superintendent. I will lift up mine eyes
unto the hills, from whence cometh my
help.

School. My help cometh from the Lord,
which made heaven and earth.

Superintendent. He will not suffer thy
foot to be moved : He that keepeth thee will
not slumber.

School. Behold, He that keepeth Israel
shall neither slumber nor sleep.

Superintendent. The Lord is thy keeper :
the Lord is thy shade upon thy right hand.

School. The sun shall not smite thee by
day, not the moon by night.

Superintendent. The Lord shall preserve
thee from all evil : He shall preserve thy soul.

School. The Lord shall preserve thy going
out and thy coming in from this time forth,
and even for evermore.

IV. PRAYER.

V. SINGING. Selected.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Ps. Sel. 7, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

Within thy tabernacle, Lord,
Who shall abide with thee ?
And in thy high and holy hill
Who shall a dweller be ?

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.)

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. PRAYER.

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. 2 Cor. 8 : 9 ; 9 : 15.

Superintendent. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,

School. That ye through His poverty might be rich.

All. Thanks be unto God for His unspeakable gift.

V. SINGING.

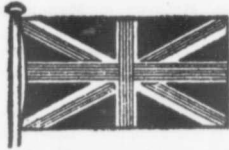
'Forward !' be our watchword,
Steps and voices joined ;
Seek the things before us,
Not a look behind ;
Burns the fiery pillar
At our army's head :
Who shall dream of shrinking,
By our Captain led ?

—Hymn 209, Book of Praise

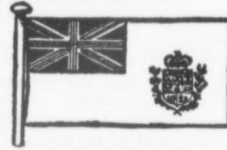
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THE BOOK PAGE

Harold Begbie's *In the Hand of the Potter*, the publication of which created so much interest a year ago, appears now in a neat, well printed, paper covered edition (Hodder & Stoughton, Toronto, 191 pages, 35c.). It will be remembered that *In the Hand of the Potter* differs from the writer's companion volume, *Broken Earthenware*, in this, that, whilst "The testators to conversion were in *Broken Earthenware* all men, and of the humblest class in the community, some of them from the lees and dregs of society;" in the present book "most of the stories concern women, and in all cases the stratum of society is above the depths." Nor are they, as in *Broken Earthenware*, stories of sudden, violent conversion, but in many cases the process leading to the new birth has been gradual and tranquil. But whatever sort of story he tells, Harold Begbie is interesting and worth reading.

Rest A While Stories (H. R. Allenson, London, Upper Canada Tract Society, Toronto, 156 pages; 50c. net) is a promising title. The book contains 25 stories and ballads suitable and useful for reading aloud or reciting at Temperance Societies, Mothers' Meetings, or wherever else good wholesome narratives will be enjoyed. Mary Rowles Jarvis, the author, has the knack of story telling, humor, pathos and good feeling being paramount qualities in her work. There is many a good old weary soul, and many a Sunday School scholar, to whom the book would be a welcome gift.

After Spurgeon, McLaren of Manchester (as his biographer spells his name) was the greatest preacher of his generation. Spurgeon, Parker and McLaren were a famous trio of preachers and the greatest of these, take him all in all, was McLaren. His biographer—a cousin and sister-in-law—modestly entitles her work, *Dr. McLaren of Manchester: A Sketch* (Hodder & Stoughton, Toronto, 272 pages, \$1.25). The story is told in a simple, direct way, indeed is largely allowed to tell itself from Dr. McLaren's letters and other memoranda. The life of this great divine, extending for seventy-five years, was a wonderful life. It was a ministry almost from boyhood, for his choice was early made. It was a preaching ministry. Everything else was subordinate. His preaching was exposition, the fruit of deep study and meditation upon the Word. The guiding star of the exposition was Christ and Him crucified. From whatever angle Dr. McLaren looked at any passage of scripture, the Christ and the cross were in sight; and yet his preaching was no mere monotonous repetition of Christ's name or the doctrine of the atonement, but a perpetual exhibition of the whole of scripture as the revelation of Christ and His kingdom among men, in which there could be no monotony. Those who are familiar with his sermons, and they are a great host, will welcome this sketch of his life; and those who followed, as did the writer of this notice, the twenty years of his "Yankees", as he called the pungent and vivacious and illuminating homiletical articles on the Sunday School Lesson which appeared week by week in the Sunday School Times during that long period.



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will also be glad to know the writer of them familiarly. Dr. McLaren was a shrinking, sensitive soul, who never seemed to feel fully at home except in the pulpit, and who always trembled before he entered it. But he was bold and uncompromising in what he believed to be truth, and ever keen, even to the latest day of his life, in the work of his Lord and Master. The account of his two ministries, the earlier one for a brief period in Southampton, and then, for forty-four years, in Manchester, will be found instructive by every minister who seeks first rank as a preacher of the everlasting gospel.

Dr. E. A. Hardy is an authority on public libraries, and has produced, in, **The Public Library, Its Place in Our Educational System** (Wm. Briggs, Toronto, 223 pages, with illustrations of library buildings and reading rooms, \$1.25), a well constructed and most useful volume, the main thesis of which is that the public library in Ontario is historically and logically a part of the educational system of the Province. The story of the origin and development of the Public Libraries of the Province as told by Mr. Hardy is instructive. Incidentally much information is given in regard to libraries in Great Britain, Europe and the United States. The purposes of a public library as a public educator are dealt with, and questions relating to classification, cataloguing, free access, etc., as well as how the methods and the activities of the library may be made to bear on commercial, agricultural, musical, and art education, etc. There is an interesting chapter on Some Essentials in the Success of the Library, which those purposing to begin a library, or to improve their present plant or methods, will find very suggestive. The Public Libraries and, incidentally, the public, owe a debt to Dr. Hardy for his painstaking and thoroughly helpful book.

A Sunday School must surely be housed. And the comfort of teachers and scholars and the classes of the School depends largely upon the manner in which it is housed. To have the schoolroom and its auxiliary classrooms ample, dignified, convenient, and properly furnished and equipped is what every church should aim at. Mr. Marion Lawrance, who was himself for thirty-one years superintendent of a splendidly equipped Sunday School, and has been for twenty-two years General Secretary, first of the State of Ohio, and later of the International and World Sunday School Associations, has given us the fruit of his knowledge and experience and very wide observation in a capital volume, **Housing the Sunday School**: or a Practical Study of Sunday School Buildings (146 pages, Westminster Press, Philadelphia, \$2.00 net, postage 12c.) The book includes a very large number of plans and photographs, which reach their climax in Mr. Lawrance's "ideal of a Sunday School building", the features of which are certainly well worth studying. The majority of the plans are by Mr. George W. Kramer, of New York City, with whom the well known "Akron" plan of Sunday School buildings originated. As an up-to-date presentation of the best there is in plans for Sunday School buildings, Mr. Lawrance's book is very greatly to be valued.

Lovers United by Book Review

Sequel to a "Daily Mail" Article

"HE WHO PASSED"

To M. L. G.

A BOOK REVIEW IN THE DAILY MAIL of February 9 has proved to be the last link in a story of actual fact which is more romantic than the most elaborately devised romance. This review, half a column long, has brought together, many weeks after it appeared, a man and a woman, loving deeply, but separated by a barrier of imperfect understanding and by half a world of distance as well. The name of the writer was unknown even to the Publisher; the manuscript had been put into the hands of solicitors for the arrangement for publication to be made.

REFUSAL OF MARRIAGE IN PITY

The vivid human interest of the story is summed up in the foreword. The writer is a woman. She tells how she refused to marry the man she worshipped, because she believed she was not worthy of his love. She had been brought up as a child of provincial actors in America, and at the age of fifteen she entered on a theatrical career. About seven years after she met a man who filled her with a life-enduring passion. He asked her to marry him. She felt that an incident in her past had unfitted her to become his wife. She dared not tell him of the reason of her refusal; she could not bear that he should marry her in chivalrous pity.

So she wrote this book and put into it all the poignant story of her life's tragedy. Her lover had passed beyond her knowledge and was living in the tropics. A few weeks ago he was reading the Daily Mail of February 9, of which a delayed copy had reached him in his exile. He recognized that, interesting though the book in its professional character of a novel might be it had for him a direct message of supreme importance.

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