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Vol. XVI., No. 4

April, 1910

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The
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Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager

60. Bond Street, Toronto

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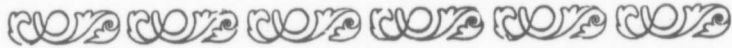
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The Teachers Monthly

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

Vol. XVI.

Toronto, April, 1910

No. 4

Rev. Dr. R. P. Mackay, Foreign Mission Secretary, Toronto, will be glad to send information regarding the Fifth Annual Conference for the Promotion of Missionary Education, to be held at Silver Bay on Lake George, July 14-21.

The Order of Service for the Quarter, which is given in the *TEACHERS MONTHLY*, is also printed in separate form at 50c. per 100. The sheet for the present Quarter embraces a Supplementary Order of Service for the World's Sunday School Day, Sabbath, 22nd May, at which date the Fourth World's Sunday School Convention will be in session at Washington, D. C. This Order of Service has been translated into scores of languages, and will be used by almost all the churches of Christendom, and in the foreign field.

Driving Power

Machinery is useless without driving power. The wheels of a factory stand inert and ineffective until the steam is turned on. Then every part of the mechanism becomes at once instinct with productive energy.

In the spiritual, as in the mechanical sphere, the moving force is essential. Plans may be of the wisest, and methods the best that can be devised; but all will be of no avail unless the power that is not of man be breathed into them.

That power is always at hand. "Ye shall receive power", said the risen Saviour to the disciples facing their tremendous task of winning the world by their witness-bearing. The promise holds good to-day. No worker for Christ need be weak; he holds the key to the storehouse of almighty strength. The

prayer of faith brings to him the might of the Holy Spirit, which makes success certain,— failure, impossible.

The Christian worker, therefore, must never omit prayer. Prayer is vital. When plans have been formed with the utmost care and methods thought out with the most painstaking thoroughness, preparation is not complete until plans and methods have been brought to the living, omnipotent Christ, that He may energize them and make them effective.

Restraint and Constraint

By Rev. G. A. Little, B.A.

Our moral need is twofold, a restraint from evil and an impulse towards good. For, since there is a constant pull between the flesh and the spirit, repression is needed for the one and inspiration for the other, in order to let the ape and tiger die, and bring to development the gentler and more spiritual soul qualities. This twofold need Christ supplies.

Christ is a perpetual restraint to His followers. His example forbids self-indulgence. His teaching rebukes any sordidness of motive. His death is an enduring condemnation of our selfishness. His presence quickens the conscience, and makes us sensitive to wrong. Just as the presence of a parent or memory of a trusted friend will restrain us from acting contrary to their wishes, even so the memory and presence of Christ guard us from yielding to our lower selves. The greatest safeguard against temptation lies in choosing one's conduct in the light of the knowledge of Christ. Away from His restraining presence, sin is easy, almost inevitable, but to the soul seeking His guidance and yielding to the promptings of His Spirit, deliberate sin

is impossible. His influence upon John was such that he could say, "Whosoever abideth in Him sinneth not." It was when the Lord turned and looked upon Peter, that the full guilt of his denial came home to the erring disciple. It is when we judge our conduct by the standard of Christ that we feel conscious of unworthiness and stricken with remorse. The spirit of Christ within us is a constant restraint against wrong.

Christ is also a constraint to good. He is a constant incentive to nobility of aim. Our best actions are done "for Christ's sake". His example will lead us into many an act of kindness. His parables are constantly inspiring noble deeds. The story of the Good Samaritan has prompted countless acts of charity. Many have been taught humility by the vision of Christ, girt with a towel, washing His disciples' feet. The Gospels are a moral tonic, a source of inspiration and high ideals. No one can come into close companionship with the Man of Nazareth without having the desire awakened to accomplish something of service for his fellow men. The impression made by Christ is the overpowering force of His goodness, which compels us to try to follow in His steps.

This restraining and constraining power can only be gained by intimacy with Christ. He must be our ever-present Friend. His spirit touching our spirits and our spirits yielding to His, Christ will become to us, not merely a name, or a memory or an influence, but a Presence and a Power.

Kenora, Ont.

A Triple Stroke

"Good thing: I have it: get it", was the terse recommendation of an article recently received from a wideawake seller. Like the triple stroke of a hammer, each brief phrase drove home the appeal.

The teacher's business is to recommend the gospel to his class. He must, therefore, be sure that the gospel is a "good thing". Unless he has that conviction burnt into his mind and heart, he will find it difficult to convince others.

"I have it" adds tremendously to the weight of the teacher's testimony to the gos-

pel. He does not require to say this frequently in words. If the scholars see the fruits of the gospel in his life, they will not miss the impression.

There is almost irresistible force in, "Get it", from a teacher who can say, with unshaken confidence, that the gospel is a good thing, and whose life proves what it can do.

Workers with God

By Rev. W. P. Archibald, B.D.

God is working for the salvation of the world. He is bringing to bear on sinful men great spiritual forces, that they may be delivered from sin, renewed in the image of God and restored to fellowship with Him. His light, life and love are going forth from His fulness, and coming to human hearts, that they may know Him, and love Him and live in Him. All the persons of the Godhead cooperate in this work. Father, Son and Holy Spirit are of one mind in desiring and working for the rescue of the perishing. Paul speaks of himself and his fellow Christians as workers together with God, in saving sinners and building up saints. Ministers, Sabbath School teachers,—all Christians are called into this splendid partnership.

Our work in the partnership must be faithful. No talents, no acquisitions, will make up for the lack of fidelity. We must know the gospel, and be willing to tell it in its purity. The Sabbath School teacher must do his best in the preparation of his lesson. He must be found regularly at the post of duty. The service which costs us nothing, is unworthy of ourselves and a dishonor to our Lord. We must shake off indolence, and be ashamed of pleading lame excuses for failure in duty.

Our work ought to be hopeful. There is no such thing as failure in faithful work for God. Optimism ought to be the prevailing mood of the Christian worker. Sow the good seed. God will prepare the heart. "In due season we shall reap, if we faint not." Difficulties may surround us; sacrifices may be called for; we may seem to till a hard and unkindly soil. Let us never despond, much less despair. "The Lord of hosts is with us; the God of Jacob is our Refuge." "They that

sow in tears shall reap in joy."

Our work for God, and with Him, ought to be prayerful. God should be consulted about the work, for it is His. We are tillers of God's farm. We are builders on God's building. Brain and heart, hand and foot need to be

sanctified and guided by Him, that the best work may be done. Without Him we can do nothing. Empowered by Him in answer to prayer, no duty is too difficult, no cross too heavy, no labor unfruitful.

Upper Stewiacke, N. S.

The Sunday School in Summer

Not Weather, But Will

By Rev. Alex. Macgillivray

Should a School ever close during the hot holiday months? If it is a good thing to have the School operative for ten months, why not for twelve?

When or where are battles fought and won by withdrawing from the field and letting the army disband? It is not to the point to say, "The public schools close for two months, why not the Sabbath School?" The cases are not parallel. The public school is open ten months, every day for five days in the week, and five or six hours a day, with a couple or more hours of home work daily. The rest and change is a mental and physical requirement for teacher and scholar. No one has yet risen to complain of mental and physical exhaustion by reason of application to Sabbath School work.

Do not permit the good work to cease. When a man is doing a profitable business, he does not lock his door and put up his shutters, and, by so doing, say to his customers, "Trade elsewhere." If trade is a little dull, he tries to stimulate it. If some customers are away by the seaside, or in the highlands or mountains, he seeks out new customers, and is increasingly attentive to those old ones that remain.

Those responsible for a School are concerned on three points. *First*, the addition of new scholars; *second*, the retention as far as possible of those they have; and *third*, the endeavor to do all the good they can, at all the times they can, to those whose lives they are privileged to touch.

It is granted that not all the scholars of any School do go away for a portion of the summer, and, of those that do leave for a season, all are not away at the same time. The same may safely be affirmed of the teach-

ers and officers of a School. Here we have some scholars and teachers always on hand and at least in sufficient numbers to keep things going, and to make it worth while.

To overcome the difficulty incident to the hot weather and holiday season, thought and effort are required.

First. There must be a sense of the importance of the work, of the value of opportunities to influence young lives, win them to the side of Christ, and train them for His service.

Second. A sense of responsibility for these young lives, such a responsibility on the part of the teacher towards his class, as the minister feels towards his congregation.

Why should a teacher any more than a pastor be absent from his post, without first arranging that some one will take his place? Too often it happens that because some teachers are to be away, the best thing they can think of is, "Close the School." When the pastor is away, the church is not closed.

When it is impossible to get substitute teachers, then unite two or more classes as the occasion may require. If need be, the pastor or superintendent may take a Department or the whole School, and teach it as one class. We have seen this done with advantage. Then the exercises may be appreciably shortened, or, better still, more life and enthusiasm may be infused into the work of the hour.

The truth is, the children will come if we make it worth their while, and if things are being done and they are interested, a few minutes more or less do not count. For example, a "Ball Game", who thinks of staying away because of the heat? We know a city School that on August 8th, 1909, reported 417 present, and yet that was the *hottest* day in years. The same School on

February 6th, 1910, the *coldest* day in years, reported 625.

The fact is, it is not a matter of weather, so much as of will, not of conditions as of spirit. When the worker is conscious that he is "doing a great work", he will not and cannot "come down", no matter what sort of an enemy makes the suggestion.

Toronto

For the City Superintendent

By S. W. Cuthbert, Esq.

Our city Sabbath Schools have, each year, to face the difficult problem of how best to keep up the interest and secure as large an attendance as possible during the summer months, when many of the teachers as well as of the scholars, are absent for a shorter or longer period on vacation. Perhaps nothing tends more to provoke lack of interest in the Sunday School sessions during this period, than a knowledge on the part of the scholars, that their teacher is in the city and yet not at School. Now, many of our teachers who have not the privilege of being absent for the whole summer, do not feel equal, in the hot weather, to the task of preparation and teaching of the Lesson each Sabbath; and yet owing to the peculiar and sacred relationship which is soon established between a faithful teacher and his or her class, the teacher becomes a most important factor in securing the scholars' attendance if in town,—no other person being just the same to the scholar as "my teacher", or to the class as "our teacher".

It may be that we undervalue the power and influence of this relationship, which counts for much in the lives of our scholars. Hence, when classes are merged, because of lack of teachers, the interest of the scholars somewhat diminishes for the time being, and the School becomes more difficult of operation. In offering some suggestions to the superintendent of methods tried, and others which might be used, to help tide over this most trying period, I would first say that I believe the attendance of all teachers, when in the city, even though they take no other part in the exercises than to welcome their own scholars, will be a very distinct gain to the School, and well worth the trouble it costs.

The suggestions are these :—

That the Senior, Intermediate and Junior Classes assemble as one, keeping, as far as possible, each class separate, with its own teacher.

That the presentation of the Lesson be made from the platform by the superintendent, or some capable teacher. Should interest be lacking, have a change of leader.

That the presentation of the Lesson do not exceed 15 to 20 minutes.

That the whole session should not exceed the hour.

That there be more singing than usual, with frequent change of hymns, and not too many verses of any one hymn. Occasionally have the scholars choose a hymn to be sung.

That the School be not asked to rise to sing each selection. In warm weather, once at the opening, and at the closing of the session, may be enough.

Continue the marking, as far as possible, of the attendance, as well as hearing the Memory Verses and Golden Text.

Arrange, if possible, for the reading of a letter from absent pastor, superintendent or other officer, or teacher.

Montreal

In a British Columbia Town

By Rev. Logie Macdonnell, M.A.

The question of doing the best possible thing for the Sunday School in the months of July and August has become a very serious problem in most places. Even in small rural towns, to say nothing of big cities, there is an exodus of whole families to holiday resorts. Besides this, the opportunity is seized by many people, while the day schools are closed, to pay visits to friends at a distance. The first patent fact, then, with which we have to reckon, in dealing with this matter, is that a large number of the Sunday School scholars, who attend regularly during the rest of the year, are away in July and August, and their attendance is therefore impossible.

Of course, the gap created by absentees might, in some cases, be filled by children visiting from other places, but it is not to be expected that visitors will feel the same responsibility as members of the School. It would

be a good thing, however, for all parents and children to remember, while away on holiday, that a great deal of help can be given to the local church and Sunday School, by simply being faithful at the regular services, even if the holiday extends over only a few weeks.

What, then, are we to do with the situation as we find it? The plan that has worked best, in the experience of the writer, so far as the younger scholars are concerned, is to meet at the usual hour and have a very short service. The children receive their papers as usual and a frame-work of organization is maintained. If the attendance should be extremely small, it often works well for the superintendent or some one of the teachers to gather all together and give a quarter of an hour's talk on the Lesson, with question and answer, rather than have the classes taught separately.

To put the matter in general terms, face the facts as you find them, and do the best you can with them.

Vernon, B. C.

In a Western Mission Field

By John McL. White

The best time to do the planning is during the winter months, when the School is closed.

The greatest difficulty of all seems to be to keep up an interest among the scholars during the closed months, and, if we are to have the preparation we desire, the children must be kept in touch with the Lessons all the year round. This means that the same literature, such as Lesson Helps, Illustrated Papers, etc., as are used in the summer, should be used in the winter.

This literature can, in most cases, easily be distributed to the parents at the preaching service; but it is best for the teachers or superintendent of the previous summer, to visit the homes and distribute it. By so doing, they will have an opportunity of getting to know their pupils that they would not otherwise have had.

There are many plans that can be used to cover the period between the one summer and the other, and one of the best of these is the Home Department. When the School is

closing, get some earnest Christian worker to take up this work, and get the parents to join in it, and it will be found that when the parents are studying the Lessons, the children will also join them. In some cases two or three families unite and form a little School of their own, meeting on Sabbath evenings or at some time through the week that they find suitable. This makes it more interesting than where there is only one family studying.

Some Schools, when they open in the summer, hold an examination, and give a prize to every scholar who can repeat the Golden Text and give at least one important point, of each Lesson missed during the winter. This plan has worked very well in some Schools, many of the pupils winning prizes. In one of my Schools, during the winter months, they use the Scripture Memory Passages prescribed by the General Assembly, and get the children to work for the certificates and diplomas.

As regards the opening of the School, after the winter, the plan that I have found most successful in gathering the School together, is to visit all the homes the week previous to the Sabbath I intend starting, and I find that the most of them usually turn out. At the close of the usual preaching service, we hold our meeting, and elect officers and teachers.

It is a good plan always to have your supply of Lesson Helps on hand the day you organize for the summer, so that there will be no delay in getting to work.

Kisbey, Sask.

About the Hour for Meeting

By Miss Mary S. Pypier

When the Sabbath afternoons grew warm in the months of May and June, the boys of from nine to sixteen years of age became restless, and declared that they could not stand the heat.

It seemed impossible for the teachers, no matter how carefully they prepared their lessons, to arouse much enthusiasm in their classes. At a meeting of the staff, it was decided, for the months of July and August, to hold the Sabbath School in the mornings from 10 to 10.50, seeking, at the same time, the cooperation of the parents, urging them to send their children in good time. All went

fairly well, until the annual picnic was over, then the attendance began to dwindle. A second summer the results were the same.

One reason assigned was, that the stores close at a late hour on Saturday nights in our city, and as many boys earn extra money by working on Saturdays from 7 a.m. until 10.30 or 11 p.m., they say they are too tired to go to Sunday School in the morning.

Then, too, the fathers did not like to be disturbed at the hour at which they were accustomed to rise on week days,—they wanted two or three hours' extra sleep, and the mothers did not want to awaken the households and get the breakfast and children ready, so as to be at Sunday School at 10 a.m.

In the summer of 1909, we decided to have the School gather at 12.05. Our pastor made the morning service last but one hour, so that it would be easy for parents and children to attend both church and School, but the attendance was smaller, than in the two previous summers.

We found that by changing the hour from the regular one of three o'clock, it made more work for the teachers, in their endeavors to rally the pupils, who had been absent for some two months. What will be done this summer has not yet been planned.

But last fall, many teachers thought it best to keep to the same hour all the year round, and although some are away from home, yet considering the Primary class, which always looks forward to Sabbath afternoons, as its special time, we feel that, by striving to be brief in our Lessons, having good hearty singing, falling back on substitute teachers, or doubling up classes when necessary, it is not best to change the time of assembling the pupils together.

Woodstock, Ont.

The Summer School in the Winter

By Rev. A. H. Foster, B.D.

This congregation has four Schools, three of them rural, and hitherto summer Schools. At one extreme is a Union School, including all the children and many of the adults of that section. This has been open from May until the end of December. A Home Department, somewhat informally organized, helps to

bridge over the intervening time, and this winter many of the children are devoting the Sunday at home to memorizing scripture for the General Assembly's Diplomas, under the direction of the day school teacher, who is interested in the work. Thus some definite Biblical instruction will continue throughout the year.

In the next district, some of the children have more than two miles to walk over a bad road. To encourage regularity, prizes were offered last year for perfect attendance while the School was open. At the end of December, seven such prizes were given in a School of less than forty members. In this School most of the teachers live at a considerable distance, but with such a record of scholars' attendance and the evident eagerness of the scholars, they decided to keep open all the year. Since the New Year the attendance has been even better than before. In this instance, at least, we hope the winter closing problem is solved.

The third School is the smallest, and last year closed earlier than usual, the superintendent and one of the most capable teachers having to resign owing to ill health and no substitutes being procurable. However, we believe it is not dead, and in the middle of winter plans are being discussed for next summer.

Last year, the closed season was bridged over by means of a Home Department, Papers and Quarterlies being distributed through the day school, post office, or by messenger. Once a month, the pastor was able to devote a Sunday afternoon to reviewing the month's work. In this way interest was maintained throughout the year, and the attendance at these reviews was always good.

But these are only makeshifts, at best. The Sabbath School, to do its work properly, must be open the year through, and I have yet to hear any valid reason why this cannot be done. If a School is open, the children will attend. It will involve effort and sacrifice for somebody, but so does any thing that is worth doing. The great problem for the pastor and others interested is to train teachers that they may be able, and inspire them, that they may be willing, to endure hardness in this great work.

We have tried honestly to face the pro-

blems as they exist, and, if we have not fully solved them, this account of our efforts may, perhaps, encourage others to do better than we have done.

Maitland, N. S.

Enlisting the Parents

The Sunday School cannot take the place of religious instruction in the home, and it cannot do its work well without co operation from the home. The duty of the Sunday School teacher is not done until tactfully the parents are approached and their interest enlisted. No one is better qualified to do this than the teacher.—Service.

The Letters of a Primary Teacher

By Esther Miller MacGregor

IV. THE DAY'S PROGRAMME

MY DEAR PRINCIPAL :—

A few weeks ago, Mr. Superintendent marched in just after Sunday School, and glared around. He started mournfully at the desert expanse of blackboard, with only one little oasis, where the Golden Text was written, and I knew he was sighing for the days of your beautiful drawings. So I informed him he needn't expect me to use the board, because I couldn't draw a crooked line properly. He answered by taking some colored crayons and picturing the Lesson on the board, and at the same time making me thoroughly ashamed of myself. For he draws even worse than I do, if possible, and yet, just by a few dots and strokes, he had the story of the Baptism of Jesus pictured there vividly.

Then he went poking about the room, and dragged out all the dust-covered equipment that's been having a holiday since you left. There was the sand pan, with the model of Jerusalem in it, and the blocks and paper tents, and Noah's Ark people, and stones and sticks, and all the hundred and one pretty things with which you used to make your lessons a delight.

I fled home in dismay, and sat right down to study how to make the best use of everything for the next Sunday. I started to practise sketching, too, and without any warning I burst out into a rapid impressionist

artist. I can dash off a map or a landscape now, while you wink.

The result is that last Sunday was amazingly free from disasters ; probably because, for once, the teacher was making use of every available help, and was thoroughly prepared. When I paused to think of what I should do next, I still found a strong inclination on the part of my waiting audience to climb up the wall. But I must tell you all about last Sunday.

When the Opening Exercises were over and the doors closed, we had a short prayer, the little ones repeating after me, phrase by phrase. And we didn't forget to ask a special blessing upon "our dear teacher who is so far away". I find this little prayer at the beginning has a wonderfully quieting effect. Singing next, and I had the hymn already written on the board for the larger ones to read. Next came the fifteen minutes drill in memorizing verses. I had to sit down myself a few weeks ago, and memorize every word of the list prescribed by the General Assembly. The selection was the Twenty-third Psalm, and I had a beautiful picture of a shepherd leading his flocks "beside the still waters". The babies stood to recite, and sat down to recite, stood sideways, stood with their backs to me, stood every way and any way for variety, except on their heads, and Tommy Baird tried even that.

Ten minutes on the Question on Missions was the next feature. I drew green patches on the board for fields, and made a clear blue sky above, then we talked of what would happen if it didn't rain all summer, and so I rubbed brown crayon over the green fields, and there was the India famine pictured. Singing again, a missionary hymn this time.

And then came the Lesson, Christ Cleansing the Temple. I used a map of the Holy Land on the board, the sand pan with the map of Jerusalem and the blocks to build a little temple. The Lesson consumed twenty minutes ; so our time was almost up, and we had our closing hymn and prayer. We distribute the papers and cards after the closing, now, and have much better order at dismissing time. Of course, *you* could give each one a drum and a tin horn, and still keep them quiet, but *I* have limitations.

This programme takes a whole week's preparation, but it's worth while. I find, when I have it well in hand, I don't have to "keep order"; the programme does it. Now write and tell me if you don't think I've been improving just a tiny bit. I love the work so, Principal dear, and shall always thank you for making me,

Your affectionate
Orillia, Ont. ASSISTANT

The Communion Class

By Rev. S. S. Burns, B.A.

Some years ago, the thought came to me, in preparing for the pre-communion service, that our children are largely shut out from knowing much about the meaning of the divine ordinance of the Lord's Supper, even should they attend the preparatory service. There is necessarily much of that service not suited to them, and again the hour at which the preparatory service is usually held precludes the attendance of many of the younger children. I found, also, that our young people, unless communicants, rarely attend the service at all, considering it as a service intended for members of the church, and of little interest to others.

In consideration of the above reasons, as well as many others, I decided to organize a Communicants' Class for my young people, and especially for the children of the Sabbath School—an untried and unknown class so far as I was concerned. I held a meeting of my Sabbath School teachers, and told them my plans, arranged to invite the classes of most suitable age for this work, no child to be excluded, but those of from ten years up into the years of young manhood and womanhood, to be especially invited by me. This was to be followed by a strong appeal on the part of the teacher, that each child under his or her care, should take advantage of the invitation so given.

The time adopted then, and which has proved most satisfactory, is immediately after school on the afternoon of the evening on which the preparatory service is held.

I outlined my plan from the pulpit to the congregation, and explained the function of the Class, as a preparation of our children

for a more intelligent acceptance, not only of the Christian life, but also of the place confession of Christ should occupy in that Christian life. I have always kept as the main object in my teaching, the decision of the Class for Jesus Christ; this has been my inspiration and prayer.

The results have been very satisfactory, far beyond my highest anticipations. I never unduly urge that the children decide to unite with the church, nor do I even ask them to do so; but, by presenting to them the claims of Christ as clearly and plainly as I am able, and leaving the question of uniting with the church to their own decision, nearly every Communion Class day becomes a decision day for Christ for some boy or girl, and it quite frequently occurs that the boys and girls thus deciding come to the manse and ask to be admitted into full membership of the church.

In many cases, perhaps, had not this opportunity been offered, the boys and girls would have been allowed to drift from the Sabbath School out into the world, undecided for Christ, to join the others whom we find so hard to reach by "missions to the unconverted", in the years to come.

Is not this the point in the life of our church where the leakage begins, which causes one of the serious problems in our church life and work? The Communion Class has proved satisfactorily to me its utility as a means of preventing at least a portion of this drift, I find that most of the boys and girls attend the Class for two or three years after they have confessed Christ at the communion service, or until something interferes with their afternoon's freedom, and then they join the older people in the regular pre-communion service in the evening.

Lakefield, Ont.

The Denominations and the Provincial Sunday School Associations

By E. A. Hardy, B.A.

How may these help one another? Let me state the case in a few words.

First. They can work alone, each in its own sphere. Each denomination, through its Sunday School Board or Committee, its general secretary and all its agencies in each

sub-division of its territory, must look after the planting of new Schools, the fostering of weak Schools, and the leading of the stronger Schools into the very best that can be done.

Each denomination must also provide its own Sunday School literature and instruction in its specific doctrines, and bring before the Schools its own denominational Schemes. In short, the denominational Sunday School organization is responsible for each individual School in its field, and uses all the denominational machinery so far as it finds it needful for its purpose.

Second. They can help each other by an interchange of ideas and methods. The denominations and the Provincial Association can thus be of great service the one to the other, the Provincial Association serving as a clearing house, gathering up suggestions and plans from all over the country and distributing them broadcast.

There should be a generous emulation between the denominations and the Association, each striving to be in the van of progress. The Provincial Association may take up a new idea in Sunday School work and promote it vigorously until the attention of its whole field is aroused, and then hand it over to the denominations to take permanent responsibility for it.

Mutual help can be given also through the inter-loaning of secretaries, the denominational secretaries frequently attending township or Provincial gatherings and the Provincial secretaries attending denominational gatherings. The Provincial Association differs from the denominations in that it works

not with the individual Sunday School, but with organized groups of Sunday Schools in the township, the country, the city and the province.

Third. They can work together. In the matter of statistics, each denomination gathers those of its own field, while the Provincial Association collects all the figures from each denomination, and the International Association masses the totals from each State and Province, and thus secures a grand total for the world.

They can work together also in large movements, such as house to house visitation campaigns, the preparation of teacher training courses (for example, The Canadian First Standard Teacher Training Course), and in the Adult Bible Class Movement. In the last two instances, the use of a common Diploma or an International Seal and a common registration, give a unity that is in itself a great stimulus, not only to individual classes, but to those who are in positions of responsibility in regard to this work.

In Ontario there is a close connection between the denominational secretaries and the interdenominational work, inasmuch as the denominational secretaries are *ex-officio* members of the Executive Committees of the Ontario Sunday School Association and the Toronto Sunday School Association.

In a word, the field is so great and the problems so varied, that all our agencies are needed, cooperating in the most sympathetic and helpful manner, in order to see and overtake the work.

Toronto

Lesson Calendar : Second Quarter

1. April 3.....The Power of Faith. Matthew 9 : 18-34.
2. April 10.....The Mission of the Twelve. Matthew 10 : 1-15.
3. April 17.....The Question of John the Baptist. Matthew 11 : 1-11.
4. April 24.....Warning and Invitation. Matthew 11 : 20-30.
5. May 1.....Two Sabbath Incidents. Matthew 12 : 1-14.
6. May 8.....Temperance Lesson. Proverbs 23 : 29-35.
7. May 15.....Growing Hatred to Jesus. Matthew 12 : 22-32, 38-42.
8. May 22.....The Death of John the Baptist. Matthew 14 : 1-12.
9. May 29.....The Multitudes Fed. Matthew 15 : 29-39.
10. June 5.....Jesus Walks on the Sea. Matthew 14 : 22-36.
11. June 12.....The Canaanitish Woman. Matthew 15 : 21-28.
12. June 19.....The Parable of the Sower. Matthew 13 : 1-9, 18-23.
13. June 26.....The Parable of the Tares. Matthew 13 : 24-30, 36-43.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 140, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

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

IV. RESPONSIVE SENTENCES. Isa. 42 : 1, 3, 4.

Superintendent. Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth ;

School. I have put My Spirit upon Him : He shall bring forth judgment to the Gentiles.

Superintendent. A bruised reed shall He not break, and the smoking flax shall He not quench :

School. He shall bring forth judgment unto truth.

Superintendent. He shall not fail nor be discouraged, till He have set judgment in the earth :

School. And the isles shall wait for His law.

V. SINGING. Psalm or Hymn selected.

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

VII. SINGING.

Come, Holy Ghost, for, moved by Thee,
The prophets wrote and spoke ;
Unlock the truth, Thyself the key,
Unseal the sacred book. Amen.

—Hymn 104, Book of Praise

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn selected.

X. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher or in the older classes, the Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

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

III. SINGING.

Lord, dismiss us with Thy blessing,
Fill our hearts with joy and peace :
Let us each, Thy love possessing,
Triumph in redeeming grace ;
O refresh us,
Travelling through life's wilderness !

Thanks we give and adoration
For Thy gospel's joyful sound ;
May the fruits of Thy salvation
In our hearts and lives abound ;
May Thy presence
With us evermore be found ! Amen.
—Hymn 605, Book of Praise

IV. CLOSING PRAYER.

Superintendent. Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

School. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

* Copies of the above ORDER OF SERVICE on separate sheet also containing Special Order of Service for WORLD'S SUNDAY SCHOOL DAY, May 22, on the other side, may be had at 40c. a hundred.

Lesson I.

THE POWER OF FAITH

April 3, 1910

Matthew 9: 18-34. *Commit to memory vs. 28, 29.

GOLDEN TEXT—All things are possible to him that believeth.—Mark 9: 23.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Je'sus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Je'sus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Revised Version—1 Omit certain; 2 who had an issue; 3 border; 4 do; 5 made; 6 turning and seeing; her said; 7 cheer; 8 flute-players; 9 crowd; 10 tumult; 11 Omit unto them; 12 damsel; 13 crowd was; 14 entered in; 15 forth into; 16 as Jesus passed by from thence; 17 out; 18 Have mercy on us, thou son of David; 19 say; 20 done; 21 strictly; 22 they went forth, and; 23 land; 24 And as they went forth; 25 there was brought; 26 man; 27 By the prince of the devils casteth he out devils.

LESSON PLAN

- I. A Father's Faith, 18, 19.
- II. Faith for Oneself, 20-22.
- III. Faith Tested, 23-26.
- IV. Necessity of Faith, 27-34.

DAILY READINGS

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

M.—The power of faith, Matt. 9: 18-26. T.—The power of faith, Matt. 9: 27-34. W.—The touch of faith, Mark 5: 21-34. Th.—"Only believe", Mark 5: 35-43. F.—The success of faith, Luke 18: 35-43. S.—"If thou canst believe". Mark 9: 17-29. S.—Faith and salvation, John 3: 5-17.

Shorter Catechism—*Ques.* 51. *What is forbidden in the second commandment?* A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

The Question on Missions—(Second Quarter, OUR NEWEST MISSION ABROAD—MACAO.)—1. Where is the Mission situated? It is in Kwong Tung (Canton), the most southerly province of China. Macao was at first the headquarters of the Mission, but as that was found unsuitable, Kongmoon, a

28 And the fame hereof went abroad into all that land.

27 And when Je'sus departed thence, two blind men followed him, crying¹⁷, and saying, ¹⁸Thou son of Da'vid, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They ¹⁹said unto him, Yea, Lord!

29 Then touched he their eyes, saying, According to your faith be it ²⁰unto you.

30 And their eyes were opened; and Je'sus ²¹straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that ²²country.

32 As they went out, behold, ²³they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb ²⁴spake: and the multitudes marvelled, saying, It was never so seen in Is'rael.

34 But the Pharisees said, ²⁵He casteth out devils through the prince of the devils.

port of the West River, 30 miles from the coast, was occupied instead.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 404; 403: 29 (Ps. Sel.); 40 (from PRIMARY QUARTERLY); 80.

Special Scripture Reading—Acts 9: 32-41. (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. 504, "A woman came . . . and touched the hem of His garment" (Matt. 9: 20); B. 627, Healing Two Blind Men; B. 583, "The maid is not dead, but sleepeth", Matt. 9: 24. For Question on Missions, C. 167, Map of Delta, Showing our Macao Mission Field and Stations.

Stereographs—For Lesson, Life on the Shore of the Sea of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17; 4 for April, 67c; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A.D. 29; the neighborhood of Capernaum.

Connecting Links—Between this Lesson and Lesson XII., First Quarter, ch. 9: 1-13, come Jesus' words to the disciples of John on the question of fasting. They may have been spoken in connection with the feast of Levi. (See ch. 9: 14-17.)

I. A Father's Faith, 18, 19.

Vs. 18, 19. *A certain ruler*; Jairus (Mark 5: 22; Luke 8: 41), one of the officials who governed the affairs of the synagogue in Ca-

pernaum; these also acted as judges, received converts from other religions and performed other important functions. *Worshipped him*; falling at His feet and beseeching Him, Mark 5: 22, 23. *My daughter*; his only daughter, about twelve years of age, Luke 8: 42. *Is even now dead*; Mark, "lieth at the point of death"; Luke, "lay a dying". So near the brink of death was she that the distracted father did not know whether to call her "dying" or "dead". *Come. lay thy hand. she shall live*. Such confidence had the

*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.

father in Jesus' power. *Jesus arose . . . followed him* ; quick to hear the cry of need. *His disciples* ; and a great multitude (Mark 5 : 24 ; Luke 8 : 42), expectant of a wonderful miracle.

II. Faith for Oneself, 20-22.

Vs. 20-22. *And, behold, a woman* ; who, for *twelve years*, had been suffering with some sort of bloody flux. *Came behind him*. Her reticence was perhaps caused by womanly shame, or the morbid shrinking of chronic invalidism, or regard for the law regarding ceremonial uncleanness. *The hem of his garment* ; one of the tassels of the conventional Jewish mantle or outer garment, worn as reminders of God's commandments. In the woman there was a strange mingling of faith in Jesus as a Healer, a superstitious confidence that the mere touch of His Person would effect a magical cure. *Turned him about*. Mark (ch. 5 : 30) says He perceived that power had gone forth from Him. *Thy faith*. Jesus overlooked the superstition, and rewarded the faith. *From that hour*. The cure was instantaneous and complete.

III. Faith Tested, 23-26.

Vs. 23, 24. *The minstrels* ; Rev. Ver., "flute-players". *People making a noise* ; professional mourners who sang dirges in honor of the dead. Mourning, like everything else under rabbinical influence, had been reduced to a system. Lightfoot says that two flutes and one mourning woman at the burial of a wife was incumbent on the poorest man. (See also Light from the East.) *Give place* ; retire. *Hired mourning* was distasteful to Jesus. *Laughed him to scorn*. They took Jesus' saying literally—"The maid is not dead, but sleepeth."

Vs. 25, 26. *People . . . put forth* ; every one except the parents and the three disciples, Peter, James and John, Luke 8 : 51. *Took her by the hand*. Mark (ch. 5 : 41) gives the very words of Jesus, "Talitha cumi", which have been translated, "Little lassie, arise." *The fame . . . went abroad* ; against the wish of Jesus, who did not regard raising the dead as part of His ordinary work. *Sleep afterwards* became the beautiful Christian word for death, 1 Thess. 4 : 13, 14.

IV. Necessity of Faith, 27-34.

Vs. 27-29. *Two blind men*. Blindness is common in Palestine, owing to the limestone

dust in the air and the changing temperature. *Son of David* ; a Messianic title. The traditional Jewish hope was that the Messiah would restore the glory of the kingdom of David. Jesus did not welcome the title, for it might easily arouse false expectations. For this reason, perhaps, He pays no heed to the appeal of the blind men. *The blind men came*. They followed Him into the house, in spite of His refusal to hear them. They had faith in His power to heal them, if only He were willing.

Vs. 30, 31. *Were opened* ; a Hebrew expression. They received their sight. *Straitly charged*. Very strong feeling is indicated. *See that no man know it*. Jesus did not wish to be further advertised as a Healer or as the Messiah. Such fame would interfere with His spiritual ministry. *Spread abroad* ; in ignorance of His reasons for asking silence, not from ingratitude.

Vs. 32-34. *As they went out*. While the blind men were retiring, the dumb demoniac was brought. The healing ministry was at the height of its activity. Avoid publicity as Jesus would, there was no let-up to the appeals for cures. *Possessed with a devil* ; the supposed cause of his lack of speech. It was likely a case of extreme melancholy. *The Pharisees said*. They are now hostile to Jesus, and they frame a venomous theory of His cure of demoniacs. Jesus Himself, they say, is the great demoniac. He is possessed by Beelzebub, the prince of demons, and by his power He casts out demons. For Jesus' awful rebuke of the fatal moral perversity that could make such a suggestion, see ch. 12 : 28-32.

Light from the East

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

MINSTRELS (Rev. Ver., "flute-players") —Were a class of musicians who played for hire at marriages, festivals, and funerals. The flute which is still used in Syria is a hollow reed about eighteen inches long, with six holes for the notes, and is played by blowing in a peculiar manner on the sharp edge of the upper end of the instrument, which is sometimes made of horn, and it is held somewhat sideways for convenience in playing. It often occurs on the monuments, and is represented

as being held in the same position, and played precisely as now. Both ancient and modern Orientals, when playing, hold the right hand nearest the mouth, while all Western musicians hold the left hand nearest when performing on similar instruments. The rules for funeral music and mourning are laid down in the Talmud. A Jew who had lost his wife, no matter how poor he might be, must engage

no fewer than two flute-players and one wailing woman. These hired mourners lamented the dead in long wailing cries, and in skilfully improvised verses reciting the graces and virtues he possessed. These compositions are often terse and graphic, and of great literary beauty. The wailing women are still present at Syrian funerals, but the flute-players have disappeared.

APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

While, v. 18. The interruptions of life are often the richest parts of it. In gold-bearing districts the strata lie close and deep, under their thin carpet of earth, stretching for miles and miles. They had lain there for ages, perhaps, when they began to feel some force heaving them up from beneath, splitting them apart, and forcing matter up into the yawning crevices that were thus created. If they had had power to feel and speak, no doubt they would have protested angrily against the harsh disturbance. But it was the process by which the gold was introduced, that made them rich. In after years thousands of men would come from all over the earth to visit them, attracted by these intrusive veins of gold. Just so the things which come unannounced and unwelcome, may be the most valuable of all our experiences.

Hem of his garment, v. 20. At an electrical exhibition, some Leyden jars were being shown. The visitors were invited to hold the jar in one hand and touch the bulb above it with the finger of the other hand. As soon as contact was made, an electrical shock ran from one hand, through the shoulders, to the other. Some timidly and cautiously brought the finger very close to the bulb without touching it. They felt nothing. Some thought to just barely touch the bulb and so taste, as it were, the electricity, without getting the full charge. But as soon as contact was made, the entire charge leaped into the finger. Such is the influence of Christ. As soon as the relationship is established, the whole power of Christ operates.

Thy faith hath made thee whole, v. 22. A man once stood on London Bridge, offering

sovereigns for pennies. He bore a placard plainly worded, which was read by hundreds. But they read it incredulously, and passed by with indifference. The man won his wager, not a single piece of gold was taken from him. Yet if any one had had faith to believe the message of the placard, he might have had the gold, almost for nothing. For much the same reason the message of the gospel of divine love is apt to be ignored. It seems too good to be true. We are so accustomed to getting something for something, or nothing for something, that we miss our chance to get something for nothing.

Scorn, v. 24. When a certain pastor invited every anxious inquirer to retire with him to the vestry for conversation and prayer, one young man moved stealthily up the aisle till his eye met the eye of a companion, who gave him a look of surprise and contempt; and he slunk back again to hide his confusion and to stifle the conviction of conscience. Scorn is the weapon which evil uses when it wishes to quench the feeble beginnings of good. But it is only a hand extinguisher, and nothing more. Let us get up a good strong flame of desire to do God's will, and the scorn of the world will only hiss and splutter harmlessly upon us.

Jesus . . . charged them . . . But, vs. 30, 31. Here is a man who builds a ship. He constructs it strongly so that it can outride the worst of storms. He equips it with engine and propeller. He furnishes it with stores and cabins.

He loads it with a valuable cargo. Then he puts a crew on it, and gives the whole thing into the charge of an old friend, who is a ship

How the Rock
Became Rich

stretching for miles and miles.
They had lain there for ages,

Everywhere
and Anywhere

jar in one hand and touch the
bulb above it with the finger of
the other hand. As soon as

Sovereigns
for Pennies

Only a Hand
Extinguisher

The Measure
of Obedience

captain. And suppose that he goes down to the wharf a week later, when the vessel should have been nearly across the Atlantic, and finds it steaming around in the harbor. What would he think? And what would he say if the captain explained, "We were so fond of you that we couldn't bear to go far away. So we have just been cruising off the coast and have run in to have another look at you. We don't feel happy unless we are near you." That is the kind of thing that Jesus does not want us to do. He measures our love by our obedience.

Made whole (v. 22) . . . *arose* . . . (v. 24) . . . *eyes were opened* (v. 30) . . . *dumb spake* (v. 32). All these wonderful physical transformations were wrought by the power of Jesus. They are pictures of the spiritual change He can make in us. He is able,—and He alone—to heal the disease of sin, to awaken in us a new life, to make us see His beauty and the value of His gifts, to open our dumb lips to speak for Him. Not only is He able; but He is so willing,—willing to take the very sinfulness and make of Him a new creature.

TEACHING HINTS

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

For Teachers of Bible Classes

By Rev. H. E. McCracken, Brantford, Ont.

1. *The Strenuous Life.* According to Mark, the events in this Lesson follow immediately on the return of our Lord from Gadara, Mark 5:1-21. Picture the scene of the two multitudes separated by an expanse of seven miles of water,—on the eastern shore the people busily engaged in hauling out of the water the carcasses of the drowned swine, after bidding a discourteous farewell to the Man of Galilee; on the western shore, the water-front of Capernaum lined with a crowd of waiting people anxious to see more wonders. Jesus must again face a vast throng eager to besiege Him with further demands upon His strength. How strenuous was the daily life of Jesus!

2. *Interruptions.* It was a day of interruptions for Jesus. Returning to Capernaum, He desired to reach His own home unnoticed to secure the long-delayed rest; yet before this was possible, four mighty miracles were required of Him. First of all, He must go out of His way to reach the home of Jairus, and even whilst making all haste thither out of compassion for the anxious father, a woman appealed to Him. He could not let her go by unnoticed nor even postpone the interview; there was a soul to be saved, the dying body must wait. We never lose by obeying the claims of duty which may break in upon our daily plans. And though the daughter of Jairus died whilst Jesus delayed on the way, the result was a greater miracle to God's glory.

Then, as our Lord once more pursued His way homeward, His keen ear detected a fresh cry of need above the clamor of the pursuing crowd. On He went, however, until he had reached His own door. The blind men ventured in after Him, and there He healed them. Even as He let out these men of restored sight, another patient was thrust upon His presence. Was there no end to the importunity of the people? Had they no consideration for Him? Would He never find time to rest? As patient and compassionate as ever, the Master brought back sanity and speech to the dumb demoniac, and then the long-needed quiet.

3. *The Disciplining of Faith.* So many healing miracles had Jesus performed, there was now no great virtue in believing He would heal every new case brought to Him. By a mere inference of the mind men believed; religious faith was absent, souls were untouched. What methods did the Physician of souls successively adopt with Jairus, the woman by the way and the blind men, to raise this reasoning belief into a truly spiritual faith?

For Teachers of the Senior Scholars

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

We have in to-day's Lesson four incidents in the life of Jesus which illustrate the power of faith. It may not be easy to give a good definition of faith, a definition which will please everybody, but it is easy to understand the meaning of faith when we see it exercised in human life. Let us try to understand its meaning and to feel its power as we study this Lesson, with its miracles of might and love.

1. *The Prayer of Faith*, vs. 18, 19, 23-26. How many miracles of life from the dead have we in the Gospels? (See Luke 7:11-15; John 11:43; ch. 28:6.) How many in other portions of the New Testament? (See Acts 9:40; 20:10.) How many additional interesting touches to this miracle story do we get from Mark and Luke? (Mark 5:23; Luke 8:42.)

Dwell upon the fact that it was the power of the father's faith that led Jesus to work this miracle. We are blessed through the faith of others: others may be blessed through our faith. Luther's faith was so strong that his dear friend Melancthon, who was dying of work and worry, could not die. There is an interesting story of a Christian man who was a great sufferer who, whenever he got a little momentary relief, used to say, "Some one is praying for me."

2. *The Touch of Faith*, vs. 20-22. The more complete story of this miracle is given in Mark 5:25-34, and in Luke 8:43-48. When all other physicians had failed, this woman came to Jesus. Jesus is often in life a last resort. It was so with Luther. He tried tears and prayers and lacerations and fasting, but was nothing the better but rather worse, till at last through faith in Christ he found what his soul longed for.

Were there any elements of ignorance and superstition mingled with this woman's faith? She seemed to think that the healing power of Jesus dwelt in the very clothes He wore and could be obtained without His knowledge. Notwithstanding any weakness of this kind, Jesus saw how great her faith was in Him. Our faith may be imperfect, but if it is faith in Jesus, we shall not miss the blessing.

3. *The Cry of Faith*, vs. 27-31. Believing was seeing in their case. The touch of healing followed the cry of faith. There is always a touch of healing in body, soul and spirit which follows the cry of faith.

4. *The Work of Faith*, vs. 32-34. Dwell upon what a blessed thing it is to bring those to Christ who cannot come themselves, to pray for those who cannot pray for themselves. There are many still dumb in the language of prayer and are evil-possessed. We can do much to bring them to Jesus.

For Teachers of the Boys and Girls

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

The Lesson is crowded with incidents, and the first duty of the teacher is, by questioning, brisk and thorough, to make these stand out vividly before the minds of the scholars.

1. *The father's petition*, vs. 18, 19. His name (Mark 5:22), his office, his quest, the mode of his approach to Jesus, the confidence he showed in the Saviour's power,—these on the father's side, and on that of our Lord, His instant readiness to go to the suppliant's help, are the points to touch here.

2. *The wayside ministry*, vs. 20-22. The woman who stopped Jesus by the way, her misery, poverty, hopelessness, shame, superstition, trust, her touch of Jesus' garment and its effect, our Lord's knowledge that power had gone out from Him, His words to the woman—have the scholars tell you of all these. Be sure to include in your view details in Mark (ch. 5:25-34) and Luke (ch. 8:43-48).

3. *The raising of the dead girl*, vs. 23-26. Bring out the contrast between the simulated grief of the hired mourners and the real sympathy of Jesus. Note the new name which our Lord gives to death. It is a sleep, quiet and restful, from which He will awaken His followers to a new and blessed life. Follow the little company into the room where the dead maiden lay. Watch the Saviour as He takes the lifeless hand, and with His touch sends the thrill of life pulsing again through the cold, still frame, so that "the maid arose". Is it any wonder that "the fame" of what Jesus had done, "went abroad into all that land"?

4. *The blind men's cry*, vs. 27-31. How these made their appeal, persistently and importunately; what Jesus required of them, before they could receive their sight; in what manner healing was conveyed to them,—by the touch of Jesus. After discussing these questions, talk about our Lord's command to those whose sight He had just restored, and their disobedience, most natural, but none the less blameworthy.

5. *The dumb man's appeal*, vs. 32, 33. Note that this man was brought to Jesus by others. He could not cry after Jesus, like the two blind men; but his very silence would touch the Saviour's tender heart, especially when

He knew that the dumbness was due to the power of an evil spirit

After the Lesson incidents have been impressed, show the different ways the persons in the Lesson showed their faith; Jairus by his prayer, the woman by her touch, the blind

men by their cry, the dumb man's friends by bringing Him to the Saviour. The scholars will see that, in every case, faith got into contact with Jesus. Such faith in us will always bring the needful blessing. This is the essential point of application.

THE GEOGRAPHY LESSON

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



Map Patent No. 656,569 by Underwood & Underwood.
Pat'd in Great Britain.

"The hills", says Hastings' Dictionary of the Bible, "which appear to surround the lake (of Galilee), recede from the shore a distance varying from a few hundred yards to half a mile or more, and this belt is generally level, so that, without cutting or filling, a carriage road could readily be constructed entirely round the lake; with a horse and carriage the circuit could be made in four or five hours. At two points, where the recession of the mountains is greatest, two charming plains are formed, namely, el-Batifa on the northeast of the lake, and Gennesaret on the northwest." Of the ten or twelve towns that surrounded the Sea of Galilee in the days of our Lord, Tiberias stood on the west shore. Near it were hot springs, which with the earthquakes which still occasionally visit that region, are indications that internal fires still exist. The Underwood & Underwood's stereograph, *Life on the Shore of Galilee at Tiberias* (see circle 15) shows a group of Jewish boys and girls who have come down to the beach to see the fishing boats come in. The waters of the lake stretch away northwards to Capernaum, the home of Jesus and the centre of His wonderful Galilean ministry.

ADDED HINTS AND HELPS

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

Lesson Points

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

Faith is the channel between Christ's fullness and our need. v. 18.

The chief glory of sovereignty is service. v. 19.

Sincere trust in the Saviour is often found along with very imperfect knowledge of Him. v. 21.

Religious forms are means of grace, but Christ alone is its Source. v. 22.

Death for the Christian is but a sleep from which there will be a joyful reawakening. v. 24.

Jesus' power and sympathy are alike without limit. v. 25.

Persistent prayer is sure at last to be successful prayer. v. 27.

It is our faith that determines how much of Christ we shall have for our possession. v. 29.

In Jesus the sight of suffering always awoke compassion, and compassion always expressed itself in help. vs. 32, 33.

Prejudice is blindness of the heart and mind. v. 34.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. In Matthew's Gospel it is said that Jesus told His disciples that if they had faith in Him, only as great as a grain of mustard seed, they could do things as wonderful as moving a mountain. Find this promise.

2. Once when it was very hard to trust God, a great man took Him at His word, and for this he was counted righteous. Who was he?

ANSWERS, LESSON XII., First Quarter—
(1) Levi; Alphæus (Mark 2 : 14). (2) 1 Sam. 15 : 22.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The sympathy of Jesus.

2. How faith saves us.

Prove from Scripture

That we are saved through faith.

The Catechism

Ques. 51. *What the Second Commandment forbids.* This commandment does not forbid the use of pictures or other works of art for purposes of adornment. God ordered the making of the serpent of brass, and the figures in the temple. But when the people of Israel began to worship the brazen serpent, it was destroyed by the order of King Hezekiah, 2 Kgs. 18 : 4. Not only is the worship of God by images forbidden, but also any other mode of worship which He has not ordained. The

appointment of officers in the church, not sanctioned by scripture, the setting apart of sacred days without divine authority, the celebration of the sacraments otherwise than God's Word prescribes, are breaches of the Second Commandment, as truly as are the image-worship of the Romish, or picture-worship of the Greek, Church.

The Question on Missions

By Rev. W. R. McKay, M.A., Kongmoon,
South China

Ques. 1. Our South China Mission is situated in the Province of Kwong Tung (Canton), the most southerly of the eighteen provinces of China. The field consists of three adjoining districts or counties named Heung Shan, San Ui and Hok Shan, in the delta at the mouth of the West River. For a time after the opening of the Mission the headquarters were at the Portuguese city of Macao, which is a seaport about 40 miles west of Hong Kong. As, however, Macao is at the extreme end of the field, and is in other ways also unsuitable for our work, in the year 1907, the city of Kongmoon, a treaty port on the West River about 30 miles from Macao, was chosen as the centre of our Mission. Besides Kongmoon, there are in our field two other large cities, each with a population of 200,000 or over, where we have now chapels with native preachers, and in which it is hoped foreign missionaries may soon be stationed.

FOR TEACHERS OF THE LITTLE ONES

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

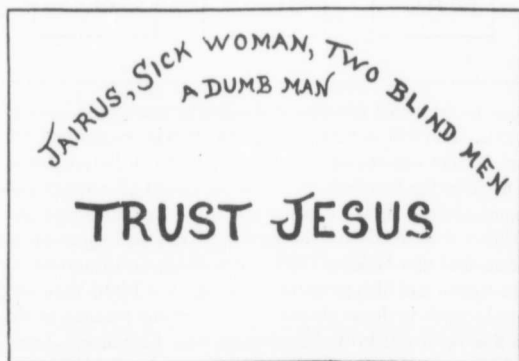
Subject for the Quarter—The King's friends and foes.

We think it a very wonderful thing to be called a friend of a king. We are going to

hear about some friends of King Jesus, and also about some foes. The thought to be impressed from all the Lessons is, that the very best thing in life is to be a friend of King Jesus.

Lesson Subject—The King's friends trusting Him.

Introduction—What better explanation of trust (faith) can we have than the loving trust of a child for his father and mother, and his firm belief that "there is nothing that my father cannot do"? That is just the kind



of trust that Jesus wants.

Lesson—Our Lesson story is about some people who had great trust in Jesus that He could cure their sickness and diseases, and He did so. See! a man comes to Jesus, bowing down before Him worshipping. It is Jairus, a ruler of the synagogue (explain). What does he want? (V. 18 tells us.)

The Raising of Jairus' Daughter—Jesus is on the way to the home of Jairus, a crowd following Him. Suddenly He feels that some one has touched His garment (explain). Looking around, He sees a poor sick woman who had been troubled with a disease for twelve years. She begs healing from Him (vs. 20-22), believing that He is able to cure her disease. Now He comes to the home of Jairus. Describe the strange customs at the house of mourning (see Exposition, tell vs. 23-26.)

Two Blind Men—When Jesus left the house He was again followed, this time by two blind men who trusted that Jesus was able to make them see (vs. 27-30).

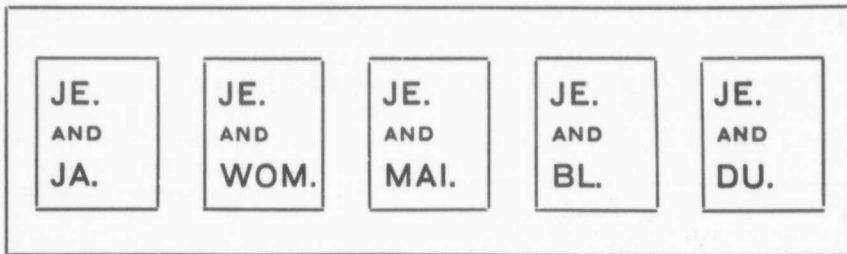
A Dumb Man—Here is another—a dumb man. Is Jesus able to help him! Ah, yes! Listen, he speaks! Describe the astonishment of the people.

Golden Text—Let us now repeat our Golden Text.

"Ask the Saviour to Help You"—In JEWELS, not long ago, there was a pretty story about Archie and Gwen losing a canary that had been left in their care. One day, the cage had been left standing on a chair, and Archie stumbled against the chair and the cage fell off and Dicky got free and flew out of the window, and soon was on the highest tree in the garden. All the children's coaxing could not bring him back, and the tears would come as they looked at the empty cage. Ah! Archie has a thought! "Say, Gwen, do you remember that hymn that says, 'Ask the Saviour to help you'? Let's try that plan. Perhaps He'll send Dicky back to us." And they prayed. Some time later, as the children were sitting at luncheon, they heard a little "cheep, cheep", and sure enough there was Dick back safe and sound, flying right in the open window and into the open door of the cage. "The praying did it", said Gwen. "I believe Jesus showed Dicky the way to come back." That was faith. Jesus helps us in the smallest affairs of life if we ask and trust Him.

To Think About—I should trust Jesus.

FROM THE PLATFORM By Rev. J. M. Duncan, D.D.



Draw on the blackboard five frames, to represent pictures of the five scenes in the Lesson. One Person appears in all of these pictures. You will be told at once that this is Jesus (Print JE. in all the frames). In the first picture, a man comes running and falling down before Jesus. Get this man's name, Jairus (Print AND JA. in the first frame). Question about his request and the faith which it showed. The second picture shows a woman coming behind Jesus and touching the hem of His garment. Print AND WOM. in the second frame, and question as before. The third picture will be, Jesus and the Maiden (Print AND MAI. and question as before). Deal in a similar way with the fourth and fifth pictures, Jesus and the Blind Men, and Jesus and the Dumb Man. Bring out the faith in Jesus shown by the various persons in the Lesson, and impress the truth that a like faith will bring blessing to us. Emphasize Jesus' power and willingness to give each of us a new life (see last paragraph of Application).

Lesson II.

*THE MISSION OF THE TWELVE

April 10, 1910

Matthew 10 : 1-15. Commit to memory ch. 9 : 37, 38. Study Matthew 9 : 35 to 10 : 15, 40-42.

GOLDEN TEXT—Freely ye have received, freely give.—Matthew 10 : 8.

1 And when he had called unto him his twelve disciples, ² he gave them power *against* unclean spirits, to cast them out, and to heal all manner of ³ sickness and all manner of ⁴ 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 Zeh'e'dee, and John his brother;

3 Phi'lip, and Barthol'omew; Thom'as, and Matth'ew the publican; James the son of Alpha'us, and ⁵ Lebba'us, whose surname was Thadde'us;

4 Si'mon the ⁶ Ca'naanite, and Ju'das Iscar'iot, who also betrayed him.

5 These twelve Je'sus sent forth, and ⁷ commanded them, saying, Go not into ⁸ the way of the Gen'tiles, and ⁹ into any city of the Samar'itans 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.

Revised Version—¹ And he called; ² and gave four words; ³ Cananean; ⁴ charged; ⁵ any way; ⁶ enter not into any city of the Samaritans; ⁷ raise the dead, cleanse the lepers; ⁸ Get you no gold; ⁹ no food; ¹⁰ food; ¹¹ village; ¹² search out; ¹³ forth; ¹⁴ as ye enter into the house; ¹⁵ as ye go forth; ¹⁶ that; ¹⁷ Gomorrhah.

LESSON PLAN

- I. The Men, 1-4.
- II. The Mission, 5, 6.
- III. The Methods, 7-15.

DAILY READINGS

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

M.—The mission of the twelve, Matt. 9 : 35 to 10 : 15, 40-42. T.—Strength for conflict, Matt. 10 : 16-26. W.—“Fear not”, Matt. 10 : 27-33. Th.—The highest love, Matt. 10 : 34-42. F.—Seventy missionaries, Luke 10 : 1-16. S.—Made strong, Jer. 1 : 7-19. S.—The waiting harvest, John 4 : 27-38.

Shorter Catechism—Ques. 52. What are the reasons annexed to the second commandment? A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Question on Missions—2. What is the

8 Heal the sick, ¹⁰ cleanse the lepers, raise the dead, cast out devils: freely ye ¹¹ have received, freely give.

9 ¹² Provide neither gold, nor silver, nor brass in your purses,

10 ¹³ Nor scrip for your journey, neither two coats, ¹⁴ neither shoes, nor yet staves: for the ¹⁵ workman is worthy of his ¹⁶ meat.

11 And into whatsoever city or ¹⁷ town ye shall enter, ¹⁸ enquire who in it is worthy; and there abide till ye go ¹⁹ thence.

12 And ²⁰ 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, ²¹ when ye depart out of that house or ²² 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 ²³ Gomor'ra in the day of judgment, than for that city.

them authority over; ³ disease; ⁴ sickness; ⁵ Om it enter not into any city of the Samaritans; ¹⁰ raise the dead, cleanse the lepers; ¹² Get you no gold; ¹³ no wallet; ¹⁴ nor shoes nor staff; ¹⁵ labourer; ¹⁶ food; ¹⁷ village; ¹⁸ search out; ¹⁹ forth; ²⁰ as ye enter into the house; ²¹ as ye go forth; ²² that; ²³ Gomorrhah.

character of the people? The Cantonese are a well-developed race, both mentally and physically. The working classes show great industry and skill. The Chinese take high rank as students, and in business are shrewd and successful. They are not naturally religious, but become faithful Christians.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 437; 445; 69 (Ps. Sel.); 447 (from PRIMARY QUARTERLY); 447.

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

Lantern Slides—For Lesson, B. 326. “Let your peace come upon it”, Matt. 10 : 13; B. 361, Christ Healing the Sick. For Question on Missions, C. 168, Chinese Farmer Bringing Home Load of Rice; C. 169, Chinese Carpenters at Work.

Stereographs—For Lesson, A Caravan of Camels in the Narrow Road Approaching Jaffa (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—A.D. 29; Galilee.

Connecting Links—The Lesson follows closely on the last.

Moved with compassion. The moral and religious situation of Galilee appealed to the pity of Jesus. The people were like a flock of sheep having no shepherd. Their national religious guides were neglecting them. Or they were like a harvest going to waste for want of reapers. The spiritual husbandmen of Israel did not see the whitening fields, or had no skill in wielding the sickle. Pray ye; the first step toward missionary progress,—earnest prayer born of a sense of the spiritual destitution of the masses. Send forth labourers. There were plenty of professional “laborers” in Palestine, scribes and priests who busied themselves with legal precepts and

ceremonies, but Jesus wants laborers who share His sympathy and pity for the neglected. Ch. 9 : 35-38.

I. The Men, 1-4.

V. 1. Had called. The twelve had already been called to be disciples; they are now called to a special mission for which they had been in training. Against unclean spirits. The casting out of demons was really part of the preaching ministry. It was a clear announcement that the kingdom was at hand, a proof that One had come with power over the world of evil spirits. And to heal the sick. Mark (ch. 6 : 7-13) does not make the healing ministry as prominent as Matthew.

V. 20. Twelve apostles; here called “apostles” for the first and last time in this Gospel. Apostle means “one sent”. They are arrang-

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

ed in pairs, indicating that they went out by two and two. *First, Simon*. He is always given the place of priority, but not in any priestly sense. *Called Peter*. Cephas is the Aramaic word for "rock", and Peter is its Greek equivalent (see ch. 16 : 17, 18 ; John 1 : 42). *Andrew* ; "manly". *James . . . and John* ; called Boanerges or "sons of thunder" because of their impetuous character, Mark 9 : 38 ; Luke 9 : 54.

Vs. 3, 4. *Philip* ; "lover of horses". He, Peter and Andrew came from Bethsaida, John 1 : 44. *Thomas* ; from the Hebrew word for "twin", the Greek equivalent being "Didymus". *Matthew* ; Levi of Mark 2 : 14. *James the son of Alphaeus* ; so called to distinguish him from James son of Zebedee, and known as James the Less. *Lebbæus* ; "beloved child". In Luke's list, "Judas, son of James", Luke 6 : 16, Rev. Ver. In Jude 1 : 1, he is called the brother of James (the Less). *Simon the Canaanite* ; not a native of Cana, but a Canaanæan or Zealot. The Zealots were fanatical for the strict observance of the law. The name may have been given Simon, because he was jealous for the right and true. *Judas Iscariot* ; a native of Kerieth in Judea, the only Judean amongst the disciples.

II. The Mission, 5, 6.

Vs. 5-8. *Go not . . . Gentiles*. The prohibition implies that some day the gospel would be sent to the Gentiles. *Samaritans* ; people of mixed blood who worshiped God at the temple in Mt. Gerizim. There was great hostility between them and the Jews. *Lost sheep* ; astray, but not finally given over to perdition, a term of pity. *House of Israel*. Jesus' missionary policy was to choose a few men and train them, these to work among His own people, and finally to send missionaries to the Gentiles. His concentration on the few at the outset was for the ultimate salvation of the many.

III. The Methods, 7-15.

Vs. 7-10. *Preach* ; keep preaching. This, not healing, was uppermost in the Master's thoughts. *Heal . . . cleanse . . . raise . . . cast out* ; that is, carry on as My representatives the work I have been doing. *Provide neither gold ; better, "acquire not gold"*. Carry on the mission without reward. Your motive as missionaries must be absolutely free from

love of gain. *Gold . . . silver . . . brass* ; anti-climax,—not even a penny. *Purses* ; literally, "girdles", used for gathering up the loose mantle. Purses were attached to the girdles. *Scrip* ; wallet for holding provisions, slung over the shoulder. *Two coats* ; tunics or under garments. The prohibitions must all be taken in their spirit. Jesus wishes His disciples to live a life of austere simplicity and single-minded devotion to the kingdom. *Neither shoes* ; but sandals (Mark 6 : 9), the commoner and more serviceable footgear. *Staves* ; except, perhaps, the one each already had, Mark 6 : 8. *Labourer is worthy* (Rev. Ver.). He not only deserves, but is sure of his support.

Vs. 11-15. *Enquire* ; seek out a good man as host, in order to avoid creating prejudice against the mission. *There abide*. Do not shift from house to house in search of better quarters. *Salute it*. The formal salutation was, "Peace be with you". *Shall not receive you*. Jesus foresees that the results will sometimes be disappointing. *Shake off the dust* ; not in anger, but in sadness, a symbolic act to impress on the inhabitants their responsibility for the failure of the mission. *Sodom and Gomorrah* ; a byword for great guilt and awful doom, Isa. 1 : 9. *Than for that city*. This saying shows how great importance Jesus attached to the preaching of His gospel.

Vs. 40-42 teach that to honor a messenger of Jesus is to honor Jesus Himself ; and that the smallest act of service to the least of His disciples will bring reward from Him.

Light from the East

LOST SHEEP—Sheep are more dependent on the shepherd in Palestine than anywhere else. He must find pasture for them, and guard them from poisonous weeds, serpents, wolves, and jackals. Even in the fold a hungry panther may leap the wall and seize a sheep, unless the wakeful shepherd spring up with his short club to stun the intruder. In the very hot weather he must pasture his flock at night, and keep them in the shadow of a grove or in some deep ravine during the heat of the day. A sudden thunderstorm may cause them to huddle under the nearest tree, where they are sometimes killed by lightning, and the shepherd with them. From January

till March the lambs are born, and the ewes have to be kept out as much as possible, that they may get nourishment enough to feed their young. Late snow falls and frost come and kill the lambs, although the shepherd is up night and day, carrying as many of them as he can under his cloak to places of shelter,

or nursing them back to life by the heat of his own body. The only rest he gets is crouching in a sitting posture on a bunch of branches to keep him off the wet ground, protected only by his cloak. He may awake and find himself half buried in snow and the sheep floundering round him.

APPLICATION

Saw the multitudes, ch. 9: 36. There is a legend that once in Jerusalem a crowd gathered in the street about the body of a dog. One of them said, "That is the ugliest dog I ever saw." Another said, "I don't believe his hide is worth taking off him." Another said, "Just look how dirty and unkempt he is." But one of the crowd spoke up clearly and said, "Was ever a pearl whiter than his teeth?" And as they walked off, they said to one another, "That last man must have been Jesus of Nazareth, for no one else would have found anything good to say about a dead dog." Yes that must have been Jesus, for He has always a kind word to speak. And we must have kind thoughts and kind words for all creatures, if we are to follow His example.

The harvest . . . is plenteous, ch. 9: 37. A man once said to a missionary, "I don't believe in foreign missions. I aim to benefit my neighbors." "And who are your neighbors?" "Why, those around me." "Do you mean those whose land touches yours?" "Yes." "Well, how far down do you own?" asked the missionary. "Why, I suppose I go half way through." "Exactly", was the reply, "and I want you to help those whose land joins yours at the bottom." If we think of it, our lives touch the lives of very many people whom we never see. Just ask yourself at the breakfast table where the coffee, sugar, cocoa, pepper and other articles come from, and you will realize how small the world is. We are all near neighbors. We are all brothers of Jesus.

Jesus sent forth, v. 5. When William Carey was being buried, one of his fellow ministers said, at the memorial service, that William Carey was a man who had never known his own mind. When the whole audience looked up in surprise he went on to say that

Mr. Carey himself acknowledged this weakness. He said of himself, "I Could Not Say 'No'" left the shoemaker's bench because I could not say 'No'; I went to Kettering because I could not say 'No'; I was ordained a missionary to India because I could not say 'No'; I engaged in the translation of the Bible because I could not say 'No'; and all my life long I have been doing things because I could not say 'No' to God."

The lost sheep, v. 6. EAST AND WEST, for February 19th, of this year, reproduced a wonderful picture by a modern artist. A lamb has fallen over a steep precipice, and lies helpless and ready to perish. Birds of prey hover near, waiting to devour it. But the shepherd, to whom the lamb belongs, and who has had a weary search for it, has seen it at last, and stretches out a strong arm, far over the precipice, with the hand outstretched to seize the helpless lamb and draw it to safety. Before the eyes of Jesus the Good Shepherd, the countless hosts of the heathen world, as well as multitudes in Christendom, are like that lost lamb. In His heart is infinite pity, and in His arm, infinite strength to save. There can be no privilege greater than that of making His love and might known in all the world.

Freely ye have received, freely give, v. 8. It was drawing near Christmas in the home. Little Alice, seven years old, confided to her aunt that she was going to give her father a pair of slippers. Her aunt asked, "Where will you get the money to buy them?" She opened her eyes like saucers, and said, "Why, father will give me the money." Do you suppose that the father felt that those slippers were no gift, that he had just bought them for himself in a roundabout way? Would

A Picture
that Preaches

Giving Back
to God

"Must Have
Been Jesus"

Our Neighbors

he not be proud of the way in which his generosity to his little daughter was evoking generosity in her? So God gives freely to us, and wants us to give freely to Him. We can only give Him what belongs to Him. And His royal heart esteems it a noble gift when we give our money, our time, our prayers, ourselves, back to Him.

One of these little ones, v. 42. One of the saints of old Germany is St. Christopher. The name means Christ-bearer. The story is that he had been a huge, quarrelsome, stupid giant. When he became converted, he felt that he was incapable of becoming a priest, and built his hut at a dangerous ford on a

The Christ-bearer

river, where his great strength might be of use to travelers. One night he was called from his bed to assist a child across. He tried to dissuade the little boy from attempting the perilous crossing, without success. So he heaved the little fellow upon his massive shoulders and started into the flood. It was a fearful night, dark and rainy, with fierce winds in the air and a fierce current in the stream. It took him hours of terrible fighting to reach the other side. But when he set down his juvenile burden in safety, the boy was seen to be the Christ-child, who blessed the giant for his faithfulness. Now who of us is going to help some child across some dangerous place, and get the blessing?

TEACHING HINTS

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

For Teachers of Bible Classes

A new crisis emerges in the earthly ministry of Christ. He had now completed His third tour of Galilee preaching and teaching everywhere; and yet to Him the multitudes were still a wandering flock, an unreaped harvest. Under shepherds must be appointed, reapers must enter the fields. His own disciples were now sent forth to do the work of evangelists.

The Need. "Sheep without a shepherd." What a pathetic, tragic picture! If this be true of enlightened and favored Galilee, what vision should meet our eyes as we gaze out upon the wide world with its China, India, Africa, also white unto harvest?

The Call. "Go", v. 6. Every man called to discipleship is in training as an "apostle" or missionary. But the call here given is more insistent, each disciple receiving a personal commission as he answers to his name. So urgent is the need, so universal the call—go, unless you receive a call to stay home.

The Commission. "As ye go, preach." This is the prime essential of evangelism and the text of every sermon must be, "The kingdom of heaven is at hand."

The Equipment. (1) These disciples had been trained in a personal and practical way. To be with Jesus through three campaigns in Galilee, to hear all He said and to see all He

did, provided a perfect training in the science of preaching. But have we not equal, if not superior, facilities for learning of Jesus? (2) Their credentials embraced the power to heal, v. 1. By this means they commanded an audience for the divine message. Our Christian civilization equips its missionaries in practically the same way. (3) No special provision for bodily welfare was permitted, vs. 9, 10. Can we apply this message to modern missions? Consider changed conditions.

The Method of Operation. Naturally the first evangelistic campaign was a home mission movement. The disciples returned only to places where Christ had already been. They lodged with believers, taught and healed privately, engaged in a house to house canvass,—in short did personal work, following up the evangelistic mass meetings Christ had held everywhere. This is home mission work that comes to all of us. After Pentecost the larger work of foreign missions was entered upon.

Results. The disciple has little to do with results. His business is to preach and afterwards to teach and baptize those who are converted. But results are bound to come. Likely the twelve won the seventy (Luke 10 : 1), who in turn won the five hundred disciples of 1 Cor. 15 : 5. And yet results lie deeper than numbers. So great were they on this occasion, that Jesus Himself rejoiced, hailing them as an omen of the downfall of Satan.

For Teachers of the Senior Scholars

What a beautiful glimpse we get of Jesus in ch. 9 : 35-38 ! He loves to bless everybody, to make the world a better world to live in. How much of this beautiful spirit have we in us ? Is our love broad enough to reach beyond our own set, beyond our family, beyond ourselves ? Is there anything in the condition of the world which moves our compassion, which touches our hearts, and empties our pockets ?

The work of winning the world seemed great even to Jesus. He felt that the laborers were few for such a mighty undertaking. The laborers are still few at home and abroad, although the great difficulty at present is not so much to get men, as to get money to carry on mission work. We need to pray the Lord of the harvest to put enough of His missionary spirit into our hearts, not only to keep our mission funds out of debt, but to enable the church to develop her work where the harvest truly is plenteous.

1. *The First Missionaries Called*, ch. 10 : 1-4. From a human point of view these Twelve did not furnish very promising material out of which to make great religious leaders who would influence the world as no other twelve men have ever done. They were not men of worldly influence, not men of position and power, of learning and culture ; but they had in them great capacity for faith and love, which is the greatest of all endowments. The true explanation of why Jesus chose these men is perhaps to be found in 1 Cor. 1 : 26-29. God can make something out of us, if we are willing, it matters not how poor our natural endowments.

2. *The Master's Object in Calling the Twelve*, ch. 10 : 1 ; Mark 3 : 13-15. It was threefold : (1) That they might be with Him, might drink in the spirit of His life, and catch more fully the meaning of His teaching, and feel the influence of His wonderful personality. This is an absolutely essential qualification for service in every age. (2) That they might be sent forth to preach the gospel, which He had come into the world to be, to tell to sinners how divine love had bridged the gulf between God and man. (3) They were to receive power to heal the sick and cast out devils. We are all successors of the apostles in the true sense

of the term ; we are all missionaries, are all sent out into the world to make the world better. The power we need is the power of the Holy Spirit.

3. *The Charge to the Twelve*, vs. 5-15. They are told where to go and what to do and how to do it. We are never left without divine guidance in the work we have to do.

For Teachers of the Boys and Girls

The Leader ; the missionaries ; the marching orders, will make a good outline for the teaching of this missionary Lesson.

1. *The Leader*, ch. 9 : 35-38. This is a Lesson in which it is specially important to take in the unprinted portion. Here we see Jesus setting an example of missionary work, teaching, preaching and healing. Have a word about the educational, evangelistic and medical phases of our church's missionary work, at home and in foreign lands. Note, further, what moved Jesus to be a Missionary. It was the compassion of His loving heart (v. 36), and His eagerness to gather in the harvest of precious souls that belonged to His heavenly Father. Emphasize, too, the place He gives to prayer. This lies at the root of all true missionary effort. With a like compassion in our hearts for the ignorant and suffering, a like desire for the salvation of souls and the spirit of prayer, we shall be missionaries, whether we go to the mission field or stay at home.

2. *The missionaries*, ch. 10 : 1-4. These were the twelve apostles. The scholars have already become acquainted with them, and it will be interesting to recall what they have learned about each one in turn. In this connection, a little talk about some of the missionaries of our own church, Home and Foreign, will make their work more real to the scholars. Very likely they have seen and heard one or more of these missionaries, and will be glad to tell about them. The apostles were sent out in pairs,—why ? So that one might be able to help and encourage the other. We are told, in v. 1, about the power given to these early missionaries. Note the emphasis placed upon healing. So, in our mission work to-day, we have doctors and nurses and hospitals, for the cure of disease, and this opens up the way for the gospel. The Report of the

Foreign Mission Committee, which may be had by writing to Rev. Dr. R. P. Mackay, Confederation Life Building, Toronto, contains much interesting information about our medical missions.

3. *The marching orders*, vs. 5-15. The directions given to the apostles include the people to whom they were to go, the message they were to deliver, their work of healing, the spirit of their mission and the way in which they were to be supported. Make it clear that the gospel was given first to the

Jews, not that its blessings were to be limited to them, but that, through them, they might reach the whole world. Point out that we, having the gospel, are now in the same position as the Jews, so that it is our duty to send the gospel throughout the world.

In a closing word press home the responsibility of each one to be a missionary for Jesus. We are to represent Him to the world. And the gracious promise with which the Lesson closes will be fulfilled to us, if we are only faithful. Vs. 40-42.

THE GEOGRAPHY LESSON

The homes of most of the twelve apostles are given in the gospel story. Taking them in pairs, as in the Lesson: Peter and Andrew, brothers, were from Bethsaida, and afterwards moved to Capernaum; James and John, also brothers, sons of Zebedee, from Capernaum; Philip, from Bethsaida, and Bartholomew, or Nathanael, from Cana; Thomas, whose home is not known, and Matthew, from Capernaum; James, the son of Alphæus, possibly Matthew's brother, and Thaddæus (Lebbæus), also called Judas the son of James, home unknown; Simon the Cananean or Zealot, home



Map Patent No. 6,659 by Underwood & Underwood, Pat'd in Great Britain.

also unknown, and Judas Iscariot, from Kerioth, a town of Judea. In the days when Jesus sent forth the Twelve on their mission of preaching and healing, one of the main lines of travel was the highway from Egypt along the seashore from Egypt to Tyre, branching off for Jerusalem at Lydda and running through Joppa. Underwood's stereograph, *A Caravan of Camels in the*

Narrow Road Approaching Jaffa (the modern name of Joppa), pictures a scene which the apostles may well have seen on their journeys to and fro, amongst the cities and towns of Galilee. (See circle 16).

ADDED HINTS AND HELPS

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

Lesson Points

Work for Christ can be done only in the strength of Christ. v. 1.

In the service of Christ our tasks are exactly proportioned to our talents. vs. 2-4.

It is by doing our duty at home that we are fitted for service in a wider sphere. v. 5.

The Good Shepherd is always seeking the lost sheep. v. 6.

Every one who has heard the evangel should become an evangelist. v. 7.

God's gifts to us furnish both the motive and the measure of our gifts to others. v. 8.

"They which preach the gospel, should live of the gospel." vs. 9, 10.

The gospel is offered to all; it is forced upon none. v. 13.

No hand but our own can shut salvation out of our hearts and homes.

More exalted privileges bring with them weightier responsibilities. v. 15.

Something to Look Up

1. John the Baptist was a missionary to Andrew and John. They were his disciples first, but he pointed them to Jesus. Find John's own story of this.

2. Abraham was a missionary to wicked Sodom and Gomorrah. He prayed for them, and thus saved the life of the only good man in the place. Who was the man?

ANSWERS, Lesson I.—(1) Matt. 17 : 20. (2) Abraham (Rom. 4.: 3).

For Discussion

1. The place of medical missions.
2. Our debt to the heathen world.

Prove from Scripture

That giving should be cheerful.

The Catechism

Ques. 52. *Reasons for obedience to the Second Commandment.* These reasons are three in number : 1. God is a King, and we are His lawful subjects. The scriptures are full of this idea of God's kingship. 2. God is an Owner, and we belong to Him. The "word 'propriety' comes from a Latin adjective which means 'one's own'... It denotes 'exclusive right of possession'." (Salmond.) God has a title of ownership in the fact that He has made us. He has a still stronger title in that He has redeemed us. Paul expresses

this divine claim in 1 Cor. 6 : 19, 20. 3. God is zealous for His own worship. The word "zeal" comes from a Greek root meaning "to boil", and denotes "intense interest". God is so deeply interested in His worship, that He will not overlook anything unworthy in it. (See 2 Kgs. 19 : 31 ; Isa. 9 : 7.)

The Question on Missions

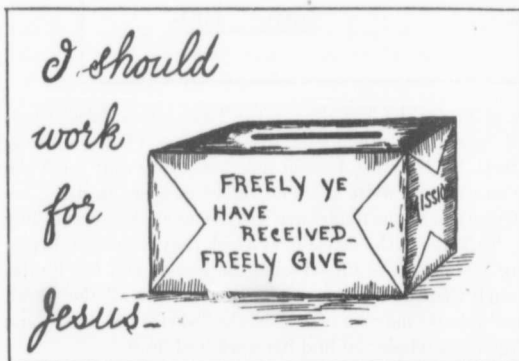
Ques. 2. The Cantonese are a well developed race both mentally and physically. The average size is less than that of Europeans, but with proper food and exercise they are capable of long-continued and hard labor. The higher classes despise manual labor, but the industry of the working people is remarkable and they show great skill, especially in imitation. Learning is honored, and Chinese students do not fall behind those of other countries when they enter modern schools. In business they are shrewd and reliable. The merchant will stick to his bargain even should it involve him in loss. It is, however, rare to find Chinese who habitually tell the truth. Indirect methods of speech everywhere prevail. This characteristic gives the missionary much trouble. The Cantonese cannot be called a religious people. Indeed the common people have few words to express religious ideas. They worship idols from a sense of fear, and to gain material blessings.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' friends at work for Him.

Introduction—How many of you go to school? I would like you all to take a peep into a school where the children do not look like you children here. Their skins are dark brown, and their hair black and straight. They have bright, black eyes which are eagerly turned to their teacher's face. They are sitting in a circle on the floor. Even their dress is not like ours, but a loose garment with wide, flowing sleeves. This is a school away far off in India. The teacher is a missionary.

Lesson—Would you like to hear about the very first missionaries? Our Lesson to-day is about them.



Review—You remember Jesus was up in Galilee teaching and preaching and healing and forgiving (recall last Lesson.)

The First Missionaries—Let us make twelve big strokes and over this we'll print THE FIRST MISSIONARIES. These were the twelve disciples who had been following Jesus and learning of Him. Print the names of these as given in our Lesson.

The Need of Workers for Jesus—As Jesus went about the country, His heart was very sad. He saw that the people were needing teachers to guide them. He said the people were like sheep without a shepherd. Then He looked around at all the people to be won into God's kingdom, and He thought they seemed like grain ready to be gathered into the barns. They were ready to be gathered into God's kingdom. Men were needed to do this work. Here are these twelve ready for this work. He has been preparing them, and now He gathers them around Him and gives them power to work miracles, and sends them out two and two through the country (vs. 5-15.)

Helpers—Jesus gives a beautiful promise to all who would be kind and helpful to these missionaries and receive them into their homes and listen to their words (v. 41), and

He gives also a beautiful promise to all who should give help and cheer (even a cup of cold water) to needy ones for Jesus' sake, v. 42.

Our Mission Work—Missionaries are still going out, not only through our own home land, but to every land. Jesus is looking down upon the world now. He sees the millions of people ready to be gathered into His kingdom. He is looking down upon our own land. He sees the many, many strangers from other lands coming here to make their home. He sees that they need to be told of Him and the laws of His kingdom. He sees the numbers of little children coming with their parents from far-off countries, their dress and language and habits of life so unlike ours.

Jesus knows all about the pennies we give to His work. He knows if we spare some of our toys and picture books for those who have not any. He listens so gladly to our prayer for our missionaries.

Golden Text—We are now ready for our Golden Text (repeat). Outline a mite box, and print on it the Golden Text.

Something to Think About—I should work for Jesus.

FROM THE PLATFORM

Pet. And.

Ja. Jo.

Phi. Barth.

Tho. Matt.

Ja. Leb.

Sim. Jud.

Ask what name was, in the Lesson, given for the first time to the Twelve (see Exposition). Question as to the meaning of the word "apostle", bringing out the fact that it is the same as that of missionary, that is, "one sent forth". Now the Lesson tells how Jesus sent forth the Twelve as missionaries. Call for their names, and write these on the blackboard in pairs, according to the arrangement of Jesus. Question, as the names are written, as to the outstanding facts known about each of the Twelve. Talk about the mission on which they were sent, bringing out the prominence given to healing as a means of introducing the gospel, and the limitation, meanwhile, to the Jews, that through them the gospel might be sent into all the world. Impress the lesson that the most varied talents may be of use in the service of Jesus, and especially in the work of missions. Urge each scholar to find his work and do it.

Lesson III. THE QUESTION OF JOHN THE BAPTIST April 17, 1910

Matthew 11 : 1-11. Commit to memory vs. 4, 5. Study Matthew 11 : 1-19.

GOLDEN TEXT—But the witness which I have is greater than that of John : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

—John 5 : 36 (Rev. Ver.).

1 And it came to pass, when Je'sus had made an end of commanding his twelve disciples, he departed thence to teach and ¹ to preach in their cities.

2 Now when John ² had heard in the prison the works of ³ Christ, he sent ⁴ two of his disciples,

3 And said unto him, Art thou he that ⁵ should come, or do we look for another ?

4 Je'sus answered and said unto them, Go ⁶ and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, ⁷ the dead are raised up, and the poor have ⁸ the gospel preached to them.

6 And blessed is he, whosoever shall ⁹ not be offended in me.

Revised Version—¹ Omit to ; ² Omit had ; ³ the ; ⁴ by his disciples ; ⁵ cometh, or look we for another ? ⁶ your way and tell John the things ; ⁷ and ; ⁸ good tidings preached ; ⁹ find none occasion of stumbling in me ; ¹⁰ these went their way ; ¹¹ behold ; ¹² raiment ; ¹³ wherefore went ye out ? to see a prophet ? ¹⁴ much ; ¹⁵ Omit For ; ¹⁶ Who ; ¹⁷ arisen ; ¹⁸ yet he that is but little.

LESSON PLAN

- I. John Questioning, 1-3.
- II. John Answered, 4-6.
- III. John Praised, 7-11.

DAILY READINGS

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

M.—The question of John the Baptist, Matt. 11 : 1-19. T.—Testimony of works, John 10 : 22-42. W.—Greater witness, John 5 : 31-40. Th.—A preacher of righteousness, Matt. 21 : 23-32. F.—The prophecy, Mal. 3 : 1-6. S.—Herod's opinion of John, Mark 6 : 14-20. S.—Christ's question, Luke 9 : 12-22.

Shorter Catechism—*Ques. 53. Which is the third commandment ?* A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

The Question on Missions—3. What class of

7 And as ¹⁰ they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to ¹¹ see ? A reed shaken with the wind ?

8 But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft ¹² clothing are in kings' houses.

9 But ¹³ what went ye out for to see ? A prophet ? yea, I say unto you, and ¹⁴ more than a prophet.

10 ¹⁵ For this is he, of whom it is written, Behold, I send my messenger before thy face, ¹⁶ which shall prepare thy way before thee.

11 Verily I say unto you, Among them which are born of women there hath not ¹⁷ risen a greater than John the Baptist : ¹⁸ notwithstanding he that is least in the kingdom of heaven is greater than he.

Chinese come to Canada ? The majority are from the province of Kwong Tung, and belong to the coolie or laboring class. There are few women and children among them, because of the expense of bringing them, and the peculiar way in which the family is regarded by the Chinese.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson) ; 97 ; 90 ; 68 (Ps. Sel.) ; 76 (from PRIMARY QUARTERLY) ; 100.

Special Scripture Reading—John 5 : 31-40. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 640. "The lepers are cleansed", Matt. 11 : 5 ; B. 667. "Which shall prepare Thy way before Thee", Matt. 11 : 10. For Question on Missions, C. 170. Chinese Farmer Cutting and Threshing Rice ; C. 171. A Street Scene in Hong Kong, and Chinese Funeral Procession.

Stereographs—For Lesson, Marvelous Gorge of Brook Cherith and Elijah Convent (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—A.D. 28, before last Lesson ; Galilee.

Connecting Links—In Matthew's narrative there is no break between last Lesson and to-day's.

I. John Questioning, 1-3.

Vs. 1-3. *Jesus . . . an end of commanding . . . twelve* ; giving them directions for their missionary work (see last Lesson, ch. 9 : 35 to 10 : 15, 40-42). *He departed* ; to make a teaching and preaching tour of Galilean cities, choosing others than those to which the disciples were sent. No one would listen to them if He were present. *When John had heard* ; according to Luke's account, just after Jesus had raised from death the widow of Nain's son. *In the prison* ; in the fortress of Machærus by the Dead Sea. (See ch. 14 : 1-12.) *The works of Christ* ; of Him whom John had supposed to be the Messiah. *Art thou he that should come ?* Art Thou He whom

I spoke of as the One coming after me ? (see ch. 3 : 11), Art Thou the Christ or Messiah ? *Another*. The Greek word implies "another kind of person". What was the motive of John's question ? Was he in doubt ? Or did he merely wish to remove the doubt of his disciples ? Likely the former. Jesus was not the sort of Messiah John had expected. There was too little judgment in Jesus' ministry, too much gentleness, geniality and tolerance. (See Lesson I., First Quarter, ch. 3 : 1-12.)

II. John Answered, 4-6.

Vs. 4-6. *Go . . . and tell John* (Rev. Ver.) ; evidently for the restoration of John's faith. *The blind . . . lame . . . lepers . . . deaf . . . dead . . . poor*. The facts of Jesus' ministry are stated. They are the strongest proof of His divinity. But they are stated in prophetic language (see Isa. 35 : 5, 6 ; 61 : 1). The answer of Jesus therefore was a challenge to the Baptist

to revise his idea of the Messiah in the light of Old Testament prophecy. *Blessed . . . not be offended in me*; Rev. Ver., "find none occasion of stumbling in me", that is, not stumble or falter in their belief in Me as the Messiah because My words and deeds are not just what they expected in the Messiah; a gentle rebuke of the Baptist for failing to recognize His works as the true marks of the Messiah.

III. John Praised, 7-11.

Vs. 7-9. *Jesus began to say*; at once after John's disciples left. He corrects any impression injurious to John made by his doubt, or Jesus' gentle chiding. *Went ye out*. Most of Jesus' hearers had, from various motives, gone to see and hear the Baptist. *A reed*; a weak, inconstant man. No one could think that of the Baptist. *A man . . . soft raiment*; suggestive of luxury and effeminacy. *In kings' houses*. There was nothing in common between the sleek, obsequious courtier and the rudely clad, uncompromising Baptist. *A prophet? yea*. That was the instinctive judgment of the multitude. John had prophetic qualities—moral conviction, strength of will, passion for truth and righteousness. *And more than a prophet*; because he was the divinely appointed forerunner of the Messiah, and had seen Him whom the earlier prophets had foretold but had not seen.

Vs. 10, 11. *This is he . . . written*; in Mal. 3:1. John's official position as the forerunner of the Messiah marks him off from other prophets. But also, Jesus says, his character, intrinsic worth, puts him in a different class. *Born of women*; a solemn form of expression. *A greater*; that is, as a prophet. *Least in the kingdom*. John belonged to the pre-Christian dispensation. His moral sternness was his greatness, but it placed him below those who shared Christ's gracious spirit.

From the days of John. His ministry was the beginning of a great movement toward the kingdom. *Suffereth violence*; is being taken by storm: for example, by publicans and harlots, regarded by the scribes and Pharisees as a "violent" rabble. *The prophets . . . Elias*; the prophets and even the law until John's time. *Propheesied*. But John did more than prophesy. He ushered in the kingdom. He was the Elijah of Malachi's prophecy—the

herald of the Messiah. The prophets and the law said, "Christ will come." John said, "Christ is here." Vs. 12-15.

Whereunto shall I liken this generation? They play at religion. They are not in earnest. They are also hard to please. *John came neither eating nor drinking*, representing an ascetic type of religion, abstemious, severe, and they say, *He hath a devil*; he is possessed with a demon, hence his moroseness and austerity. Jesus came *eating and drinking*, social, genial, human, a contrast to the Baptist; and they say, what? They pour forth hateful epithets: glutton, tippler, sinners' lover! *But wisdom is justified*. Wait a while. Jesus is willing to wait for the judgment of men on His character and work. Vs. 16-19.

Light from the East

ART THOU HE?—The Jews expected that all the miracles and experiences of Israel would be re-enacted when the Messiah appeared. They found more Messianic prophecies in the Old Testament than we do, but they interpreted them all politically rather than spiritually; they were looking for the exaltation of Israel rather than the salvation of the world. Their view of sin was superficial, they believed every man could overcome sin and gain eternal life by study and good works. Consequently they found no place for the priestly office of the Messiah, and even His prophetic claims were entirely overshadowed by His kingly dignity. They believed that the Messiah was already living in the presence of God, being one of the seven things created before the world, that He was far above all the servants of God, even the angels, and sometimes the ineffable name of Jehovah is applied to Him, but they never held that He was actually divine. His birth on earth would be unknown to His contemporaries, and an element of mystery would always surround Him. He would be preceded by a messenger who would purify Israel. All the scattered tribes will be gathered home and the temple rebuilt. Then will ensue a time of forgiveness, holiness and peace, when the Messiah will abolish the old law and set up one of His own.

APPLICATION

Go and shew John, v. 4: When Alexander the Great was marching to conquer Persia, and the barriers of ice and snow prevented progress, the soldiers became

The Contagion
of Faith

discouraged, and finally sat down, refusing to go another step. Seeing this, Alexander got off his horse, took a pick, and began himself to cut his way through the ice. The men looked on in wonder. After a time the officers joined with their general. Then the whole army took courage, and began with cheers to make fresh attacks on the wintry obstacles. It was not long till the road was cleared, and on they went to victory. So, when we are cast down in spirit, the thing to do is to take a look at Jesus. Or when we find a friend cast down, the thing to do is to get him to take a look at Jesus. No despair can stand against the assurance of His power and love any more than the darkness can resist the dawning sun.

Things which ye do hear and see, v. 4. Eighteen years ago, two missionaries went to a savage tribe of Indians in the interior of South

"The Power
of God"

America. They were welcomed by another missionary who had gone there before them. The government of Paraguay had long tried to subdue these Indians by force, but had utterly failed. A scientific party went into the country, and only two of them returned alive. The people hated the name Christian, because they had been so cheated in trade by traders who bore that name. Six months after, one of the missionaries was able to bring his wife to live amongst the Indians in perfect safety. The savages who had defied the power of the government, backed up by soldiers and cannon, yielded to the influence of the gospel, and so became peaceful and law-abiding citizens. Wherever it goes, the gospel proves its power to transform character at its worst and elevate society at its lowest.

The poor have good tidings (Rev. Ver.), v. 5. In the summer of 1833, the British Parliament was discussing a bill to abolish slavery in the

Spread the
Good News

West Indies. One can picture the eagerness with which the slaves on those far-away islands awaited the result of the discussion. With the landing of every ship the anxious question

was asked, "What has Parliament decided?" At last a ship came bringing the proclamation of freedom. The captain himself was so rejoiced over the news, that he could not wait to land, but shouted from far out on the sea to the waiting people on shore, "Freedom! Freedom! Freedom!" Jesus has entrusted to us the gospel,—the good tidings of freedom from the bondage of sin for all people the world round. How eager we should be to carry the proclamation to every waiting, weary heart.

The violent take it by force, v. 12. Enthusiasm is a winning power. In a famous battle, one of the opposing armies held a strong position on a lofty height; but they

Enthusiasm

were swept away by a charge made by the enemy with an irresistible dash that won the victory. When the battle was over, the commander-in-chief of the victorious army sent for one of his officers and asked him, "Did you order that charge?" The answer was, "No!" The same question was put to two other officers, and the same reply was received. The truth was that the soldiers were filled with such enthusiasm that nothing could stop them. They leaped into the fray, defying danger and death, and snatched the victory from the foe. When all the members of the church are so overflowing with enthusiasm that they will go forward, not waiting for the commands, the world will soon be conquered for Christ.

Eating and drinking, v. 19. Ruskin tells us that, when excavations were made around a church in Venice, an inscription was un-

Every-day
Religion

covered on which was written, "Around this church, let the merchant's weights be true, his contracts just, and his judgments without guile." Our religion is to be taken into every part of our lives. Luther was right when he said that no man is more worldly than a Christian; for our Christianity is not genuine unless it reaches and influences all our activities and all our intercourse with others. The coat which Jesus wore, was woven of one piece, without seam and indivisible. So there can be no division in the life of a true follower of His. It all belongs to Him, and is all under the control of His Spirit.

TEACHING HINTS

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

For Teachers of Bible Classes

Review the Lessons bearing on the life of John, briefly dwelling upon the discipline of the desert and the after discipline of the dungeon.

Dungeon Doubts. Why this enquiry from John? The gloom of the prison had entered into his soul, and confidence gave place to doubt. The stern forerunner, impatient to witness the wind and fire of Messianic judgment, could not understand the methods of Jesus in spite of the miracles. Surely the anointed of God would at least exert His divine power to release His faithful herald from the chains of Herod. Perhaps after all Jesus was only another forerunner superior to himself. The teacher will lead the class, along the lines here suggested, in a discussion of the doubts of our Lord's great forerunner, drawing as much as possible from the scholars by questions and suggestive hints.

The Message in the Miracles. Why did the Master not relieve the anxiety of John by boldly declaring Himself the Messiah? (1) To use the words of our Lord, "Mine hour is not yet come." (2) The Baptist might have been satisfied waiting in hope, but he would be clinging to the old delusion. (3) It was impossible for Jesus in a few words to correct these false notions of the Baptist. His answer simply meant, "All the evidence is before you, examine it again more carefully, consider how I am fulfilling prophecy peculiarly Messianic, strive to recast your former views on the Christ in your prison meditations until they emerge in harmony with My present life." Jesus answers all our doubts in the same way, by the miracles performed on the lives of men. As before, the points in this paragraph are suggested as lines for question and discussion.

Christ's Estimate of His Forerunner. He praises the sincerity and rugged strength of John's character. A true prophet was he. But the office was greater than the man. It made him more than a prophet. John, however, was conscious of his own unworthiness, and his humility added to his greatness.

Christ's Estimate of the Pharisees. They were merely playing with religious forms in the synagogue and on the street corners. When the living faith was offered to them, they were the worst of hypocrites. Instead of examining the gospel message, they tried to excuse their rejection of it by professing to find trivial faults in the manner of the messengers. When men seek to justify their refusal of salvation, they only deepen their guilt. Press home the truth, that people are kept from accepting the gospel salvation offered to them, not so frequently from the difficulty of understanding, as from unwillingness to fall in with its conditions.

For Teachers of the Senior Scholars

John the Baptist's condemnation of Herod had led to his arrest and imprisonment. In some way or other he used to hear in his prison what Jesus was doing, how He was going up and down the land teaching and preaching. John seems to have been disappointed in what he heard. A feeling of doubt crept into his heart. The points which may be brought out, by question and discussion, are such as the following:

1. *John's Question*, v. 3. This was a strange question for John to ask. Had not John baptized Jesus and had he not seen the dove descend, and had he not heard the divine voice at the baptism (ch. 3: 13-17), and had he not proclaimed Jesus as the Lamb of God that taketh away the sin of the world? (See John 1: 29.) How can we account for this question? Perhaps the kind of work that Jesus was doing was not the kind that John had planned for Jesus to do. John's ministry was largely a ministry of condemnation: the ministry of Jesus was a ministry of love. We are always disturbed when God does not carry out our plans. The life Jesus lived was not the kind of life John himself had lived. John's life was solitary, ascetic: Christ's life was social, human, too human for John. Perhaps John was depressed by his long imprisonment and his doubts were the result of his physical depression. We know how our spiritual life is affected by our physical condition.

2. *Christ's Answer*, vs. 4-6. At first it

seems like a strange answer to John's strange question. It would have been easier for Jesus to have said, "I am the Messiah." He did say so to the woman of Samaria (John 4 : 26), and to the man born blind, John 9 : 37. Why did He not answer John in this way? For some reason this indirect answer was the best and most convincing to the person asking the question. Deeds are more convincing than words. What we do is usually a good explanation of who we are.

3. *Christ's Estimate of John's Character*, vs. 7-11. Talk about the men surnamed "the Great", and compare them with John in spirituality, in singleness of purpose, in disinterestedness, in heroic self-denial. God's way to be great is to be good. "'Tis only noble to be good."

For Teachers of the Boys and Girls

Introduce the Lesson by this story quoted by Peloubet. A weaver had made an elaborate piece of tapestry, and hung it, over night, in his yard, on tenter hooks. Next morning it was found to have been stolen. A piece of tapestry was found by the officers that seemed to answer the description, but positive proof was required. It was brought to the weaver's yard, and the perforations were found to correspond precisely to the tenter hooks. No further proof was required.

Now ask the scholars for the question with which John the Baptist's disciples came to Jesus from their master in prison—whether or not He were the Messiah. Discuss Jesus'

twofold answer, the answer of deeds (Luke 7 : 21) and the answer in words. Turn up the passages in Isaiah quoted by Jesus (see Exposition). These, John knew, referred to the Messiah. It was as if Jesus placed His words and deeds alongside that Old Testament description, and asked John to judge whether they did not agree.

The second part of the Lesson tells of Jesus' conversation with the multitudes about John. First, He points out the greatness of the Baptist. Bring out the features of the forerunner's character, as these are suggested in the questions and answers of vs. 7-10. But, after praising John so unstintingly, the Saviour goes on (v. 11) to say that the least in His kingdom is greater than John. The point to make clear is, that the spirit of Jesus and His kingdom, in its gentleness and graciousness, is greater and nobler than the sternness which marked John the Baptist.

Call attention to the vivid picture of vs. 12, 13. Jesus has now come, and His kingdom has been ushered in. It is those who feel their need of Him and seek Him in dead earnest, who enter into, and become members of that kingdom. Show how like the people in Jesus' day were to those of our own time (see vs. 16-19). Instead of heeding and obeying the message brought, first by John and then by Jesus, they found fault with the messengers.

Are we not sure that Jesus is the Saviour? Then should not each of us take Him as his own Saviour? Make this the final appeal.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

"The situation of Machærus is at the northern extremity of Jebel Attarus, one of the highest ridges of the Moabite range. It is seven miles from the Dead Sea, and is about 3,800 feet above its surface. From this outlook may be seen, in distinct outline, the whole of the western shore of the Sea, the Wilderness of Judea, and the mountains of Judea from Hebron to the higher elevations north of Jerusalem." From Underwood's stereograph, *Marvelous Gorge of Brook Cherith and Elijah Convent*, east of the Jordan (see map, circle 17), an idea may be formed of the region about Machærus.

Here a frontier fortress was built at the beginning of the century preceding the birth of Christ. "The unusual advantages of the place as a frontier fortress and as a place of refuge in time of danger, were noted by Herod the Great, soon after his accession to power, and under his direction Machærus was rebuilt on a larger scale and fortified with massive walls and towers. At the other end of the narrow ridge on which the citadel was erected Herod built a grand palace of costly material and workmanship, surrounding it with a great wall, the towers of which are said to have been 200 feet high at the corners.

ADDED HINTS AND HELPS

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

Something to Look Up

1. A great prophet, speaking of John the Baptist long before he came, used the words, "The voice of him that crieth in the wilderness". Find these words in the Old Testament.

2. Find in the Book of Acts an account of twelve disciples of John the Baptist who became followers of Jesus.

ANSWERS, Lesson II.—(1) John 1 : 35-40.
(2) Lot (Gen. 19 : 29, 30).

For Discussion

1. What to do with doubts about Christ.
2. The character of John the Baptist.

Prove from Scripture

That Christians should be strong.

The Catechism

Ques. 53. *The Third Commandment.* 1. What is meant by "the name of God"? In Bible times, names had a meaning, and marked something peculiar in birth, character, fortune, or deeds. Examples are, Abraham, Isaac, Jacob, etc. Thus the name of God signifies that which describes and reveals His nature and relations to men. It includes, therefore, not only His personal "names", but also his "titles, attributes, ordinances, word, and works". 2. What is it to take

God's name in vain? This includes profane swearing and perjury. At the root of these sins is irreverence. It is against irreverence, therefore, in every form, that this Commandment is directed. It may be broken by the thoughts and feelings of the heart as well as by the careless oath and the false testimony.

The Question on Missions

Ques. 3. The great majority of the Chinese in Canada, the United States, and other countries, have come from the Province of Kwong Tung. They belong, as a rule, to the coolie or laboring class. Those entering Canada, with the exception of several exempted classes, as college students, merchants and travelers, are required to pay an entrance tax of \$500. This amount is sometimes advanced by a Chinese guild, to whom it is refunded after the immigrant has obtained work. Most of the Chinese entering Canada find employment in laundries and restaurants, or as household servants and gardeners. In the United States, Australia and other countries, there are many successful merchants and importers of Oriental goods, as well as students. The immigrants to Canada and the United States are largely men, the women being left at home partly because of poverty, and partly because they and the children are considered as "adjuncts of the ancestral abode".

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus comforting a friend.

Introduction—If we put twelve strokes on the board, we will all remember our Lesson of last Sunday. Who are these twelve men? Name them. What are they starting out to do? Who sent them to be missionaries? To whom were they sent? How were they to be supported? What promise was given to those who should help the twelve missionaries? What promise to all who should be kind to Jesus' followers?

JESUS is the PROMISED
SAVIOUR

Lesson—Print, JOHN THE BAPTIST, and recall all you can remember about him. Describe his going about preparing the way for the coming of Jesus

amongst the people, telling them to repent of their sins and get ready to receive Jesus. Now we'll outline the fortress of Machærus by the sea. Herod, the wicked king, had put John the Baptist into this prison (ch. 14 : 3). Shut up there in that lonely prison, John began to wonder if the real Saviour had really come, or if the promised One was yet to come. John heard stories about Jesus teaching and preaching and healing and forgiving sinners, and this was not just what he had expected that King Jesus would do. John expected that Jesus would be stern and angry with those who did wrong, and instead, He was gentle and patient and forgiving towards wrong-doers. "Can this really be the One for whom I was sent to prepare the way? I'll send two of my friends to Jesus and ask Him if He is really the promised Saviour." After Jesus sent out the twelve missionaries, he went away from Capernaum to visit and preach in other cities. Now we see the two friends of John the Baptist coming to Jesus with the question, "Are you really the One we were looking for?"

A Message of Comfort—Jesus sent back a message of comfort to John. He told the men to go back and tell John all that He was doing (v. 5). This showed that Jesus was the real Son of God. No one else could do

these things that He was doing. Jesus said that all would be blessed who believed and trusted in Him. No doubt this comforted John, and made him more trusting in Jesus. Not long after this the wicked Herod caused John to be put to death.

Sing or Repeat—

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,—
Trust in God, and do the right."

Comfort for Us All—This message is also for us. When we listen to Jesus' words and hear of all the wonderful deeds He did, we are sure that He is the true promised One and He is our only Saviour.

Golden Text—This may be read to the children. It is too difficult for them to remember. Explain in simple words the meaning of it. Teach the thought contained in 2 Cor. 1 : 4. Jesus is the Great Comforter. He comforts us in all our troubles if we pray to Him. He will give us peace and joy in our hearts.

Comfort One Another—Jesus wants us to do for others what He does for us—to comfort and help all who need it, especially to tell them about Jesus and lead them to pray to Him for help.

Something to Think About—Jesus is the best Comforter.

FROM THE PLATFORM

THE KEY OF DOUBTING CASTLE

In *The Pilgrim's Progress*, the two pilgrims, Christian and Hopeful, fell into the power of Giant Despair, who locked them up in a gloomy dungeon. On Saturday, about midnight, they began to pray, and continued in prayer until almost the break of day. Then Christian suddenly broke out, "What a fool am I, thus to lie in a dungeon when I may as well walk at liberty! I have a key in my bosom that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That is good news, my brother; pluck it out of thy bosom and try." And as Christian turned the key, the door flew open, and he and Hopeful both came out. The key was Faith, and we may all have it. When doubts about Jesus' power and grace come into our hearts, we have but to put Him to the test, by trusting Him to do something for us, and our doubts will vanish.

Lesson IV.

WARNING AND INVITATION

April 24, 1910

Matthew 11 : 20-30. Commit to memory vs. 28-30.

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, Chora'zin ! woe unto thee, Bethsai'da ! 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 of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty⁴ works, which have been done in thee, had been done in Sod'om, it would have remained until this day.

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

Revised Version—I had been done in Tyre and Sidon which were done in you ;² Howbeit ;³ in ;⁴ shall thou be exalted unto heaven ? thou shalt go down unto Hades ;⁵ works had been done in Sod'om which were done in thee ;⁶ season ;⁷ that thou didst hide ;⁸ understanding, and didst reveal ;⁹ yea, Father ;¹⁰ was well-pleasing ;¹¹ have been ;¹² no one knoweth ;¹³ save ;¹⁴ doth any know ;¹⁵ willett to reveal him.

LESSON PLAN

- I. Warning, 20-24.
- II. Thank giving, 25-27.
- III. Invitation, 28-30.

DAILY READINGS

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

M.—Warning and invitation, Matt. 11 : 20-30.
T.—Judgment on pride, Ezek. 28 : 1-10. W.—Rebellious children, Isa. 1 : 1-9. Th.—Privileges despised, Ps. 81 : 8-16. F.—Not by worldly wisdom, 1 Cor. 1 : 18-31. S.—Life by coming, John 6 : 35-45. S.—Free invitation, Isa. 55.

Shorter Catechism—Review Questions 51-53.
The Question on Missions—4. What is the effect on the Chinese of residence in a foreign land ?

Time and Place—A.D. 29 ; Galilee.

Connecting Links—To-day's Lesson follows closely upon the last Lesson.

I Warning, 20-24.

V. 20. *Then*. The occasion of these words is unknown. Jesus had already visited many towns of Galilee and done many *mighty works*. *Repented not*. In many cases His preaching had been without apparent result. The people showed no permanent change of heart and life.

V. 21. *Chorazin* ; north of Capernaum on the road to Tyre. *Bethsai'da* ; on the eastern shore of the Jordan just before it empties into the Lake. These were prosperous cities, representing the commercial side of Jewish life. *Tyre* ; a flourishing Phœnician city on the Mediterranean. *Sidon* ; a city long famous for its trade and wealth, near the Mediterranean on the borders of Judea. These cities had often been rebuked by the prophets for their lack of religion. (See Isa. 23 : 4 ; 23 : 5, 8, 15, 17 ; Joel 3 : 4 ; Jer.

25 At that⁶ time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth,⁷ because thou hast hid these things from the wise and⁸ prudent, and hast revealed them unto babes.

26⁹ Even so, Father : for so it¹⁰ seemed good in thy sight.

27 All things¹¹ are delivered unto me of my Father : and¹² no man knoweth the Son,¹³ but the Father : neither¹⁴ knoweth any man the Father, save the Son, and he to whomsoever the Son¹⁵ 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.

Those who go abroad often prosper, and are able to assist those at home. They generally adopt foreign clothes and manners, and learn the language of the country where they live. Many also become instructed in the truths of Christianity.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson) ; 138 ; 142 ; 31 (Ps. Sel.) ; 142 (from PRIMARY QUARTERLY) ; 139.

Special Scripture Reading—Isa. 42 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 133. "Come unto Me, all ye that labour". Matt. 11 : 28. For Question on Missions, C. 172, Group of Toronto Chinese.

Stereographs—For Lesson, Site of Chorazin (Underwood & Underwood, see page 165).

EXPOSITION

47 : 4.) Chorazin and Bethsai'da had the same commercial spirit. This was unfavorable to the spiritual teaching of Jesus. *Sackcloth and ashes* ; wearing black sackcloth and with ashes on the head, an emblem of penitence.

V. 23. *Capernaum*. *exalted unto heaven* ; specially favored as the centre of Jesus' early ministry. But its trading spirit was unresponsive of religion. *Down to hell* ; a proverbial expression for the deepest degradation. The reference is to the judgment day of Israel, in which this beautiful city will be involved.

II. Thanksgiving, 25-27.

Vs. 25, 26. *Jesus answered* ; not necessarily to anything said, but to a situation that called forth such thought. *Thank thee* ; literally, "make full confession of Thee". It involves resignation, as well as thanksgiving. *Wise and prudent* (Rev. Ver., "understanding") ; such as the rabbis and scribes. Religious truth is revealed not to those who are wise in their own conceit, but to those with the meekness of children and the childlike desire

to know. This is a law of God's dealings with men. *Babes*; those who are as ignorant of the scribes' learning, as are babes. A sense of ignorance is the first condition of learning. *It seemed good*. This law of the religious world represents the divine purpose, with which Jesus was ever in perfect agreement.

V. 27. *All things*; necessary for establishing the kingdom. Jesus expresses absolute confidence in the future of His cause. *My Father*. He was God's Son in a unique sense. *But the Father*. Jesus was misunderstood even by His own disciples and family, but the Father knew Him thoroughly. This assurance accounts for His marvelous composure. *Son will reveal him*. Jesus claims here to be the supreme Revealer of God as Father. History justifies the claim.

III. Invitation, 28-30.

V. 28. *Come unto me*; as the Revealer of the Father. *Labour and are heavy laden*. The invitation may be taken very generally, but in its setting here it is addressed primarily to those fatigued and burdened with the vain search for the knowledge of God. *Rest*; such as is found by passing from the letter of the scribes to the spirit of Jesus, from opinions about God to experience of His Fatherhood.

V. 29. *Take my yoke*; a current expression among the rabbis—"Become My disciples." *Learn of me*; take Me as your Master in religion. *Meek and lowly in heart*; Jesus' qualification to be a religious teacher. The proud man cannot know God, Ps. 138:6. *Rest unto your souls*; the satisfaction of your desire for the knowledge of God.

V. 30. *My yoke is easy*. Christ's doctrine of God fits the spiritual nature of man. It

satisfies mind, heart and conscience. *My burden is light*; as contrasted with the legalism of the scribes. The ideals of Jesus are the highest. Is not the obligation they impose, then, the heaviest? In one sense only. Spiritual ideals inspire and attract. The pursuit of them is a joy. Legal duties are oppressive.

Light from the East

YOKE—Is a beam of wood laid across the necks of oxen just where the shoulders begin, and is held in its place by two pins, called in the Bible "bars" or "bands", one on each side of the neck and the ends of them connected by a thong. Two smaller pegs in the middle of the upper side held in position a ring of rope or leather which is passed over the end of the pole of the plough, and which again is kept in place by a pin through it. The yoke came to be a figure of authority or of oppression. The Jews were under the yoke of the law, of Rome, and of sin. The yoke of Jesus was the welfare of man, and was tied on by the cords of love.

BURDEN—In many countries in early times, as in Central Africa and Korea still, goods were transported from one place to another on the backs of porters, who were engaged for the journey or who followed carrying as a business, over a certain route. Each man had a certain load assigned to him, and so the expression became proverbial for hard labor, or exacting responsibility. The service which Christ expects of His followers is much lighter than the troublesome ritualism of the Pharisees, and is much easier than those outside suppose it to be.

APPLICATION

The cities, v. 20. More and more the cities are taking the commanding place in our country. Nearly half the population of

Canada is in cities of eight thousand or over. And they are the most dangerous places to live in. Every day some young man or woman is sucked into the whirlpools of temptation which exist in the cities. The young people who leave their country homes to work or study in the cities are like trees which have been transplanted from gardens into open

fields. The old shelter, the old comradeship is gone. It is so easy to get into foolish company, to forget the principles of right living, that many come to a moral smash-up, who might have stayed on the track at home. Be sure you take your Bible with you to the city, and read it more carefully there than before you went. Don't let wholesome memories die. Don't forsake your parents' God, but take Him as your God and Guide.

Chorazin. Bethsaida, v. 21. A community may do wrong as well as a person. It is said

that a preacher in a community where the main business was to get out "Not Steal—Logs" and market logs, and where the sin of the community was stealing logs, preached often on the text, "Thou shalt not steal." No change resulted in the habits of the people. They were honest enough, with each other, but they looked on the big lumbering companies in their midst as their rightful prey. At last he decided that he would fit his text to the settlement, and so he said, "Brethren, my text to-day reads, 'Thou shalt not steal—logs.'" It is not enough for us to ask, "What wrong are we doing more than others?" We ought also to ask, "What wrong are we doing like other people?" And it may happen that the latter question will drive the probe deeper than the former.

More tolerable, v. 21. Did you ever see the process of hardening iron into steel. It is a mixture of heat and cold, judiciously applied and repeated till the mass of metal is rendered like adamant, and will not crush beneath the weight of a huge locomotive, or can take an edge like a razor. Moral hardening is a similar process, with an alternation of good and evil influences. It is not the good alone nor the evil alone, that hardens. It is the evil chosen instead of the good, the good set aside for the evil, that hardens. Thus the Sunday School may play its part in making us worse. There is a kind of person who is called "gospel-hardened". He has rejected the messages of divine love so often, that he needs no longer to refuse, his nature acts automatically.

Come unto me, v. 28. Thousands of visitors go to Copenhagen every year to see a famous statue which stands in a church of that city.

The statue, which is the work of the great Danish sculptor Thorwaldsen, represents the Saviour holding out His hands to the weary and heavy laden. One of these visitors stood before the masterpiece, and seemed not to be satisfied. He had expected to find it more beautiful. At last, a child who had noticed his disappointed expression, said to him, "You must go close to it, and kneel down and look up into the face." The visitor did as the

child said, and at once he saw the wonderful beauty of the statue. It is when we get close to Jesus, trusting Him and doing His will, that we see how lovely He is.

I will give you rest, v. 28. "Two painters", —says Professor Henry Drummond, "each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake, among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest." Jesus does not call us away from the busy world, with its pleasures and its tasks, that we may find rest; but in our busiest days, he gives us the rest of a calm and peaceful heart.

Take . . . learn, v. 29. Imagine a person afflicted with some deep-seated disease going to consult some famous doctor. The doctor examines the patient, writes him a prescription, and tells him that this will cure him. But the sick one flings the prescription into the fire. Who but himself is to blame, if he does not become well. So the great Physician tells us in this verse how we may be cured of worry and fret, and have true rest of soul. We must follow His prescription if we would enjoy the blessing.

Meek, v. 29. The old Greeks called a colt "meek" when it had been broken in, and no longer raced about the wide field in useless liberty. The colt's strength was not lessened; it was only kept within bounds and surrendered

to useful service. So the blessed Lord Jesus pictures Himself as bringing His infinite strength to the help of the weary and exhausted. He stands ready to be harnessed to our load. He offers to bear our burden. With such a Helper, we need never be discouraged. With His aid, we can face any hill of difficulty.

My yoke is easy, v. 30. "Lined with love", —so Matthew Henry quaintly describes the "easy" yoke of Jesus. The yoke is that which binds us to our daily task. When we look upon our everyday work as something which

The Two Pictures

Follow the Prescription

The Strength of Meekness

"Lined With Love"

we are compelled to do, then the yoke is heavy and irksome. But when we do the smallest duties out of love to our Lord and our fellows, the yoke at once becomes easy.

TEACHING HINTS

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

For Teachers of Bible Classes

The two topics about which the discussion may centre are: (1) Triumph in Prayer; (2) The Self-assertion of Jesus. The teacher may direct the conversation along some such lines as the following:

1. *Triumph in Prayer.* The Master's rejection by the Galileans weighed heavily upon the heart of the Master, until He gave full expression to His feelings in words of righteous denunciation, vs. 20-24. And yet, for all the storm of the chapter, the closing verses breathe a quiet contentment. What effected so sudden and complete a change of tone and so pronounced a reversal of feeling? The secret lies revealed in v. 25. Our Saviour prayed to His Father. Jesus entered the invisible Shekinah, and when He came forth to the world again, all strife of soul had died away. His sinless Being was so empowered and overflowing with heavenly joy, that He yearned for all the world to share it. Can we not fancy the appealing attitude, with His arms outstretched forming the very cross of love? The gracious invitation (vs. 28-30) went forth to the mixed multitudes of Capernaum still absorbed in the things of earth, to the poor and needy despairing of any deliverance from the many forms of oppressions laid upon them, to the disciples struggling in the twilight of faith, and even to the Pharisees though busy plotting some new charge against Him. Reflect upon what prayer did for Jesus in His hour of grievous trouble, and if it was so needful for the sinless Son of God, how much more for us. Prayer is the wide open gateway into rest for the soul.

1. *The Self-assertion of Jesus.* Christ openly declares His divine authority in this Lesson. (1) In the stern denunciations against the cities of Galilee, He assumes the role of a prophet foretelling the impending judgment of God. Yet more than a prophet, the Messiah is self-asserted in that authoritative, "I say unto you", v. 24. (2) In the prayer

which follows, it is the Son speaking to the Father, declaring an intimacy which no man could ever hope to share with God. (3) In the gracious invitation, it is the divine Saviour who bids all sin-troubled, God-seeking humanity to come unto Him to have all sin removed, all seeking satisfied. (4) Last of all, He who claims deity declares Himself the absolute of humility,—“I am meek and lowly.”

For Teachers of the Senior Scholars

There is something in the Lesson passage which makes us feel how completely Jesus understands us and sympathizes with us when we get discouraged, when we think that all our best efforts are vain. Every one who tries to do much for God and man knows how Jesus felt that day. (See Isa. 49:4.)

1. *A Solemn Warning,* vs. 20-24. Some people have a genius for upbraiding: it is their forte; but this was not true of Jesus. His heart was so abounding in love, that His ministry was full of sweet constraints rather than severe condemnations. The wooing note was the keynote. But there were times when it was necessary for "gentle Jesus, meek and mild", to upbraid. His upbraidings were always upbraidings of love.

(1) Dwell upon the privileges which these favored Galilean cities had enjoyed in having Jesus so much with them. How do our privileges compare with those of heathen lands?

(2) Their responsibility was proportionate to their privileges. Make much of this solemn thought. To be brought up in a good Christian home, to live in a Christian land, makes life a serious business. We can understand the man who had failed in life saying when dying, "I wish I had been born in a heathen land: dying then would be easier."

2. *An Earnest Prayer,* vs. 25-27. This prayer was an answer to some expression of surprise on the part of those who had listened to His upbraidings, or perhaps to the thoughts of His own heart. He had grieved over those who had rejected Him; He rejoiced over those who had accepted Him..

Jesus does not thank the Father for hiding the gospel from any one, for He loves the whole world ; but His prayer is one of thanksgiving, that some childlike souls had received His message. Note Christ's beautiful submission to the Father's will, and His conception of His relationship to the Father, and His mission in the world to reveal the Father.

3. *A Gracious Invitation*, vs. 28-30. Show how Christ has made the physical burdens of life lighter. The physical conditions of life always improve wherever the gospel gets a fair chance. The rest which Christ gives is spiritual as well as physical, the rest of forgiveness, the rest of fellowship human and divine, and the rest which comes to the heart through Christian service.

For Teachers of the Boys and Girls

Show the scholars the sketch map on page 170, and have them pick out the five cities of Galilee and Phenicia named in the Lesson. (Bethsaida, which is not marked on the map, lay on the northeastern shore of the Sea of Galilee near where the Jordan enters it.) The following line of questioning is suggested.

Which of these cities did Jesus rebuke ? For what did He rebuke them ? Why were the people of these cities so greatly to blame ? With what ancient cities were these cities compared ? What had happened to Tyre and Sidon ? Why ? What did Jesus say their people would have done had they seen His mighty works ? In which of the Galilean cities had Jesus made His home ? How

highly did He say it had therefore been exalted ? How low did he say it would fall ? With what very wicked city of ancient times did He compare Capernaum ? Which of the two did He say would be judged more severely ?

Did all the people of these Galilean cities reject Jesus ? To whom did He liken those who accepted His teachings ? Who are meant by "babes" ? Who had made known to them Jesus' meaning ? From whom was that meaning hid ? What did Jesus say had been given to Him, and by whom ? By what title did He call Himself ? What title did He use of God ? Who alone fully knew the Son ? Who alone the Father ?

What invitation did Jesus give ? To whom did He give it ? Who are meant by these ? With what promise was the invitation accompanied ? What did Jesus bid His disciples take upon them ? Of whom were they to learn ? For what is a yoke used ? For what, therefore, did Jesus promise help ? In what spirit did He bear His own burdens ? What effect will the same spirit have upon our burdens ?

Having brought out the meaning of the Lesson passage by some such course of questioning as this, enforce the truth, that wherever Jesus comes, people are divided into two classes,—those who reject and those who accept Him. The Lesson pictures the sad doom of those who reject the Saviour, and the peace and joy of His true followers ? The class we are in must be decided by our own choice.

THE GEOGRAPHY LESSON

[SEE SKETCH MAPS, LESSONS I. AND II.]

One of the cities which Jesus rebuked for their unbelief was Chorazin, situated probably north of the Sea of Galilee, about two miles from Capernaum. A short paved road ran from the town to the great caravan road leading past the Sea of Galilee to Damascus. The Underwood stereograph, Site of Chorazin (see circle 23) shows southward from Chorazin a steep bank of weather-worn stones leading to long slopes, grass-grown and free from stones, beyond which is the Sea of Galilee.

Sodom was one of the Five Cities of the Plain in the time of Abraham, the other four being Gomorrah, Admah, Zeboim and Zoar

(see Gen. 14 : 2). It is not certain whether they were at the north or south end of the Dead Sea. The whole region about these cities abounds in bitumen, sulphur and salt. All of these cities, with the exception of Zoar, were destroyed by God for the wickedness of their people. This destruction seems to have been brought about by a terrible eruption and conflagration, compared to the explosion of gas which sometimes takes place in oil wells, "carrying high up into the air masses of the oil which fall back in fiery rain, and are so inextinguishable that they will float afire on water".

ADDED HINTS AND HELPS

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

Something to Look Up

1. One of the old prophets warns and invites us to seek the Lord while He may be found, and call upon Him while He is near. Find these words.

2. Read in Genesis the two verses that tell us what Sodom's punishment was.

ANSWERS, Lesson III.—(1) Isa. 40 : 3.
(2) Acts 19 : 1-7.

For Discussion

1. Privileges which increase our responsibility.
2. How Jesus helps in burden bearing.

Prove from Scripture

That Jesus gives peace.

The Catechism

Ques. 51-53 (Review). For the purposes of review, group the three Questions for the month under the general heading of, THE WORSHIP OF GOD. Under this, we have : 1. *The nature of worship.* Emphasize the truth that God is a Spirit, and cannot, therefore, be represented by any material image or picture. Also, make it clear, that He requires from us spiritual worship, that is, worship of the mind and heart, and not worship that consists merely in outward forms. 2. *The supreme authority in worship.* This, as we have seen

(Ques. 52), belongs to God Himself. We have not the right to say how we shall worship Him, but must take our directions from His Word. 3. *The spirit of worship.* We learn from Ques. 53, that in our worship we must be reverent. God is so great and holy, that it becomes us to draw near to Him with lowly humility and solemn awe.

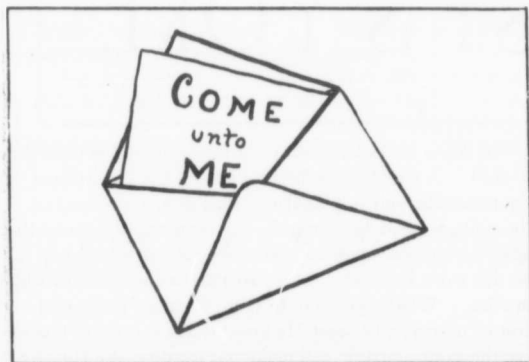
The Question on Missions

Ques. 4. The Chinese who go to foreign countries are, for the most part, very poor. As they are generally thrifty and industrious, and the wages they obtain many times as great as that earned in their native land, they are soon able, not only to return the amount borrowed for their passage and entrance tax, but also to lay up money to send to their families at home. Of late years a large majority adopt the costume and customs of the land of their adoption. As a knowledge of the language of the country in which they live is necessary for their intercourse with the people and for the transaction of their business, they are usually very anxious to acquire it. This affords Sunday School teachers and members of other Christian organizations who are willing to teach them, a splendid opportunity for influencing them, as the help thus afforded disarms their prejudice and leaves them in a receptive mood to listen to Christian teaching.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus giving an invitation to His friends.

Introduction—It may be best to deal only with the invitation, in teaching the little ones



(vs. 28-30). The Lesson may be introduced by describing the manner of yoking oxen to help to keep them side by side, and to pull together the load. Have any of the children seen oxen? In some parts of our country we may see a "yoke of oxen" working in the fields. In the days when Jesus was upon the earth, the oxen were used to plow the fields for the grain, to tread out the grain, to draw heavy loads and burdens (no horses were used for these purposes, in that land).

Yoked for Strength—Describe the yoke made of two bows of wood (outline), through which are slipped the necks of the oxen, binding them closely together. The people to whom Jesus was speaking understood all about the yoking of the oxen, and Jesus always taught them lessons from the things they understood. So He told them to "take His yoke" upon them, to keep close to Him, just as if He were in one side of the yoke and a man in the other side, joined together, Jesus helping him to draw his load, to bear his burden. Jesus would take the heaviest share of the load, would lift the weight from the other, would pull the heaviest, and lead and guide the other.

The Easy Yoke—Look back to the Application on v. 30. Ask the little ones what makes it so easy and pleasant for them to do things for father or mother. It is because they love them. Now it is just so with the things that Jesus bids us do. When we love Him, we shall never find it hard to do what He wishes. The "yoke" which He puts on us is "lined with love".

Joined to Jesus—So Jesus wants us to keep ourselves "joined to Him". He will help us all through our life. He will help to make all our burdens easier to bear. He will share all our joys and sorrows. But we must understand that we cannot see Jesus, and

cannot see the yoke. Yet He is by our side, helping us to bear our burdens as really as if we could see Him.

Golden Text—Here is an envelope. On the outside is the address, "All ye that labor and are heavy laden". Inside we read, "Come unto Me, and I will give you rest." The name signed to this is "Jesus". Here is an invitation and a beautiful promise for us all. For the older people the verse may mean doubts as well as burdens, but for the little ones it is sufficient that Jesus is able to bear all our troubles and difficulties. Even the little people have their burdens and worries. Use as illustrations little cares and troubles that you know are known to some of the children in the class. Jesus can keep you from fretting, He can keep you sweet and at peace in your heart.

Sing—

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

*If I come to Jesus,
Happy I shall be,
He is gently calling
Little ones like me."*

—Hymn 553, Book of Praise

Something to Think About—Jesus gives me peace.

FROM THE PLATFORM

CHRIST'S YOKE

Begin with a talk about yokes. In some Schools, it may be necessary to explain how these are made and for what they are used. A simple sketch of a yoke on the blackboard will be of great service. Bring out, by questioning and explanation, that yokes are made to fit the necks of oxen as comfortably as possible, so that they may be the better able to draw their loads. Now Christ puts His yoke upon us, that we may be able more easily to bear our burdens. It is His yoke, that is, the one He wore Himself. This just means the spirit in which He did His work and endured His troubles. Whatever came to Him, He was "meek and lowly in heart". He did not worry or fret or murmur, because He knew that everything was sent by His loving Father. And if we have the same spirit, it will make our burden, like His, light.

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

Al-phæ'-us. 1. The father of James the Less. 2. The father of Matthew. Some identify these two persons, thus making James and Matthew brothers.

An'-drew. An apostle, brother of Peter.

Bar-thol'-o-mew. One of the twelve apostles, Matt. 10 : 3 ; Mark 3 : 18 ; Luke 6 : 14. Bartholomew was probably the surname of Nathanael, who was led to Jesus by Philip, John 1 : 45, 46.

Be-el'-ze-bub. "The Lord of Flies", a god worshiped in the Philistine city of Ekron (2 Kgs. 1 : 2). In the New Testament, the name is used of the prince of devils.

Beth-sa'-i-da. A town on the east bank of the Jordan just above its fall into the Lake of Galilee.

Ca'-na-an. The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

Ca-per'-na-um. A town on the north-western shore of the Lake of Galilee.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account.

Christ. The Anointed One, a title corresponding to the Hebrew name Messiah. It is our Lord's official title, as Jesus is His personal name.

Da'-vid. The youngest son of Jesse, a Bethlehemite, and the second king of Israel.

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

Gen-nes'-a-ret. A name in common use for the Lake of Galilee. It was also called the Sea of Tiberias, John 6 : 1.

Gen'-tiles. All nations of the world other than the Jews.

Go-mor'-rha. One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

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

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

Is'-ra-el. A name given to Jacob and his descendants (see Gen. 32 : 28).

James. Called "James the Less", Mark 15 : 40. He was one of the twelve apostles.

James and John. Two brothers, sons of Zebedee, who were called, along with Peter

and Andrew, to be followers of Jesus, and who also became apostles.

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

John the Bap'-tist. Son of Zacharias and Elizabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying his brother's wife, he was put to death through a plot laid by Herodias.

Jo'-nas. The prophet Jonah, whose book is the fifth in order of the minor prophets in the Old Testament.

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

Leb-bæ'-us. Also called Judas, one of the twelve apostles, carefully distinguished from Judas Iscariot, John 14 : 22.

Mag'-da-la. A village at the southeast corner of the Plain of Gennesaret, on the western coast of the Sea of Galilee.

Matth'-ew. One of the twelve apostles and the author of the First Gospel.

Nin'-e-veh. The capital of Assyria, on the eastern bank of the river Tigris.

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

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

Phil'-ip. A son of Herod the Great, and the first husband of Herodias and brother or half-brother of Herod Antipas.

Sam-ar'-i-tans. The inhabitants of the district of Samaria, in central Palestine.

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

Si'-don. An ancient city of the Canaanites on the sea coast, about 25 miles north of Tyre.

Si'-mon the Ca'-na-an-ite. one of the twelve apostles.

Si'-mon Pe'-ter. The well known leader amongst the twelve apostles.

Sod'-om. One of the "cities of the plain" destroyed in the days of Abraham.

Sol'-o-mon. The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

Thad-dæ'-us. The surname of Lebbaeus or Judas, one of the twelve apostles.

Thom'-as. One of the twelve apostles. He was also called Didymus, a Greek name meaning, like the Hebrew Thomas, "A Twin".

Tyre. An important commercial seaport of Phœnicia. It is a place of great antiquity. In the region of Tyre and Sidon our Lord healed the daughter of the Syrophenician woman (see Lesson X.).

Zeb'-e-dee. The father of the apostles James and John.

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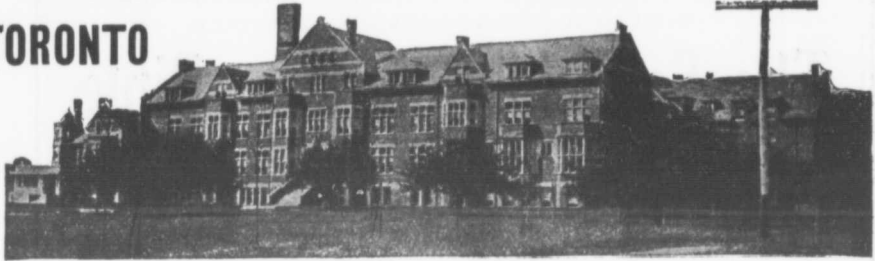
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BOOK PAGE

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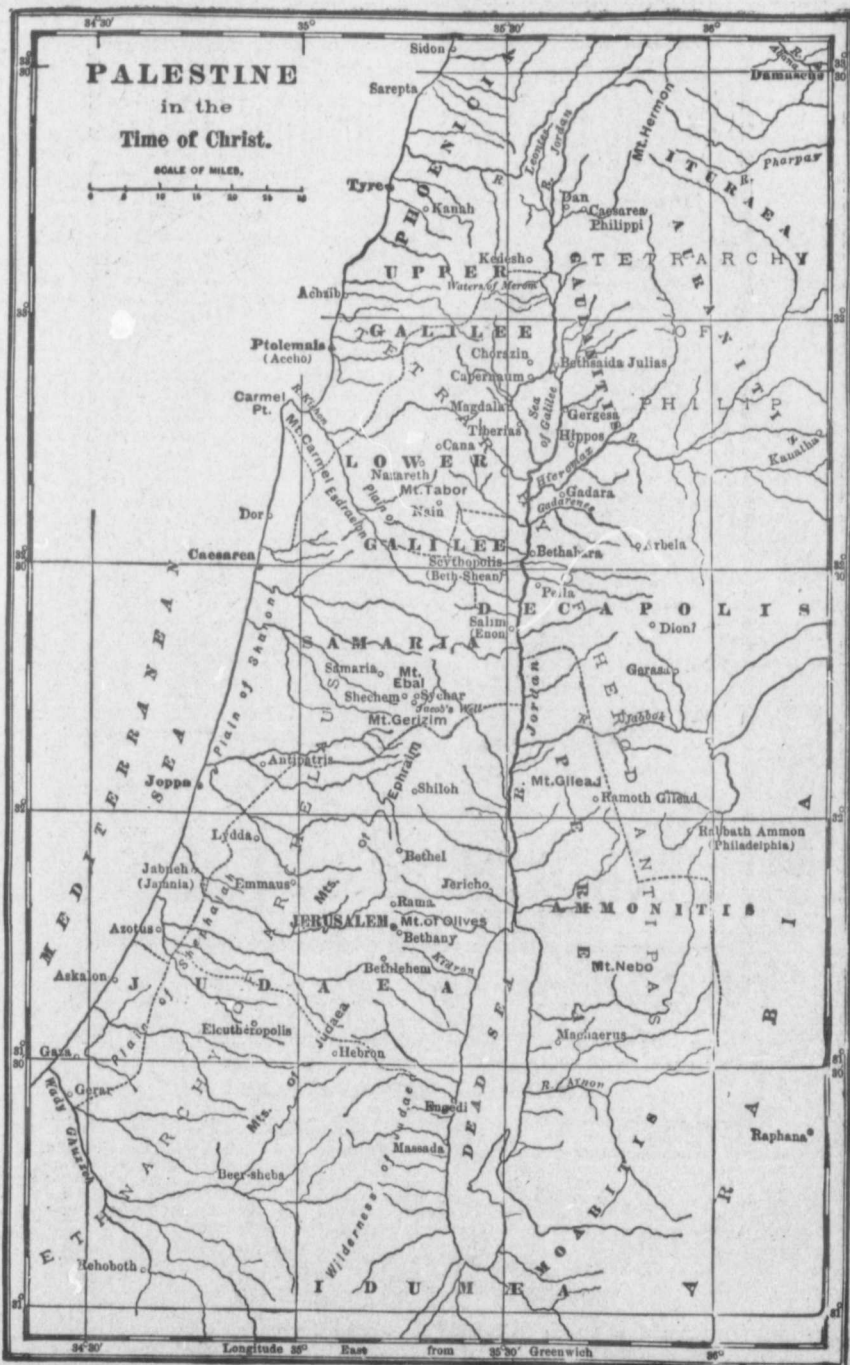
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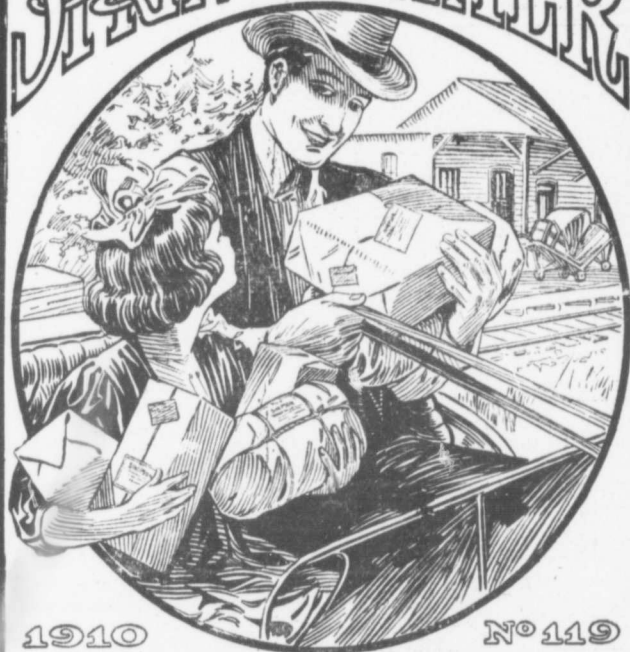
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