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The Teachers Monthly

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

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No. 12

THE NEW LESSONS

Writers, editors and publishers have been giving much time—and money, during the last few months, to the preparation and issue of our new DEPARTMENTAL GRADED LESSONS.

These are now before the church.

They are very beautiful in the matters of paper, type and illustration. Nothing better—perhaps nothing so good—in these respects is on the market.

And the conception, and the working out of this conception in detail, are equally good. The Lessons follow the best pedagogical lines. The ages of the scholars have been closely considered, and teachers of the various grades will find just the material which they and their classes require. For the younger scholars especially there will be no longer the difficulty which was sometimes felt in the case of the Uniform Lessons, of fitting difficult scripture passages to the comprehension of immature minds.

The equipment is singularly complete—the most inexperienced School will be able to initiate the Lessons without the least difficulty. For each Department,—Beginners, Primary, and Junior—there is furnished free to each teacher a TEACHERS' GUIDE,—a full account of the Lessons for the Department, and how to use them to the best advantage. In the Beginners Department—ages four to six—there is a prettily illustrated folder each week for the scholars, and a forty-eight page Quarterly for the teacher, with a delightful large, colored Lesson Picture Roll, for use in the class, with a picture for each Sunday. In the Primary Department there is a similar folder for the scholars, and in addition, a sheet of Handwork each week; and for the teacher a sixty-four page Quarterly, and, again, a Colored Lesson Picture Roll. In the Junior Department, the scholar's Lessons are in the form of a Quarterly, with abundant space for "Work" as well as materials for "Study." The abilities and aptitudes of the scholars, and the requirements of the teachers, of each grade have been carefully provided for.

The Departmental Graded Lessons have been prepared for our own Schools, and contain the special material of our own church, also provided in our Uniform Lessons, such as the Scripture Memory Passages, the "Great Hymns of the Church," the Catechisms, the Question on Missions, and the Missionary Lantern Slides. There is also a Scripture Passage and a Hymn assigned for the opening exercises for each Sunday, which will give a common exercise for the whole School, thus enabling the various grades to worship together, and, in Schools which use the Graded Lessons only in part, the Graded classes and the other classes can unite conveniently in the opening exercises, and, through the Memory Passages, the "Great Hymns," and the Question on Missions, in a most profitable closing exercise as well.

Our Schools have now, therefore, a choice between the Uniform Lessons, which for forty years have been of such splendid service, and to which very many Schools will still hold, and the new Departmental Graded Lessons, which aim to reach the same results, though by somewhat different means, of thorough Bible knowledge, an understanding and acceptance of the "plan of salvation," and the building up of Christlike character.

Any one, or all, of the three TEACHER'S GUIDES, Beginners, Primary, Junior, will be sent free, on application, and sample copies of the teachers' or scholars' folders or Quarterlies desired.

R. DOUGLAS FRASER

For Christmas

In addition to the delightfully original 16-page Service of Music, Recitations, etc., for Christmas, advertised in our Christmas Supplement, No. 7, which is likely now in the hands of all superintendents, we are supplying, on behalf of the General Assembly's Board of Sabbath Schools and Young People's Societies, A Christmas Missionary Service for the Sunday Schools, entitled, Christmas for the World. The Service contains responsive Bible readings, Christmas music, and a Supplement giving directions for exercises, costumes, etc., for children from Korea, India, China, etc., who take part in the exercises. Our Presbyterian Sabbath Schools will thus be well furnished, either way, for a happy Christmas time.

"A Gentleman and a Soldier"

A private in the British army now fighting against the Germans, wrote to the father of an officer who had been killed in action: "He was a gentleman and a soldier. The last day he was alive we had a cup of tea in the trenches, and we asked him if he would have a drink. He said: 'No, drink it yourselves; you are in want of it.' And then, with a smile, he added: 'We have to hold the trenches to-day.'" And the letter ends: "He died doing his duty and like the officer and gentleman he was."

At the front "an officer and a gentleman" appears in his true quality. The words as used there do not point to a mere class distinction. It is not custom or speech or dress or money that wins these titles from the hearts of the men in the trenches. They are accorded to the leader whom the soldiers have learned to trust because he puts upon himself harder things than he puts upon them, forgetting his superiority and thinking only of his obligations. It is such an one who can lead his followers with a smile.

It is a great thing if the scholars in our Sunday Schools can see in their teachers the spirit which the private discerned in his officer,—the spirit which, in great things and little things, seeks to make things easier for others even at the cost of being made harder for oneself. For that surely is the spirit of

Jesus Christ, and the teacher in whom it is manifest cannot fail to lead the scholars to Him.

The Everyday Christ

John S. Sargent, the great painter, has been for years at work upon a wonderful series of paintings for the Boston Public Library. They are to picture the growth of the Christian religion. On one side of the room is the famous frieze of the Hebrew prophets, known to all Christians in countless reproductions if they have not seen the splendid original. In the ceiling and on the wall above this frieze the heathen religions are marvelously presented,—a tangle of color from which, as we gaze, this and that deity emerges, but indistinctly, and grotesquely,—a strange and true contrast to the simplicity and dignity of the Hebrew prophets below.

At the other end of the room we see the crucifixion of Christ. The frieze corresponding to that of the prophets is composed of exquisite angels, each bearing an instrument of the passion,—the nails, the crown of thorns, the spear, the sponge, and so on. Above the whole is a vast shadowy image of the triune God, suffering in Christ for the sins of the world. It is inadequate, but only as all human presentations of the infinite are inadequate. With force and clearness, if not with winsomeness, it presents the climax scene of the world's history.

But the wall between the two, a space equal to both the walls combined, remains vacant. The artist seems to have reserved that space for the greatest and most difficult picture of all, for which, now for many years, he seems to be awaiting a special inspiration. It is to be a painting of Christ preaching His Sermon on the Mount.

A smaller artist would have painted this earlier in the series, perhaps the very first, and would have thought that the real difficulty lay in depicting the vague splendors and mystic entwinings of the heathen idolatries, or the awful tragedy of Calvary. But Sargent knows that the splendor of his art is required to set forth the meeting of divinity with our common humanity at its point of average experience. We can better understand the forward-pointing visions in Isaiah,

we can more fully grasp the meaning of the cross, than we can understand how God can sit upon a gentle hillside and talk familiarly with men like you and me. Not the wide-world reaches of the Gospels are most mysteri-

ous, but the talk of Jesus beside the well with the sinning woman of Sychar, or the call to Zacchæus to come down from the tree, or the defence of the disciples as they ate the barley grains on the Sabbath.

A COMMUNICANTS' CLASS

By Rev. W. J. Clark, D.D.

ONE MINISTER'S EXPERIENCE

[Dr. Clark's article describes a method in which Sunday School teachers and their minister can work very closely together. The teacher can greatly aid the minister by recruiting for the communicants' class from amongst his own scholars; and a kindly, sympathetic word from the teacher will often lead a hesitating scholar, not only to attend the communicants' class, but to follow this up as well by deciding to go to the Lord's Table.—EDITORS.]

It has been my custom in both of the charges in which I have been privileged to minister, to announce two or three times a year, a month preceding our regular communion service, that I would meet with any, but especially young people from fifteen years up, on a Friday afternoon shortly after the close of the day school, say four o'clock, to speak with them as to the meaning and value of church membership.

I have never had a large class,—it has ranged from two to seven or eight. At these meetings I would speak of the church and what it stood for; the opportunity of those who had been blessed with its influences; the wisdom of all who had arrived at their age definitely and deliberately pledging themselves to Christ as their Lord and Saviour; the promises that Christ has made as to receiving and blessing all who come to Him in sincerity; His fulfilment of these promises as evidenced in the history of His people; the meaning of the bread and wine, the elements used in the Supper; and the growth in spiritual life which is assured where one is faithful in the use of God's Word, in prayer, and in the subjection of the will to what we believe to be the will of Christ in all life's occupations and interests.

I also seek to make plain what church membership involves in its outward aspect, in faithfulness in attendance at public worship, and readiness to do what one may, to support and advance the church's interest, as well as living a clean, honest and useful life.

I always have a private interview with each one after these meetings have ended, in which I try to find out what difficulties each may have in his own mind in regard to the whole question, and press the thought home that the all-important thing to remember is that this is a covenant between God and one's self, and that unless this is sincerely made, the outward profession is of little or no value. I also ask them to look on me as their friend, and to believe that I will always be glad to give such counsel as they may feel they need, and that in case of removal they should ask for a certificate and identify themselves with the church where they may worship.

Not always do those thus received prove by their after life that the profession made has been a reality. That must always be so, for it is God alone who knows the heart. But the proportion found faithful will be found larger, I believe, than those who are brought into the church by extraordinary methods. My reason for believing this is, that God's promises are invariably "to you and your children." Those who have been trained in Christian homes and in the church and Sabbath School have been greatly privileged, and while their experience at such an age must necessarily be limited, yet they know what it means to serve Christ rather than self, and it is well that they should definitely and publicly be ranked among Christ's disciples.

Westmount, Que.

Cultivating the Class Spirit

By Rev. A. J. Wm. Myers, Ph.D.

The following are some suggestions as to how the class spirit may be cultivated. In giving recognition or rewards, all should share in these who reach a certain standard. The object should be to get all to reach the standard. The more advanced can easily be led to help the others that "our" class may qualify. Recognition of the one who comes out first stimulates individualism.

The scholars should be led to view everything from the point of view of the class. For example, in the Primary class, instead of the mechanical calling of the roll, and consequent losing of the interest, let the circle tell who are absent, thus holding attention by an interesting exercise, and also, by suggestion, developing the group consciousness and the desire to serve. Their thinking will be something like this: "John and Mary absent; our circle incomplete; why are they away; sick, etc.; we must visit them; try to have complete circle next Sunday." The group consciousness so expresses itself in the minds of the little children, and the further thought is aroused: "If I am absent, my class is incomplete."

So in innumerable little class activities,—distributing materials, etc., the work can be done as a social service, not as a selfish pleasure, for the little children are as anxious to help as to get things for themselves.

Or, take the Junior class. The class, of whom one of the "pals" is its teacher, plans an outing. The place is discussed. Most of the class would naturally prefer a certain place. "But Jim has to walk; John is delicate; they couldn't come so far; that other place is near them, but a poorer place; we'll go there for the good of our class mates." Again, in planning what to take to eat, it is better to spend some time discussing together, getting the class to plan for what each could take that others would like, than for the teacher to provide all himself.

It will readily appear that the organizing of a class makes it easier for each member to think of all others in the class. This is an added reason for organizing, as far as their nature demands, all classes in the School.

The teacher should get the class to think in terms of "we," "our," and should always himself think of the class work in these terms.

Finally, the class should be led to undertake something that is, to its members, really worth while. Nothing can unite a group like a common purpose, with its sharing of work and responsibility. All factions in Britain were fused into one when the great task of meeting a common enemy was undertaken. A match game in prospect unites the team. A school concert changes the whole aspect of the group taking part. The care of a boy or girl in some mission field, the making by a senior or adult of a partial local survey are samples of the things which may be undertaken in any School.

On Being a Superintendent

By a Sunday School Worker

XII. THE SUPERINTENDENT AND THE SPECIAL LESSONS

Every year our Uniform Lessons treat several special topics. There is an Easter Lesson and a Christmas Lesson. There are three or four Temperance Lessons, and there are four Review Lessons. The superintendent can help the teachers in all these Lessons by preparing some general work for the School which will shorten the recitation period, and at the same time furnish matter for the classes to discuss.

On Easter Sunday you may have an appropriate object talk, provided you can find some one who may be counted upon to make it simple, clear and effective, really teaching one of the great Easter truths.

You may have a series of pupils, boys and girls as would be appropriate, represent the various persons who visited the tomb on Easter morning or saw Christ elsewhere; and each, speaking in chronological order, may tell about his or her part in that morning, speaking in the first person. At the close the superintendent will review by questions, to fix in mind the order of events.

The superintendent or teacher may tell clearly what happened on Easter morning, the School to listen intently, knowing that a written test of their memory is to follow.

Make the questions such that they can be fully answered by only a few words.

An interesting concert Bible recitation may be given by some class, whose members will commit to memory perfectly the account of Easter morning given in one of the Gospels and will recite it in unison, standing before the School, possibly adding appropriate gestures.

On Christmas similar work may be done by the superintendent. You may have a large gilt star and ask the pupils to dictate to you words connected in their minds with Christmas, such as "gifts," "love," "joy," "unselfishness," "songs," "angels," "Christ." These words you will print on the star as they are suggested.

You may write on the blackboard or a large sheet of paper this question: "What gift can we give Christ on His birthday?" and ask the pupils to give you answers to the question during the closing exercises, having discussed the subject in their classes.

You may have a stocking hanging in front of the School, and tell the boys and girls it contains the gifts which Christ brought to the world. One by one you will take little packages from the stocking, toss them to pupils and have them open them. They will find inside cards on which you have written "Peace," "Joy," "Salvation," "Knowledge of God," "Love," "Power," etc. The pupils will read these out loud, and you will say just a sentence or two about each.

An exercise thoroughly in the spirit of Christmas would be a gift march, the entire School, to suitable music, marching around the room and in front of the platform, each depositing thereon some little gift for the poor. A young woman, dressed to represent the Spirit of Christmas, may sit on the platform by a large basket, and receive the gifts. The pupils may sing a marching hymn as they pass around the room. The march may be followed by a brief talk on the joy of giving, urging that this thoughtfulness for others be continued through the year.

Every year the Lesson Committee gives us three or four Temperance Lessons. Any help that the superintendent can give the teachers on these Temperance Sundays will certainly be appreciated. Leaders in the W.C.T.U.

and other temperance organizations will be ready to address the School briefly. Two or three temperance poems may be recited. A temperance choir may be organized among the boys and girls. You may have temperance "sharp-shooting," one class after another going to the platform and each member "firing off" a fact relating to the liquor traffic. You may give each class a sheet of paper on which the pupils are to write, in conjunction, a list of the evils wrought by strong drink. Have these collected and examined rapidly by a committee, and the best list read to the School during the closing exercises.

For the Review Lessons the superintendent may distribute now and then, a week in advance, lists of simple questions covering the whole Quarter, a list to each pupil. Now and then assign a Lesson to a class; then review the Quarter's Lessons by a series of questions jumping from Lesson to Lesson, each class to answer whenever a question touches the Lesson assigned to it. Occasionally you may prepare three or four very general questions, covering the whole Quarter, which you will post in front of the School to be answered during the closing exercises.

Class Organization: An Experience

By Rev. J. L. Small, B.A.

In the School with which I am connected there are six Organized Classes, although our total enrolment is but 225. In the Adult Department there are two Classes, and in the Intermediate there are four. In keeping watchful oversight of all six, I may be in a position to set down briefly the benefits of such organization as I have seen them.

1. The Class itself derives a great benefit in the establishing of an *esprit de corps* among the members: in increasing their interest in the School, in training them in business methods, and in developing a sense of responsibility. In addition, a right good fellowship is enjoyed in the social evenings in the winter season and the picnics, etc., in the summer.

2. The School is benefited. The Organized Class is brought into more vital relation to the School, although at first we might fear an opposite result. The attendance is greatly

improved and, coincident with that, the weekly offering is largely increased.

3. The congregation benefits from a thoroughly organized and flourishing School. Many times parents are won to the church through the children. Every year there are several added to church membership from these Classes. The business methods learned in connection with the Class and its work are helpful to these young people when later on they assume larger responsibility.

4. The mission funds will be increased. In addition to helping the School by a weekly offering, the Classes have their own separate funds from which missions and benevolence, the poor and the sick, can be greatly helped. One of the Classes of our School contributed \$50 to missions last year, besides helping the School in giving \$120 to the same cause.

5. In the realm of sport there has been some organized effort. Recognizing that 87 per cent. of a boy's interests are in the direction of play, it becomes necessary to organize, supervise, and even ecclesiastize these interests. The Organized Classes of our town have had their hockey and football and baseball leagues, the membership of these leagues being confined to the Classes. All vulgarity and meanness are ruled out and the games are played in a friendly and Christian spirit. This means a more wholesome atmosphere on the playground and cleaner sport for our youth.

Hespeler, Ont.

Talks With Primary Teachers

By Miss Bessie B. Maxwell

SHOWING A PATTERN—II. IN CHEERFULNESS

"Smile a little, smile a little as you go along,—
Not alone when life is pleasant, but when
things go wrong."

Christianity and gloom seem synonymous terms in the minds of many worldlings,—and alas, the idea is not confined to the worldling. Probably it is a legacy bequeathed to many of us from our puritan or covenanting ancestors. Be that as it may, "Christianity-and-cheerfulness," apart altogether from the "apt alliteration" is the correct combination, both because cheerfulness is enjoined in scripture as a Christian duty, and because

the Christian has so many reasons for cheerfulness that the worldling has not.

But especially to us Primary teachers is this duty of cheerfulness a pre-eminent one. This would seem so self-evident as to need no further emphasis. But, in view of the fact that so many persons, even yet, consider repression the "one thing needful" in the training and teaching of children, and a severe and solemn countenance a "first aid" thereto,—let us hope that all such may shortly be eliminated from the ranks of Primary teachers—this plea is presented.

Christianity should stand to the child for all that is brightest and most attractive in life. Sunday and the Sunday School hour should be the happiest day and hour of the week. A philosopher, or a lifeworn veteran, may be attracted by a stated system of theology, but the child needs the object lessons of the natural products of that system. Imagine, for instance, a class of Primary children being taught that Golden Text of a short time ago, "All things work together for good to them that love God," by a habitually sad-faced teacher. The child will not reason it out, and say, "Teacher doesn't believe that or she would be cheerful," but that impression will be made just as surely as if the reasoning powers had been so exerted.

Again, the teacher's ability to be cheerful under discouragements, under irritation, under *all* circumstances will best exemplify to the child that peace which the world cannot give and cannot take away.

And, still again, there is so often the one (or more than one) poor little unfortunate whose home life is unhappy, whose physical nature is delicate and sensitive, or who has been unhappily born with a cross-grained spirit or Ishmaelitic turn of mind. Let this Sunday hour, and all contact with the teacher, be a green oasis, and a steady "pattern" of cheerfulness.

Some one has well said that "the habit of looking at the bright side of things is worth a thousand pounds a year." It is worth more to the Primary teacher, for it may—and often does—mean the winning of the class to the cheerful Christianity represented by the teacher.

Let us not question: "Has a Christian any right to be cheerless?" but rather say: "Dare I, as a cheerless Christian, teach a Primary class, and thus stamp upon the mind and heart of a little child a false idea of the joyful religion of Jesus Christ?"

Westville, N.S.

Class Representation

By Miss Ethel Owen

A way in which each class may have a share in the workings of their Sunday School department, has been devised by the superintendent of a large Sunday School. A request was made that each class elect a representative to serve on some committee of the department. The superintendent of the School met with these representatives at a given time and requested them to advise him what committee they preferred to serve on, and, as far as possible, they were placed on the desired committee.

These committees hold themselves in readiness to serve their department in anything which falls under the heading of the committee with which they are connected, and in this manner there is a spirit of cooperation throughout the whole School, for each class has a representative serving on some committee, and thus they become an active factor in the School.

How much better it is for a superintendent to have standing committees behind the work of the School, who can be depended on to respond to a call as soon as it is sounded, than it is when he has to wait for voluntary service in response to the call!

This School hopes that this method will be a great help in the work of the kingdom.
Brooklyn, N.Y.

Why We Changed to the Graded Lessons

By Miss B. C. Johnston

Some five years ago, when I became a teacher in our Primary Department, I was allowed to choose the course of Lessons I would use,—the Graded or Uniform. Without any hesitation, I chose the Uniform, for three reasons:

1. I had previously used these and did not care to try anything new.

2. I considered the large Picture Roll indispensable, and saw no substitute for it.

3. I had an idea that it was my duty to see how well the children knew what mother or father had taught them at home and as the Graded Course supplied fewer Helps, very often the parents did not know what the Lesson was.

Since then, however, I have discovered that it is my business to teach the Lesson, and if that work is supplemented by the mother as she reads the story from the paper which the little one carries home, then am I happy indeed.

While I was using the Uniform Lessons, the Beginners teacher was using the Graded Lessons, and I noticed how much more interested, and consequently, more orderly, her class was than mine. This caused me to do some thinking on the subject. I had had some experience in public school work, and as I thought the matter over, it hardly seemed right that we should have graded work five days in the week and go back to more primitive methods on Sunday. Then, too, we would not dream of trying to teach children how to do problems in arithmetic without first teaching them something of the four simple rules, yet in our Sunday School we were presenting to the little child Lessons for which we had laid no foundation in his mind, and this at a time when his mind furnishes us with the richest of soil in which to plant the seeds of the great truths of the Bible.

Thus it happened that we changed from the Uniform to the Graded Lessons, and never have we been sorry. It meant an earnest effort on the part of the teacher. We went to nature for much of our illustrative material, but where can we find God's love and care better shown? Then we had to find something to take the place of the pictures we had been using, so we made a collection of our own, cutting from magazines, etc., pictures of child life or anything likely to be of help in our Lesson. These, along with the pictures supplied in the Graded Course, have been quite adequate.

All our efforts have been well repaid by the increased interest and attendance of the children. Our average attendance has almost doubled, and we now have five grades: First and Second Year Beginners, and First, Second and Third Year Primaries, taught by twenty-six earnest teachers. We also have found it easier to get and keep teachers than formerly.

Briefly, my reasons for using the Graded Lessons are:

1. They meet the needs of the child at every age. For example, at six or thereabouts, children give evidence of the feeling of fear, therefore we have a series of Lessons on God's care.

2. They keep pace with the expanding mind and growing comprehension of the child.

3. They are practical,—even the smallest child in the School receives something which he can very readily apply in his own little life.

4. They are built on sound educational principles, that is, they go from the known to the unknown; they take the easy before the difficult.

Dovercourt Road Church, Toronto

Extension Lecture Courses for Sunday School Workers

Several of our theological colleges, besides giving religious pedagogy and Sunday School methods a place amongst the studies of those preparing for the ministry, are offering extension lecture courses for Sunday School workers. For the following account of the plan being worked out in Montreal under the auspices of the four theological colleges of the Presbyterian, Methodist, Anglican and Congregational churches of Montreal, we are indebted to Rev. J. G. Potter, B.A., of that city.

During the past year the co-operating theological colleges affiliated with McGill University, Montreal, organized a series of lecture courses for Sunday School workers as a regular part of their cooperative scheme.

Two courses were offered, one upon the science and art of teaching as applied to Sunday Schools, and the other upon New Testa-

ment topics. These courses occupied an hour and a half on Tuesday evenings throughout twenty weeks of the college session.

About 150 registered for these courses, of whom 100 made a satisfactory attendance and 20 passed a very satisfactory examination at the close of the session.

The encouragement received in connection with this first effort has induced the cooperating colleges to announce two courses of lectures for the present session, namely, an illustrated course before Christmas, to be taken by the Rev. Dr. Rexford, of the Diocesan College (Anglican), and a course of lectures after Christmas upon Old Testament topics related to the Sunday School Lesson Scheme for next year. These lectures are being delivered by the Rev. Dr. Gordon.

The lectures will also be held on Tuesday evenings in one of the college halls, and are open to all Sunday School workers on the payment of a registration fee of \$1.00.

In Toronto, the Third Session of the Knox College Training School for Christian Workers is now in progress. Beginning with the middle of October, evening classes have been held every Tuesday and Thursday, with four series of studies, each complete series including ten lectures, two lectures being given each evening.

The studies comprise: 1. The Old Testament, Rev. Professor Richard Davidson, D.D., lecturer; Religious Education, Rev. A. J. Wm. Myers, Ph.D., lecturer; The New Testament, Rev. Principal Gandier, D.D., lecturer; and The Social Aspects of Foreign Missions, Rev. Principal J. A. Sharrard, B.D., of Indore, Central India, lecturer.

Professor Davidson's course on the Prophets of Israel and Principal Gandier's on Saint Paul and His Missionary Journeys are peculiarly timely, in view of the fact that the International Sunday School Lessons for 1915 cover the period Judges to 2 Kings, with Prophets and those for 1916 are from Acts, Epistles and Revelation. The discussions led by Dr. Myers deal with live present-day questions of interest to all Sunday School workers. The basis of Principal Sharrard's course is the new textbook written by President Faunce, of Brown University, and issued by the Missionary Education Movement, The

Social Aspects of Foreign Missions. A nominal fee of \$1.00 admits to any or all of the classes.

The purposes of such extension lectures as these, enlisting as they do the services of

trained teachers with the highest qualifications, is to prepare leaders who, in their own congregation, shall be able to organize and conduct study classes in the subjects taken up in the lectures.

HOW THE WORK GOES ON

The Department for Utilizing Waste Material, World's Sunday School Association, is now to be known as, The Department for Utilizing Surplus Material.

The Cook County Chicago Sunday School Association says that the city Sunday Schools are reaching only 15 per cent. of the boys of that city; of 289,000 boys in the city only 41,000 are in Sunday Schools.

A new monthly magazine entitled Something to Do, with 25 departments, each devoted to some form of child activity, giving exact directions for things for children to do, is published by The School Arts Publishing Co., Boston, Mass.

From Rally Day, 1913, to Rally Day, 1914, the Sabbath School of the Presbyterian Church, Kamloops, B.C., with an average attendance of 150, contributed \$407, of which \$111 was for missions. Besides this, the Adult Bible Class give annually about \$100.

Mr. S. D. Dinnick, Secretary, The Pocket Testament League of Canada, has sent a letter to the 1,250 local secretaries in the Dominion, setting the goal of 1,000,000 young Canadians pledged to the carrying and daily reading of their New Testaments.

The World's Sunday School Association purposes to erect as their part of the proposed Tokyo Christian University, a school of Sunday School method, which will serve as a great training centre for Oriental Sunday School leaders.

The following mottoes in large letters on cloth have given out their mute message at the recent series of Boys' Banquet Conferences in Prince Edward Island: Prayer

Changes Things, Saved for Service, Strive to be Somebody, Be True, Play the Man, Dare Greatly, Don't be a Clam, Come Out of Your Shell.

A woman seventy years of age, living at Riley Brook, in northern New Brunswick, 30 miles from a railway station, two years ago, received a Diploma for repeating the whole of the Shorter Catechism. She has a Sunday School class of 16 girls of 10 years old and under, 13 of whom have received Diplomas for repeating Memory Verses.

The Board of Sunday Schools of the Methodist Episcopal Church of the United States, in order to meet the need keenly felt by the missionaries of that Church in the Philippine Islands of closer attention to the interests of children and young people, has appointed a Sunday School missionary for those Islands who is specially qualified, both by practical experience and academic training, for the work of religious education.

The World's Sunday School Association is now completing arrangements for the support of a Sunday School specialist who shall give his entire time to building up the Sunday School work of the various mission boards operating in South America. The man selected is the Rev. George P. Howard, of Montevideo, Uruguay, a man of fine equipment and experience, and one of the best Spanish scholars among the missionaries of Latin America. The urgent need of a Sunday School advance in this field may be judged from the fact that, in a report to the Convention at Zurich in 1913 of a Commission on Latin America, of which Dr. Robert E. Speer is chairman, it was stated that less than one out of a possible Sunday School constituency of 190 is actually in the Sunday School.

A WORD FROM THE BUSINESS MANAGER

All your supplies for the new year should be arranged for as early in December as possible. The Christmas and New Year's rush and crush in publishing houses, and in the mails, make it almost impossible to deliver "last hour" orders promptly. *To be sure of prompt delivery, order early.*

Have you examined carefully our ILLUSTRATED CATALOGUE FOR 1915? Every minister and Sunday School superintendent has

received a copy. If you would like one, send to us for it. It contains 80 pages "cram full" of good things for Church, Sunday School or Young People's work. Our 8-page additional Christmas and Holiday Suggestions, No. 7, will also be sent you on application. Our Catalogues bring the resources of the great centres to the smallest and most distant community. They will richly repay examination. You can rely on the character and quality of everything we offer.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

FOR THE MONTH OF SEPTEMBER, 1914

I. FIRST STANDARD COURSE

- Big Island, N.S.—Old Testament :* Jessie Helen Maclean.
Rockburn, Que.—Rev. Robert McCord, Minister. Pupil : Maude A. Steele, Ada L. Steele, Lulu S. Law, Edith M. Law, Pearl L. Goldie, John Ruddock, Gertrude I. Middlemiss, Mrs. Geo. A. Rennie.
Uxbridge, Ont.—Rev. J. R. Fraser, Minister. Old Testament : Mrs. Harry R. Barber.
Ridgetown, Ont.—Rev. M. J. Macpherson, Minister. Teacher : Bessie L. Breeze, Mabelle E. MacGregor, Lottie M. Campbell, Grace McLean, Margaret McArthur, Laura McArthur, Ethel C. Chappelow, Marjorie I. Little, Catherine I. Crawford.
Clinton, B.C.—New Testament : Dorothy Barton, Annie McDonsld.

II. ADVANCED STANDARD COURSE

- New Aberdeen, N.S.—Rev. D. H. McKinnon, Minister. Books of Old Testament, Life and Times of our Lord Jesus Christ, Christian Doctrine, Books of New Testament :* S. Agnes McLean. **Diploma—S. Agnes McLean.**
Unionville, Ont.—Rev. Frank Rae, Minister. Old Testament : Una L. Kennedy.
Theresa, Sask.—Teacher and School, Books of New Testament, Missions, Church History : Geo. S. Hammond. **Diploma—Geo. S. Hammond.**
Hillsdown, Alta.—Rev. J. G. Meek, Minister. Missions : Wm. Eakin. **Diploma—Wm. Eakin.**

N.B.—The next regular examination will be held the end of December. Information may be had from Rev. J. C. Robertson at the above address.

Lesson Calendar : Fourth Quarter

1. October 4. . . . Christ Anointed for Burial. Mark 14 : 1-11.
2. October 11. . . . The Last Supper. Mark 14 : 12-25.
3. October 18. . . . In the Garden of Gethsemane. Mark 14 : 32-42.
4. October 25. . . . Jesus and Judas. Matthew 26 : 47-50; 27 : 3-10.
5. November 1. . . . The Arrest and Trial of Jesus. Matthew 26 : 57-68.
6. November 8. . . . Sowing and Reaping (World's Temp. Sunday). Galatians 6 : 1-10.
7. November 15. . . . Jesus and Peter. Mark 14 : 53, 54, 66-72.
8. November 22. . . . Jesus and Pilate. Matthew 27 : 11-26.
9. November 29. . . . Christ Crucified. Mark 15 : 22-37.
10. December 6. . . . Christ Risen from the Dead. Mark 16 : 1-8; Matthew 28 : 11-15.
11. December 13. . . . The Great Commission. Matthew 28 : 16-20; Luke 24 : 44-49.
12. December 20. . . . Christmas Lesson—The King of Kings. Isaiah 11 : 1-10; Luke 24 : 50-53; Acts 1 : 1-11.
13. December 27. . . . REVIEW—Jesus the World's Saviour and King. Read 2 Cor. 5 : 14-21.

Lesson X.

CHRIST RISEN FROM THE DEAD

December 6, 1914

Mark 16: 1-8; Matthew 28: 11-15. Read Luke 24: 1-12—*Commit to memory vs. 6, 7.

GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24: 5, 6.

1 And when the sabbath was past, Mar'y Mag'dalene, and Mar'y the mother of James, and Salo'me, ¹ had bought ² sweet spices, that they might come and anoint him.

2 And very early ³ in the morning the first day of the week, they ⁴ came unto the sepulchre at the rising of the sun.

3 And they ⁵ said among themselves, Who shall roll us away the stone from the door of the ⁶ sepulchre?

4 And ⁷ when they looked, they saw that the stone ⁸ was rolled ⁹ away: for it was ¹⁰ very great.

5 And entering into the ⁶ sepulchre, they saw a young man sitting on the right side, ¹¹ clothed in a ¹² long white ¹³ garment; and they were ¹⁴ affrighted.

6 And he saith unto them, Be not ¹⁵ affrighted: Ye seek Je'sus of Naz'areth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go ¹⁶ your way, tell his disciples and ¹⁷ Pe'ter

that he goeth before you into Gal'ilee: there shall ye see him, as he said unto you.

8 And they went out ¹⁸ quickly, and fled from the ⁶ sepulchre; for ¹⁹ they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Matt. 28: 11 Now ²⁰ when they were going, behold, some of the ²¹ watch came into the city, and ²² shewed unto the chief priests all the things that were ²³ done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and ²⁴ secure you.

15 So they took the money, and did as they were taught: and this saying ²⁵ is commonly reported among the Jews until this day.

Revised Version—¹ Omit had; ² Omit sweet; ³ on the first day; ⁴ come to the tomb when the sun was risen; ⁵ were saying; ⁶ tomb; ⁷ looking up, they see; ⁸ is; ⁹ back; ¹⁰ exceeding great; ¹¹ arrayed; ¹² Omit long; ¹³ robe; ¹⁴ amazed; ¹⁵ amazed: ye seek Jesus, the Nazarene, which hath been crucified; ¹⁶ Omit your way; ¹⁷ Peter, He goeth; ¹⁸ Omit quickly; ¹⁹ trembling and astonishment had come upon them; and they said nothing to any one; ²⁰ while they were going; ²¹ guard; ²² told; ²³ come to pass; ²⁴ rid you of care; ²⁵ was spread abroad among the Jews, and continueth until this day.

LESSON PLAN

I. The Women, 1-4.

II. The Angel, 5-8.

III. The Watch, Matt. 28: 11-15.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Christ risen from the dead, Mark 16: 1-8. T.

—Christ risen from the dead, Matt. 28: 9-15. W.—The Psalmist's confidence, Ps. 16. Th.—Paul's declaration, Acts 13: 29-37. F.—Paul's glorious confidence, 1 Cor. 15: 12-22. S.—The empty sepulchre, John 20: 1-10. S.—Mary finds her risen Lord, John 20: 11-18.

Shorter Catechism—Review Questions 1-33.

The Question on Missions—10. What special work does the Women's Missionary Society do? It maintains six hospitals in foreign agricultural colonies. It has boarding homes at three of them where Ruthenian

children live while attending school. It cares for the women and girls in their migration throughout Canada and maintains six deaconesses who work mostly among newly arrived immigrants.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 58, 60, 8 (Ps. Sel.), 59 (from PRIMARY QUARTERLY), 61.

Special Scripture Reading—1 Cor. 15: 1-11. (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. 310, Christ Risen From the Dead. For Question on Missions, H. M. 1166, Boys' Home, Teulon. (These slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Rock Hewn Tomb in Cliff Outside Jerusalem; Possible Tomb of Jesus (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00; three for December, 50c.; less than three in one order, 20c. each; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—Sunday morning, April 9, A.D. 30; Jerusalem and its neighborhood.

Connecting Links—On the evening of the crucifixion day, Joseph of Arimathea, a man of some position and a member of the Sanhedrin, went to Pilate and begged the body of Jesus for burial. Pilate, having satisfied himself that Jesus was really dead, for crucifixion was usually a lingering death, granted the request. Joseph then wrapped the sacred body in a linen cloth and laid it reverently in

a tomb hewn out of the rock. The tomb was closed by rolling a heavy boulder against it. Two of Jesus' women friends marked the spot, and planned for the anointing of the body when the Jewish Sabbath (our Saturday) should be past. (See ch. 15: 42-47.) Matthew tells of the sealing of the tomb by order of Pilate, and the setting of a guard of Roman soldiers, Matt. 27: 62-66.

I. The Women, 1-4.

V. 1. Sabbath was past; the Jewish Sabbath,

*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.

which lasted from sunset on our Friday till sunset on Saturday. In reckoning time the Jews counted every part of a day as one day. Hence Jesus remained in the tomb three days, Friday night, Saturday and Saturday night. *Mary Magdalene*. See Luke 8 : 2 ; ch. 16 : 47. *Mother of James* ; and *Joses* (ch. 15 : 47) ; wife of *Cleophas* (John 19 : 25) and possibly the sister of Jesus' mother. *Salome* ; wife of *Zebedee* and mother of *James* and *John*, ch. 15 : 40 ; Matt. 27 : 56. *Bought spices* (Rev. Ver.) ; such as were used by the Jews in anointing the bodies of the dead (see *Light from the East*). The women purchased these on the evening of the Jewish Sabbath, which is our Saturday. "After sunset there was a lively trade done among the Jews because no purchase could be made on the Sabbath."

Vs. 2-4. *Very early on the first day* (Rev. Ver.) ; the first Easter day, the day which was to become the Christian Sabbath in memory of Jesus' rising from the dead. *When the sun was risen* (Rev. Ver.). Mark is about to relate what took place in broad daylight. *They were saying* (Rev. Ver.) ; as they went on their way. *Who shall roll . . . away the stone*. The tomb was likely a chamber hewn out of the rock, with shallow, arched, shelf-like recesses on three sides in which the bodies were laid. There was probably a deep groove, about three feet wide, cut out of the rock, by the side of the doorway, under which the rock was hollowed to the same width for two or three feet. In the groove was a huge circular stone, of a diameter greater than the width of the door, like a great millstone. To close the tomb, this stone was worked by hand-spikes into the hollow under the doorway, which it completely filled. It would take two or three men to move the stone. *Stone . . . rolled away* ; as God frequently removes difficulties in the path of duty, but not till we come up to them. *Very great* ; so that the women could see, even from a distance, that it had been removed.

II. The Angel, 5-8.

V. 5. *Entering into* ; the central chamber of the tomb (Rev. Ver.). *A young man*. Luke 24 : 4 says "two men . . . in shining garments," and Matt. 28 : 2 says "an angel" (Rev. Ver.). *Long white robe* (Rev. Ver.) ; implying that

he was an angel. No such robe would be worn by young men on earth. *Amazed* (Rev. Ver.) ; utterly, out and out amazed.

V. 6. *Be not amazed* (Rev. Ver.). The friends of Jesus had no cause for fear at His tomb. Fear was for such as the soldiers (see *Connecting Links* and Matt. 28 : 4), who may not yet have found courage to go away. *Jesus, the Nazarene* (Rev. Ver.) . . . *crucified . . . risen . . . not here*. By dying the son of God had conquered death. *Behold the place* ; the shelf for the body, with the grave clothes and the face cloth folded by itself (John 20 : 6, 7), —proof that Jesus had risen from the grave. "No one saw Jesus rise. The angels sent to announce the fact stated it, the empty sepulchre witnessed it, and the subsequent appearances of Jesus confirmed it to the apostles" (Lindsay).

V. 7. *But go your way*. "Gazing longer into the grave would serve no purpose : there is work to be done—go and spread the news" (Bruce). *Tell his disciples* ; thus beginning the spread of the glad tidings. *And Peter* ; specially mentioned as, with all his faults, the chief of the apostles. Perhaps his faith, having been most shaken, most needed the restoring effect of such an announcement. *Goeth . . . into Galilee*. See ch. 14 : 28.

V. 8. *Fled from the tomb* (Rev. Ver.) ; where such wonders had happened. *Trembling and astonishment* (Rev. Ver.) ; trembling, caused by fear, and stupor, as of one out of his wits. *Said nothing to any one* ; too completely overcome to obey the angel's command. *Afraid* ; overcome with a strange terror. Only when this had worn off did they deliver their message.

III. The Watch, Matt. 28 : 11-15.

Matt. 28 : 11-15. *While they were going* (Rev. Ver.) ; back to Jerusalem. While the women go on their errand, the guards, crest-fallen, play their poor part. *Some of the guard* (Rev. Ver.) ; the temple guards or Roman soldiers who had been set to watch the tomb of Jesus, ch. 27 : 62-66. What happened to them is told in vs. 1-4. *Chief priests . . . elders* ; the members of the Jewish Sanhedrin. *Gave large money*. See *Light from the East*. *Say ye*, etc. ; as if sleeping sentinels could know what was taking place during their slumbers. One half of the lie for which the

Jewish leaders paid so much, destroys the other. *Governor's ears*; that is, Pilate's. *Persuade him*: by bribes. *Rid you of care* (Rev. Ver.); by saving you from death, the penalty of sleeping on duty. *Did as . . . taught*; thus originating the theft theory to account for the removal of Jesus' body from the grave.

Light from the East

By the late Rev. James Ross, D.D.

SPICES—When a death occurred among the Jews the body was immediately laid on the ground, washed, the hair and nails cut, and then it was wrapped in fine linen with myrrh, aloes, hyssop and rose oil. The face was bound up with a napkin and the hands and feet with grave bands. As the Sabbath was near the body of Jesus was hastily wrapped in a long, linen cloth, between the folds of which the myrrh and aloes brought by Nico-

demus were crumbled. When the Sabbath was past the women brought an additional supply of spices and ointments to complete the process.

GAVE MONEY—The Old Testament and the rabbinical writings are vehemently opposed to bribery, and yet with the advent of the Romans it was universally practised. The gift which is expected from all who are paying for work done, or when looking for a favor of any kind, is often very like a bribe. The priests knew by experience that any favor from a Roman official meant a large gift. They thought it expedient to bribe one of Christ's disciples to betray Him and the bribing of a handful of Roman soldiers to tell a prepared story would seem the most natural thing to do. Among thoughtful Jewish writers to-day, this story is supplanted by the vision hypothesis of the resurrection of Christ.

THE LESSON APPLIED

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

Here is the finest thing in history for girls. The last people at the cross and the first at the sepulchre were women. We are living in days when women are coming more and more to power in the world. They are taking their places in the active ranks of the workers in every department, side by side with men. Every girl ought to be thankful that she was born in the twentieth century and not in the eighteenth, or even the earlier part of the nineteenth. It means more joy in life for girls. They will see more, do more, live more than their mothers did. But it also means more responsibilities. More is expected of them. If they are going to share the activities of life with men they must be prepared to do their part.

There were some ladies once who went for a canoe cruise with their husbands, and they eagerly wanted to enjoy the pleasure which their husbands took in the out-of-door life in the woods. But they refused to make the same sort of preparations their husbands made. They did not take rough, strong clothes with them. They were not willing to eat the simple, coarse food which was the usual fare on such trips. They would not wield a paddle or cook over an open fire.

What was the result? The canoeing jaunt, which might have been such a joy, became an intolerable burden. The clothes these women wore soon became torn and soiled. The extra load of delicacies and implements made the traveling slow and wearisome. The men were tired out doing double duty, and the women were bored doing none. Participation means effort. Let every twentieth century girl make up her mind to learn how to be really useful if she intends to enjoy her life.

The women were amazed. We should say, "No wonder." But the angel found fault with them for it. I suppose that one of the things which makes an angel is that he is never amazed. How could an angel ever do his work, journeying among comets and suns, visiting earth and heaven, if he were amazed? A thunderstruck angel would be a useless angel. And, similarly, a saint is not easily shocked. How could he be tender with sinners, if the vileness of their conduct shocked him? There are people who go through life cultivating all sorts of cheap thrills. Nothing but the exaggerated interests them. They cull the newspapers for stories of murders, divorces, and the like. Their conversation is

about the latest thing that was ridiculous, or horrible, or disgusting. They live to get themselves astonished, and then to astonish others. Their language is filled with the words of exaggeration, incorrectly used. Everything they talk about is either "fearful," "frightful," or "awfully nice," and "just lovely." These people are not like the angels of heaven. If we wish to be like those who are nearest the throne of God we will cultivate deep, true, intelligent feelings and put away the exaggerated and sensational.

The women were sent to tell the disciples. The Catch-My-Pal movement is different from other temperance organizations in that the pledge binds one not only to quit drinking but also to get another to quit. When Mr. Patterson founded it in Armagh he said to the six men whom he had found around a lamp post in the street: "Men, I won't let you sign the pledge unless you promise to try to bring one of your friends here next week." The movement showed such vitality from the beginning that within a year there were 140,000 members in Ireland alone. It was founded on the eternal principle that we help ourselves best by helping others. It is easier to save two than one. The women confirmed their own faith as they told the disciples. Just as an old doctor said of the gout, "Fling but a stone, the giant dies," referring to the

need of exercise as a cure, so we may say that whenever our faith is weak, or our hope is dim, or our love is cold, what we need is to do some good to somebody.

This was a very poor lie the priests persuaded the soldiers to tell. Nobody believed it then, and nobody believes it now. It served its purpose, no doubt, but it was a clumsy fabrication. In fact, now that we think of it, all lies are of that sort. They all break down. They all carry their own destruction within them. A liar always thinks he is clever, and seldom knows how much he is despised. There is an Italian proverb, "A liar is sooner caught than a cripple." A life built on falsehood is like a building erected of rotten materials,—no matter how clever the architecture, it is unsafe. Whereas a life built on truth is like a building erected of solid blocks of stone.

There are three kinds of lies, lies to God, lies to our fellowmen, and lies to ourselves. Probably the most common is the third sort. That is why Christ was so eager that His followers should be "single of heart." To be honest and sincere with ourselves is the foundation of all piety toward God and of all truth toward men.

To thine own self be true,

And it must follow as the night the day,
Thou canst not then be false to any man.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

As the doctrine of the resurrection is of such vital importance, it may be well to view this Lesson in somewhat wider scope than the immediate text. The text from Mark records the fact of the resurrection while that from Matthew shows the attempt of the leaders to hush the matter up. Discuss:

1. *The harmony of the resurrection with Jesus' life.* The gospel narrative of the birth of Jesus, with the record of His marvelous human and divine activity, prepare for the expectation that the end of such a life must necessarily be on a plane with its whole tenor. As one has put it: "Whatever else we may

think of the record of the resurrection of Jesus, it cannot be denied that it matches the account of the life of Jesus."

2. *The lines of evidence in support of the doctrine of the resurrection.* These may be summarized in three: (a) The wonderful transformation in the spirit and work of the disciples. (b) The direct testimony of the earliest New Testament writer, Paul (see 1 Cor., ch. 15). (c) The practically universal belief in the early church recorded not only in the various accounts of the resurrection found in the canonical and extra-canonical gospels, but also in its life and activity through succeeding centuries. This evidence is written in the life of the great civilized nations ever since.

3. *The place of the living Christ in life.* Bring out: (a) that it was used as an evi-

dence of His divine Sonship and Messiahship; (b) that it was the power of His disciples. Examine Acts 4 : 10 in support of this. To the earliest preachers the resurrection was not so much an argument as a fact that was self-explanatory. It showed that Jesus was still alive. This is still the meaning of the resurrection. Show that, "The religion of Jesus consists primarily in the relation between a human soul and a person. When Jesus was on earth He said, 'Come unto Me,' 'Follow Me,' 'Abide in Me.' These commands were not simply for the Hebrews of Palestine during those short years of the first half of the first century. They are perpetual calls opening perpetual privileges, because He who spoke them is still living and invites men to-day to the fellowship that He offered to the first disciples."

4. *The testimony of the resurrection of Jesus to the resurrection of His people.* It transformed the thinking of the apostles. It not only explained their heroism, but their confidence that Christ had conquered death and that they would be raised with Him. The fact that Christ lived placed them in personal relations with Him, and that gave the assurance that these relations would survive the shock of death. This is the secret of the Christian life.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Remind the class that last Sunday our thoughts were turned to Calvary. Question the scholars about the entombment (Matt. 27 : 57-66), and help them to realize what an awfully sad day that Jewish Sabbath must have been to the little band of disciples who had lost the One who was dearer to them than all beside. Their light of life had gone out and left them in darkness and doubt and despair. Some of the class may have learned by experience that home is a sad place and Sunday a sad day when the one we love so much is lying in the cold grave. Our Lesson to-day reveals how these sorrowing disciples were comforted when the first day of the week dawned.

1. *The Women at the Sepulchre*, Mark 16 : 1-8. Question out the particulars of this early morning scene in Joseph's garden,—the

women who were there, what their object was in going to the tomb, the question which troubled them by the way, how the difficulty was overcome, the appearance of the angel, his comforting words to them, the directions which he gave them, the effect of all this upon them. Question the class about the different appearances of Jesus after His resurrection, and show that the proofs were so convincing,—there were many infallible proofs—that there was no room for doubt that He had risen from the dead. (See John 20 : 19-29.) Dwell upon why the resurrection is so important a doctrine of Christian belief. "The most important event in the history of the world is the resurrection of Jesus Christ from the dead." (See 1 Cor. 15 : 13-18.) Guy Thorne's story, "When it was Dark," is a powerful representation of what it would mean to the world to be without a risen Saviour. It will help the teacher to make this Lesson vivid and impressive to tell the class something of what this book contains.

2. *The Bribing of the Soldiers*, Matt. 28 : 11-15. Draw attention to the report which the soldiers gave to the chief priests of the wonderful things which had happened in the night. Surely every one will be convinced now that Jesus is the Messiah. Bring out that it is hard work to convince a man, who hates another as the Jews hated Jesus, that there is anything good in the person disliked. What did the Jews do? Show how stupid and contradictory this story was. How could the sleeping soldiers know that the disciples stole away the body? Bring out how ready people are to believe what they want to believe. Help the scholars to see that if we keep sin out of our hearts and lives we shall understand life better, and know Christ better.

For Teachers of the Boys and Girls

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

In our last Lesson we were studying one of the saddest scenes in history, the death of the Saviour of the world at the hands of sinful men. The Lesson for to-day brings before us one of the most joyful scenes in history, the triumph of the Saviour over death. Remind the class that the Christian hope of a life beyond this one is largely bound up with

the fact of the Saviour's resurrection. Discuss the Lesson under these three divisions :

1. *The Women at the Tomb*, vs. 1-4. Why are we told that the Sabbath was past? Speak of the strictness with which the Jewish Sabbath was observed. Ask for the names of the women who came to the sepulchre. Have the scholars read Luke 8 : 2. Salome was the mother of the apostle John. For what purpose did they come to the sepulchre? Refer to Light from the East. Say something about the place which women held in the discipleship of Jesus, and which they have held in the history of the church ever since. It may be that these women were braver than the apostles, coming boldly and early to the tomb of Jesus. Something troubled them as they came along. What was it? What was the first surprise which met them when they reached the tomb? Point out that often we worry most over unnecessary things. Trust is the cure for worry.

2. *The Glad Message of the Resurrection*, vs. 5-8. What was the second surprise which the women had that morning? They had evidently no thought of such a thing as that Jesus would rise from the dead, or they would not have come to anoint His dead body. But they found an empty tomb. Ask for the message of the angel to the women. Compare it with the words of the Golden Text. Ask the scholars why they think the women were frightened. Was it at the appearance of the angel? Or was it because the body of Jesus had disappeared? What particular task was entrusted to the women? Point out that good news should be shared news.

3. *The Story of a Lie*, Matt. 28 : 11-15. Trace out by questioning the different steps in the spreading of the lie,—the report of the watch, the action of the priests and elders, the easy consciences of the soldiers, the continuance of the lie. Do we ever tell what is untrue in order to profit ourselves?

THE GEOGRAPHY LESSON

If it be true that the skull-shaped hill which we saw last week is the true Golgotha, then it is likely the place of our Lord's burial is somewhere close by. Notice on our map how the number 46, outside the city at the north, marks a spot beside the hill called Calvary. We will stand to-day at that point, facing eastward as the spread of the V lines indicates. We find ourselves in a sheltered nook between a nearly vertical cliff of the hill (at our left) and a mass of trees and shrubbery at the right. A doorway shows in the face of the cliff. A little above the door-level and beyond it, we see another opening



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in the face of the cliff like a small window. If we could step inside that door we should find ourselves in a cave, partly natural and partly artificial. From that room one may enter another, where there was evidently—at some time long ago—a finished place for laying one body. It would seem as if the work upon it had never been quite finished (Luke 23 : 53).

We do not know that

this is the place where our Lord rose triumphant, but it is possible that here was the spot.

Use a stereograph entitled, *Rock Hewn Tomb in Cliff Outside Jerusalem ; Possible Tomb of Jesus*.

ADDED HINTS AND HELPS

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "Now is Christ risen from the dead, and become the firstfruits of them that slept."

Where is this verse found?

2. Job says : "I know that my redeemer liveth." Find the words.

ANSWERS, Lesson IX.—(1) Luke 23 : 34;

23 : 43 ; John 19 : 26, 27 ; Mark 15 : 34 ;
John 19 : 28 ; 19 : 30 ; Luke 23 : 46. (2)
Ps. 22 : 18.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Which of Jesus' earthly friends were most loyal to Him, men or women ?
2. Was the story of the guards at the sepulchre a reasonable one ?

Prove from Scripture

That Jesus is living.

The Catechism

Ques. 1-38 (Review). From Ques. 1-3 we learn the purpose for which man was made, and the rule he must follow. Ques. 4 to 38 deal with the scripture teaching which falls under the first of these two heads. Ques. 4 to 6 have to do directly with God, setting forth His nature and attributes (Ques. 4), and stating the doctrine of the Trinity, Ques. 5, 6. With Ques. 7, begins the discussion of God's plan which is carried out (Ques. 8) in the two great works of creation (Ques. 9, 10), and of providence, Ques. 11, 12. In Ques. 13 to 19, the sad facts of man's sin and its dreadful results are stated. Redemption is the glad theme of the Ques. 20-38. Trace the redemption of mankind back to its source in the love of God, Ques. 20. Bring out the description,

in Ques. 21 to 26, of the Person and offices of Christ, the Redeemer of the world. Recall, in connection with Ques. 27, 28, the two "estates" of Christ, that is, the two spheres in which He moves and works. Make clear, from Ques. 29, how the great redemption actually becomes ours. Discuss (Ques. 30) the work of the Holy Spirit in producing faith in us. Ques. 32 to 38 describe the blessings included in redemption wrought out by Christ.

The Question on Missions

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

Ques. 10. *What special work does the Women's Missionary Society do?* The six hospitals in the foreign agricultural colonies are at Teulon, Sifton and Ethelbert, Man., Wakaw and Canora, Sask., Vegreville and Grand Prairie, Alberta. The three (not two as in QUARTERLIES) boarding homes are at Teulon, Ethelbert and Vegreville, and the Coast (Loggers) Medical Mission also reaches many immigrants. The Society ships many hundreds of bales of clothing to hospitals and mission fields in new and isolated districts. It also sends libraries and magazines to pioneer Sunday Schools and to lumber camps. It does excellent publicity work through its press secretaries, its occasional publications and its monthly journal, *The Missionary Messenger*. It also cares for women's work among the Jews.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—To-day we are going to hear about our risen Saviour and king. Have the children seen any monument erected to the memory of some great soldier? Have



they seen the graves of dead soldiers decorated with flowers? Our great, brave hero, our Saviour and king, Jesus, was put to death on the cross for us. Describe the tomb (see Lesson Explained). (Draw outline.) We love to put flowers on the graves of loved ones who have gone from us.

The Women at the Tomb—Our story tells us of some friends of Jesus who, next day after He was crucified, went to the tomb where His body had been laid (recall), carrying sweet spices to anoint

His body (explain custom). Picture the eager haste of the women as they went to the tomb in the early hours of the day we now call Easter Sunday. They are whispering to each other, recalling what they had heard about Jesus going to rise from the dead. How will they roll away the great stone from the door of the tomb? (Explain.) Imagine their surprise when they came near the tomb to see the stone already rolled away! A writer says: "God delight to fill our lives with glad surprises." Continue the story.

Golden Text—Picture the angel beside the place where Jesus had been laid. Listen as he speaks the words of our Golden Text (repeat). (Note the special message to Peter, which shows that Peter was still in favor with Jesus. He had his faults but he was sorry for his denial of Jesus.) Describe the return home of the women and the message they carried, Luke 24 : 9.

Other Messengers—We see other messengers hurrying into Jerusalem with the news. It is some of the guard of soldiers (recall) from Jesus' tomb. They take the wonderful news to Jesus' enemies. What did the chief priests and elders say about it? (Matt. 28 : 11-15.)

What Jesus' Resurrection Means to Us—It means that we have a living Saviour. It means

that we shall live again because Jesus lives.

Did you ever watch a gardener sow the flower seeds? Beside each row he puts a label to tell what kind of seed is sown there. Will the seed ever appear again? The old shell or covering will not appear again, but when we recognize the beautiful new plant and flower or fruit that will come from the buried seed, we can well believe that God has power to give to the dead body laid away in the earth a beautiful new body which lives in the place God intends it to live. "Sown in weakness, raised in power; sown a natural body, raised a spiritual body."

Jesus Did not Stay Dead—"Oh, they killed your Jesus and put Him in the tomb," said little Jacob, a Jewish lad, to one of our Sunday School boys. "Yes," said Charlie, "but you don't know the best of it,—He did not stay dead; He rose again and is now in heaven."

How can we help the Jewish children to

Love our
iving
ord and
earn His
aws?

(Tell of some Jewish Mission work among the young.)

Something to Remember—I SHALL RISE FROM THE DEAD.

FROM THE PLATFORM

THE **E**MPTY
VER-LIVING **S**EPULCHRE
SAVIOUR

Begin the review by asking the School where the body of Jesus was placed after He died upon the cross. It was placed in a SEPULCHRE (Print). Who owned the sepulchre? (See Mark 15 : 42-46.) After the Sabbath was over certain women made their way to the sepulchre to anoint the body of Jesus. Ask for the names of these women. They plainly expected to find the body of Jesus just where it had been placed by Joseph of Arimathea. A great surprise awaited them. They found THE EMPTY (Print) sepulchre. What message did they receive? Ask for it in the word: of the Golden Text. Jesus proved Himself to be the EVER-LIVING SAVIOUR (Fill in). Touch on the way in which the soldiers were bribed to tell a lie in regard to the resurrection. No one really believes that lie to-day. But there are plenty of people who can bear witness to the power of the risen, living Saviour.

Lesson XI.

THE GREAT COMMISSION

December 13, 1914

Matthew 28 : 16-20 ; Luke 24 : 44-49. Study Matthew 28 : 16-20 ; Luke 24 : 36-49—Commit to memory vs. 19, 20.

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

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him ; but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world. Amen.

Luke 24 : 44 And he said unto them, These are the words which I spake unto you, while I was yet with you,

Revised Version—But the ; ² Omit away ; ³ unto the mountain ; ⁴ to them ; ⁵ authority hath been ; ⁶ on earth ; ⁷ make disciples of all the nations ; ⁸ into ; ⁹ Omit have ; ¹⁰ Omit Amen ; ¹¹ my words ; ¹² how that ; ¹³ needs be ; ¹⁴ are ; ¹⁵ Omit in ; ¹⁶ mind ; ¹⁷ he said ; ¹⁸ that the Christ should suffer ; ¹⁹ rise again from ; ²⁰ unto all the nations ; ²¹ from Jerusalem ; ²² Omit And ; ²³ forth ; ²⁴ Omit of Jerusalem ; ²⁵ clothed.

LESSON PLAN

- I. The Might, 16, 17.
- II. The Method, 18-20
- III. The Message, Luke 24 : 44-49.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The great commission, Matt. 28 : 16-20. T.—The great commission, Luke 24 : 36-49. W.—One Lord and Saviour, Isa. 43 : 4-11. Th.—Christ given to the Gentiles, Isa. 49 : 6-12. F.—Ye shall be witnesses, Acts 1 : 1-9. S.—Proclaiming the good tidings, Isa. 52 : 7-15. S.—The Lord reigneth, 1 Chron. 16 : 23-36.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—11. Tell about our

that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

church's work among the Ruthenians. For ten years our church had been assisting the Independent Greek Church, which commanded a large following among Ruthenians. This church has recently become merged in our own, nineteen of its ministers having been received into our ministry at the General Assembly of 1913, and the whole of the Independent Greek Church placed under the supervision of Presbyteries.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 444, 434, 52 (P. Sel.), 562 (from PRIMARY QUARTERLY), 449.

Special Scripture Reading—Acts 2 : 1-21. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 51, The Great Commission. For Question on Missions, H. M. 916, Group of Ruthenian Ministers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Plain of Gennesaret and the Sea, North From Above Magdala to Upper Galilee (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 573).

THE LESSON EXPLAINED

Time and Place—During the 40 days between our Lord's resurrection and ascension, Sunday, April 9 to Sunday, May 18, A.D. 30 ; Galilee and Jerusalem.

Connecting Links—When the women brought their message from the empty tomb, Peter and John immediately went to investigate, Luke 24 : 3-8 ; John 20 : 3-10. The same day the risen Lord appeared : to Mary Magdalene (Mark 16 : 9-11 ; John 20 : 11-18) ; to a number of women (Matt. 28 : 9, 10 ; Luke 24 : 9-11) ; to two disciples journeying to Emmaus (Mark 16 : 12, 13 ; 24 : 13-35) ; to Peter (1 Cor. 15 : 5) and to the apostles except Thomas, Mark 16 : 14 ; Luke 24 : 36-48 ; John 20 : 19-23. A week later He appeared to the apostles with Thomas, John 20 : 24-29. Afterwards He appeared to seven disciples in Galilee (John 21 : 1-23) ; to a multitude at the giving

of the great commission (Matt. 28 : 16-20 ; Mark 16 : 15-18) ; to James (1 Cor. 15 : 7) ; and to all the apostles, Luke 24 : 49 ; Acts 1 : 1-8. Then followed His ascension, Mark 16 : 19 ; Luke 24 : 50-53 ; Acts 1 : 9-12.

I. The Might, 16, 17.

V. 16. *The eleven disciples* ; the company, with the exception of Judas, whom our Lord, for nearly three years, had been training to carry on His work. *Into Galilee* ; according to the direction of ch. 28 : 7 ; Mark 16 : 7. *Unto the mountain* (Rev. Ver.) ; some familiar haunt recalling past associations and incidents, —perhaps the hill on which the Beatitudes had been spoken. *Where Jesus had appointed them*. We do not know when Jesus had made this arrangement with His disciples.

V. 17. *Worshipped Him* ; prostrated themselves in homage as before a king. *Some doubted*. Many others were present besides

the eleven (see Connecting Links), and these were in doubt whether Jesus had risen from the dead or whether the person whom they saw was Jesus.

II. The Method, 18-20.

V. 18. *Jesus came and spake*; thus assuring them that it was really Himself and that they had nothing to fear. *All authority* (Rev. Ver.); the command of all means necessary for the advancement of the kingdom of God. *Hath been given unto me* (Rev. Ver.); by the one who has the right to bestow it, even God Himself, Rev. 2 : 27. *In heaven and on earth* (Rev. Ver.); throughout the whole universe.

V. 19. *Go ye therefore*. Because all authority has been given to Jesus the disciples are to go and establish that authority everywhere. *Make disciples of all the nations* (Rev. Ver.); make all people learners of Jesus,—not Jews only, but the whole world. *Baptizing them*; the sign by which discipleship is to be declared. *Into the name* (Rev. Ver.), etc. This means that in baptism we take God the Father as our Father, God the Son as our Saviour and Lord, and God the Holy Spirit as our sanctifier and guide.

V. 20. *Teaching them to observe*, etc. (Rev. Ver.). The teaching is to be carried on continually and the purpose is that those taught may obey ("observe") the commands of Christ. *Lo, I am with you*; with all My power and authority backing up the work of my servants. *Unto the end of the world*; when Jesus will come again to reward those who labor for Him.

III. The Message, Luke 24 : 44-49.

Luke 24 : 44, 45. *He said unto them*; at various times between His resurrection and ascension. *These are my words* (Rev. Ver.); that is, this is the meaning of My words. *Yet with you*; before His death. *That all things must be fulfilled*. In His death and resurrection Jesus fulfilled what had been foretold. *Law of Moses. the prophets. the psalms*; titles for the different parts of the Old Testament. *Opened he their understanding*. Compare v. 31. It is by giving us the Holy Spirit that Jesus enlightens us. *Understand the scriptures*; the Old Testament writings.

V. 46. *And he said* (Rev. Ver.); continuing His explanation of the Old Testament. *Thus it is written*; in the Old Testament scriptures. *The Christ should suffer*. Such passages as Isa., ch. 53, had taught that the Messiah was to be a sufferer. *Rise again* (Rev. Ver.)...*the third day*. See, for example, such passages as Ps. 16 : 10 as pointing to the resurrection of Christ.

V. 47. *Repentance* (the forsaking of sin), and *remission*; that is repentance which leads to remission or forgiveness of sin. *In his name*; that is, on the ground of what He is and has done. *Unto all the nations* (Rev. Ver.). The gospel is for all mankind. *Beginning at Jerusalem*. See Isa. 2 : 3; Mic. 4 : 2. The gospel is still to be preached first to the Jewish nation in spite of their rejection of Jesus.

V. 48. *Ye are witnesses*. Bearing testimony to the death and resurrection of Jesus was one of the most important duties of the apostles (see Acts 1 : 8, 22; 2 : 32; 3 : 15; 5 : 32; 10 : 39, 41).

V. 49. *And, behold, I*. "I have told you your part; this is mine." *The promise of my Father*; that is, the gift of the Holy Spirit (see Luke 3 : 16; Joel 2 : 28.) *Tarry ye in the city*; patiently and hopefully waiting for the promise to be fulfilled. *Until...clothed with power from on high*. Power was to come upon them like a garment, and then they would be able for their work of witness-bearing.

Light from the East

GO YE—The genuineness of this commission has been challenged on the ground that the disciples lived a long time in flagrant disregard of it. But according to the commission as given by Luke they were to begin at Jerusalem. And Peter in his first discourses emphasizes the worldwide application of the gospel. The apostles are seen moving out through an ever widening circle, especially after the death of Stephen, and not only all Judea but Samaria was evangelized. Within three years Christianity had spread to Damascus, so that Saul was sent to apprehend Christian Jews and bring them to Jerusalem, and even Antioch had a Christian church. Then came Paul's labors, spreading the faith through Asia Minor into Europe, and estab-

lishing it firmly in Rome and the west. This is the work of only two apostles, the others are not mentioned, and besides the apostles many unnamed disciples were spreading the gospel far and wide.

BAPTIZING—The cleansing of the soul from sin had been often represented by the washing

of the body. In Israel washing was the means for restoring one ceremonially defiled and for receiving a Gentile. John the Baptist adapted the custom to a moral purpose as a confession of sin. Jesus adopted the rite and made it the indispensable condition of membership in the Christian church.

THE LESSON APPLIED

No wonder some doubted. It is often said that seeing is believing. But it takes more than seeing to convince us of some things. If there was only one man who could see in a world that was otherwise populated by the blind he would probably doubt the evidence of his eyes. If no one else saw the stars and the sun, the seas and the mountains; if every tale he told of the incredible power he claimed to possess was met with doubt, and perhaps ridicule; if the wisest and cleverest of his companions set themselves to prove that there could not possibly be any such thing as sight; then he would probably conclude that he was under some delusion and that he was as blind as the rest of them.

What prevents our doubting the sight of our eyes is that everybody else sees. And what convinces us that our knowledge of Jesus is true is that so many others have the same knowledge. Think of it, from the day of His death till now there has never been a generation in which there were not thousands who were ready to die, if need be, declaring that He lived. Think of it, there is not any country on earth worth calling a country where there are not many men and women who are sure that Jesus lives. These people do not know each other, they are of all sorts, and have all kinds of different customs and habits, yet they agree on this, that Jesus is alive. It becomes easy for us to believe in the reality of our own religion when we have so much evidence from others of the same sort. We have "many infallible proofs" on which to rest.

All authority belongs to Christ. Any competing authority must be disowned. The choice used to be "Christ or Cæsar." In those days Cæsar was a terrific personage. He was held to be a god. His lightest nod meant life or death to millions. Yet the early disciples did not hesitate when the choice was offered. Nowadays there is no Cæsar. But

there is money, and personal gratification, and power and popularity. These play the rôle of the rival authority. We must all choose between the two authorities. Let us follow the example of our brave forerunners, and choose Christ.

What a purpose dwelt in the heart of Christ! To think that a Jew, living in such a small country as Palestine, a man who never traveled, should dream of enlisting all nations in His service! No one else ever dared to cherish such an ambition. Napoleon and Alexander were modest in their pretensions compared with this. As some one has said: "The religion which Jesus Christ brought into the world was a sublime audacity; to one who knew Europe and the East at the moment when He appeared it must have seemed devised for the express purpose of inviting defeat." It stamps Jesus as worthy of the authority He possesses. And we see now that Jesus was justified in His assumption of this authority, in His sublime audacity. His cause has representatives in every land of earth.

Because Jesus is alive He goes with His disciples to all the nations. They can not do without Him. When the famous reformer Melancthon first saw the glory of gospel truth he thought it so attractive that he had but to tell others of it in order to win them to believe it. It seemed to him so plain, and the evidence so strong, that they could not hold out against it. But, after trying, he was forced to confess his error. He said, "The old Adam is too strong for young Melancthon. Human corruption is too strong for human persuasion, without divine grace." That is why the missionary cause is sure to triumph. It is not the work of men but of the Lord Jesus Himself. His omnipotence is behind the feeblest worker in His cause.

THE LESSON GRADED

For Teachers of Bible Classes

Begin by calling attention to the main thought in Luke's narrative as outlining the programme of world-wide evangelism, beginning in the city where Jesus had been crucified and had given proof of His resurrection. Follow the line of truth in Matthew's narrative, bringing out its main teaching :

1. *The source of missionary authority*, v. 18. Take this as opening up the message, "As the revelation of God He (Jesus) is for men the representative of the Father. By their attitude toward Him men determine their destiny for this world and that which is to come, and to Him all workers in the kingdom look for leadership." Press home two truths : first, Jesus as the world's Saviour ; second, Jesus as the disciples' leader and master. This is the only firm foundation for triumphant missionary propaganda.

2. *The ideal of the missionary spirit*, v. 19. Emphasize the word "therefore." Possession of healthful, saving truth carries with it the obligation to give this truth to those who do not possess it. As a good illustration take Paul's sense of obligation to preach the gospel to every creature.

3. *The method of the missionary*. Deal with : (a) The work of teaching the kingdom and dominion of Jesus universally. (b) Baptism, a ceremonial act having its meaning as a confession and acceptance of Jesus' authority. (c) A supreme confidence in the abiding presence of Jesus even to the end. Show that Jesus does not withdraw from the world, but remains the leader of His people. For the fulfilment of this observe how the promise is being realized in the life of missionaries as also in the life of all true disciples.

4. *The all-conquering spirit of Christianity*. Go on to show that it is the successor of the best of the ancient faiths, that it is capable of assimilating the best universally, for the best is of God, that it is democratic meeting the demands of the soul for freedom, that it is social and lives by the transforming power of personality. In Jesus all humanity finds a Saviour, a master and a brother. The development of native churches in all their variety and their essential oneness in spirit and aim stamps Christianity as the true ideal

of the spiritual consciousness of humanity. In this is its battle front.

For Teachers of the Senior Scholars

These wonderful words which Jesus spoke during the resurrection days have been the inspiration of all the missionary work done in succeeding ages. Think of the world-wide activities of the church to-day and try to realize how inspirational these words have been. Discuss :

1. *The Great Commission*, Matt. 28 : 16-20. Where was the great commission first delivered? What a glad meeting that must have been away from the evil-hearted Jews, on some quiet mountain-side in Galilee. How was it possible for any to doubt the testimony of their own senses? The resurrection was such a marvelous thing that it took some time for the weak-hearted to accept it. What is the meaning of the great commission? Bring out that Christianity is a universal religion, intended for the whole world. Refer to the wonderful progress which the gospel is making in such countries as Korea and China. Dwell on the precious promise attached to the great commission, "Lo, I am with you always." Make clear that this refers to the personal presence of the master which may be realized in every life. Bring out that this promised presence realized in our experience means the development of the spiritual side of our natures, and divine strength for life's duties and discipline. Help the class to see that they cannot make much of the great commission,—nor much of life—unless they realize that

"All unseen the Master walketh
By the toiling servant's side."

2. *The Great Endowment*, Luke 24 : 44-49. We have here : (1) a great endowment of spiritual discernment; things which they could not understand in the past were made plain to them, because Christ opened their understanding that they might understand the scriptures, that they might understand more fully what His life and death and resurrection meant to the world ; and (2) a great endowment of spiritual power promised, v. 49. It was not enough to understand Christ's mission and their own, they must be

endued with power from on high to do the work of Christ. Impress upon the class what a poor, weak thing human life is when lacking in this spiritual endowment, and try to lead them to live up into a larger measure of spiritual things.

For Teachers of the Boys and Girls

We are to study two passages to-day. In both Christ insists upon the duty of the disciples to preach a world-wide gospel. Matthew gives the setting of Jesus' words as in Galilee, Luke as in Jerusalem. It is not unlikely that such an important message was given to the disciples more than once. Discuss:

1. *The Message in Galilee*, Matt. 28 : 16-20. Remind the class of the command sent to the disciples after the resurrection (see Mark 16 : 7). The disciples obeyed the command even although some of them had a rather uncertain faith, v. 17. Point out that it is a wise course to obey God's commands even when our faith is faltering. It is when we obey that we learn. Ask what the disciples did when they saw the risen Christ. What made some of them doubt? Was it something new in the appearance of the Saviour? Or was it that

they found it hard to believe that He could rise from the dead? Now lay emphasis upon the fact that Jesus does not take time to rebuke their doubt. What does He do? He gives them a larger task to do. If they will carry out that larger task they will discover the reality, the presence, and the power of their risen Lord.

Take up the different parts of the great commission,—“go,” “teach,” “baptize.” Take up the reason why Christ's followers can undertake this task with confidence,—Christ has had all power given to Him. Then take up the wonderful promise which accompanies the command,—Christ will be with them always. Point out how the commands and promises of the Bible go together. We are to carry out the commands in the strength of the promises. And the promises will be fulfilled only when we obey the commands.

2. *The Message in Jerusalem*, Luke 24 : 44-49. The essence of this passage is the same as that in Matthew. The new points to be emphasized are the way in which Jesus finds the main facts of His mission foreshadowed in the Old Testament, and His instruction to begin work in Jerusalem.

THE GEOGRAPHY LESSON

Our Galilee map sets the point of a large V on the western shore of the lake at Magdala. We will stand to-day at that point and look northward along the lakeside, seeing just those parts of the shore and the distant hills that are included between the V's arms. The spot where we stand is a ragged rock, which pushes out through its very thin coat of soil on a steep hillside. Far down, at the foot of the hill, the little, low, flat-roofed houses of a very small village are clustered together, with one palm tree standing tall and graceful, far above the level of the mud-plastered roofs. The village down there before us is believed



to be the modern successor of Magdala, the old home of the Mary who was first to see our risen Lord (John 20 : 18). The broad level beyond is Gennesaret plain, a district which Jesus and His fishermen friends knew well. No man to-day knows just what height is meant by the mountain in Galilee where Jesus was seen again by the disciples (Matt. 28 : 16). But as we

look from this height to those hills of Upper Galilee, we wonder—Was it there that Christ gave His promise, “I am with you always?”

Use a stereograph entitled, Plain of Gennesaret and the Sea, North From Above Magdala to Upper Galilee.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find the verse in Isaiah that says that Jesus will be given for a light to the Gentiles.
2. "Whosoever shall call upon the name of the Lord shall be saved." Find the passage. ANSWERS, Lesson X.—(1) 1 Cor. 15 : 20. (2) Job 19 : 25.

For Discussion

1. Could Jesus have spoken of Himself as He did speak had He been a mere man ?
2. Was it wise to begin the preaching of the gospel at Jerusalem ?

Prove from Scripture

That Christ's rising was foretold.

The Catechism

Ques. 39-81 (Review). Ques. 39-81 deal with the scripture teaching under the second head, "What duty God requires of man" (Ques. 3). This is defined (Ques. 39) as "obedience to His revealed will," that is, His will as made known. The "rule" of obedience (Ques. 40) is declared to be "the moral law." This law was made known to Adam, "in the manner and object of his creation, in his nature and in his constant communion with God," Gen. 1 : 26 ; 2 : 7 ; 3 : 8. It was afterwards fully stated in the

Ten Commandments. After the introductory Questions 41-44, the Ten Commandments are given (Ques. 45-81), each being followed by an explanation of what it requires and forbids, and reasons for obedience to it.

The Question on Missions

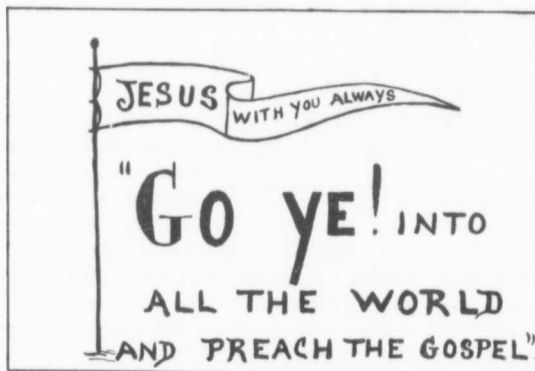
Ques. 11. *Tell about our church's work among the Ruthenians.* There are several hundred thousand Ruthenians in Canada, most of them farming on the prairie. Some of them are of the Orthodox Greek faith and some are Uniates, keeping the Greek church rites and methods, but giving allegiance to the Pope of Rome. Many of these Ruthenians wished to belong to a church of an evangelical spirit, and of their own accord came to our Home Mission Committee in Winnipeg seeking admission. It was thought better, at that time, that they should organize independently, their students receiving training at Manitoba College and their church being assisted by ours. This plan, having fulfilled its purpose, has given place to the incorporation of the Independent Greek Church into the Presbyterian Church in Canada. Mission work is being carried on amongst the Ruthenians at 28 centres. There is a clamant demand for more missionaries to work amongst these people. The single Presbytery of Dauphin, Manitoba, asks for seven more Ruthenian missionaries.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear our great leader, our king, Jesus, giving commands. For some time past we have been hearing about

the war (show a picture of a soldier). We have been hearing of the soldiers advancing and retreating at the command of their general. We are going to listen to a wonderful command given by our great captain, King Jesus. It is a command to advance. Forward march ! Go ! And there is to be no retreat.

The Great Command—Repeat, GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE (Print). You see this command of our king tells us just where the soldiers of King Jesus are to go, and what



they are to do for Him in the world.

Golden Text—It is not always that the kings and generals are at the "front" and in the "firing line," but our leader says, "Lo, I am with you alway, even unto the end of the world" (repeat). How brave we should be in carrying His message! Our "line of communication" (prayer) can never be "cut off." Our source of help can never be destroyed.

Review—Do you remember that the angel at the empty tomb had said to the disciples, "He goeth before you into Galilee: there shall ye see him?" How quickly they would hurry away to meet Him!

(The eleven appearances of Jesus to friends during the forty days He remained on earth may be mentioned.)

The eleven disciples went to Galilee (map) and waited for Jesus there. He came just as He said He would. Tell of His appearance to the seven disciples out in a ship fishing. Describe the morning meal together and tell their conversation. Soon after this Jesus came to the disciples as they were gathered on a mountain side near the sea, and there they worshiped Him.

The King of Kings Gives Marching Orders to His Soldiers—How proud the disciples must have been to follow such a leader!

Listen! "All authority is given unto Me," etc., v. 18.

Jesus was soon to go back to His home in heaven, but He has a message to be taken to every nation, to every city, town, village, every place, and to everybody in the world (outline a world). You all know what the message is. We are all Christian soldiers. We have all heard our marching orders,—Go! and we must obey. What a comfort to know that our leader is marching at our side and will help us in our work of carrying this message. He tells us to begin at Jerusalem. That means at home. How can we begin in our own home? How can we teach those around us? How can we teach all nations? Are there many who have never heard Jesus' message? You little people can "go" by giving your pennies to help to send big people missionaries to teach heathen nations about Jesus. Your pennies will also buy Bibles (outline) to send to those who have them not. Your prayers can "go" up to God asking Him to send more men and women to tell His message everywhere. Print, GO TEACH ALL NATIONS.

Hymn—Sing "Onward, Christian soldiers, marching as to war," etc.

Something to Remember—I SHOULD HELP TO SPREAD THE GOSPEL.

FROM THE PLATFORM

The world will be evangelized---

When?

Write on the board, *The world will be evangelized*. Ask for the meaning of the word "evangelize." Remind the scholars that the same idea might be expressed by such a word as "gospelize." What makes us believe that the world will be evangelized? Well, the gospel is something which fits the needs of men and women everywhere. And from what we know of God we should naturally expect that it is His purpose that all should have the opportunity of accepting such a gospel. But, above all, it is surely evident from the words of Jesus that He looked forward to a time when the world would be evangelized. The world will be evangelized (Draw a dash). *When?* (Write below). One great missionary leader says it can be evangelized in this generation. We can sum up the whole matter by saying that the gospel will be preached everywhere when each Christian does what he can to obey the great commission.

Lesson XII.

CHRISTMAS LESSON—THE KING
OF KINGS

December 20, 1914

Isaiah 11: 1-10; Luke 24: 50-53; Acts 1: 1-11. Read Matthew 28: 1-20.—Commit to memory
Isa. 11: 2, 3; Acts 1: 10, 11.**GOLDEN TEXTS**—The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fating together; and a little child shall lead them.—Isaiah 11: 6 (Rev. Ver.).

He was taken up; and a cloud received him out of their sight.—Acts 1: 9.

1 And there shall come forth a ¹rod out of the ²stem of Je'se, and a ³Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And ⁴shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 ⁶The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ⁸cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters over the sea.

10 And ⁷in that day there shall be a root of Je'se, which ⁸shall stand for an ensign of the ⁹people; to it shall the ¹⁰Gen'tiles seek: and his ¹¹rest shall be glorious.Luke 24: 50 And he led them out ¹as far as to Beth'-any, and he lifted up his hands, and blessed them.51 And it came to pass, while he blessed them, he ²was parted from them, and ³carried up into heaven.

52 And they worshipped him, and returned to Jeru'salem with great joy:

Revised Version (Isa. 11: 1-10)—¹shoot; ²stock; ³branch out of his roots shall bear fruit; ⁴his delight shall be in the fear; ⁵And the wolf shall; ⁶basilisks; ⁷it shall come to pass in that day, that the root; ⁸standeth for; ⁹peoples, unto him; ¹⁰nations; ¹¹resting place.**Revised Version** (Luke 24: 50-53; Acts 1: 1-11)—¹until they were over against Bethany; ²Omit was; ³was; ⁴Omit praising and; ⁵Omit Amen; ⁶Omit hav; ⁷concerning all; ⁸received up; ⁹had given commandment through the Holy Ghost; ¹⁰he also; ¹¹Omit infallible; ¹²appearing unto them by the space of; ¹³Omit of; ¹⁴concerning the; ¹⁵he charged them not to depart; ¹⁶to wait; ¹⁷said; ¹⁸from me; ¹⁹indeed baptized; ²⁰They therefore, when they were; ²¹Omit they; ²²dost thou; ²³Omit again; ²⁴Omit the; ²⁵set within; ²⁶authority; ²⁷when the; ²⁸my witnesses both; ²⁹Omit in; ³⁰as they were looking, he; ³¹were looking; ³²into heaven; ³³Omit up; ³⁴looking into; ³⁵Omit same; ³⁶was received; ³⁷beheld; ³⁸going.

LESSON PLAN

I. The King Heralded, 1-10.

II. The King Enthroned, Luke 24: 50-53; Acts 1: 1-11.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The reign of peace, Isa. 11: 1-10. T.—Joyful thanksgiving, Isa. 12. W.—Christ's peaceable kingdom, Isa. 2: 1-5. Th.—The peerless king, Ps. 45: 1-11. F.—The banishment of sorrow, Isa. 60: 13-22. S.—The end of the perfect man, Ps. 37: 27-37. S.—The conquests of peace, Isa. 65: 17-25.

Shorter Catechism—Review Questions 82-107.**The Question on Missions**—12. Tell about our53 And were continually in the temple, ⁴praising and blessing God. ⁵A'men.Acts 1: 1 The former treatise ⁶have I made, O Theoph'ilus, ⁷of all that Je'sus began both to do and teach.2 Until the day in which he was ⁸taken up, after that he ⁹through the Holy Ghost had given commandments unto the apostles whom he had chosen:3 To whom ¹⁰also he shewed himself alive after his passion by many ¹¹infallible proofs, ¹²being seen of them forty days, and speaking ¹³of the things ¹⁴pertaining to the kingdom of God:4 And, being assembled together with them, ¹⁵commanded them that they should not depart from Jeru'salem, but ¹⁶wait for the promise of the Father, which, ¹⁷saieth he, ye ¹⁸have heard ¹⁹of me.5 For John ¹⁹truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.6 ²⁰When they therefore were come together, ²¹they asked ²²of him, saying, Lord, ²³wilt thou at this time restore ²⁴again the kingdom to Is'ra'el?7 And he said unto them, It is not for you to know ²⁵the times or ²⁶the seasons, which the Father hath ²⁷put in his own ²⁸power.8 But ye shall receive power, ²⁹after that the Holy Ghost is come upon you: and ye shall be ³⁰witnesses unto me both in Jeru'salem, and in all Jud'e'a, and ³¹in Samar'ia, and unto the uttermost part of the earth.9 And when he had ¹⁷spoken these things, ³⁰while they beheld, he was taken up; and a cloud received him out of their sight.10 And while they ³¹looked stedfastly ³²toward heaven as he went ³³up, behold, two men stood by them in white apparel;11 Which also said, Ye men of Gal'ilee, why stand ye ³⁴gazing up into heaven? this ³⁵same Je'sus, which ³⁶is taken up from you into heaven, shall so come in like manner as ye ³⁷have seen him ³⁸go into heaven.

church's work among the Jews. There are at least 150,000 Jews in Canada, chiefly in the cities. Most of them come from Russia. Our church maintains a mission among the 35,000 Jews in Toronto, and another among the 13,000 Jews in Winnipeg. A Christian synagogue has been dedicated in Toronto.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 64, 67, 36 (Ps. Sel.), 546 (from PRIMARY QUARTERLY), 69.**Special Scripture Reading**—Rev. 5: 6-14. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. 1408, The Ascension; B. 146, The Ascension; B. 1418, The Prince of Peace. For Question on Missions, S.O.S. 337, Jewish Synagogue, Toronto. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)**Stereograph**—For Lesson, Garden of Gethsemane and Mount of Olives from the Eastern Wall (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, page 573).

THE LESSON EXPLAINED

Lesson Setting—The Lesson Passage from Isaiah contains a description of the coming Messiah and an account of the blessings which shall flow from His reign. The Passages from the New Testament tell of the ascension of the Messiah to His throne in heaven and His promise of power to those sent forth to establish His kingdom throughout the world. The Passage from Isaiah may be headed: The King Heralded; and those from the New Testament: The King Enthroned.

I. The King Heralded, 1-10.

V. 1. *A rod*; Rev. Ver., "a shoot," a fresh green twig. *Stock* (Rev. Ver.); the stump of a felled tree whose root remains in the ground. The downfall of the dynasty founded by David is implied. *Of Jesse*, the father of David, Israel's great king. His name is here given to the family descended from him. *Branch*; a title of the Messiah, who was to come from the family of David. *Out of his roots* (Rev. Ver.); in which there is still life. *Bear fruit* (Rev. Ver.); bring greatness and glory to the kingdom of Israel. The meaning is that the Messiah shall be born of the descendants of David, and shall restore its lost greatness to Israel's royal line.

V. 2. *Spirit of the Lord*; the Holy Spirit. *Wisdom and understanding*; power to see what is true and right. *Counsel and might*. Counsel is the faculty of forming right resolutions; might, the energy to carry them through. *Knowledge*, of what God requires. *Fear of the Lord*; the will to obey God. The virtues bestowed by the Spirit are named in three pairs, the first intellectual, the second moral, the third religious.

Vs. 3, 4. *His delight shall be in the fear of the Lord* (Rev. Ver.). "The Messiah shall not only possess true religion Himself, but shall be quick to recognize it in others and shall take delight in it wherever He finds it" (Skinner). *The poor*; who will be His special care. *The meek of the earth*; who are despised by the proud. *Smite . . . slay*. He will destroy everything that is evil.

V. 5. *Righteousness*; justice. *Faithfulness*; trustworthiness. *Girdle*; referring to the belt which held up the long flowing garments worn in the East, when work was to be done. The

meaning is, that the Messiah would always be ready for deeds of righteousness and faithfulness. The girdle is the symbol of resolute and vigorous action.

Vs. 6-10 give a beautiful picture of the peace which will prevail in the days of the Messiah.

II. The King Enthroned, Luke 24 : 50-53; Acts 1 : 1-11.

Luke 24 : 50-53. *He led them out*; at the end of forty days after His resurrection. *To Bethany*; that is, towards Bethany. *Was parted*; "stood apart." *Was carried* (Rev. Ver.); was gradually borne. *Into heaven*; so that He was no longer with the disciples in bodily form. *Returned to Jerusalem*; in obedience to the command in v. 49. *With great joy*; because they believed that His spiritual presence would be even nearer and more precious than His bodily companionship. *Continually in the temple*; that is, they were there with great frequency, both at the services and at other times. Compare what is said of Anna in ch. 2 : 37.

Acts 1 : 1, 2. *The former treatise*; that is Luke's Gospel. Luke also wrote the Acts. *O Theophilus*; the person of whom next to nothing is known, to whom Luke's Gospel and the Acts were addressed. *Began*; during His earthly life. He was now to continue His work through His disciples. *Taken up*. See Luke 24 : 51.

Vs. 3-5. *His passion*; His sufferings and death on the cross. *Infallible proofs*; the strongest proofs that could be given. The resurrection of Jesus is one of the most certain facts of history. With v. 4 compare Luke 24 : 49, last Lesson. *Baptized with the Holy Ghost*; "filled with, surrounded by, abiding in, permeated with, consecrated through the Holy Spirit."

Vs. 6-8. *Restore . . . the kingdom to Israel*; set Israel free from the Roman rule and restore its ancient prosperity and power. *Ye shall receive power*, etc. The apostles were to be like wires and the Holy Ghost like the electric current flowing through the wires. *My witnesses* (Rev. Ver.); to declare the facts of Jesus' life and death and resurrection. *Jerusalem*; the city whose rulers had crucified Jesus. Even here the gospel of

forgiveness was to be preached. *Judæa*; amongst the Jews. *In Samaria*; whose people were hated and despised by the Jews. *Uttermost part of the earth*. The gospel is intended for all mankind.

Vs. 9-11. *A cloud received him*; the cloud coming beneath Him and bearing Him away. *While they were looking* (Rev. Ver.); so that they could have clear proof of the ascension. *Why stand ye, etc.?* The angels rebuke them for the expectation which seemed to be in their minds, that Jesus would reappear, while they are consoled with the assurance of Jesus' second coming. *This Jesus* (Rev. Ver.). He would remain the same, their loving friend and Saviour. *Shall so come*; and receive them at last to Himself. *In like manner*; that is, visibly and in the air.

Light from the East

POWER—Was the divine energy with which Christ Himself accomplished His work and which He possessed through His constant union and fellowship with the Father. In His disciples it was the form which the gift of

the Holy Spirit took, producing in them wisdom, faith, gifts of healing, prophecy, tongues and their interpretation, but especially that spiritual force which made their words produce an unparalleled effect upon men.

CARRIED UP—The ascension is the necessary complement and completion of the resurrection life of Jesus. During the forty days He belonged to the mysterious borderland of the spirit realm, the place where thought and matter meet, appearing and disappearing at will. How else could this period have ended than in some visible glorification? It was necessary also for the completion of His work. His ministry here was preparatory and to be completed in the state into which the ascension ushered Him. The ascension marks the transition, it closes the public ministry and opens the continuation of that ministry in the life of the spirit. The Christ glorified is the Jesus of history and the ascension is the visible seal of it. The ascension quickens and develops the desire for immortality because the royal progress of Christ to the right hand of the Father is a prophecy of the destiny of all His brethren.

THE LESSON APPLIED

Think of living in a world ruled by absolute monarchs. Some cruel! Some fierce! Some vile! Some meaning to do well, and incapable! It is a hard thing to be a good king. If the average man would make a good king, the average king would have been a good man. Now, in people realizing that picture of the world so ruled, and nobody thinking that it could be ruled in any other way, what a hope the portrait Isaiah draws of the Messiah would excite! Here is a man of royal mind, fit to be a king,—a king to enthrone as the supreme ruler of heart and conscience and life. But there has never been such a king upon any human throne. The only man kingly enough to qualify, was refused a throne and given a cross instead.

Yet that cross was a kind of a throne. It was well placed for governing from. It gave the man on it an unrivaled power over other men. It gave Him power to do things for them of the kingliest kind, like forgiving their sins and filling them with a noble passion for imitating Himself.

We remember, at this Christmastide, how the babe in Bethlehem was hailed as a king. It was hard to see the evidence of royalty in that stable. But it is not hard to see it in the ascension. That babe has done great things since we saw Him in Bethlehem. He has made a name for Himself for helping helpless people. He has done what no one else ever did, He has risen from the dead. And now He takes a kingly farewell of the friends He leaves behind. They are His subjects but He calls them friends.

He blessed them. We all like to say some kindly word or two when taking leave of a friend. We say, "Come and see me when you can," or "Be good to yourself," or something like that. That is the nearest we can come to blessing them. We cannot get beyond a wish, and we do not express even the wish well. But this king has a message of heavenly beauty and power for His friends as He says good-by. Is it not fine to think that we never set out on His business but He speeds us on our way with a benediction,

breathing music and peace and prophecy of success as we go? Let us make up our minds to this, as the New Year approaches, that we will never set out at all unless we can take the blessing of Jesus with us.

Sometimes a ship starts out from port with sealed orders. The captain does not know to what destination he is sailing till he is already on the way. It is often done in time of war. Some cruiser has been fretting at the dock, with every soul aboard her anxious to meet and fight the enemy, when the captain orders that the hawsers be cast off and the engines started. Everybody wonders what it means, but the captain cannot tell. He shows an envelope which he is not to open till they are three days out. Three days come and go, and the envelope is opened. Then the ship is filled with cheering for the sealed orders are a command to join the fighting fleet at last. It was like that with the promise of the baptism of the Holy Spirit. Must these men and women not have wondered during the forty days what that promise meant? And then came Pentecost. The divine promises are always better in fulfilment than we expect them to be. No human being can possibly imagine anything so good as God gives.

Then He was taken up. It was better so. The Spirit means the presence of Jesus every-

where, whereas His bodily existence on earth would have confined Him to one locality. The Wright brothers, once they had learned to fly, began to manufacture flying machines so that anybody could fly that wanted to. Signor Marconi did not set himself to travel about the world with his wireless apparatus. That would have meant little benefit to the world. He set companies to work manufacturing it so that every ship might have it on board, and every soul upon every sea have its protection. Wherever you are, Christ is. Whatever you are trying to do for Him, He is helping. You are never alone, or unaided, so long as you are His friend.

The followers of Jesus are to act, not gaze. His last command sent the disciples to the ends of the earth. There is a temptation to be guarded against, in gazing up into heaven. We may doubt our religion if it is all comfort. True religion means labor and conflict. It is said that a man once came to Mahomet and said, "O prophet, my mother is dead. What trophy shall I give for her memory?" The prophet replied, "Water. Dig a well for her, and give water to the thirsty." The man did so, saying, "This well is for my mother." That is the spirit in which our Lord wishes to be remembered. It is thus that we prove ourselves His true followers.

THE LESSON GRADED

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

For Teachers of Bible Classes

This is the Christmas Lesson and falls into two distinct parts. Take up:

1. *The King Heralded*, Isa. 11 : 1-10. This is one of the most glorious pictures of the Messiah's kingdom found in Old Testament literature. It is the kingdom declared by John the Baptist to be at hand. Bring out the main thoughts which centre in the king: (a) the king's ancestry (v. 1; compare Matt. 1 : 1); (b) the source of the king's power, the sevenfold spirit (v. 2; compare Rev. 1 : 4); (c) the character of the king's reign, vs. 3-5. Each of these points finds abundant illustration in the teaching of Jesus; (d) the quality of the kingdom (vs. 6-8), setting forth the manifest blessings upon

all creation as well as upon humanity; (e) the extent of the kingdom (v. 9); (f) the method of its establishment, v. 10.

For the meaning of all this, take George Adam Smith's comment, "The 'zeal of the Lord' kindling the dark thoughts of the prophet as he broods over his people's need of salvation, suddenly makes a Saviour visible, visible just as He is needed there and then. Isaiah hears Him hailed by titles that satisfy the particular wants of the age, and express men's thoughts as far up the idea of salvation and majesty as they of that age can rise. But the prophet has also perceived that sin and disaster will so accumulate before the Messiah comes, that though innocent, He shall have to bear tribulation and pass to His prime through suffering." Prediction and fulfilment meet in Him.

2. *The King Enthroned*, Luke 24 : 50-53 ;

Acts 1 : 1-11. Bring out : (a) The definiteness of the farewell and the eleven witnesses to His ascension. Emphasize the effect of His ascension upon them as the outburst of worship, joy and supreme satisfaction in the issue of the ministry of Jesus. This attitude of the disciples is of the highest value to the victory of Jesus as their Lord and leader. (b) The definiteness of the promise of the coming of the Spirit, another testimony to His victorious work. (c) The definiteness of the apostolic commission to evangelize the world. (d) The definiteness of the promise that the exalted Jesus would return in glory. In each of these He appears as conqueror, ruling the destiny of the church and the world.

3. *Some consequences for Christian living of the Lord's ascension.* It is a type of the ascension of all believers. The new life beginning here finds its completion in the presence of Christ in glory. It develops and feeds the desire for immortality. It suggests important possibilities for our bodily nature which will be redeemed, quickened, glorified.

For Teachers of the Senior Scholars

What does Christmas mean to us? Have we learned to associate all its joys with the Christ-child who came to Bethlehem long ago? Bring out that the reigning spirit in all that is good in our Christmas festival is the Christ-spirit. The child born in the manger is king of hearts and homes. Self is dethroned, and under the influence of the new ruling spirit which gets possession of us life is filled with kind thoughts and loving deeds, and the world is made brighter and better. In our Lesson to-day Christ is represented as a king. We have two thoughts :

1. *The King Heralded*, Isa. 11 : 1-10. Question out the particulars of this announcement : (1) The king's origin, v. 1. He is of royal lineage but of a line that has declined in power and become obscure. What a suggestive illustration of Israel in the days of Christ is this hewn-down tree of the prophet! (2) The king's endowments (v. 2), intellectual and spiritual. He is filled with the Spirit of the Lord. There is something very beautiful about this representation, something completely fulfilled in no one else except Christ. (3) The character of the king's

reign (vs. 3-10),—a reign of righteousness and peace. Point out that the time will come when, through the influence of this king, all injustice and wrong-doing shall be driven out of life.

Dwell upon the beautiful way which the prophet has of picturing this universal reign of peace when even the wild animals shall lose their fierceness.

2. *The King Enthroned*, Luke 24 : 50-53 ; Acts 1 : 1-11. The work which Christ had come into the world to do was done. He had lived in such a way as to inspire all the future ages with a new ideal of life, with a new conception of what it was possible for human life to become ; and He had died a death so full of love's revealings that man could never again think much about God without thinking a great deal about love ; and He had risen from the dead and had commissioned His disciples to go everywhere preaching the gospel of God's love, the gospel of the ever-living-loving One. He is now about to ascend to His throne on high. Question the scholars about that parting scene, and remind them that Christ was never more with the disciples than after He had gone away. He went away that He might be with us all. Let us open our hearts to-day to His life and love.

For Teachers of the Boys and Girls

This is a Christmas Lesson, and it would be well to make clear to the scholars the relation between Christmas and Christ. Impress upon them that there would have been no such glad season had it not been for the giving of God's unspeakable gift. Take up the two passages :

1. *Christ's Work Foretold*, Isa. 11 : 1-10. Begin by asking the class who Jesse was. Who was his famous son? David was regarded as the great king of Israel, but the kings who followed him were sometimes anything but great. Now the prophet looks forward to one of the royal line who will be even greater than David. Call attention to the different features which are to characterize His work : (a) He is to be specially equipped by God. In what ways? (Vs. 2, 3.) Remind the class of how often the fear of the Lord is spoken of in the Old Testa-

ment as a necessity for the really wise person. The Messiah must be no exception. (b) He is to be a just ruler. A just ruler was the exception in the East. The Messiah will be fair to the poor. (c) His reign will bring peace. It will bring peace in nature, and peace to the savage natures of men. Such a time seems far away yet, but we must believe it will come. (d) His reign will extend to all the world, v. 10.

2. *Christ's Work Finished*, Luke 24 : 50-53 ; Acts 1 : 1-11. All through the year our studies have been about the life of Jesus, and just lately about His death and resurrection.

Of what incident are we told here? The ascension closes Christ's earthly ministry. The work which He came to earth to do was accomplished then. Where does Luke say the ascension took place? Where did the disciples go after the ascension? Why did they return to Jerusalem? Make clear to the class the necessity of waiting for the gift of the Holy Spirit. In one sense, Christ's work was finished. In what sense was it not finished? In what sense is it not finished yet? Emphasize the fact that Christ's followers must complete His work by giving His gospel to the whole world.

THE GEOGRAPHY LESSON

Our Jerusalem map for the Lesson shows the point of a large V resting beside the city wall at the eastern edge of the town, close by the "Golden Gate." We will stand to-day at that point. The ground below is planted with olive trees, recognizable by their narrow leaves of silvery green. At the farther side of the orchard we see a heavy and high stone fence and beyond that more wall-enclosed orchards and gardens; the one at the left has a few slender, dark cypress trees standing up tall and stiff from among the low masses of shrubbery and a few olive trees. That walled garden with the cypress trees among the olives is Gethsemane. The roads leading over the hill lead to Bethany and beyond Bethany they join



the old route to Jericho. Our Lord must many a time have come down over that hill on His way to the city. The New Testament writers do not tell us the exact spot where, forty days after the resurrection, the disciples for the last time on earth saw the visible form of our Lord, but evidently it was somewhere up on the great hill before us. The tower farthest to-

wards the left,—part of the Greek Church of the Ascension—commemorates that last parting, when He who lived and died for mankind withdrew from the sight of mortal eyes.

Use a stereograph entitled, Garden of Gethsemane and Mount of Olives from the Eastern Wall.

ADDED HINTS AND HELPS

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

Lesson Points

God gives no task without giving also the needed equipment. Isa. 11 : 2.

"The fear of the Lord is the beginning of wisdom." v. 3.

Men may have God upon their side,—or

they may have God against them. v. 4.

Only the righteous love of God can subdue savage natures. v. 6.

There are to be no boundaries to the kingdom of Jesus Christ. v. 9.

The standard of Christ will yet be the rallying point of the nations. v. 10.

The Christian must learn the lesson of waiting upon the Lord. Acts 1 : 4.

The supreme duty of the disciple is to bear witness to his Lord. v. 8.

The wonder of worship must never keep us from the duties of life. v. 11.

Something to Look Up

1. Where, in the Psalms, is it said that it is good and pleasant for brethren to dwell together in unity?

2. St. John had a vision of Jesus many years later. Read the account in Revelation.

ANSWERS, Lesson XI.—(1) Isa. 49 : 6.
(2) Rom. 10 : 13.

For Discussion

1. Was Jesus such a king as the Old Testament prophets described?

2. Are the proofs that Jesus rose from the dead satisfactory?

Prove from Scripture

That Jesus is at God's right hand.

The Catechism

Ques. 82-107 (Review). How we are saved, is the subject for to-day's review. In Ques. 82-84, it is shown that all have sinned, and are utterly helpless, in their own strength, to keep God's law. Guilty and miserable,—that is our condition by nature. But God's way for our salvation is beautifully simple and altogether sufficient. Two things are

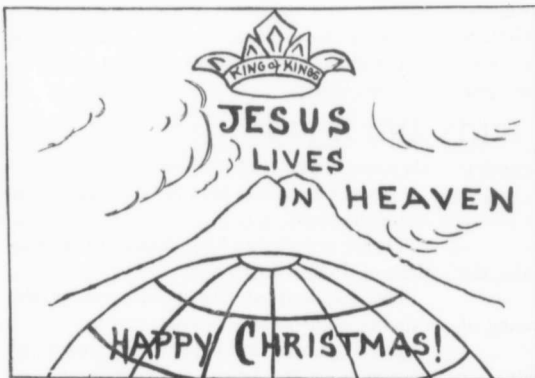
required in us—faith, that is, personal trust in Jesus Christ, and repentance, that is, a change of mind that leads us to turn away from sin. These are called the inward means of salvation, and are fully explained in Ques. 85-87. Besides, there are outward means—God's Word, the sacraments and prayer—which the Holy Spirit uses to produce in us faith and repentance. Ques. 88-107 deal with these outward means of salvation.

The Question on Missions

Ques. 12. *Tell about our church's work among the Jews.* This virile race is bound to become an increasingly important factor in our national life. Jews rapidly acquire wealth and influence and press into the professions and leading businesses. Jewish communities are rapidly forming in nearly all the large cities. In this free country Judaism rapidly loses its power over them. Some Jews maintain their ideals by means of the Reformed Jewish movement. But many, particularly the Canadian-born, drift from the old beliefs and lapse from the old morality. Our church aims to stem the rising tide of infidelity and vice by using the methods of social service and evangelism. Mr. S. B. Rohold is in charge of the work in Toronto. The work in Winnipeg is under the care of Mr. H. Spitzer. A new building in a place central to the Jewish population is sorely needed.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our dear Christmas Day will soon be here again, and amid all the givings and gettings and all the good cheer, let us remember what the day really means.



It is the birthday of our king Jesus!

The King Heralded—Long before Jesus came into the world, people had heard about that Prince of Peace who was to come and bring peace to all nations. God told His messenger, the prophet Isaiah, to tell people about this king, who should be born into the family of King David, but how different He would be from all other kings! The spirit of God would be upon Him, Isa. 11 : 1-10.

Golden Text—In His kingdom

all would be peace and joy,—even the animals and wild beasts will agree. Repeat Golden Text, Isa. 11 : 6.

No doubt year after year people had been looking and longing and waiting, expecting this great and mighty one to come and rule as king over the whole earth. When a little, lowly babe came to earth, born in a manger (recall), people could hardly believe God would send the mighty one in such a way. But so it was, God sent Him to live our life in every way so that He would be able to understand us and help us and rule over our hearts and lives.

Sing vs. 1, 2, Hymn 519, Book of Praise.

Review—Jesus' enemies were glad when He was put to death on the cross. They thought, "Now He will never be king of all nations," but they did not know that this was just God's plan to give Him His kingdom in the hearts of people. Jesus is mightier since His death than before.

Recall the appearances of Jesus to His friends after the resurrection. Do you remember the talk He had with the eleven disciples beside the sea of Galilee? and the "marching orders" He gave them? (Recall last Lesson.)

"Perhaps He will now stay on earth and set up a kingdom in great power and glory,

and subdue all nations," some may have thought; but no, that is not God's plan, either.

The King Enthroned—Our Lesson to-day tells us where our king is, and where His kingdom is.

A Beautiful Good-By—Picture Jesus and the disciples walking from Jerusalem to Bethany. Here is the Mount of Olives (outline). Here Jesus stopped and after He blessed the disciples He was parted from them and a cloud received Him out of their sight. While they stood gazing up into the sky, they heard a voice saying, Acts 1 : 10, 11. Imagine their astonishment.

King of Kings—Sing Hymn 590, Book of Praise.

Outline a crown. Sing v. 3, Hymn 547, Book of Praise. Jesus wants us to open our hearts and take Him in. His Holy Spirit will be with us always if we will let Him come. Then we shall always try to do the things that please Him.

Sing Hymn 535, Book of Praise, v. 3.

"We'll bring the little duties

We have to do each day;

We'll try our best to please Him,

At home, at school, at play."

Something to Remember—JESUS LIVES IN HEAVEN.

FROM THE PLATFORM

THE PRINCE PROMISE FORETOLD FULFILLED

Speak to the School, first of all, about the kings of Israel. Ask for the names of some of the good ones. But most of them were not very good. The prophets were continually disappointed in them. And so the prophets, guided by God, looked forward to a better day, when a true king would rule. Isaiah tells us in the Lesson to-day about the reign of this king. In other words, we have here THE PRINCE FORETOLD (Print). Remind the School of the qualities of this prince, as Isaiah sets them forth, and of the characteristics of this prince's reign. Was Isaiah's PROMISE (Fill in) ever FULFILLED (Fill in)? Who fulfilled it? Who is fulfilling it to-day? Point out that there are certain parts of the promise which can never be fulfilled until we seek the power of God's Spirit which was promised to the disciples by Jesus before His ascension to the right hand of God the Father.

Lesson XIII.

REVIEW—JESUS THE WORLD'S SAVIOUR AND KING

December 27, 1914

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1-107), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Galatians 6 : 14 (Rev. Ver.).

Read 2 Corinthians 5 : 14-21.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ anointed for burial, Mark 14 : 1-11. T.—In the garden of Gethsemane, Mark 14 : 32-42. W.—The arrest and trial of Jesus, Matt. 26 : 57-68. Th.—Jesus and Peter, Mark 14 : 53, 54, 66-72. F.—Jesus and Pilate, Matt. 27 : 24-31. S.—Christ crucified, Mark 15 : 33-41. S.—Christ risen from the dead, Mark 16 : 1-8.

Prove from Scripture—*That Jesus is Lord of all.*

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 46, 52, 49 (Ps. Sel.), 560 (from PRIMARY QUARTERLY), 50.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, page 573).

REVIEW CHART—FOURTH QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 14 : 1-11.	Christ Anointed for Burial.	She hath done.—Mark 14 : 8.	1. Jesus and the rulers. 2. Jesus and Mary. 3. Jesus and Judas.
II.—Mark 14 : 12-25.	The Last Supper.	As often as ye eat.—1 Cor. 11 : 26.	1. The Passover prepared. 2. The betrayal announced. 3. The sacrament appointed.
III.—Mark 14 : 32-42.	In the Garden of Gethsemane.	Watch and pray.—Matt. 26 : 41.	1. Jesus' companions. 2. Jesus' prayer. 3. Jesus' announcement.
IV.—Matt. 26 : 47-50; 27 : 3-10.	Jesus and Judas.	Woe unto that man.—Matt. 26 : 24.	1. Betrayal. 2. Remorse. 3. Doom.
V.—Matt. 26 : 57-68.	The Arrest and Trial of Jesus.	As a lamb.—Isa. 53 : 7.	1. The judges. 2. The witnesses. 3. The sentence.
VI.—Gal. 6 : 1-10.	Sowing and Reaping — Temperance Lesson.	Whatsoever a man soweth.—Gal. 6 : 7.	1. Burden bearing. 2. Well doing.
VII.—Mark 14 : 53, 54, 66-72.	Jesus and Peter.	Let him that thinketh.—1 Cor. 10 : 12.	1. Peter's following. 2. Peter's denials. 3. Peter's repentance.
VIII.—Matt. 27 : 11-26.	Jesus and Pilate.	Pilate saith unto them.—Matt. 27 : 22.	1. Pilate's question. 2. Pilate's offer.
IX.—Mark 15 : 22-37.	Christ Crucified.	Surely he hath borne.—Isa. 53 : 4.	1. Crucified. 2. Mocked. 3. Dying.
X.—Mark 16 : 1-8; Matt. 28 : 11-15.	Christ Risen from the Dead.	Why seek ye the living.—Luke 24 : 5, 6.	1. The women. 2. The angel. 3. The watch.
XI.—Matt. 28 : 16-20; Luke 24 : 44-49.	The Great Commission.	Lo, I am with you.—Matt. 28 : 20.	1. The night. 2. The method. 3. The message.
XII.—Isa. 11 : 1-10; Luke 24 : 50-53; Acts 1 : 1-11.	Christmas Lesson — The King of Kings.	The wolf shall dwell.—Isa. 11 : 6. He was taken up.—Acts 1 : 9.	1. The King heralded. 2. The King enthroned.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : Jesus the World's Saviour and King

This Lesson may well be a review of the whole year's work. It includes the last Quarter's Lessons, but the principles include the whole ministry and life of Jesus. The ideas of Saviour and king may well be included under the general aspect of kingship as He can only save where He comes as the Lord of man's life. There is one aspect in which kingship is not synonymous with His reign in the human heart, and that is in the exercise of His authority over His enemies who will be compelled to acknowledge Him as Lord, in spite of the fact that they have refused to accept Him as Saviour. The purpose of this review should be to set forth the grounds of Christ's right to be the world's Saviour and king. The following points should be brought out:

I. THE WORLD BELONGS TO CHRIST

Paul and John teach that the world was made by Him and that in virtue of His relation to the creative energy of God the Father the world is His to be made worthy of perfect wisdom and love. But in addition to this there is the moral and spiritual relation in which He stands to humanity. He is the origin of life in man thereby constituting man as God's child even though he wander away as the prodigal. But there is another claim, and that is His saving work of meeting the enemy of humanity, sin. By offering up His life He has made possible and actual the salvation of every soul which will accept His redemption. He is Lord and Saviour of the world because He alone has a right to the world, He alone has power to save the world and only as men submit to Him are they saved.

II. CHRIST CLAIMS THE WORLD

It is well to call for some of the evidences of His kingship among men. Begin with the note of authority and assurance in all He thought and did. He saw all the ages, all the antagonisms, dangers and agonies, but He never hesitated, never modified His principles, but went on steadily, firmly as a conqueror. In no other life do we find such an unflinching devotion to such a world consciousness of supremacy. Further deal with His kingly bearing. He knew, felt and called Himself a king. Men obeyed His word, even sick, helpless cripples. The Samaritan woman obeyed, Judas, demons, all surrendered at His word, although He never used His power to break down the freedom of the will in men. Now, take the note of finality. See how He does things, ends discussions, and fixes the limits of action. Notice also His judgment of men and movements and listen to His last word. It is final.

III. CHRIST MEETS THE WORLD'S NEEDS

Take His conception of God as Father. Jesus revolutionized men's ideas about God. He talked to Him in complete sympathy. He dwelt upon His love and goodness. He encouraged confidence in His fatherly care for all men. He enforced His claims to a true filial obedience which rejoices in the limits imposed and responds with eagerness. Then take His conception of men. He knew men, but believed in them, and also believed that only when they knew Him would they find their highest life. He also knew the world and showed its beauty, its dangers and possibilities. He sought to harmonize God, man and the universe. When God is supreme, when man serves God faithfully, the world will be paradise indeed. Jesus looked to the future for this realization.

If Jesus is the world's Saviour and king, it only remains to make Him such in the human heart. King as He is, He makes His appeal to the freedom of will in us all. He awaits our decision. Whoever will let Him have His way in the heart will need no other proof of His divinity, for experience will testify to His character and love will crown Him Lord of all.

THE QUARTERLY REVIEW

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

Remind the class that we have been studying for the Quarter the closing scenes in the life of Jesus. Closing scenes in the life of any loved one are always sacred and memorable. How much more so in the life of Him who loved us and gave Himself for us. These closing scenes may be reviewed by recalling the places where they were enacted :

1. *Bethany*, Mark 14 : 1-11. What did we witness when we visited Bethany last ? What did the anointing mean ? What objection was taken to it ? How did Jesus interpret it ? Is there any way in which we can express our devotion to Jesus as this woman expressed it ? Remind the class that Christ often sees more in our good deeds than we do ourselves. This is also true of our evil deeds.

2. *The Upper Room*, Mark 14 : 12-25. What took place in the upper room that night ? What is the meaning of the Lord's Supper ? Bring out that it is intended to keep the memory

of Christ's death for ever green in our hearts, and that it is also a means of sweet communion with Christ and refreshment from His presence. In addition, it is an opportunity for re-consecrating ourselves to His service. Make clear that young people lose much who refuse to obey this loving command.

3. *The Garden of Gethsemane*, Mark 14 : 32-42. What does the word Gethsemane suggest to us? Sorrow and prayer and submission. Some one has said that life is poor that has no Gethsemane. What does this mean? Are we not praying continually to be delivered from Gethsemane? What took place at the entrance of the garden that night? (See Matt. 26 : 47-56.)

4. *The Court Rooms*, Matt. 26 : 57-68 ; and Matt. 27 : 11-26. How many trials did Jesus undergo? What charge was preferred against Him in the Jewish court, who were the witnesses, and what was the verdict? How did Peter act during this trial? Point out that while some in the palace recognized Peter we find it difficult to do so. It is only when we see him out in the early morning weeping bitterly over his sin that we feel sure that it is Peter. What charge was preferred against Jesus in the Roman court? Why did Pilate deliver up an innocent prisoner to be crucified? A moral coward is a poor thing. We must live up to our convictions or life will be a failure or a tragedy.

5. *Calvary*, Mark 15 : 22-37. Recall the incidents briefly,—the seven words, the different classes of onlookers, the sympathy manifested by nature. What does the crucifixion mean to us? Does it draw us to Jesus? Can we say with all our hearts :

"Oh, dearly, dearly has He loved !
And we must love Him too ;
And trust in His redeeming blood,
And try His works to do ?"

6. *Joseph's Garden*, Mark 16 : 1-8. Who were last at the cross and earliest at the grave? Who was the first to preach the gospel of the resurrection? Remind the scholars that after the angel came the women as preachers of this gospel. What does the resurrection mean to the world? What does it mean to us?

7. *A Mountain in Galilee*, Matt. 28 : 16-20. What took place on this mountain? What is the great commission? Point out how simple these words are and how easily understood, and yet how long it has taken the church to grasp their full meaning. Do we know what they mean? If not we are missing the grandest opportunity of life,—the greatest work in the world.

8. *Olivet*, Luke 24 : 50-53. Describe the closing scene :

"Love unto love returning,
Light unto kindred light."

How beautiful this parting scene on the mountain-side! The whole life of Jesus was full of blessings for the world, and it was fitting that His hands containing the nail-prints should be lifted up in benedictions as He passed away from this world which He loved so much and which He had died to save. Let us keep our minds and hearts ever open to receive His blessings.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES : Jesus the World's Saviour and King

A Look Backward—For a great many Sundays our Lesson stories have been about Jesus. We are now going to see how well we have remembered the stories we have been hearing. Outline a large cross. Above it print the Golden Text for the Quarter, **FAR BE IT FROM ME TO GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST.** Under the cross print, **THE WORLD'S SAVIOUR AND KING.** Divide the cross into twelve sections. In each section place a key word or an outline that will recall the Lesson.

Lesson I. Key word—**MARY** (outline alabaster jar). What did Mary do to show her love for Jesus? What did Jesus say about it? What does Jesus want from us? Lesson "thought"—*I should give my best to Jesus.*

Lesson II. Key word—**SUPPER** (outline communion cup). What disciples sat with Jesus

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at the supper? What did Jesus say to them? What should we do to remember Jesus? *I should remember Jesus.*

Lesson III. Key word—GARDEN (outline an olive tree). What wonderful prayer was prayed in a garden? What did Jesus ask His disciples to do? What does He want us to do? *I should watch and pray.*

Lesson IV. Key word—KISS (outline a sword). What did Judas do? What did Jesus say? What is the lesson for us? *I should be loyal to Jesus.*



Lesson V. Key word—TRIAL (outline headdress of a high priest). What did the soldiers do with Jesus? What did Jesus say to Caiaphas? What should we do when others ill-treat us? *We sometimes hurt Jesus.*

Lesson VI. Key word—REAPING (outline a sickle). What friend of Jesus wrote this letter to us? What does Jesus say about "fruits?" What kind of "fruits" please (displease) Him? Print

Sow strong drink Reap ruin

I should not use strong drink.

Lesson VII. Key word—PETER (outline a cock). What did Peter do that showed him to be a coward? What did the crowing of the cock bring to Peter's mind? What kind of friends does Jesus expect us to be? *I should be brave.*

Lesson VIII. Key word—PILATE (outline a basin). What did Pilate ask the people? What did they say? What did Pilate do to show it was not his fault? What kind of "witnesses" are we? *I should speak the truth.*

Lesson IX. Key word—DIED (outline a cross). What is the name of the greatest hero that ever lived? What can we do to show our love for Him who was wounded and died for us? What kind of "monuments" does Jesus like best? *Jesus died for me.*

Lesson X. Key word—RISEN (outline an open tomb). What can you tell about the great surprise that came to Jesus' friends that first Easter morning? What did these friends do? What can we do? *I shall rise from the dead.*

Lesson XI. Key word—ORDERS (outline a world). What "marching orders" did our great leader, Jesus, give? What did He promise? What can little soldiers do? *I should help to spread the gospel.*

Lesson XII. Key word—CROWNED (outline a crown). What was Isaiah's message about the coming of Jesus? On what day did He come to earth? What do you know about the way He went back to heaven? *Jesus lives in heaven.*

Sing—Hymn 532, Book of Praise :

"O, what can little hands do
To please the King of Heaven?"

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AN ORDER OF SERVICE : Fourth Quarter*Opening Exercises**

I. PRAYER. Closing with the Lord's Prayer.

II. SINGING.

Rejoice, the Lord is King ;
Your Lord and King adore ;
Mortals, give thanks and sing,
And triumph evermore :
Lift up your heart, lift up your voice ;
Rejoice ; again I say, rejoice.

—Hymn 69, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 51 : 10-12.

Superintendent. Create in me a clean heart, O God ; and renew a right spirit within me.

School. Cast me not away from Thy presence ; and take not Thy holy spirit from me.

All. Restore unto me the joy of Thy salvation ; and uphold me with Thy free spirit.

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

V. BIBLE WORK. From the Supplemental Lessons.

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

VII. SINGING. Psalm or Hymn Selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

VIII. REPEAT GOLDEN TEXT FOR THE QUARTER.

IX. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. 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.

I've found a Friend ; O, such a Friend !
He loved me ere I knew Him ;
He drew me with the cords of love,
And thus He bound me to Him ;
And round my heart still closely twine,
Those ties which nought can sever,
For I am His, and He is mine,
Forever and forever.

—Hymn 80, Book of Praise

IV. SUPERINTENDENT AND SCHOOL. All standing.

For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth.

V. BENEDICTION.

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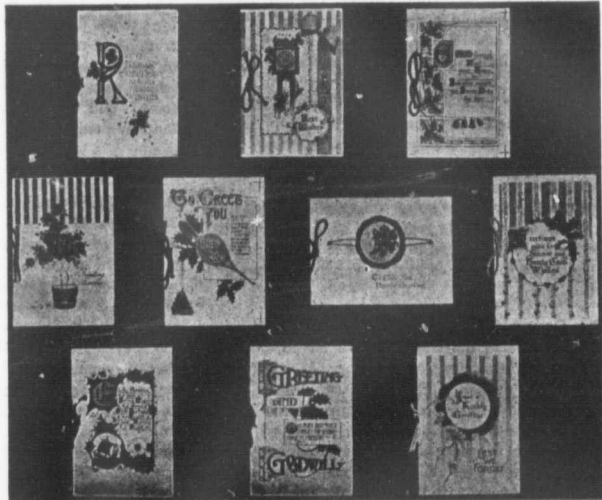
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THE BOOK PAGE

The Beginnings of the Church, by Ernest F. Scott, D.D., Professor of New Testament Criticism in Queen's Theological College, Kingston, Ont. (Charles Scribner's Sons, New York, U. C. Tract Society, Toronto, 283 pages, \$1.25), deals with the period between the death of Jesus and the earliest letters of Paul. The aims of the disciples in organizing themselves into a church, their attitude and feeling toward Jesus, their purpose in observing the sacraments, the debt of Paul to the thinking and experience of those who preceded him,—these are some of the topics discussed with scholarly, thorough, and yet with untechnical, simplicity. The chapters of the book are lectures delivered last winter at Union Theological Seminary, New York, on the Ely Foundation. The scope of **The Parabolic Gospel**, by Rev. R. M. Lithgow, (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 196 pages, \$1.20), is indicated by its sub-title, Christ's Parables, A Sequence and a Synthesis. For the writer's thesis is, that there is a clearly traceable progress of thought in our Lord's parables, those of the Third Gospel corresponding with remarkable closeness with those of the First and Second, and that a definite system of teaching may be derived from the parables which seem to the less observing reader so independent of one another. Students of our Lord's teaching will find many interesting veins for investigation opened up to them in this valuable book.

A trio of books from Fleming H. Revell Company, Toronto, each of them by a well known favorite,—all the better for that. The "old wine" is often the best.

Norman Duncan's story, **The Bird Store Man** (136 pages, 5 full page illustrations, 75c.) is one of the daintiest bits of work that this versatile and vivid writer has done. Mr. Tom Twitter, the bird dealer, and his little shop on a shabby side street, with its animal hospital and "Twitter Academy for the Higher Education of Canines," are by no means promising material. But, taken along with a naive little girl, who has charge of a runaway grandfather, and who brings a starving mongrel puppy to the "hospital" for treatment, they are handled so as to evolve a most charming tale. Tom Twitter is the equal of some of Dickens' best characters; and his joy in "educating" the wee lassie's hopeless puppy into a clever trick dog, and finally adopting the wee lassie as a daughter, because he has fallen in love with the wee lassie's courage and faithfulness and naivete, warms the reader's heart.

The Gaunt Gray Wolf (314 pages, 8 full page illustrations, \$1.25 net) is a tale of adventure with "Ungava Bob," the hero of a prior story of the Labrador by the same author, Dillon Wallace. Shad Trowbridge, the rather fresh Boston freshman, and Ungava Bob, who knew the bleak Northern wilderness like a book, and Maui Kawin, the Indian maiden, sacrificing herself to hunger, that the injured white man should not die of it,—these, with savage Indians, and wolves, and all the perils and hardships of the waste and Arctic wilds, provide a story which boys especially will read with avidity. Dillon Wallace, as every one knows, has abundant and first hand knowledge of the Labrador.

Wee MacGregor, though published years ago, remains so pleasant a memory, that a fresh story from its author, J. J. Bell, is always welcome. The newest is **The Misadventures of Joseph** (192 pages, \$1.00 net). "Here is a delightful Scott!" one has truly declared of the hero. "A rare old bachelor he is, with his stiff ways, his tender heart, his loquacity, and the pearls of wisdom which so frequently fall from his lips." A book this, with rich Scottish dialect and character delineation—a hundred laughs, and the touch, too, that often tightens the heart strings.

The Copp, Clark Co., send two capital books. **Big Tremaine**, by Marie Van Vleet (373 pages, \$1.35 net), is a sweet, strong story of Old Virginia. It is not often one finds the easy-going, happy ways of the "Old Dominion" so well delineated. The interest of the story turns upon the Old Virginian sense of honor and abiding family pride and affection. The son of one of the "old families," as a mere boy, "runs away," it is supposed, with \$10,000 of stolen Bank funds in his possession, and returns fifteen years later from South Africa, prosperous, and in every way manly and forceful, to be coldly received by his widowed mother and the three or four friends with whom the theft has remained a profound secret, but who have felt the disgrace of it bitterly. How he lives down the suspicion, and how, on the other hand, he sacrifices himself and his one great love in order that a brother may not be dishonored, who is the real culprit, and how in the end all comes well, make up a rarely charming tale. One does not willingly lay down **Big Tremaine** after once taking it up. **The Sergeant of Fort Toronto**, by George F. Millner (370 pages, \$1.25), touches the brave days of old, when British and French struggled for the supremacy in the scattered forts and settlements which formed the Canada of that time. The clash of races, British, French and Indian, gives edge to the tale, which is full of romance, peril, and the triumph of true love. It is altogether a vivid picture of persons and characteristics of that rough early time which represents the background of the Canada of to-day, and with which all Canadians should be more familiar than they are. The Sergeant of Fort Toronto is sure of a wide welcome amongst Canadians.

Mrs. Humphrey Ward's latest story, **Delia Blanchflower** (McClelland, Goodchild and Stewart, Toronto, 382 pages, \$1.35 net), carries with it the charm and strength of that well known writer, but is principally notable for its exhibition and discussions of the Suffragist and Suffragette movements in England. Mrs. Humphrey Ward is not a suffragette, and her delineation of the "wild women" is sufficiently lurid; but she is evidently a wholehearted suffragist, who believes that the women, as well as the men, should have a vote, and that government would be a good deal saner and more effective, especially in the lines of social reform, if the women had the franchise. The love story of the book helps to carry off the discussions of the suffrage question. Delia Blanchflower, a young and charming heiress, is swept into the suffragette movement by a strong-minded governess and companion. Winnington, her guardian, who inevitably becomes her lover, wins her steadily to saner views, with the inevitable denouement. **The Poet**, by Meredith Nicholson (same

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publishers, 190 pages, \$1.25), has for its central figure "the poet all the people love," whose whimsical humor, mingled with the romance in which he finds himself involved, forms a story of rarely exquisite beauty.

Very delightful reading is **Thistledown**: A Book of Scotch Humor, Character, Folk-lore, Story and Anecdote, by Robert Ford (Bell & Cockburn, Toronto, 463 pages, \$1.50 net). Mr. Ford has made full use of the materials gathered by his predecessors in the same field, notably Dean Ramsay and Dr. Charles Rogers. But the present volume goes back to an earlier, and comes down to a later, date than the similar volumes of a former period, and, therefore includes a larger number of illustrations and anecdotes. Besides, the classification is much more thorough and complete. The charm of Mr. Ford's book is greatly enhanced by Mr. John Duncan's numerous pictures in color. Another of Bell & Cockburn's issues is **The Iron Year**, by Walter Bloem, being the Authorized Translation from the German of Stella Bloch (John Lane, London and New York, 400 pages, \$1.25). This story of the Franco-German war of 1870, with its vivid picture of the events leading up to that struggle and of the conflict itself, will be read with special interest at this time of terrible conflict between the two foes of the earlier contest, in which so many other nations have been involved. Through the tale of blood and battle there runs the thread of a love story, in which the principals are a German girl and a French officer.

The 1915 volume of **Peloubet's Select Notes on the International Lessons** (the W. A. Wilde Company, Boston and Chicago, 384 pages, \$1.15 postpaid)

is the forty-first since the first issue of this unique help to the study of the Uniform Lessons. The collaboration of Dr. Amos R. Wells in the preparation of this volume, as of those issued in several recent years, adds, in a marked degree, to the value of the famous commentary.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1915 (William Briggs, Toronto, 490 pages, \$1.15) contains all the features which have won for this annual volume so high a place amongst Lesson Helps. The treatment of the Lessons is prefaced by two valuable sections, Suggestions to Teachers, and The Books in the Course. The material on each Lesson includes a full and satisfactory list of words and phrases, an abundance of illustration, and carefully prepared teaching hints. Tarbell is becoming an increasingly useful manual.

One of the best general mission study textbooks that has yet appeared is **The Social Aspects of Foreign Missions** (Foreign Mission Board, Toronto, Missionary Education Movement of the United States and Canada, New York, 309 pages, 60c. cloth, 40c. paper), by W. H. P. Faunce, President of Brown University. It is a book with a real world scope. The social types and ideals of the East and West are contrasted, the effects of the meeting of the opposing civilizations are studied, the social achievements of missionaries are broadly noted, and the enlarging function of the missionary as a statesman and world-fuser is hopefully developed. The reading of the book is a liberal education in world citizenship. In view of the movement inaugurated by various missionary organizations for the united study,

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during 1914-15, of the social force of Christian missions, the issue of this book is specially timely.

The New Road, by Neil Munro (Musson Book Co., Toronto, 374 pages, \$1.25), is full of the mystery of the Highlands and Highlanders. The second sight, the untameable spirit, the over-weening pride, the warmth of affection and the pungent wit of the Highlanders are laid out in a masterly way in a story of exceptional charm and distinction. The New Road was the highway built from Sterling to Inverness to open up the glens to commerce and law, and end the restlessness after the last Jacobite uprising. But the story is chiefly of the unravelling by Ninian MacGregor, the canny "Hielan man," of a plot growing out of the Jacobite trouble; and of the very tender love story of Ninian's daughter.

The Anglo-German Problem, by Charles Sarolea, Ph.D., D.Litt., F.R.S. (Edin.), first published in 1912, and now reprinted, reads like prophecy, so closely has the war at present in progress followed the line of its discussions. Himself a Belgian, there is a touch of pathos in the dread expressed by Dr. Sarolea, that Germany would ignore the neutrality of his native land and that heroic little Belgium would be forced to pay more than her share of war's cruel cost. Amongst the multitudinous books dealing with the war in its various aspects, not the least timely and informative is this volume. It is issued by Thomas Nelson and Sons, Edinburgh and Toronto (384 pages, 70c. postpaid).

And these additional from Thomas Nelson & Sons: **Lic' 'e Tickle**, by Jean Lang; 180 pages; illustrated

in colors and with marginal drawings in black and white; price, 80 cents.

How I Tamed the Squirrels, by Eleanor Tyrrell; 208 pages; illustrated in colors and with marginal drawings in black and white; price, 80 cents.

The Story of the "Victory," by Geoffrey Candler; illustrated; 331 pages; price, \$1.25.

The Chummy Book. Very freely illustrated both in colors and black and white; 320 pages; price, cloth \$1.25, paper 80c.

The Jolly Book, Children's Annual; 320 pages; freely illustrated both in colors and black and white; price, cloth \$1.25; paper 80 cents.

The following have also been received from the Oxford University Press, S. B. Gundy (The Fleming H. Revell Company, New York and Toronto).

The Little Angel of Canyon Creek, by Cyrus Townsend Brady; 292 pages; illustrated; price \$1.25 net.

White Dawn, A Legend of Ticonderoga, by Theodora Peck; 306 pages; illustrated; price \$1.25 net.

The Man of the Desert, by Grace Livingston Hill Lutz; 289 pages; illustrated; price \$1.25 net.

Dr. Llewellyn and His Friends, by Caroline Abbot Stanley; 320 pages; illustrated; price \$1.25 net.

Everybody's Birthright, A Vision of Jeanne d'Arc, by Clara E. Laughlin; 144 pages; illustrated; price 75c. net.

Little Merry Christmas, by Winifred Arnold; 91 pages; illustrated; price 60c. net.

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