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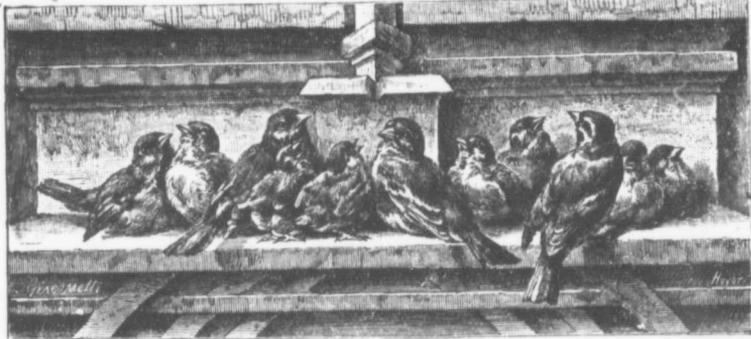
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The Teachers Monthly

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

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No. 7

THE SABBATH SCHOOL OUTLOOK

The General Assembly's Committee on Sabbath Schools, at its last annual meeting, adopted a definite forward policy, aiming at coming in touch with all the Sabbath School workers of our church during the next three years, and also at organizing Schools in every place where there are children to attend. In order to carry out this policy, all Synod Committees were guaranteed the necessary expenses for this work, so far as the funds would permit.

It is, therefore, a very great pleasure to record the faithful and efficient services of Synod and Presbytery Sabbath School Committees throughout the church, through whose loyal cooperation the results accomplished have very largely been made possible. No effort will be spared to develop this feature of our work yet more fully, as we believe that the Committees of our church in Synods and Presbyteries are the proper channels through which instruction, guidance, and help should be provided for all the Sabbath School workers within their bounds, and that these Committees should accept full responsibility for these very important duties.

Careful attention has been given to organizing new Schools, and strengthening those that are weak. During the past year, one hundred and ninety-two Schools were provided with Lesson Helps and Illustrated Papers, at a cost of \$534.00, paid from Children's Day Fund. Most of these Schools were newly organized Schools in the West, which are in this way being helped to self-support. In this connection, it is gratifying to note that the number of Presbyterian Sabbath Schools west of Lake Superior has increased by about two hundred and forty in the last two years.

The grant of \$350.00 has been continued, for the publication of *Le Rayon de Soleil*, in order that the French Protestant children under the care of our church may have a Sabbath School publication in their own language at a merely nominal cost.

Something has also been done towards providing suitable literature for the Ruthenian children in the West, and your Committee is carefully considering the best plans for extending this work in the immediate future.

A Canadian First Standard Teacher Training Course has now been completed. The books of this Course have been prepared by common action of the Sabbath School Committees of the larger denominations in Canada, and of several of the Provincial Sunday School Associations, all of whom, it is hoped, may ultimately adopt the books as their own. The Course has been formally and heartily endorsed by your Committee, as being admirably suited for its intended purpose as an elementary Course in Teacher Training. It consists of the following five text-books, of thirty-two pages each, sold by our Publications' Committee, at

five cents each, post paid : The Old Testament, by Rev. Professor J. F. McLaughlin, Toronto ; The New Testament, by Rev. Professor J. W. Falconer, Halifax ; The Teacher, by Principal W. E. Groves, Toronto ; The Pupil, by Principal W. A. McIntyre, Winnipeg ; and The School, by Sunday School Secretary, J. A. Jackson, Toronto.

Our own Teacher Training Course will now rank as an Advanced Standard Course, and with the addition in the very near future of a text-book on Church History, and one on Missions, it should continue to occupy an ever enlarging sphere of usefulness in increasing the efficiency of our Sabbath School officers and teachers. Arrangements have been made for examinations on both of these courses at the end of each Quarter.

The Organized Bible Class work has developed rapidly during the year. THE BIBLE CLASS MAGAZINE has helped very materially both in creating an interest in, and in meeting the needs of, this department. The Charter Certificate prepared by the Committee for organized classes has also been very favorably received.—From Report to General Assembly.

Workers for Christ

By Rev. Donald N. MacRae, Ph.D.

Expressive of the Christian life, is an eagerness to work for Christ,—to do all that one can possibly do, out of love and gratitude to Him whose name we bear.

For, faith leads to love, and love to service. As workers for Christ, we shall not be content with an inactive piety, or even with doing our day by day work diligently and faithfully. We shall be on the lookout for some work that is distinctively Christian, out of love for our fellows, as well as for the Master ; out of a sense of the loss to those who have not the Christian faith and hope, which are so precious to us ; out of the desire to bring them to the joy and peace of His salvation.

Sometimes it is said that the church fails in her duty to this or that class. While it is quite true that she is not doing all her duty, yet we ought not to overlook, or fail to be grateful for, what is being done. And so long as Christ's own life remains for our guidance and inspiration, it cannot but be a sign of a true worker, that he shall be ready to respond to every call that comes to him to work for the uplifting of his fellow men.

If there are difficulties in the way, they are, in large measure, due simply to our own unwillingness to make the sacrifices which His service demands. There are sacrifices demanded by it ; there are duties implied in it. If this were not the case, Christ's service would mean nothing, and it would prove nothing. But these sacrifices and duties are all such as it is a joy to make, if one truly loves Christ, and such as are infinitely more than repaid by the blessedness which He bestows upon us as His workers.

When love for Christ enters any human heart, loving words and deeds will show its presence, and prove that one "a workman that needeth not to be ashamed". May we not be such ? Let us not merely resolve to be, but let us actualize the resolution, and be known as workers for Christ.

Glace Bay, N. S.

The Self-Made Man

By Rev. A. G. Sinclair, Ph.D.

The human mind is always fascinated by the stories of men who have "broken their birth's invidious bar", and some way wrung success out of an untoward fate. Battles are always interesting ; but what fight can compare in interest to that which some soul puts up in lonely courage against this unseen and tireless foe ?

Such men give the lie to the doctrine of a paralyzing fatalism, and add a new lustre to the dignity of the human soul. In the best sense of the words, they are self-made men. For the self within them has been a decisive factor in determining what they are.

Strong and self-reliant, such men must be ; but deep within them is the consciousness that they have no cause for vainglory. "They

have a curious sense of powerlessness", as a modern seer expresses it, "a feeling that the greatness is not in them, but through them, and that they could not be or do anything else than God has made them." These are the real self-made men. The hall-mark of the Almighty is stamped upon them.

Compared with these, that other self-made man, the proud, self-centred product of our modern life, is spurious coin. "By the might of mine own hand", he says, "I have gotten me this power." He condemns the common herd. He owes them nothing, for has he not made himself? Had they been wise as he, they had scaled the same heights. Poor fool! What hast thou that thou didst not receive? It is God who has given thee the power to get wealth.

But whence, after all, come the higher riches? Whence comes that real success, the winning of a heart rich in unseen wealth? Whence comes that anchor of the soul, that hope, the faintest gleam of which keeps the soul from sinking in despair? It is a seed which God has planted in the human breast. And there is love, without which even God would lose his Godhead. For "the loving worm within its clod, were diviner than a loveless God". These are verily gifts of God to the soul, which man may tenderly cherish, or alas! neglect and kill. But all the arts of the alchemists could not create them.

And what of faith, "that root and mother of the virtues", that secret of all soul greatness, that reaching out of the soul towards the good and the true and the infinite? Did not the apostle speak the words of experience, when he said, It is not "of yourselves: it is the gift of God"?

"What hast thou that thou didst not receive?"

Winnipeg, Man.

The Untested Christ

By Rev. John A. Clark, B. A.

It is continually being said, that the literal fulfilment of what our Lord teaches us in the Sermon on the Mount is not intended, that it is simply impossible to obey these instructions in such a world as this.

But where did Jesus intend men to do these

things and live in this way? A re-examination of what He says reveals that He had in view just such a world as ours. In order to do what He tells us, we have to live among men, in the home, in the market, buying and selling, and engaged in the most commonplace activities. Brothers who quarrel, men who are false and profane in speech, unjust and selfish in action, a world of enemies and persecutors; only in such a world can the teaching of Jesus be put into practice. The work of a peacemaker is among those who fight. The persecuted must live with those who persecute. The brother whom we are continually to forgive and love, is a most aggravating and foolish and even wicked person. If the Sermon on the Mount is not to be practised in the valley, where all sorts of men live, and all sorts of complications and entanglements and difficulties arise, then it is the most absurd, rather than the noblest, of utterances.

It is also maintained by almost everybody, that, even if some rare man could live among men as Jesus requires, yet it is forever impossible to establish commercial and political and national and all public relations, upon such principles as Jesus lays down. A man may be generous and unselfish in his private, personal life, but if he is to succeed in his business life, he must be hard and selfish. Even if it be granted that unselfish love ought to prevail within certain limited circles, when it comes to business and politics, when we enter the larger realm of public affairs, then the opposite principle of self-seeking and self-aggrandizement is alone possible.

These things explain what is meant by saying that Christ is as yet untested, that Christendom is not yet Christian, that Jesus stands still alone, and calls men vainly to go in by His "strait gate" and on His "narrow way", that He still has to say with changeless patience and infinite pathos: "Ye will not come unto Me, that ye might have life."

It is, of course, possible for us to say that Jesus is mistaken, to say that the adoption of His principles and ideals in business, in politics, in international relations, in the affairs of human society, would turn everything upside down, would destroy society and

wreck all its institutions. That is actually what we do say, and have always said. In a thousand ways we are continually saying Jesus is wrong. This, however, we cannot say: "We have tried the plan of Jesus and it failed us. We have adopted His method,

but it won't work. We have proved by experiment that Jesus is mistaken." That is precisely the complaint of Jesus, that we have not tested Him. With what sad-hearted reproachfulness He says, "Ye will not come unto Me."
Calgary, Alta.

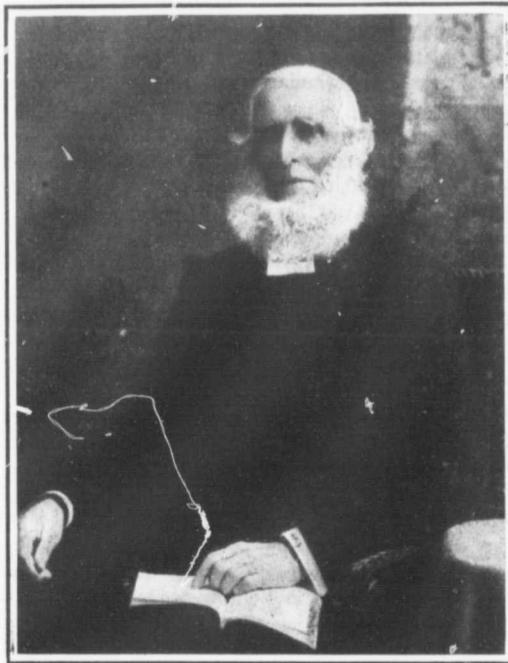
An Old-Time Sabbath School

By Rev. Alexander Matheson

In giving a short account of the organization of an old-time Sabbath School in what is now the parish of Kildonan, I must refer to what paved the way for it. The public school, in what is now St. John's, and the St. Paul's school to the north, were too remote to be of any benefit to the young children in the north of Kildonan. A meeting was called in the summer of 1849, and the needs of that section discussed. It was finally agreed to build a schoolhouse. The writer of this article was chosen as the teacher.

On the 4th of December, 1849, the school was opened. A goodly number attended. During the winter, I felt that a Sabbath School was as much needed in the district as a week-day school; so in the month of April, 1850, the Sabbath School was organized; and a large number attended. I secured the assistance of two young men, one of whom is still living, the

Rev. S. Pritchard, Anglican clergyman in Minnesota, U. S.; the other, Hugh Matheson, long ago gone to his rest.



REV. ALEXANDER MATHESON

The difficulties we had to face can scarcely be realized in these days. There were no Sabbath School Helps to be had. A complete Commentary on the scriptures could not be found in the parish. We had some religious literature, but not such as would assist us in our work. We had no special training for the work, and no experience. We had, however, our Bibles, mostly Bible Society Bibles without note or comment or references. We had also the Shorter Cate-

chism and the Psalms and Paraphrases in metre. The fact that we had no Helps such as are used in the present day threw us back on the Word of God, and, I believe, on God Himself for guidance and aid. I humbly submit that the proper time and place to study these Helps, is during the

week and in the home ; and in the Sabbath School we should use only the Word itself.

Our custom in the old time was this : After the opening exercises, a Question or two of the Shorter Catechism, committed to memory during the week, was taken up, doctrinal points discussed, and practical lessons deduced. Psalms and Paraphrases and portions of the scriptures were memorized. We spent about half an hour on the scripture lesson. We were accustomed to select a Gospel or an Epistle, or some book or portion of the Old Testament scriptures, and study it in course, taking a chapter, or a shorter portion, each Sabbath.

In this way we conducted the School till the welcome arrival of the Rev. John Black, on September 19th, 1851. We gladly gave up the charge of it to Mr. Black, who took great interest in the work of teaching the young. There was not much change made, however, in the manner of conducting the School. The only change I can remember was in the senior class taught by the minister. They were expected each Sabbath to give the "heads", or leading thoughts, of the sermon preached the preceding Sabbath.

The writer continued to work in the School till the 1st of June, 1853. On the 2nd of June, I left for Toronto to pursue my studies further, and arrived there on the 14th of July. But in God's providence I became once more connected with the Kildonan Sabbath School, after a separation from it of forty-seven years. When at the age of seventy-one years, I was allowed by the General Assembly to retire from the active work of the ministry, on the 1st of October, 1877, I made my home in Kildonan. Immediately I joined the Sabbath School as a teacher, a position I still hold.

Louise Bridge, Winnipeg, Man., Dec., 1909.

[The writer of the above interesting account of an old-time Sabbath School, is a native of the historic Kildonan parish, Manitoba, having been born there in 1827. His father was one of the Lord Selkirk settlers. At the age of twenty-two, as he relates, he was chosen by the people of the northern part of what is now Kildonan parish, as the teacher of a school which had been opened, and in

the following year, 1850, he started the first Sabbath School in Kildonan. He was trained for the ministry in Knox College, Toronto. After six years at Lunenburg, in the neighborhood of Brockville, he was sent out in 1866 by the Foreign Mission Committee of the Canada Presbyterian Church to the Red River Settlement for missionary service. The journey took a month, and it was eight weeks later before his library and household goods arrived. They had to be conveyed in carts over 450 miles of prairie from St. Paul. After a ministry in the West, and again twice in his old congregation at Lunenburg, in all of 37 years, Mr. Matheson is now enjoying a quiet old age in his native place, and until this winter, has always been able to teach a Bible Class.—EDITORS.]

The Sabbath School in a Vacant Mission Field

By Mrs. Elida L. Kerr

During a vacancy in this mission field, we endeavor to keep the Sabbath School running as nearly as possible along the lines approved of by our last missionary. The service is conducted, in a general way, according to the Order of Service given in our QUARTERLIES.

We consider it important to keep all the Lesson Helps, Illustrated Papers, Picture Cards, etc., running as usual, also to remember Christmas and other festive seasons with special cards. This year we provided small New Testaments for those who could read ; and they are proving very popular. The children have to be kept interested in the Sabbath School, or they will not attend.

It is fortunate, if, when the vacancy occurs, there is a good man teacher in the day school. He is able to take the class usually taught by the minister, and also to act as superintendent. It seems to interfere less with the smooth running of the work, if the superintendent has been in the School previously.

As to the good results of thus keeping the Sabbath School open, for some of the children it is the only source of religious instruction. It seems terrible to see the darkness in which children may be allowed to grow up. I know of several little ones who learned their

first prayer in Sabbath School, and if the School closed for six months, it would mean, to many of these, that they would forget nearly all they know about the Bible.

Another important result of keeping the School running is that it sets the day apart as the Sabbath. In small places people are prone to forget that we are to "remember the Sabbath day, to keep it holy".

Perhaps one of the most remarkable results may be told in the following little story. Our services are held in the church, and the bell is rung twice to gather the children to-

gether. Several years ago, in the days when saloons were allowed to be open on Sunday, a saloon keeper said to my husband, "Every Sunday morning, when I hear the church bell ring, I close my saloon for the day." Surely no greater encouragement than that could be given to any Christian worker. We were trying to teach and help little ones, and found we were upholding law and order. So it seems that the best thing, in a vacant mission field, or elsewhere, is just to do one's duty as well as possible, and leave results with God. Midway, B. C.

One Method of Grading

By Rev. John W. Little, B.D.

The following may serve as a simple system of grading and promotions for a small School. It is given, not as a model to be followed, but to draw attention to the principles that underlie an effective system, and to the benefits of their application. The schedule shows the marks obtainable each Sunday by the pupils in the various Departments.

SCHEDULE I.

DEPARTMENT	AGES	S.S. ATTEND.	BIBLE	MEMORY WORK	OFFERING	CH. ATTEND.
Beginners	3-6	100				
Primary	7-9	50	10	20	10	10
Junior	10-12	50	10	20	10	10
Intermediate	13-15	50	15		15	20
Senior	16-18	50	15		15	20
Adult	over 18					

In the Junior Department, more memory work is required than in the Primary. In the Intermediate Department, written examinations are required quarterly, for which 100 marks are given. When the pupils enter the Senior Department, the Teacher Training Course takes the place of the International Lessons.

When pupils are kept away from School through sickness or absence from town, they receive 75 marks for that Sunday, provided they hand in to the secretary a statement of cause of absence signed by a parent or guardian. At the end of each Quarter, a report of pupil's progress is sent to the parents. It contains the following information :—

SCHEDULE II.

FIRST MONTH	SECOND MONTH	THIRD MONTH	EXAMINATION	MAXIMUM MARKS	MARKS REC'D
Average per cent.			Sundays absent.		

At the end of the year, each class is promoted one grade, whatever their record. But in order to encourage all to do the work required in each Department, those who attain an average of 75 per cent. for the year, pass with honors, and receive a diploma or seal.

Great variety is possible in working out the details of the standard set for each Department, but if the underlying principles are recognized and faithfully followed, some such system must add much to the efficiency of a Sunday School. Note the benefits:—

1. All the classes in the same Department are doing the same work, and know it. Each teacher is not a law unto himself in the matter. Each pupil also knows definitely what is expected of him in each grade.

2. The dull or careless pupils are not discouraged, or driven from the Sunday School by being kept back at the end of the year. On the other hand, those pupils who do the work required receive public recognition of their faithfulness.

3. Parents are kept regularly informed as to the progress their children are making, through the Quarterly reports. This greatly increases their interest in the Sunday School, and promotes their cooperation in home study.

4. There is a system and a business-like air about the work of the School that appeals to all concerned. The pupils especially feel that those in authority are really in earnest and consider the work worth while. They also feel that they are accomplishing something, making some progress from year to year, reaching some goal, and not merely moving round in a circle.

5. The faithful pastor, by glancing over the class books occasionally, is kept pretty

accurately informed of the standing of every boy and girl under his charge, in relation to the church, and can use this knowledge to the advantage of the School both in his pulpit and pastoral work, even though he may never be able to visit the School personally.

In my own experience I have found that wherever an intelligent system of grading and promotions, with definite standards of work set, and public recognition (not rewards) given for faithfulness, has been introduced and all the details carefully and promptly looked after, teachers, parents and pupils have all become more interested, and many of the ordinary problems that worry the superintendent have solved themselves. But after the work has been thoughtfully planned, the plan must be conscientiously worked.

Elgin, Man.

Shaping the Material

By E. A. Hardy, B.A.

In the article in May issue on selecting the point of the lesson, we found that there were three main steps in the process: (a) lesson analysis; (b) grasp of the central fact and its bearings; (c) knowledge of the needs of the class, so as to get just the bearing especially fitted for them. We wish to see, in this article, how to shape up the material, after you have selected the point which you believe is the one just right for the class.

Let us take the Lesson for June 19, The Parable of the Sower, Matt. 13: 1-9; 18-23. Following the plan of the previous article, we make our analysis as follows:

1. Jesus' departure from the house, v. 1.
2. His sitting down by the seaside, v. 1.

3. The gathering of the great multitudes, v. 2.
4. Jesus' entrance into the boat, v. 2.
5. The multitude on the shore, v. 2.
6. His speaking in many parables, v. 3.
7. The parable of the sower, vs. 3-8.
8. The interpretation of the parable, vs. 18-23.

Evidently the first six points are introductory. They are the frame of the picture, and while you should note them carefully in your study, the demands on the teaching half-hour will not permit you to linger on them with your class. Do as the writer of the Gospel does: see Jesus going from the house to the shore through the streets; see Him taking His seat on the shore; and then being thronged with assembling multitudes, finally going aboard the ship, and seating Himself in a convenient spot for a pulpit, the crowds packing together in front of Him and hushing into silence as He begins to speak. Tell your class simply and graphically, in two or three minutes, just this as you see it—but *really see it*.

The main fact of the Lesson is perfectly plain—the parable of the sower. But this central fact, and so with most central facts, has many lessons. Two stand out prominently, the lesson of discouragement, the lesson of encouragement. To understand this, look again at your parable. There you find five points—the sower, the seed, the soil, the obstacles, the results. If you focus your attention on the toil of the sower, the waste of precious seed, the small amount of good soil, the tremendous obstacles and the many failures, you can work out a lesson of pretty complete discouragement.

If, however, you focus your attention on the opportunity and the privilege of the sower, on the quality of the seed, on the good soil, on the beneficence of sun and rain, and on the magnificent harvest, you will get a story of encouragement that will cheer and inspire.

Which lesson does your class need? Probably the lesson of encouragement. Then bring out the material that reveals this, noting also the faithfulness of the sower as he strides back and forth across the field, and the promise, "My word shall not return

unto Me void." If you mention the discouraging features, do so only to show how they are overcome. Select all your material with the one thought of encouragement.

Does your class, however, need a warning against over-confidence or presumption? Then you must dwell upon the toils and difficulties and the many disheartening results, and the absolute necessity of dependence upon the Lord of the harvest for any good result whatsoever. In a word, your central lesson or teaching will determine what material you choose, and you must fashion it to bring out clearly this main idea.

Toronto

The Letters of a Primary Teacher

By Esther Miller MacGregor

VII. WHAT THE STORY CAN DO

MY DEAR PRINCIPAL:—

I've been so busy telling you about the class on week days, that I haven't mentioned our Sunday work for ever so long. Just as an encouraging start, let me inform you, that the complete way in which the lesson failed a few weeks ago would have made you weep. It was from the Epistles, and I'd like you to tell me how on earth an incompetent teacher is to expound Pauline doctrine to babes. I tried hard enough. I preached a sermon Dr. Leslie might have been proud of. The only flaw in the proceeding was the conduct of the congregation. The front row went to sleep and fell on the floor and bumped its precious nose, and had to be kissed and comforted. The back row pulled the hair of the second-back row, and the second-back row retaliated manfully, and all the rows between discussed the Sunday School picnic in vociferous whispers.

When I got home, my state of mind was intensified by a look into your never-failing little book of "Hints". It was all ready for me with this: "Never preach, tell a story instead." As usual, you were right, Principal mine. I know that statement becomes monotonous; but your beautiful rightness impresses me anew every Sunday. So, a story I have told every week since. Sometimes it has been a prodigious task to manufacture one out of the Lesson. One

doesn't get Daniel in the Lion's Den, or Joseph Sold into Egypt every day. The thirteenth chapter of First Corinthians was nearly too much for me. I had such a time making those children see Paul writing in Ephesus, and the letter going across the Aegean Sea to wicked Corinth, that I'm sure if Superintendent Wentworth had heard me, he'd have been certain I was wresting the scriptures unto my own destruction. Never mind, though, the children listened to every word, and I do hope and believe they grasped something of the thought, that "love is the only good in the world".

It's wonderful though, when one practises systematic story-making, how easy it becomes. I make a tale out of the Question on Missions now, and even out of the hymns and memory verses sometimes.

But, as usual, every fine new scheme of mine shows a flaw somewhere. This one proved to be in the application of the story. For instance, the lesson on the Prodigal Son was most interesting; even Baby Newton's eyes were glued on me when I told it. But when I started to preach my little sermon, to apply the story to their lives and show how God is our Father, who loves us, and wants us to come back to Him even when we do naughty things, they were all inattention again. That was the way with every application. It wouldn't apply. So I invented what I supposed was a grand new scheme, and was going to fly home and write you about it, to let you see how clever and resourceful I was, when Miss Hallett pricked my bubble by remarking that you "always did it that way". I might have known. So of course you know the idea is to weave the moral into the story itself, to give it unawares, so to speak, as mother used to give us pills in strawberry jam. It was stupid of me not to have discovered that easy method before. Last Sunday's Lesson lent itself well to the plan,—the Parable of the Talents. I compared each case with a little boy or girl, as I told it, and when the story was done, the application was made and the moral driven home.

Do write soon, and tell me I am a wonder. I do so want to be patted on the head. All joking aside, my Principal, this dear class

has been nothing but a blessing and a pleasure to,

Your most unworthy,

ASSISTANT

Orillia, Ont.

Teaching Through Eye Gate

By Marion Wathen

There is scarcely a Primary teacher to be found who is not provided with the little colored picture cards for distribution to the members of her class. But in visiting many Schools,—Schools of all ranks, I have been surprised to notice how valueless these are to the class. "How do you use the picture cards?" I ask. "Oh, we just give them out at the close of the Lesson, you know", comes the response. "Do you give them the picture of the Lesson you have just taught, or the one on next Sunday's Lesson?" I continue. "Well, you see we have no particular way; sometimes one and sometimes the other; but the children like to get them and——", hesitates the teacher. And so she gives them away somewhat as advertising pictures, fans, etc., are "given away" at exhibitions and fairs, which people whether big or small, seem to like to get because they are "given away".

Suppose you come on Sunday before your class,—say, of twenty little squirming, wiggling bits of humanity, and begin to talk to them about the Lesson. You talk and talk, and talk. I was not a bit surprised, when, in visiting a Sunday School not long ago, I heard a little colored boy pipe right out in the middle of the Lesson: "Say, Missus, haven't you talked long enough?" All the time you are talking to eye-minded children, and you have on the table before you a pile of these pretty little cards that have pictures on them, pictures, in lovely bright colors, of people and things that children love to see.

Some day, try your Lesson in some such way as this: "Now, as soon as everybody is ready, I want you to see the picture about the Lesson to-day. John, will you please pass these pictures round, and you can begin to look at them right away.

"Now, who do you suppose that man with the beautiful bright red cloak is? What does he seem to be doing?"

"They're listening real well, too! But look and see who nearly all these people are?"

"Yes, they're nearly all women in the picture to-day—they're usually men, aren't they?"

"It's a nice place they're in, isn't it,—what is that blue back there in the picture?"

"Yes, it's a river; and do you see any trees in the picture?"

"Are there any trees in our town that look like those?"

"Do you see the queer houses in the picture?—they don't look like ours—What's the name of our town?"

"Well, the name of this place you see in the picture is Philippi, and it was in a country called Macedonia,—see, I'll put the letters in Macedonia on the blackboard, and you say them aloud!"

"Do you see that woman right in front there standing up, looking straight at Paul. How eagerly she seems to be listening to what he is saying! Do you know her name? I don't know the name of any of these other women of Philippi, but I know hers. See if you like the name Lydia. I'll put the letters in it on the board."

"Paul did not live in Macedonia; so, how do you suppose he came to be away off here in Philippi talking to Lydia and these other women down by the river side on that Sunday?"

"Now, Fred, will you please gather up the pictures again, real quickly, and I'll show you the big picture about it on the picture roll, to look at while I'm telling you how Paul happened to be there, and about Lydia; then you can take the little pictures home and show them to your mothers, and tell them the stories about them. Ask them to read you what it says on the back and to ask you those questions at the bottom. They're about the Lesson and you've listened so well I shouldn't be surprised if you could answer them all."

Try having a *picture* lesson similar to this quite soon in your class, and see if it does not pay to teach children simultaneously through both eye and ear gate.

Toronto

A New Setting

The new setting of old facts is interesting. The duty of kindness to one's neighbor, as shown in the parable of the good Samaritan, may be so familiar as to be uninteresting. But if in talking of the Fatherhood of God the teacher goes on to speak of the brotherhood of man and kindness to our neighbor as a duty arising from that, it will come to the children as fresh, and lend new interest to the familiar parable too. A good deal of the teaching on prayer may be uninteresting, but, to work out the idea of prayer as a kind of wireless telegraphy makes it appear fresh and, therefore, interesting.—S. S. Journal

Lesson Calendar : Third Quarter

1. July 3..... Pictures of the Kingdom. Matthew 13 : 31-33, 44-52.
2. July 10..... REVIEW.
3. July 17..... Peter's Confession. Matthew 16 : 13-28.
4. July 24..... The Transfiguration. Matthew 17 : 1-8, 14-20.
5. July 31..... A Lesson on Forgiveness. Matthew 18 : 21-35.
6. August 7..... Jesus on the Way to Jerusalem. Matthew 19 : 1, 2, 13-26.
7. August 14..... The Laborers in the Vineyard. Matthew 20 : 1-16.
8. August 21..... Jesus Nearing Jerusalem. Matthew 20 : 17-34.
9. August 28..... Jesus Entering Jerusalem. Matthew 21 : 1-17.
10. September 4..... Two Parables of Judgment. Matthew 21 : 28-46.
11. September 11..... The King's Marriage Feast. Matthew 22 : 1-14.
12. September 18..... Three Questions. Matthew 22 : 34-46.
13. September 25..... Temperance Lesson. Galatians 5 : 15-26.

Lesson I.

PICTURES OF THE KINGDOM

July 3, 1910

Matthew 13 : 31-33, 44-52. *Commit to memory v. 44.

GOLDEN TEXT—The kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14 : 17.

31 Another parable ¹ put he forth unto them, saying, The kingdom of heaven is like ² to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is ³ the least of all seeds : but when it is grown, it is ⁴ the greatest among herbs, and becometh a tree, so that the birds of the ⁵ air come and lodge in the branches thereof.

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till ⁶ the whole was leavened.

44 ⁷ Again, the kingdom of heaven is like unto ⁸ treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a ⁹ merchant man, seeking goodly pearls :

46 ¹⁰ Who, when he had found one pearl of great

Revised Version—¹ set he before them ; ² unto ; ³ less than ; ⁴ greater than the ; ⁵ heaven ; ⁶ it was all ; ⁷ Omit again ; ⁸ a treasure hidden in the field, which a man found, and hid ; and in his joy he goeth ; ⁹ man that is a merchant ; ¹⁰ and having ; ¹¹ he ; ¹² filled ; ¹³ up on the beach ; and they ; ¹⁴ the bad they cast away ; ¹⁵ in the ; ¹⁶ righteous ; ¹⁷ the weeping ; ¹⁸ Omit four words ; ¹⁹ Omit Lord ; ²⁰ And he said unto ; ²¹ who hath been made a disciple to the.

LESSON PLAN

- I. The Mustard Seed and the Leaven, 31-33.
- II. The Hid Treasure and the Precious Pearl, 44-46.
- III. The Drag-net, 47-52.

DAILY READINGS

(By courtesy of B. R. Association)

M.—Pictures of the kingdom, Matt. 13 : 31-33, 44-52. T.—The growing seed, Acts 19 : 1-20. W.—Treasure found, Phil. 3 : 1-14. Th.—A goodly pearl, Prov. 3 : 13-26. F.—Fate of the wicked, Luke 17 : 20-30. S.—Not of this world, John 18 : 28-37. S.—Everlasting, Dan. 7 : 8-14.

Shorter Catechism—*Ques. 61. What is forbidden in the fourth commandment ?* A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts words or works about worldly employments, or recreations.

The Question on Missions—(Third Quarter, OUR WORK AMONG THE INDIANS).—I. How many Indians are there in Canada, and where do they reside ? There are about 110,000 Indians in Canada.

price, ¹¹ went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48 Which, when it was ¹² full, they drew ¹³ to shore, and sat down, and gathered the good into vessels, but ¹⁴ cast the bad away.

49 So shall it be ¹⁵ at the end of the world : the angels shall come forth, and sever the wicked from among the ¹⁶ just,

50 And shall cast them into the furnace of fire : there shall be ¹⁷ wailing and gnashing of teeth.

51 ¹⁸ Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, ¹⁹ Lord.

52 ²⁰ Then said he unto them, Therefore every scribe ²¹ which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure *things* new and old.

They are scattered throughout all the provinces and territories of the Dominion. It is supposed that the Indians came to this continent from Asia.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson); 451 ; 467 ; 36 (Ps. Sel.); 531 (from PRIMARY QUARTERLY); 462.

Special Scripture Reading—Ps. 72. (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. 407, The Leaven Hid in the Meal ; B. 474, The Merchant Man and the Pearl of Great Price. For Question on Missions, H. M. 178, Sioux Village, Portage la Prairie ; H. M. 376, Indian Children from Regina School, Chief Johnston, Councilors, and Rev. Mr. Heron.

Stereograph—For Lesson, In the Court of a Village House—Cana of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.87 ; 4 for July, 67c ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A. D. 28 ; perhaps at the north end of the Sea of Galilee, and in a house in Capernaum.

Connecting Links—The parables of the Lesson all belong to the same group as those of the last two Lessons. Those of The Mustard Seed and The Leaven were spoken by the seashore (v. 1), immediately after that of the Tares ; while those of the Hid Treasure, and the Pearl of Great Price, and the Drag-net followed the explanation of the parable of the Tares, and were spoken in the house to which Jesus had returned with His disciples, v. 36.

I. The Mustard Seed and the Leaven, 31-33.

Vs. 31, 32. *Mustard seed.* See Light from the East. *In his field* ; Mark, " in the earth " (Mark 4 : 31) ; Luke " into his garden " (Luke 13 : 19). So Jesus proclaimed the kingdom of God first amongst His own people, the Jews. *Least of all seeds* ; not absolutely ; but the mustard seed was used proverbially of anything excessively small. *Birds . . . lodge in the branches* ; literally, " pitch tent", for the sake of rest or shelter, or to eat seeds. Travelers speak of the bullfinches and rock-pigeons, which, in summer,

*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.

may be seen in flocks on the mustard bushes growing on the plain of Gennesaret. They feed on the seeds found from four to six in a pod. The beginnings of the kingdom are but small, its growth great.

V. 33. *Like unto leaven*; in its pervasive quality. Leaven or sour dough was used in those days as yeast is used amongst us. Elsewhere in the New Testament, "leaven" is a symbol of evil (see 1 Cor. 5 : 6, 7 ; Gal. 5 : 9). *And hid*; by the process of kneading for baking. *Three measures*; about a bushel and a half: this was a quantity usually taken for a household's baking. (See Gen. 18 : 6 ; Judg. 6 : 19, 1 Sam. 1 : 24.) The kingdom is at first a very small thing; but it will gradually change society by the diffusion of truth and goodness.

II. The Hid Treasure and the Precious Pearl, 44-46.

V. 44. *A treasure hidden* (Rev. Ver.). In ancient times, it was a common practice to conceal valuables in the ground for safe-keeping. *Hideth . . . goeth . . . selleth . . . buyeth*. The story is vivid. The style is in sympathy with the excitement of the finder, his joy, his swift cunning and his eagerness to acquire. The point is that the kingdom is the "highest good"—more valuable than all other things, and the man who realizes this will gladly part with everything to secure it. So Matthew ch. 9 : 9 and Barnabas (Acts 4 : 36, 37) gave up all their worldly possessions for the sake of Christ's kingdom.

Vs. 45, 46. *Merchant seeking goodly pearls* (Rev. Ver.). The pearl merchant visited the fisheries, and bought from the divers. *Of great price*; because large, well shaped and pure,—both rare and precious. *He went* (Rev. Ver.). He had not expected to find so valuable a pearl, and had not brought enough money to purchase it. *Sold all*. The Greek verb brings out the idea of a "momentous step taken once for all and having lasting effects." (Bruce.) The buyer ventured everything for the sake of one pearl, by which he hoped to make his fortune. He who seeks after the kingdom of God will find a good beyond his highest hope.

III. The Drag-net, 47-52.

Vs. 47-50. *Net . . . cast into the sea*; drag-net or seine. One end of the seine was held

on the shore, the other was taken out to sea by a boat and then returned to the shore. Thus many fish of *every kind* were enclosed. So, amongst those brought into the church through the preaching of the gospel, there will be both good people and bad. *Gathered the good . . . cast the bad away*. The time for separating is at the end of the fishing. *End of the world*. Till then the good and the bad must be permitted to live together in the church. *Angels . . . sever* (separate) . . . *wicked from . . . just*. They can do this without the mistakes which church authorities would make. V. 50 pictures the awful fate of the wicked.

Vs. 51, 52. *Have ye understood?* They did not understand the first two of the parables (see v. 36 and Mark 4 : 10-13). *Yea*. Jesus' explanation of the two parables had given them the key to His meaning in the others. *Scribe*; teacher of the Old Testament. *Hath been made a disciple* (Rev. Ver.); a pupil or learner in the new kingdom which Jesus brought in. *Things new and old*. Christ wishes His disciples, who are to be teachers, to reverence the old as of permanent value, and to welcome any precious new truth that God may reveal.

Light from the East

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

MUSTARD—Grows wild in Palestine, and is also cultivated. On the banks of the Jordan it grows ten feet high, drawn up among other bushes. While not the smallest seed known in scientific botany, it was the smallest seed known actually by the ancient gardener. Besides, in a proverb, or parable, poetic license is allowable. It sometimes attains a height of twelve feet under cultivation, and may by courtesy be called a tree. The birds are very fond of the seeds, and gather upon it in great numbers. The essential point in the application of the Lesson parable is not the rapidity of the growth, but the contrast between the insignificant beginning and the large beneficial result.

LEAVEN—Was a handful of fermented, but unbaked, dough preserved from the former baking. It was either broken down into the water in the kneading trough before the fresh flour was added to it, or it was thoroughly

mixed with the dough after it was moistened. The whole was then set aside for a few hours until it was thoroughly leavened. This method was used in early days in our own country, but has fallen out of use, because it was apt to give the bread a sour

taste and a disagreeable odor. The Jews regarded the fermentation produced by leaven as a kind of putrefaction, and this, together with the tendency of leaven to spread, made it ordinarily an appropriate figure for the corrupt doctrine of erroneous teachers.

APPLICATION

Rev. John W. Little, B.D., Elgin, Man.

Like to a grain of mustard seed, v. 31. When John Beck, with two companions of a like heroic spirit, began missionary work in Greenland, they found a people very ignorant, superstitious, and difficult to impress. Whatever they said was ridiculed, whatever they did was mimicked. When these methods failed to stop their work, the Greenlanders systematically persecuted them. They even refused food to the missionaries when threatened with starvation. After many years of fruitless effort, the singing of Beck's little girl interested the mothers, and prepared the way for the first convert, Kayarnak. The miracle of his changed life deeply impressed the people. Other conversions followed, until all Greenland became Christianized. This growth of the kingdom from small beginnings has been repeated again and again. The eleven disciples at Jerusalem praying for the Holy Spirit has grown into a large army of Christian workers, and the work Jesus began single-handed has reached out into every land. He who cooperates with God in Christian service, shares in an utterly unselfish movement, whose ultimate success is certain.

Like unto leaven, v. 33. Leaven, simply acting according to its nature, works a change in the meal with which it comes in contact.

The Gospel According to You

So we, by mere contact with others, influence them for good or evil. A sunny-faced optimist enters a room in which everybody has been feeling out of sorts, and the whole atmosphere of the room is changed even before he has spoken a word. Or the happy laughter of a few children on the street is suddenly chilled by a single harsh word or unkind look. This responsibility we cannot evade. We are continually molding other lives, whether we intend it or not. Those about us are eternally better or worse because of our

presence in the world. The more intimate our relations, the stronger is our influence. Many who are not reading the Gospel according to Matthew, are reading the gospel according to *you*. Is it a true gospel?

Like unto treasure. . . goodly pearls, vs. 44, 45. When Paul accepted Christ as his Saviour, he gave up everything for the Master. He lost his popularity in the church of his fathers. He sacrificed many friendships. Five times he received the lash at the bidding of embittered Jews. Once he was stoned. Many times his loyalty to the kingdom nearly cost him his life. He considered the kingdom so precious, that he counted other things of little value in comparison. Nor did he ever regret his choice. His epistles ring with joy and gladness, when he speaks of his own experience. How often he refers to "the unsearchable riches of Christ". No investment yields such large and certain dividends as spending our lives in the service of Jesus. The returns are guaranteed by the inexhaustible resources of divine goodness and grace.

Of every kind, v. 47. When a merchant is handed a coin, he often flips it on the counter to see if it rings true. It may look very

Do We Ring True?

much like a genuine fifty-cent piece, and yet prove to be lead instead of silver. People of all kinds live together here, but are moving forward to a final judgment. In that day a separation shall take place. To pass the final test, we must ring true, we must be made of good stuff. The test will be our value in God's sight. Are we genuinely good? Do our companions ever detect a false accent? Are we in earnest in our desire to be manly and honest and sincere? Dare we throw our hearts open to God's searching gaze?

Have ye understood? v. 51. No one can appreciate the beauty and fragrance of a rose

by reading a description of it in a florist's catalogue. No one can know the natural resources, or the beauty of the scenery, of a country merely by sailing along its shores. So no one can really understand these pictures

Knowing
by Doing

of the kingdom simply by reading them, or listening to explanations of them. We must become doers of the Word to know the Word. We must become the friends of Jesus to appreciate how truly He loves us, and how faithfully.

TEACHING HINTS

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

For Teachers of Bible Classes

By the late Rev. H. R. McCracken, Brantford

The parables of this Lesson may be taught in pairs. The features in common are the chief truths, the points of difference enrich the application.

1. *The growth of the kingdom*, illustrated by the parables of the Mustard Seed and of the Leaven. The former teaches the outward expansion through history. What corresponds to the seed, the sapling, the trunk, the branches, the roots? Bring this out by questioning. The latter lays stress on the inward growth. Discuss with the class how the kingdom is a spiritual power, which, placed within the world, gradually quickens and transforms human society. Point out how both parables refer to a very small beginning. Show, from a worldly view, how unpromising was the earthly ministry of Jesus; and how the Word, which was a seed, or a particle of leaven, is of inexhaustible vitality, and therefore destined to reach the uttermost limits of humanity. Then apply the parables to the individual, and show how insignificant is the beginning of the new life in the soul,—a chance word, a Bible text, the chorus of a hymn; but the seed has dropped into the soil, the leaven is in the lump, the growth and quickening goes on until the whole man is regenerated. Dwell upon the necessity of personal work. One leavened particle leavens another. Press home the question, How many souls have you leavened with the living Word in you?

2. *The supreme worth of the kingdom*, illustrated by the parables of the treasure and the pearl. Describe how it comes upon men like the discovery of a priceless treasure. Make clear that the force of both parables lies in the willingness, even joyous eagerness, to surrender all to secure this eternal fortune.

Put the question, What does it cost to secure the kingdom of Christ? Is it not cheap at any cost? Again, these parables suggest two different types of converts. To one salvation comes most unexpectedly, like the man happening upon the treasure in the field. To the other it comes as the result of laborious, patient seeking, like the man in search of the great pearl. Illustrate by examples.

3. *The certainty of divine judgment in the kingdom*, illustrated by the parables of the drag-net and the tares (last Lesson). Recall the reaping and separation in the latter, and show how the same truth is expressed in the former. We are all enclosed in the net of divine judgment, though it be invisible, and are gradually drawn to the shore of eternity, where the sorting takes place. Call attention to the way Christ emphasizes the doom of the wicked. The parable itself was inadequate for this purpose, and so a moral is appended, setting forth the grim certainty and terrible character of the punishment.

4. *The chief duty of the citizens of the kingdom*, illustrated by the parable of the householder, bringing forth his treasures and displaying them before men. What are they? Distinguish between the old treasures of the moral law, and the new treasures of the gospel of grace. Enforce our duty to live and teach both the one and the other.

For Teachers of the Senior Scholars

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

We have five little picture stories in to-day's Lesson.

1. *The Story of the Mustard Seed*, vs. 31, 32. Emphasize the leading thought of the parable, that oftentimes great things result from small beginnings. Follow out the small beginnings of the gospel kingdom,—a Babe, a Boy, a Man, a Teacher, a Saviour, a little band of fishermen disciples in an obscure corner of a great empire. Trace the growth

of the kingdom to the present time, in which it has become the greatest power in the world,—in literature and art, in life, in commerce, in everything that goes to make the world a fit place to live in.

2. *The Story of the Leaven*, v. 33. Discuss the difference between this parable and the preceding one. The former is a picture of the outward spread of the gospel, the latter is a picture of the secret, silent transformation which goes on in the heart of the individual, in society, in the world. Help the class to a fresh view of the gospel as the only leaven which can transform the world into decency and purity and unselfishness. Education and culture and philosophy cannot do it, or Athens would have been a much better place than it was when Paul came to it.

3. *The Story of the Hid Treasure*, v. 44. Bring out the distinctive feature of this parable, namely, that the man found the hidden treasure when he was not looking for it. There are many promises to those who seek (see Jer. 29 : 13 ; ch. 7 : 7). But God is better than His promises. We have good illustrations of persons finding Christ who were not seeking, in the woman of Samaria (John, ch. 4), and in Paul, Acts 9 : 1-9. Some who go to scoff, remain to pray. Some who go to hear the singing, find the Christ. This man who found the hidden treasure, was not slow to recognize its value.

4. *The Story of the Pearl of Great Price*, vs. 45, 46. In this parable the man is seeking. Nothing will satisfy him but the best. The Ethiopian eunuch (Acts 8 : 26-40) is a good illustration. Jesus is the Pearl of great price, and we should never be satisfied with anything less.

5. *The Story of the Drag-net*, vs. 47, 48. In gathering in the good fish, the drag-net is sure to catch some bad ones. The call of the Master Himself brought Judas into the company of the apostles. The time comes when a separation will be made. It is an awful scene. It must mean something. May we never know all that it means !

Jesus was anxious to know whether His disciples understood what He had been saying, v. 51. Use v. 52 as an illustration of our duty to share with others a knowledge of the gospel and its blessings.

For Teachers of the Boys and Girls

Fix in the minds of the scholars, by an opening question or two, the idea of "the kingdom of heaven" as the kingdom in which Christ rules, which He came to establish on the earth, and which is, at last, to embrace all the kingdoms of this world. Then take up, one by one, the parables of the Lesson, with their teaching about the kingdom.

1. *The Mustard Seed*, vs. 31, 32. The tiny seed, sown by a man in his field or garden, growing into the greatest of herbs, in which the birds find a home: make the picture stand out vividly. How the kingdom is like the mustard seed, in its small beginnings amongst the few disciples of Jesus ; in its growth after Pentecost, with its addition of three thousand souls (Acts 2 : 41) ; the spread of the gospel throughout Judea and Samaria (Acts 8 : 1) ; and on to Antioch (Acts 11 : 19) ; over the whole Roman world, at last, through the labors of Paul ; the wonderful progress of modern missions,—these points may be drawn from the scholars by skilful questioning and suggestion.

2. *The Leaven*, v. 33. The scholars will be familiar with the process of putting yeast (the modern equivalent of "leaven") into dough, so as to make light, palatable bread. Talk with them about the way in which the growth of Christ's kingdom resembles this process. How the teaching of the kingdom changes the heart and life of every one who receives it, and how its influence spreads from one to another,—these are hints as to the line to be followed.

3. *The Hid Treasure*, v. 44. The scholars will tell how Jesus and His disciples had returned from the seashore to a house in Capernaum, after the parable of the tares had been spoken (see v. 36). Bring out the details of the story (see Exposition), and then speak of the blessings which the kingdom of heaven brings, such as the forgiveness of sins, a place among God's children, peace and joy here and at last in heaven. Get the scholars to see that these are worth more than all that the world can give.

4. *The Pearl of Great Price*, vs. 45, 46. The story here and its teaching are so similar to those of the foregoing parable, that they need be only lightly touched.

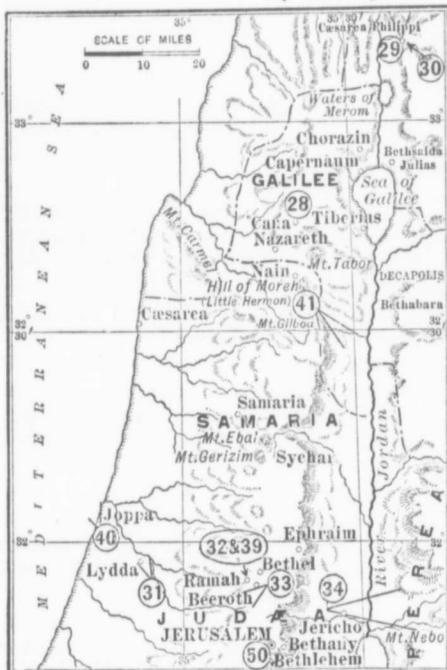
5. *The Drag-net*, vs. 47, 48. Get from the scholars,—they will be eager to give it,—a description of the fishing with nets, which forms the basis of this parable, and then bring out, by questions, its teaching as to

the good and bad in the church, and their final separation.

It is not enough to know about the kingdom,—we must enter in by giving our hearts to its King: this is the point of application.

THE GEOGRAPHY LESSON

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



Map Patent No. 26,709 by Underwood & Underwood, Pat'd in Great Britain.

The parable of the Leaven in to-day's Lesson is illustrated by the Underwood stereograph, *In the Court of a Village Home, Cana of Galilee*. (For price see p. 317.) Standing at circle 28, one would find himself in the courtyard of a village house, like the houses to which Jesus was often invited as Guest. The stone walls of the house are built round the courtyard, which is not floored or paved. The arched doorways lead into the rooms of the lower story of the house, where the animals belonging to the family live, while the stone steps lead to the upper story, where the family have their sleeping rooms. Some of the women in the courtyard are grinding barley into meal and baking it into bread.

Fishermen on the Sea of Galilee to-day, as in our Lord's time, use the drag-net (see Exposition.) Another kind was the casting-net, which one man threw with a turn of his hand. This net was of circular form, like an umbrella, and once it was plunged into the water, it was drawn out with the captured fish. The latter method is now most used.

ADDED HINTS AND HELPS

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

Lesson Points

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

Men can sow the seed; God alone can give to it life and growth. v. 31.

The church of Christ has many branches, but all these have one spirit. v. 32.

It is from individual to individual by personal contact that the gospel is spread throughout the world. v. 33.

Jesus seeks us long before we seek Him. v. 45.

When we believe in Jesus, the Saviour be-

comes our Saviour. v. 46.

Every sinner on earth is included in heaven's offer of salvation. v. 47.

Church membership does not always mean a changed life. v. 48.

Our destiny in the future is determined by our character in the present. v. 49.

We can measure the awfulness of sin's doom by God's eagerness to save sinners. v. 50.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

I. In this Gospel, Jesus taught His disciples to pray that His kingdom might come. Where is this prayer?

2. In one of the Psalms, Jesus is called the King of glory, and the gates of heaven are commanded to let Him enter. Find this Psalm.

ANSWERS, Lesson XIII., Second Quarter—(1) Matt. 25 : 31-46. (2) Rev. 20 : 11-13.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Great results from small beginnings.
2. The worth of gospel blessings.

Prove from Scripture

That Jesus shall reign everywhere.

The Catechism

Ques. 61. *What the Fourth Commandment forbids.* The Fourth Commandment may be broken in two ways: 1. By not using the Sabbath for its intended purposes. These purposes have been set forth in Ques. 60. Worship, along with deeds of love, should fill the hours of the holy day. 2. By using the Sabbath for purposes not intended. It is not to be occupied with thoughts, or speech, or labor connected with our daily business. The Fourth Commandment lays down the principle, that the Sabbath is to be kept free from ordinary work. Other scriptures guide us in applying this principle. Such passages as Ex. 16 : 23 ; 35 : 3 ; Num. 15 : 32-36,

teach us that household toil is to be strictly limited. From Ex. 16 : 29 we learn that all needless traveling should be avoided. In Neh. 10 : 31 ; 13 : 19 ; Jer. 17 : 21, marketing and trading are forbidden.

The Question on Missions

By W. A. Hendry

Formerly Principal of the Indian School at Portage la Prairie, Man.

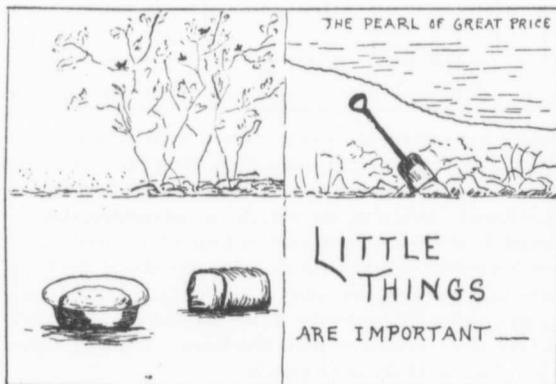
Ques. 1. The Annual Report of the Department of Indian Affairs for 1909 gives the Indian population as 111,043. They are distributed in the different provinces as follows : Ontario, 23,898 ; Quebec, 11,523 ; Nova Scotia, 2,103 ; New Brunswick, 1,871 ; Prince Edward Island, 274 ; British Columbia, 24,871 ; Manitoba, 8,327 ; Saskatchewan, 7,971 ; Alberta, 5,541 ; Northwest Territories, 21,362 ; Yukon Territory, 3,302. During the last year, the Indian population has increased by 179, the greatest increase being in Manitoba and Saskatchewan, where the gain was 187. All the provinces have gained in population except Prince Edward Island, with a decrease of 2, Alberta 9, and British Columbia 86. Thus the decrease has been almost entirely in British Columbia. The work of our church is confined to the provinces of Manitoba, Saskatchewan and British Columbia, with one Mission in the Province of Ontario.

FOR TEACHERS OF THE LITTLE ONES

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

Subject for the Quarter—The King's words.

Lesson Subject—King Jesus teaching His friends.



Review—Do you remember the story last Sunday about the good and bad seed—the wheat and the tares ? (Recall briefly.) In our story to-day we are going to hear about another kind of seed.

Lesson—We have been speaking of Jesus as a King, and in our story He is telling about His kingdom (Print, THE KINGDOM OF HEAVEN), over which He rules, and which He came to set up on the earth. Jesus' kingdom is in the hearts and lives of His people. At first it was small,

just a few people who loved and served Him. Then it began to grow and spread and spread, and it still is spreading, and we are helping to spread it, till His kingdom shall cover the whole world.

The Mustard Seed—We hear Jesus again giving a lesson from nature. On the plain along the shore of the Sea of Galilee were many mustard bushes. The seeds are very small, but see what a great bush springs from the little seed! Jesus tells the disciples that the kingdom of heaven is like a mustard seed—just a small seed dropped, a word spoken to some one, and by him to another, until many are led to love Jesus, and so His kingdom grows and grows. The little things count in spreading Jesus' kingdom.

Leaven—Recall how a little bit of leaven will make a whole panful of flour and water change into dough, so that it can be made into loaves of bread. So the kingdom of Jesus will change the lives of all who get it into their hearts.

Hidden Treasure—What do you think people did with their treasure (money) in Palestine when Jesus lived in that land? Often they buried it in the ground for safety, and never told anybody where it was hidden. Jesus

tells of a man who found some treasure hid in a field. How full of joy he is! Tell what he does. The treasure is worth more than all other things he owns. So the kingdom of heaven is of more value than anything in the world.

The Pearl of Great Price—Have you all seen a pearl? They are very costly. It is difficult to get them. Tell of the divers who go to the bottom of the sea for the pearls. The merchants go and buy from the divers. One merchant found a pearl of great price, more valuable than all the rest. What did he do? The kingdom of heaven is of more value to us than anything else we own.

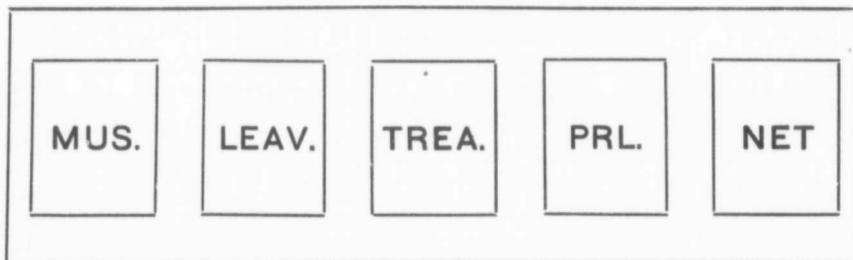
Golden Text—Repeat and explain.

Good and Bad in the Kingdom—Do you know how fish are caught in a net? The fishermen stretch their nets out in the water, and when they drag them up, there are all sorts of fish in them, good and bad. The good are kept, the bad thrown away. So both good and bad people will come into the kingdom, but some time these will be separated, and the true followers of Jesus will live in His kingdom for ever.

Something to Think About—Little things are important.

FROM THE PLATFORM

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



Draw on the blackboard five frames, to represent the five parables or word pictures of the Lesson. Call for the title of the first parable, and, by rapid questioning, bring out its teaching as to the growth of Christ's kingdom, from its small beginnings to world-wide proportions. Print MUS. for Mustard Seed in the first frame. Deal similarly with the second parable, describing the pervasive influence of the principles of the kingdom, printing LEAV. (for leaven) in the second frame; with the third and fourth parables, setting forth the priceless value of the kingdom's blessings,—Print TREA. (for treasure), and PRL. (for pearl) in the third and fourth frames respectively; and with the fifth, emphasizing the certainty of the separation which will, at last, be made between the good and the bad. Print NET in the fifth frame. Close by urging each scholar to find his place in the kingdom, and help on its growth.

Lesson II.

REVIEW

July 10, 1910

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

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

Daily Readings—(Courtesy I.B.R.A.)—M.—The power of faith, Matt. 9: 18-31. T.—Warning and invitation, Matt. 11: 20-30. W.—Growing hatred to Jesus, Matt. 12: 22-30, 38-42. Th.—The multitudes fed, Matt. 14: 13-21. F.—Jesus walks on the sea, Matt. 14: 22-36. S.—The Canaanitish woman, Matt. 15: 21-28. S.—Parable of the sower, Matt. 13: 1-9, 18-23.

Prove from Scripture—*That God's Word is living.*

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson); 41; 43; 32 (Ps. Sel.); 177 (from PRIMARY QUARTERLY); 45. **Lantern Slides**—For Lesson (Review), Use all the Slides of the Lessons reviewed. For Question on Missions, H. M. 380, William Carey, "The Kettle", Chief of Assiniboine Indians, 79 years old, once a warrior, now a messenger of peace; S. P. 153, John 3: 16 in the Cree Language, Illustrated.

Shorter Catechism—Ques. 62. *What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

The Question on Missions—2. What language do the Indians speak? Each band has a dialect of its own. These dialects are in most cases not understood by other bands. Of the written languages, that of the Dakotas and Crees is the most widely known and used. These languages differ greatly in their tones, the Dakota being softer than the Cree.

REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 9: 18-34.	The Power of Faith.	All things are possible.—Mark 9: 23.	1. A father's faith. 2. Faith for oneself. 3. Faith tested. 4. Necessity of faith.
II.—Matt. 10: 1-15.	The Mission of the Twelve.	Freely ye have received.—Matt. 10: 8.	1. The men. 2. The mission. 3. The methods.
III.—Matt. 11: 1-11.	The Question of John the Baptist.	But the witness which I have.—John 5: 36 (Rev. Ver.).	1. John questioning. 2. John answered. 3. John praised.
IV.—Matt. 11: 20-30.	Warning and Invitation.	Come unto me, all ye.—Matt. 11: 28.	1. Warning. 2. Thanksgiving. 3. Invitation.
V.—Matt. 12: 1-14.	Two Sabbath Incidents.	I will have mercy.—Matt. 12: 7.	1. In the fields. 2. In the synagogue.
VI.—Prov. 23: 29-35.	Temperance Lesson.	At the last it biteth.—Prov. 23: 32.	1. The drunkard's sorrow. 2. The drunkard's safety. 3. The drunkard's slavery.
VII.—Matt. 12: 22-32, 38-42.	Growing Hatred to Jesus.	He that is not with me.—Matt. 12: 30.	1. A wicked charge. 2. A complete answer. 3. A convincing proof.
VIII.—Matt. 14: 1-12.	The Death of John the Baptist.	He that is slow to anger.—Prov. 16: 32.	1. John imprisoned. 2. Herod feasting. 3. John murdered.
IX.—Matt. 15: 29-39.	The Multitudes Fed.	Jesus said unto them.—John 6: 35.	1. The healing. 2. The feeding. 3. The fragments.
X.—Matt. 14: 22-36.	Jesus Walks on the Sea.	Then they that were in the ship.—Matt. 14: 33.	1. Jesus at prayer. 2. Jesus walking on the sea. 3. Jesus healing.
XI.—Matt. 15: 21-28.	The Canaanitish Woman.	Great is thy faith.—Matt. 15: 28.	1. Faith seeking. 2. Faith tested. 3. Faith rewarded.
XII.—Matt. 13: 1-9, 18-23.	The Parable of the Sower.	Wherefore putting away all filthiness.—James 1: 21 (Rev. Ver.).	1. The parable. 2. The interpretation.
XIII.—Matt. 13: 24-30, 36-43.	The Parable of the Tares.	Then shall the righteous shine.—Matt. 13: 43.	1. The growing. 2. The gathering. 3. The teaching.
I. (Present Quarter)—Matt. 13: 31-33, 44-52.	Pictures of the Kingdom.	The kingdom of God is not meat and drink.—Rom. 14: 17.	1. The mustard seed and the leaven. 2. The hid treasure and the precious pearl. 3. The drag-net.

The Question on Missions—Ques. 2. The Indians of Canada speak many dialects, which are related to a few main languages. The Algonquin race is the largest in Canada; and related to it are the following tribes:—Blackfoot, Cree, Ojibway, Miemac, Mississauga and Ottawa. The first three tribes are found between Winnipeg and the Rocky Mountains, while the other three tribes are found east of Winnipeg. A rigid division cannot be made, as one tribe lives far into the territory of the other. On the plains of the West are to be found two divisions of the Great Dakota race, the Sioux and the Assiniboines. The language of the Algonquins and Dakotas is very different in syntax and sound. Our church does work among the Crees,

Ojibways, Sioux and Assiniboines. In British Columbia we have the Siwash and Ahts tribes. The Ahts tribe live on the west coast of Vancouver Island, where we have several Missions.

The Catechism—Ques. 62. *Reasons for obedience to the Fourth Commandment*: 1. God's gift to us of six other days, laden with blessings, is a strong reason for setting apart the seventh to thank and praise the great Giver for all His goodness to us. 2. God's claim of special ownership in the Sabbath. "Challenge" means "to claim as due, to demand as a right". "Propriety" means exclusive ownership. We have as little right to take the hours of the Sabbath for our own purposes, as to take money belonging to another against his will. 3. God's own example. His resting on the seventh day (Gen. 2 : 2 ; Ex. 31 : 17) furnishes an example to be followed by men, of keeping sacred a seventh part of their time. 4. God's blessing the Sabbath day ; which means that those who observe the Sabbath will receive a blessing.

THE QUARTERLY REVIEW

For Bible Classes : THE SIGNS OF THE KINGDOM

Most of the Lessons embraced in the Review deal with miracles or parables of our Lord. Each of these, to one possessing the hearing ear and understanding heart, is a sign of the kingdom of Christ, setting forth distinct truths of spiritual value.

Lesson I. (Last Quarter). Saved by faith. Four miracles are set forth as striking instances,—a woman healed on the way, a daughter raised to life, two blind men, and a dumb demoniac, cured. Elicit how Christ disciplined each to spiritual saving faith.

Lesson II. Working in the power of Christ. How were the disciples instructed and equipped for service ? These twelve men were first bound to Jesus by gratitude, witnesses of miracles, and personally taught, before they were sent forth with the power to heal, and the truth to preach.

Lesson III. Believing in His works. The infallible signs of the Messiah. Discuss the answer Jesus sent to John the Baptist in proof of His divine person.

Lesson IV. Responding to His invitation. Christ's kingdom comes to all. It finds us out, each and all, with warning and invitation. What are the penalties of rejection ? "Woe unto you." What are the rewards of acceptance ? "Rest for your soul."

Lesson V. Reverence for the Lord's Day. How the laws of the kingdom apply to Sabbath observance. Christ defended the action of His disciples and His own synagogue miracle from scripture. Discuss the rule—Do deeds of necessity and mercy—as a safe rule.

Lesson VII. Offending the Holy Spirit. Discuss, as worst crimes against the kingdom,—slandering Christ as He casts out devils ; spurning the offer of salvation ; seeking signs, yet living in sin.

Lesson VIII. Persecuted for righteousness' sake. Raise the question as to John's attitude towards Herod and Herodias—was he wise in being so "extreme" and outspoken ?

Lesson IX. Christ, the Bread of eternal life. In the miracle of the loaves, what did the disciples and multitude contribute ? A practical question for consideration,—What must we offer, to be spiritually fed ?

Lesson X. Worshiping Jesus. The sign of deity on the Sea of Galilee. The disciples worshiped Jesus for the first time. How did the miracle of walking on the water bring this about ?

Lesson XI. Prevailing prayer. The Canaanitish woman a sign of faith to the disciples. Show that faith in the fame of Jesus is not enough. To believe in Him through personal possession of His spirit, is the solution of all difficulties.

Lesson XII. Fruitful hearing of God's Word. What are the causes of failure in fruit bearing ? Three kinds of bad soil. How cultivate the good soil, with its hundredfold profits for Christ ?

Lesson XIII. Judging evil-doers. Who are meant by the tares ? How does God judge the wicked in this world ? How must the church judge offending members ?

Lesson I. (Present Quarter). Vital truths about the kingdom. Four secrets, in pairs of parables. How the kingdom is found,—as a treasure unearthed, or as a great pearl purchased with a man's all. Where the kingdom brings us,—to judgment of reward or punishment,—the parables of the net and tares. Our business in the kingdom. Show its treasures new and old,—the parable of the householder.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls: A REVIEW BY CHAPTERS

Make this a review by chapters. A great English statesman said that he knew Homer so well, that he could tell in which book of the great Greek poet any incident could be found. A greater than Homer is here. We ought to know Matthew well enough to find at once any incident in the Gospel narrative.

Introduce the review of the Lessons by asking the scholars to name something which they remember in each of the preceding chapters, from the first of the book. It will be easy to get from them the prophecy of Christ's birth in the first chapter, the visit of the Magi in the second, the baptism of Jesus in the third, the temptation in the fourth, the Sermon on the Mount in the three following.

Since the beginning of the Second Quarter, we have studied seven chapters, from the ninth to the fifteenth.

CHAPTER IX.

What can you remember about this chapter? It is a chapter of most interesting faith cures. Name some of them. What a wonderful medicine faith is! It can cure almost anything. By faith we can get cured of sin, which is the worst of all diseases.

CHAPTER X.

We have nothing in this chapter but the Twelve and Jesus. The Twelve were very commonplace men to have a whole chapter given to them in the middle of one of the greatest books ever written. They were commonplace, but they were great. What made them great? What was their mission in the world? Jesus told them that day what they were in the world for. It is a great thing to know what we are in the world for.

CHAPTER XI.

Almost every one will be able to quote the closing verses of this chapter. If they have forgotten everything else, the class are not likely to have forgotten, "Come unto Me." What do we gain by accepting this invitation? "Rest",—the rest of forgiveness, the rest of sweet fellowship, the rest of loving service.

CHAPTER XII.

This is a chapter of troubles. Question about the two Sabbath incidents of this chapter. Jesus was liberal in His interpretation of the Sabbath laws; we are apt to be something more than liberal, we are apt to be lax. The second Lesson is entitled, Growing Hatred to Jesus. Bring out, by questions, the persons who cherished this hatred, and the way in which this was shown. We cannot hope to escape opposition in the service of Christ.

CHAPTER XIII.

This is a chapter of parables, the greatest chapter of parables in the Bible except one. Where is there a greater? (Luke, ch. 15.) Name the parables of this chapter. Get some of the scholars to tell some of the parable stories and what they mean to us.

CHAPTER XIV.

This chapter contains an awful tragedy and two miracles. What makes this tragedy so terrible? The character of the man murdered and the revolting circumstances of the case. Bring out how conscience makes a person who does wrong a coward. What are the two miracles of the chapter?

CHAPTER XV.

This chapter contains the story of the Syrophenician woman and the feeding of the four thousand. This woman who comes out of heathenism into the Gospel story, who pleads so earnestly and persistently with Jesus to cure her sick child, is not likely to be forgotten by any one. No one who knows this woman can feel that foreign missions are hopeless. How does the miracle of the feeding of the four thousand differ from the one in the preceding chapter? Make it clear, that in both we have the love and compassion of Jesus, and that He still cares for our physical and spiritual needs.

THE QUARTERLY REVIEW

For Teachers of the Little Ones: LESSON BY LESSON

Review Lesson Subject—The King's friends and foes.

The Review Golden Text—"The words that I speak unto you", etc.

The blackboard outlines used during the Quarter may be put on the board beforehand.

Lesson I. (Last see some friends Him to cure and is a poor, sick Jairus, whose dying; two blind man. How did all? Lesson *should trust*

Lesson II. working for the first mission—the Twelve going Jesus. *I should*

Lesson III. comforted. Here

is a messenger going from him to Jesus. John's question? Jesus' reply? *Jesus is the best Comforter.*

Lesson IV. Jesus gives an invitation to everybody. What does He ask us to do? What does He promise to us? *Jesus gives me peace.*

Lesson V. Jesus' friends and His day. What did some of Jesus' friends do one Sabbath day? Who found fault? What did Jesus say? *The Sabbath is kept by kind deeds.*

Lesson VI. Special Temperance Lesson. What does our Golden Text tell us about wine? *Strong drink is full of harm.*

Lesson VII. Jesus condemning His foes. All who are not for Jesus, are His foes. He wants His friends to stand up for Him. *I should be on Jesus' side.*

Lesson VIII. Jesus' friend dying. Here we see the palace of Herod and Herodias and their daughter. What kind of people were they? Who reproved them for their wickedness? Who caused John the Baptist to be put to death? *I should shun anger.*

Lesson IX. Jesus feeding His friends. See this crowd of people on the hillside. Jesus is there. Why have they come? What does He do for them? *Jesus gives me my food.*

Lesson X. Jesus rescuing His friends. Here we see a ship tossed on the Sea of Galilee. Who are on board? Where is Jesus? How does He help them? *Jesus rules the sea.*

Lesson XI. Jesus heals a friend's daughter. Jesus is away in a new part of the country. The people are heathen. He heals a foreign woman's daughter. We should help everybody. *Jesus loves to help me.*

Lesson XII. Jesus teaching His friends. Here we see Jesus seated in a boat near shore, a crowd on shore listening to a story He is telling about the seed, the sower, and the ground. Can we also sow the seed? *I should love God's Word.*

Lesson XIII. Jesus still teaching His friends. He is telling of the good and bad in His kingdom. Who sowed the wheat? And the tares? *Jesus will separate the good from the bad.*

Lesson I. (Present Quarter). Jesus teaching His friends about the way His kingdom grows, and how precious it is. How is it like the mustard seed? Like the leaven? Like the hid treasure? Like the pearl of great price? *Little things are important.*

Something to Think About—I should be a friend of Jesus.

I SHOULD BE A
FRIEND of JESUS

Quarter). We of Jesus trusting help them. Here woman; here is little daughter is men; a dumb Jesus help them Thought—*I*

Jesus. Jesus' friends Him. Who were aries? Here are out to work for work for *Jesus.*

Jesus' friend is John the Bap-

tist in prison, here

ard mission on the part of the Twelve. *Simon Peter answered*; now, as usually, the spokesman for the Twelve. *The Christ, the Son of the living God*; Mark, "the Christ" (Mark 8:29); Luke, "the Christ of God" (Luke 9:20),—not merely a prophet or a forerunner of the Messiah, but the Messiah Himself.

V. 17. *Blessed art thou*; "weighty words, chosen to express a rare and high condition, virtue or experience." (Bruce.) *Bar-jona*; Aramaic for "son of Jonah", the fisherman. *Flesh and blood*; a Jewish expression for "man". *But my Father*. Peter's faith in Jesus as the Messiah was due to his faith in God as the Father of Jesus.

Vs. 18-20. *Peter . . . rock*; in the Greek "petros"—"petra". We have here a play upon words,—*"Thou art a rock, and upon this rock."* It likely refers to "Peter with his great confession on his lips". Upon him, as the first stone, resting on Christ the Foundation, the church was to be built. *My church*; the company of those who believe in Jesus as the Messiah. *The gates of hell*; Rev. Ver., "Hades". The Greek "Hades", like the Hebrew "Sheol", was the abode of departed spirits, in which were two divisions, Gehenna and Paradise. *Shalt not prevail*. The powers unseen cannot overthrow the church (compare Eph. 6:11, 12; Rev. 1:18). *The keys of the kingdom . . . bind . . . loose*. See Light from the East. *Tell no man*; perhaps lest the people should seek to make Him an earthly king.

II. The Suffering Saviour, 21-23.

Vs. 21-23. *From that time*. The incident at Casarea Philippi marks the transition to the later stage of Jesus' ministry. (See Connecting Links, and compare Mark 8:31 to 9:1; Luke 9:22-27.) Peter's confession proved that the Twelve were now ready for the more advanced teaching, and Jesus was ready to face the crisis, knowing that His work with the Twelve had not been in vain. *Be raised again*. This should have made the bad news of His death tolerable to them. *Peter . . . began to rebuke him*. Peter did not understand why Jesus must be a "Man of sorrows". *Satan*. The suggestion of Peter was a temptation of the evil one. *Offence unto me* (Rev. Ver., "a stumblingblock");

literally, "a scandal", a temptation to do wrong. *Thou savourest not*; Rev. Ver., "mindest not" (French, "savoir"). *Things . . . of God . . . of men*. Peter's suggestion was, "Save your life at all costs." Jesus sees that the only alternative is, selfish interests or God's interests.

III. The Supreme Example, 24-28.

Vs. 24, 25. *Will come after me*; literally, "wishes to come",—no compulsion. *Deny himself*. Here Jesus teaches plainly that discipleship involves self-sacrifice. *His cross*; be willing to follow Me to the extreme of suffering or disgrace. *Save his life . . . lose it*. Selfishness is fatal to spiritual life. *Lose his life . . . find it*. Unselfish service of others is the condition of saving one's own soul.

Vs. 26-28. *What is a man profited?* If you lose your highest life, you cannot enjoy your possessions. *Exchange for his life* (Rev. Ver.). The life of the spirit is of infinitely greater value than all outward possessions. Two reasons are added why the soul is of priceless value: (1) In the judgment, the works of the lower life will be condemned, and those who have denied themselves for the higher life will be rewarded (v. 27); (2) The judgment is very near, v. 28. Some of the disciples will receive, before they die, ample reward for their fidelity to Jesus. *Son of man coming*. Perhaps this refers to the destruction of Jerusalem in A.D. 70. In that terrible event the disciples, some of whom would then be alive, would see Jesus coming in judgment upon the Jews who had rejected Him.

Light from the East

KEYS—Were the symbol of authority; but they also represented the truth through the knowledge of which salvation was obtained, Luke 11:52. The power of the keys is not the right to admit persons into the church, the organized society; but the means for opening to them the kingdom of heaven, which is the rule of God over the heart and life. This was accomplished by the effectual proclamation of the gospel by Peter, first to the Jews on the day of Pentecost, and also to the Gentiles in the person of Cornelius and his household. But although he was the founder of the church, Peter shared the keys with the rest of the apostles,

and with all who possess the truth.

BINDING AND LOOSING—Are Jewish forms of speech for forbidding and permitting actions. They have been commonly supposed to signify the power of church discipline ; but it is difficult to see how the decisions of men could always be ratified in heaven. If the keys are the truth, the binding and

loosing are the results of our use of it. In whatever place the truth is faithfully preached, some will believe and be loosed from their sins. But where those who have the truth leave a community without it, the people will remain shut up in darkness and death, for God will not work a miracle to evangelize them.

APPLICATION

Who do men say that the Son of man is ? (Rev. Ver.) v. 13. We are living in A.D. 1910. We date time from the birth of Jesus, thus giving Him a central place in history, and acknowledging the epoch-making character of His life and mission. He holds a unique place among the great men of the world. "If Shakespeare were to come into this room", said Charles Lamb, "we should all stand up; but if that Person were to enter, we should all kneel down." This universal tribute to Jesus is significant, but it is not sufficient. So some in His day said He was John the Baptist, and some, Elijah. They were right so far as they went, for He was like those prophets in many ways ; but they did not go far enough. All these tributes fall short of His claims. A Teacher infinitely wiser than any other who ever lived, the only perfect Example for us to follow,—Jesus is both of these ; but we have missed the full meaning of His teaching and life, unless we have seen in Him the divine Son of God, our only and sufficient Saviour from sin and the Lord and King of our lives.

Blessed art thou, v. 17. When the "Sky Pilot", in Ralph Connor's story, had finished his first service in Latour's saloon, after the Sunday baseball match, and amidst uncongenial surroundings, he felt discouraged. His meeting had been interrupted, he had been drawn aside into a profitless discussion, and the rough men of the Foot Hills country had at once gone back to their gambling and their drinking. Everything seemed to point to the failure of the gospel there. And yet,—"I know now they are wrong", he cried, when he had thought it out, "and I am right. I don't understand. I can't see my way through. But I am right. Men can't live

without Him and be men." Strong in that faith he labored on ; and as the love of Jesus got into the hearts long closed against it, it drove out the love of old, coarse sins, so making way for a higher, holier manhood. Only as we let Jesus take possession of our hearts, can we keep them pure and noble and true. To know Him as the divine Saviour is to be blessed.

Shall not prevail against it, v. 18. There is a frontispiece in Wycliffe's Bible, which represents Christianity as a fire burning and spreading very rapidly. Around this fire are a number of persons, who represent the different forms of hostility against which religion has to make its way. At length one suggests that all make a united effort to blow on the fire till they put it out. There they are, with swollen cheeks, blowing on the fire with all their might ; but, instead of blowing it out, they only make it burn the brighter, whilst they exhaust their strength. Opposition to the church of Christ, in the end, can only serve to make its progress more glorious and its triumph more complete.

The keys of the kingdom, v. 19. To all of us is entrusted the responsibility of the keys. Christ is the door into the kingdom, and we may all help to open the door for some whom we know. Have you found in Jesus a Friend who is faithful, a Saviour from sin ? Let your joy be known. That experience is your key ; use it. This is the confidence that the Master has in His followers, that they will open the kingdom for their companions and neighbors.

He must go unto Jerusalem, v. 21. The sun "must" pour out its light and heat upon the good and the evil ; the seed falling into the ground "must" give up its life, that

The Making
of Manhood

Hindrances
that Help

Use Your Key

it may produce a harvest for the hungry ; the mother "must" spend her Jesus' "Must" strength for the child she loves.

So "must" the Saviour go to the city where the cruel cross awaits Him. The "must" of Jesus was no outward compulsion ; its impelling, overmastering force was all from within. He "must"

because he "would". The one thing He desired, with all the yearning of His mighty heart, was to save men. Since the cross was the only means to this end, the cross He chose and endured. Oh, the shame and wrong of thwarting the will of Jesus for our salvation ! Should not the word in our mouths be, "We must accept, since He so greatly desires" ?

TEACHING HINTS

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

For Teachers of Bible Classes

What does it mean to confess Christ before men ? A vital question : no question of greater interest or importance. This Lesson bears directly upon it.

1. *Imperfect and false opinions of Jesus.* After His ministry amongst the Jews, was it any credit to them, or honor to Jesus, that they pronounced Him a prophet, or even the Messiah's forerunner ? Why did they refuse to accept Him as the Christ ? Now bring the question to our own day. Any confession which discredits or explains away the scriptural claims for Jesus is worthless : show that this statement is true.

2. *The truth in Peter's confession.* Dwell upon v. 16. (1) Carefully note the significance of each title,—"the Christ", the Messiah of the Old Testament ; but also "the Son of God", not the earthly king most of the people were expecting, but a divine Being ; and therefore about to establish a more glorious kingdom. Why must we, as Christians, believe in the deity of Jesus and acknowledge it publicly ? (2) The Lord declared the revelation was from the Father. Make it clear, that our belief in Christ is not merely accepting the teaching of other men ; but that the quickening spirit of God speaks the truth to our inward ear.

3. *Christ's estimate of the confession.* Note the joy manifested in the personal beatitude of v. 17, and the triumphal assurance in the prophecy following. Christ's church is founded upon this confession, when inspired by the Holy Spirit and lived by personal disciples.

The other eight verses of the Lesson tell where the disciples' confessions of Christ most frequently fail. After such a hopeful

survey of His church, foretelling its eternal endurance and ultimate triumph, why, at this point, the gloomy prediction of martyrdom ? The all-conquering Messiah, instead of being crowned King at Jerusalem, to suffer humiliating death there at the hands of the representatives of God in the temple ! Is Peter's protest to be wondered at ? Lead the class to see in this announcement of His coming doom a deliberate effort on the part of Christ to sound the bottom of Peter's confession. How much meaning did the disciple really put into these great titles for Jesus ? The confession deserved much praise, and yet it was pretentious, shallow, fatally defective. In what respects ?

1. *Concerning the character of Christ.* Until we know Christ in His humility, our confession is futile. The cross interprets the Son of God to us. Divine holiness, love, glory, can only be understood through the suffering, death and resurrection of Jesus.

2. *Concerning the nature of discipleship.* A true belief in Jesus and a verbal confession of Him have their place, but our confession of Christ is unreal until it works out in a life of self-denying service. Drive home this practical point of the Lesson. It is not enough to feel convinced ; Jesus must needs be crucified for our salvation, we have a cross to carry, we must follow the Christ, we have a life to lose and to find.

For Teachers of the Senior Scholars

For the place, see Exposition and Geography Lesson.

1. *Some Questions Asked and Answered,* vs. 13-16. What was the first question ? Why did Jesus want to know what people were saying about Him ? Is Pascal right in saying that if we knew what people are saying about us, we should have very few

friends? Might it not increase the number of our friends? It would no doubt lead to some readjustment of the list. What was the answer to this question? v. 14. The people were saying good things about Jesus. They were identifying Him with some of the greatest men who had ever lived. Some things that the people were saying, the disciples did not mention. (See ch. 11:19.) They had no disposition to tell what such people were saying. Is it wise always to tell what people say?

What was the second question asked? v. 15. The first question was merely leading up to this question. Although the people were saying good things about Jesus, they were not interpreting His life aright. Get the class to show the mistake of identifying Him with any mere man. Jesus was anxious that His disciples should not make this mistake. What was the answer to this question? v. 16. How does Peter's answer differ from the answers given by many of the Jews? Can Jesus have been even a good man if He was not the God-man?

2. *Some Revelations Made*, vs. 17-23. (a) A revelation of Jesus. Bring out what is involved in these words of Jesus,—His assuming the right to pronounce blessing; His declaration that to know Himself requires a divine revelation; His claiming God as His Father. (b) A revelation of character, v. 18 (first clause). Discuss the name, Peter,—how he got it, and how he came to deserve it. We cannot have a definite revelation of our characters like this, but God has put something self-revealing in every soul, something which reveals us to ourselves and to the world. President Woodrow Wilson tells how, while he was in a barber's chair one day, Mr. Moody came in. He did not know who Mr. Moody was; but in a little while he began to feel that some good influence had come into the shop and was filling the place. (c) A revelation regarding the church, vs. 18 (second and third clauses) and 19. The Exposition gives full materials for the discussion of these verses. (d) A revelation of suffering, vs. 21-23. Our Lord's announcement; Peter's remonstrance; and our Lord's rebuke, are the points to discuss here.

3. *Some Great Lessons Taught*. In self-de-

nial (v. 24); in profit and loss (vs. 25, 26); in final rewards, v. 27.

For Teachers of the Boys and Girls

The confession, the keys, the cross, the coming,—some such outline as this may be followed in the talk between teacher and scholars on the Lesson.

1. *The Confession*, vs. 13-18. After a few questions regarding the place (see Geography Lesson), follow out the question of Jesus as to the opinions of the common people (see Exposition) about Himself. Coming to the question as to the disciples' opinion, bring out the full force of Peter's answer, (the scholars know enough of Peter's impulsiveness to understand why he was the spokesman for the Twelve),—"the Christ", the Old Testament Messiah; "the Son of God", and no mere man. Ask now whence Peter received this knowledge. V. 17 is the answer. Have a little talk about the "rock", recalling the meaning of Peter's name and when he got it. The Exposition furnishes the needed explanation.

2. *The Keys*, v. 19. Question about "keys" as a sign of authority in ancient times, and make it clear that the apostles and their successors, as rulers of the church, were to have the right to admit members. "Bind" and "loose" will require a little explanation, and it should be emphasized that it was because they were to be guided by the Holy Spirit, that such power was given to the Twelve and to those who should come after them in office.

3. *The Cross*, vs. 20-26. *First*, the cross for Jesus. Bring out the reason why Jesus forbade the disciples to tell others that He was the Messiah, and then go on to Jesus' announcement of His coming death, eliciting the details of v. 21. Then take the conversation between Jesus and Peter,—the disciple's remonstrance and the Master's stern rebuke. *Second*, the cross for the disciples. Discuss what it means to take up one's cross. In short, it is to cease from self-will and to do the will of Jesus. Vs. 24-26 will open the way for some very searching conversation. "Save his life",—try to get the best things out of life for himself,—show, by illustrations, how this is the very way to "lose it", that is,

to miss the best that life can give. "Lose his life", -- give up "for My sake", seeking selfish enjoyment or gain,—let it be shown, in like manner, that this is the way to get out of life the truest and highest happiness it can give. Press home the appeal of v. 26.

4. *The Coming*, vs. 27, 28. The manner of Jesus' coming again at the last day, His

attendants, and His purpose, are the points to be brought out in v. 27. Show that the coming in v. 28 refers to something different, —probably to the destruction of Jerusalem (see Exposition).

Will the coming of Jesus in judgment bring to us joy or terror? Close by urging this question solemnly and tenderly on the scholars.

THE GEOGRAPHY LESSON



Map Patent No. 656,509 by Underwood & Underwood, Pat'd in Great Britain.

Caesarea Philippi was so named by Philip, son of Herod the Great and ruler of Trachonitis, a region east of the upper Jordan, to honor Tiberius Caesar, the reigning Emperor of Rome, and, at the same time, secure the memory of his own name. The addition Philippi also distinguishes this Caesarea from Caesarea Palestina on the seacoast. It is said that "no spot in Palestine can compare with this in romantic beauty. Abundant water produces luxuriant vegetation, fertile fields stretch away to the westward, while groves of stately poplars, great oaks and lowlier evergreens surround the place with perennial charm." North of the present-day village of Banias on the site of the ancient city, is the "Cave of the Fountain Head". Once this cavern was full of water, but now crumbling rock has filled it. The waters rise along the base of the gravel bank in front, and flow under the arch of an old Roman bridge shown in the Underwood stereograph, Old Gate to Caesarea Philippi at the Foot of Mount Hermon (see circle 29), to become one of the sources of the Jordan. "Away to the northeast lies the mighty bulk of Hermon, culminat-

ing in its snowy crest full 8,000 feet above the spring."

ADDED HINTS AND HELPS

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

Lesson Points

As the Son of man, Jesus is the Elder Brother of men. v. 13.

By our judgment about Christ now we shall at the last be judged. v. 15.

Only a divine Saviour can meet the needs of the human soul. v. 16.

It is better to give pleasure to Jesus, than to receive praises from men. v. 17.

Firmness of character is the outcome of faith in Christ. v. 17.

Opposition to Christ's church is like the waves beating against the solid rock. v. 18.

Those who share Peter's faith, share also his authority to open the doors of the kingdom. v. 19.

Jesus *must* die because He *would* save. v. 21.

The cross is not only the instrument of our forgiveness; it is also the pattern of our lives. v. 24.

Selfishness is short-sightedness. v. 25.

Something to Look Up

1. Many years later Paul declared that whoever should confess the Lord Jesus and believe on Him should be saved. Find the passage.

2. Where, in the Epistle to the Hebrews, is the promise quoted that God would be a Father to Jesus, and that Jesus would be His Son?

ANSWERS, Lesson I.—(1) Matt. 6 : 10.
(2) Ps. 24.

For Discussion

1. True and false opinions about Jesus.
2. The soul worth more than the world.

Prove from Scripture

That Christ is the church's Corner Stone.

The Catechism

Ques. 63. *The Fifth Commandment.* This Commandment contains a precept and a promise. *The precept* sums up the duties of the child to parents in the word "honor". This includes respect, because they are older and wiser than he; because he derives his life from them; because they are his examples; and, most of all, because they stand to him in the place of God. Honor includes also obedience. The home is the school in which children should so practise obedience,

that they will afterwards become law-abiding citizens. *The promise*, some hold, refers only to the nation, and means that a people among whom honor is paid to parents will be prosperous. But it is true also that honor to parents will, as a rule, be rewarded by long and happy lives.

The Question on Missions

Ques. 3. The greater part of our church's work among the Indians is in the prairie provinces of Manitoba and Saskatchewan. At first the Indians wandered from one end of the land to the other; but when it became known that the prairie land was a great wheat-growing belt, and settlers began to take it up for farming purposes, it became necessary to get the Indians to select portions of land for their own use, which are called Reserves. A Farm Instructor is in charge of each Reserve, and he teaches the people how to farm. The old are looked after by the Government, and need not want for food or clothing. A grant is given to each Indian of \$5.00 a year. The councilors get \$10.00 each, annually, and chiefs get \$25.00. Similar grants are given to the Indians in other parts of the Dominion, who also live on Reserves. The value of hay and grain and root crops produced by the Indians of Canada during the last year, was \$1,477,997.00, an increase of \$198,866.00 over the previous year.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's words about Himself.

Introduction—Show a key, or a bunch of keys. What is the use of a key? Let us

outline one. We are going to talk about the only key that will unlock the kingdom of Jesus, that we may enter it.

The Keys of Faith—Now, we all want to know the way to get into Christ's kingdom, to find out the key that will let us in. Here it is. (Beside the key, print FAITH.) How do we know that this is the key? Listen to Jesus' own words to Peter!

Lesson—Jesus has been going about teaching, preaching and healing. Now He wants to



know what people are thinking about Him. One day He gathered the disciples around Him, and asked them this question (v. 13): "Whom do men say that I the Son of man am?" "Some think you are John the Baptist; some think you are Elias, or one of the prophets", was the answer. How sad Jesus must feel that people do not believe that He is really God's Son.

Golden Text—He turns to the disciples, and asks, "Whom say ye that I am?" Peter, who is always the one ready to speak, says the words of our Golden Text (all repeat). Jesus is satisfied and pleased with Peter's reply. It is God who has made Peter have this faith in Jesus. God has made him to know that Jesus is indeed the Christ. This is the key of faith. Jesus said, "Blessed art thou, Peter." Peter spoke out for Jesus. Jesus tells Peter that faith is to be the rock or corner stone of Christ's kingdom—of the church on earth. The great Christian church will be built upon the rock of faith.

The Key of the Kingdom of Heaven—The person who has the care of any place keeps the key. Jesus gave the church in charge of the disciples. He said He would give them the keys that open the kingdom of heaven. That means they would preach and tell people about Jesus, and when the people believed, they would at once be in

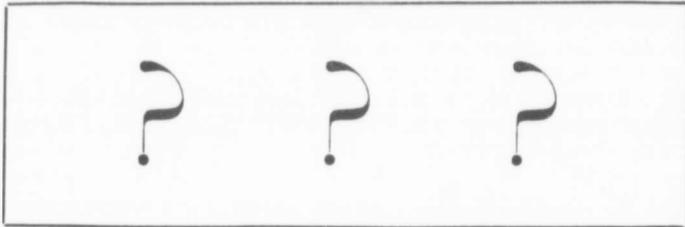
Christ's kingdom. Faith is the key.

Bearing the Cross—Then Jesus began to tell His disciples what was going to happen to Him, v. 21. Peter again speaks up for Jesus, v. 22. He cannot bear to think of Jesus suffering all this shame and sorrow and death; but Jesus tells him it would be the selfish, worldly way, to save Himself, never mind others. Jesus told them, if they wished to be true followers of Him, they must bear troubles unselfishly for His sake. Troubles are sometimes called crosses. Yes, six-year-old Susie thinks she has a heavy cross to bear. What do you think it is? She has to stay indoors every Saturday morning to play with her little crippled brother, and sometimes she is very unhappy, and wants to slip away and play out of doors. Tom finds it a cross to have to go every day to old Mrs. B. to carry a basket of food, which his mother kindly sends to the poor, lonely, old woman. Fred is very bashful, and it is a cross for him to go to Sunday School to meet so many other children. Be brave for Jesus' sake; show that you believe in Him and love Him.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

Something to Think About—I should speak out for Jesus.

FROM THE PLATFORM



Print on the blackboard three large question marks. Tell the scholars that these stand for three questions found in the Lesson. Have these questions quoted, one by one, as follows: "Who do men say", etc.? (v. 13, Rev. Ver.); "Who say ye", etc.? (v. 15, Rev. Ver.); "What shall a man be profited", etc.? (v. 26). In connection with the first question, talk over with the School some of the wrong or imperfect views people have about Christ, such as, that He is merely a good Man, a wise Teacher, a perfect Example, etc. Turning to the second question, direct the conversation to some proofs that Jesus is the Son of God: for example, His power over nature, disease and death, the world of spirits, good and evil. Leave time to deal with the third question, with its solemn appeal to each scholar. Try to make this Sabbath to all who have not yet taken a stand on His side a real day of decision for Christ.

Lesson IV.

THE TRANSFIGURATION

July 24, 1910

Matthew 17 : 1-8, 14-20. Commit to memory vs. 1, 2.

GOLDEN TEXT—This is my beloved Son, in whom I am well pleased; hear ye him.—Matthew 17 : 5.

1 And after six days Je'sus taketh ¹ Peter, James, and John his brother, and b^{ring}eth them up into an high mountain apart,

2 And ² was transfigured before them : and his face did shine as the sun, and his ³ raiment was white as the light.

3 And, behold, there appeared unto them Mo'ses and ⁴ Eli'sas talking with him.

4 ⁵ Then answered Peter, and said unto Je'sus, Lord, it is good for us to be here : if thou wilt, ⁶ let us make here three tabernacles : one for thee, and one for Mo'ses, and one for ⁴ Eli'sas.

5 While he ⁷ yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, ⁸ which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Je'sus came and touched them, and said, Arise, and be not afraid.

8 And ⁹ when they had lifted up their eyes, they saw no ¹⁰ man, save Je'sus only.

Revised Version—¹ with him Peter and James ; ² he ; ³ garments became ; ⁴ Elijah ; ⁵ And Peter answered ; ⁶ I will ; ⁷ was yet speaking ; ⁸ saying ; ⁹ lifting up ; ¹⁰ one, save ; ¹¹ Omit certain, and down ; ¹² epileptic, and suffereth grievously ; ¹³ oft-times ; ¹⁴ And Jesus ; ¹⁵ bear with ; ¹⁶ him ; and the devil went out from him, and the boy ; ¹⁷ Omit very ; ¹⁸ it ; ¹⁹ he saith ; ²⁰ little faith.

LESSON PLAN

- I. At the Mountain Top, 1-8.
II. At the Mountain Foot, 14-20.

DAILY READINGS

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

M.—The transfiguration, Matt. 17 : 1-8, 14-20. T.—A voice from heaven, John 12 : 23-33. W.—The Father's voice, Mark 1 : 1-11. Th.—Peter's remembrance, 2 Pet. 1 : 12-21. F.—The Father's witness, John 8 : 12-20. S.—Evil spirits cast out, Luke 4 : 37-44. S.—Sleeping disciples, Luke 9 : 28-42.

Shorter Catechism—*Ques. 64. What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

EXPOSITION

Time and Place—A. D. 29 ; place uncertain, perhaps Mount Hermon or Mount Tabor.

Connecting Links—An unrecorded week intervenes between this Lesson and the last.

I. At the Mountain Top, 1-8.

V. 1, 2. *After six days* ; within a week of Peter's confession : Luke, "about an eight days after", Luke 9 : 28. (Compare Ex. 24 : 16.) *Peter, James, and John* ; the inner circle of the disciples. They were also chosen by Jesus to be with Him at the raising of Jairus' daughter (Mark 5 : 37), and in Gethsemane, ch. 26 : 37. Perhaps they were most capable of understanding and sympathizing. *An high mountain.* See Geography Lesson. *Was transfigured.* His appearance became altered. For other references to this event in the New Testament, see John 1 : 14 ; 2 Cor.

14 And when they were come to the multitude there came to him a ¹¹ certain man, kneeling ¹² down to him, and saying,

15 Lord, have mercy on my son : for he is ¹² lunatic, and sore vexed : for ¹³ oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

7 ¹⁴ Then Je'sus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I ¹⁵ suffer you ? bring him hither to me.

18 And Je'sus rebuked ¹⁶ the devil ; and he departed out of him : and the child was cured from that ¹⁷ very hour.

19 Then came the disciples to Je'sus apart, and said, Why could not we cast ¹⁸ him out ?

20 And ¹⁹ Je'sus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

The Question on Missions—4. How are the Indians governed ? The Indians on each Reserve choose their "chief", and "men in council". The Government appoints Agents, Farm Instructors and Inspectors for the oversight of the work and conduct of the Indians.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson) ; 90 ; 92 ; 103 (Ps. Sel.) ; 536 (from PRIMARY QUARTERLY) ; 293.

Special Scripture Reading—Rev. 1 : 10-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 305, Mount of Transfiguration, and the Lunatic Son. For Question on Missions, H. M. 379, Group of Old-timers in the Indian Mission Work.

Stereograph—For Lesson, Summer Houses at Casarea Philippi : Probably the "Tabernacles" Referred to by Peter (Underwood & Underwood, see page 317).

3 : 18 ; 2 Pet. 1 : 16-18. *His face did shine.* Compare Ex. 34 : 35, and read 2 Cor. 3 : 4-18. *As the light* ; a hint that the Transfiguration took place at night. This is supported by Luke, who says the disciples were "heavy with sleep", and that they descended "the next day" (see Luke 9 : 32, 37).

V. 3. *Appeared.* The same word is used of : (1) angelic (Luke 1 : 11 ; 22 : 43) ; (2) divine appearances (Acts 7 : 2, 30) ; and (3) our Lord's self-revelations after His resurrection, Luke 24 : 34 ; 1 Cor. 15 : 5, 8. It does not imply an illusion or a dream. It was a "vision", v. 9. *Moses and Elijah* (Rev. Ver.) ; representing the law and the prophets of the old covenant. (See ch. 5 : 17.) These are in harmony with the gospel of Jesus. They witness to the glorified Christ

as the Lord of the new covenant. *Talking with him*; about His approaching death (see Luke 9 : 31).

V. 4. *Then answered Peter*. No question was asked, but Peter felt that the vision called for some response. *It is good for us to be here*; implying that it were well to stay there. He represented the Jewish Christians who, as against Paul, thought that the law and the prophets, and the gospel should dwell together. Mark adds "he wist not what to say", and Luke, "not knowing what he said". *Let us make*; Rev. Ver., "I will make." *Three tabernacles*; tents or huts made of boughs and shrubs for the housing of Jesus and the celestial visitors. He thought the latter had come to stay.

V. 5. *A bright cloud*; the symbol of the divine Presence. (See Ex. 16 : 10; Lev. 16 : 2; 1 Kings 8 : 10.) It is also associated with the Ascension (Acts 1 : 9), and the second coming, Mark 13 : 26; 14 : 62. *A voice out of the cloud*; announcing the Messiahship of Jesus and His future glory, in spite of the approaching crucifixion. This voice came to Jesus also at His baptism (Matt. 3 : 17), and during the week of the passion, John 12 : 28. *Hear ye him*; not the law or the prophets, but Jesus as the supreme Authority under the new covenant. *No man, save Jesus only*. The law and the prophets give way to the gospel of Christ.

Vs. 9-13 tell of the conversation between Jesus and the three disciples on the way down the mountain.

II. At the Mountain Foot, 14-20.

Vs. 14-16. *Come to the multitude*; a sharp contrast between the recent heavenly glory and present earthly suffering. *He is lunatic*; literally, "moonstruck". The symptoms are those of epilepsy, which were supposed to become aggravated with the phases of the moon. *To thy disciples*; the nine who had been left behind.

V. 17. *O faithless and perverse generation*. Bruce says: "the utterance of a fine-strung nature, weary of the dulness, stupidity, spiritual unsusceptibility, not to speak of the moral perversity, all around Him. But we must be careful not to read into it peevishness or ungraciousness. Jesus had not really grown tired of doing good, or lost patience

with the bruised reed or smoking taper. The tone of His voice, gently reproachful, would show that." *How long . . . suffer you?* The end was uppermost now in His thoughts.

Vs. 18-20. *Rebuked the devil*. The body of the epileptic seemed to be in the power of a foreign will, described as that of a tormenting evil spirit. *Why could not we, etc.?* The disciples had received the power to cast out demons (ch. 10 : 1), and their question implies that their failure on this occasion was exceptional. *Because of your unbelief*; Rev. Ver., "little faith". *Mustard seed . . . mountain*. See ch. 13 : 32. A minimum of faith will perform wonderful deeds. Jesus used here the vivid imagery of the East. The Jews spoke of their very eminent teachers as "uprooters of mountains". Jesus ascribes the same power to faith. It makes difficulties vanish.

Light from the East

VOICE—The Jewish rabbis believed that a voice from heaven was heard by their leaders all through Biblical times, and most frequently during the period of prophecy, when the Holy Spirit was dwelling in His fulness among the people. This voice was one of the means God used for imparting a revelation. They also believed that it survived the Biblical period, and was the most recent expression of the divine will. It fell into disrepute by being used to authenticate doubtful teaching. The rabbis of the second century agreed that, when it contradicted the moral conviction of the majority, it was to be ignored. They were to follow the teaching of the written law, interpreted by the voice of catholic Israel. They also distinguished between the voice which proceeded really and miraculously from God Himself, and a secondary voice, to which the same term was applied, but which was merely a human utterance heard by chance, yet which so fully met doubt or difficulty, that it was counted a divine intimation. Even the true heavenly voice generally spoke, not in original words, but in some sentence of the Bible appropriate to the occasion. When the rabbis proposed to include Solomon among those finally lost, the voice uttered the words of Job 34 : 33 (Rev. Ver.), "Shall His recompense be as thou wilt, that thou refusest it?"

APPLICATION

Apart, v. 1. When Christian, in the Pilgrim's Progress, was being armed against the perils of the way, in the House Beautiful, there was given him a breastplate to be worn over the heart; and the breastplate was named All-Prayer. It is possible for us to fall into the habit of merely saying our prayers, and, when we grow older, lightly to drop the habit as a mere form. But prayer that is real and comes from the heart, is a sure defence. For it brings to our help, against all the hindrances and temptations of life, the omnipotent power of God. The battle becomes no longer ours, but His; and the victory, therefore, is certain. The secret of daily conquest lies in the morning prayer for wisdom and help and guidance.

His face did shine, v. 2. "A good heart will help you to a bonnie face, my lad", said good Mrs. Dean, in Emily Bronte's, *Wuthering Heights*, "and a bad one will turn the bonniest into something worse than ugly." Hawthorne's beautiful allegory, *The Great Stone Face*, tells how a man daily gazed on that face, admiring its dignity and calmness and goodness, until he came, without knowing it himself, to possess the same qualities. He, at the same time, became so transformed in appearance, that his neighbors recognized in him the long-promised one who was to be like that Great Stone Face. "God gave us one face", said Shakespeare, "and we make another." As surely as we fill our minds and hearts with high and noble thoughts, their beauty will shine out in our very faces. Best of all, by having our thoughts much on Christ, we shall, at last, reflect the brightness that irradiated His blessed face.

Let us make here three tabernacles, v. 4. Two little girls, cousins, lived together in a certain home. One was selfish. She wanted others to wait on her, and to have the best of everything for herself. She thought chiefly of her own pleasure. So she was disliked, and missed the very happiness she sought. The other was mindful of those about her, and was always making sacrifices for them. She was so thoughtful and ready to help, that people

came to love her, and they could not do too much for her. By working to make others happy, she found happiness herself. Selfishness never brings happiness. It is only as we carry sunshine into other lives, that we can keep our own hearts sweet and glad. The hand that gives without stint is the hand that receives in the richest measure.

Were come to the multitude, v. 14. The purpose of all God's revelations of His love to us is to qualify us for service among men.

It was the Christmas season in a mission school, and the boys were gathered round a well-laden table. They felt grateful for the good things they were enjoying, and decided to leave a chair vacant at the table for Jesus, the unseen Guest, whom they knew to be the Giver of all their joy. Soon there was a rap at the door, and a hungry, ragged beggar entered. There was only the one vacant seat, and, after some hesitation, they offered it to him. As he feasted with them, all felt they were honoring their Master in the way He most desired, when they welcomed the beggar and gave him the best place. For they remembered how Jesus Himself said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." There are times when we feel that God is very near and good. Let us hasten to carry the vision and its comfort to the sick and disheartened. We serve Christ by serving others. Love's circuit runs from us through our fellow men to our Lord and Master.

They could not cure him, v. 16. You go to the telephone, take down the receiver, and soon are speaking to your friend far away.

The instrument and the wires are necessary to convey your words, but they have no power in themselves. They are the means through which the power flows. God is the Source of all power. But our faith is the channel through which the power of God flows, for the healing and comforting and saving of others. Sometimes we try to give help, depending upon our own wisdom and strength, and then we fail. But when we let God live in our lives and speak through our lips, we cannot fail. Even the weakest then becomes mighty, and

A Good Heart
and a Bonny
Face

Heights, "and a bad one will turn the bonniest into something worse than ugly."

The Loss of
Selfishness

herself. She thought chiefly of

some simple word or little act of kindness becomes the means of transforming a life.

If only we will let Him, God waits, through us, to bless all about us.

TEACHING HINTS

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

For Teachers of Bible Classes

Raphael's "Transfiguration" is one of the best interpretations of this Lesson. If possible, procure a copy of the picture and refer to it in the Lesson. Describe—or, better still, get members of the class to describe each scene separately. (1) The seven persons upon the mountain. Why were the disciples permitted to share in the glory of that heavenly interview? Why were Moses and Elijah present? And why the voice of the Father confirming all? (2) The throng of troubled people in the valley,—the questioning scribes (Mark, ch. 9), the epileptic boy, the entreating father, the discomfited disciples, the derisive onlookers.

Then bring the Lesson to our own circumstances:

1. *Our Mountain Experiences.* How can we share the reflected glory of Christ's transfiguration? (1) Let the answer be brought out: By ascending with Christ. If this vision is to become ours, we also must climb, leaving the world of evil below, and zealously scaling the heights through a life of prayer and obedience. (2) By meeting with the men of the Bible. Bring an inspired heart to the inspired Word, and it will *live* before you and within you. (3) By seeing Jesus only. Show that Christ is to be sought in prophet, apostle and church; and God the Father in Christ. Raise the question, What do we know of God apart from Jesus?

2. *Our Valley Experiences.* Show how the incident occurring at the foot of the mountain, presents one urgent reason against the tabernacling upon the heights. Refer to the similar situation in Matt. 14 : 22-36. (1) The failure of the nine disciples left below suggests our uselessness to the Master when separated from Him and deprived of the mountain vision. How does He purposely leave us in the valley? Can He rely upon your faith whilst He is absent? (2) The miracle of Christ on descending the moun-

tain is equally suggestive of the secret of our success in the Master's service. Show that every transfiguration experience has a thoroughgoing practical purpose. We must descend to the cities of the plain, back to ordinary days and trying tasks. The experience on the mountain top will make us equal to the higher trust and nobler duty.

For Teachers of the Senior Scholars

There are two scenes in the Lesson: the glorious one on the mountain top, and the grievous one on the plain below.

I. THE SCENE ON THE MOUNTAIN, vs. 1-8.

1. The transfiguration of Jesus took place while He was praying, Luke 9 : 28, 29. Talk about Jesus as a Man of prayer (see Mark 1 : 35 ; Luke 3 : 21, 22 ; 6 : 12, 13, etc.) Question out the details of the change which took place in the appearance of Jesus. Many a life receives transfiguration touches in the blessed hour of prayer. The late Rev. Alexander Stirling, who was so greatly beloved in all the Eastern Division of our church, used to spend long seasons alone with God in prayer. He would come forth with a heavenly light in his face, and a heavenly sweetness in his voice, and a heavenly spirit in his life, such as we seldom witness here below.

2. Moses and Elijah came from heaven to talk with Jesus, v. 3. See Exposition for the significance of their appearance. What was the subject of their conversation? (See Luke 9 : 31.) These two men who had been dead to this world for many hundreds of years are still living, and are still interested in what is taking place on earth. Are our loved ones in heaven interested in this life we are living here below? (See Luke 15 : 7 ; Heb. 12 : 1.)

3. Note the effect of the wonderful sight upon the three apostles, v. 4. They were filled with joy, and longed to stay there. But in this world there is no living on the mountain top all the time. Still, it is a poor life that does not get there sometimes.

4. "A bright cloud overshadowed them", vs. 5, 6. For its meaning and association see Exposition. Discuss the force of the testi-

mony borne to Jesus by the voice of God speaking out of the cloud.

5. After the cloud, the disciples found themselves alone with Jesus, vs. 7, 8. It is well with us, when, after all the joyful and sorrowful experiences of life, we find that Jesus is still with us.

II. THE SCENE ON THE PLAIN, vs. 14-20.

1. A broken-hearted father's appeal, vs. 14-16. The disciples had failed. Why was this? (Vs. 19, 20.) There is often some mystery about failure in life. Will this explanation which Jesus gives cover all cases? Is unbelief a synonym for failure?

2. The cure of the child, v. 18. Nothing is too hard for Jesus. He is mighty to save, able to save to the uttermost.

For Teachers of the Boys and Girls

Show the class, if possible, a copy of Raphael's wonderful picture, The Transfiguration, with its two parts, one showing the scene at the top of the mountain, and the other at the foot. Try to bring the two scenes vividly before the scholars.

I. AT THE MOUNTAIN TOP, vs. 1-8.

How long after last Lesson was the Transfiguration? For what purpose did Jesus go up to the mountain top? Luke 9:28, 29 gives the answer. Talk about Jesus' habit of prayer. Whom did He take as companions? Bring out the details of the change in the appearance of Jesus. (Compare the accounts of Mark and Luke.) Who came from heaven to talk with Jesus? About

what did they talk? (See Luke 9:31.) What did Peter ask permission to do? Make clear the meaning of his request. Who were overshadowed by a bright cloud? Of what was this cloud a sign? Whose voice was heard out of the cloud? What did God say about Jesus? What did He tell the disciples to do? What effect had all this on the disciples? How did they show their terror? What did Jesus do? What did He say? Whom only did the disciples see when they looked up? Show that Jesus had now taken the place of Moses, who had given the law, and of Elijah who represented the prophets.

Touch lightly on the conversation between Jesus and the three disciples on the way down the mountain. Vs. 9-13.

II. AT THE MOUNTAIN FOOT, vs. 14-20.

Who came to Jesus? What attitude did he take? What did he ask? What ailed his son? What did the sickness sometimes cause him to do? To whom had the father brought him? With what result? What did Jesus say to the disciples and the father? (See Exposition.) What did He do for the sick boy? What immediately happened? What did the disciples ask? Why did He say they could not cast out the evil spirit? How did He illustrate the power of faith? Emphasize the lesson of each of the two scenes: of the first, that Jesus is the divine Son of God; of the second, that He is our sympathetic human Brother. With what confident faith we should come to Him! And what blessing our faith will bring to us!

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

Hermon is a mountain on the north-eastern border of Palestine, rising to an elevation of 9,200 feet above the sea. Its dome-like summit, usually covered with snow till late in summer, can be seen from almost every part of Palestine. Jesus, in His youth, must often have seen it from the hill west of Nazareth, and, during His ministry, from the Sea of Galilee. It is not mentioned by name in the Gospels, but is generally believed to be the "high mountain" on which the Transfiguration took place. This was probably not at the summit, but on one of the elevated platforms of the southern slope. The Under-

wood stereograph, Summer Houses in Cæsarea Philippi (see circle 30), shows rustic booths or arbors, their walls made of leafy boughs and their flat roofs of plastered mud. For many generations it has been the custom of the Mohammedan inhabitants of Baniyas (see last Lesson) to build such shelters on their housetops in the late summer time and live in them for several weeks. Very likely the Jews of our Lord's time had a similar custom, and it may have been this kind of booth which Peter had in mind in making his proposal to build "tents" for Jesus and Moses and Elijah.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Years later, Peter wrote a letter, mentioning the Transfiguration. Find where he says they heard a voice in the holy mount saying, "This is My beloved Son."

2. Through the prophet Isaiah, God had said that Jesus was His Elect in whom His soul delighted. Find these words.

ANSWERS, Lesson III.—(1) Rom. 10 : 9. (2) Heb. 1 : 5.

For Discussion

1. God's testimony to Jesus.
2. Mountains that faith has removed.

Prove from Scripture

That faith is powerful.

The Catechism

Ques. 64. *What the Fifth Commandment requires.* This Question deals with: 1. *Those who have authority over us.* In addition to parents, the Fifth Commandment requires obedience to the rulers in the state (1 Pet. 2 : 13-15), and in the church, Heb. 13 : 7. 2. *Those over whom we have authority.* All in authority have duties to those under them.

Parents must not "provoke their children to wrath", Eph. 6 : 4. Rulers are to govern in the fear of God (Ex. 18 : 21), to judge justly (Deut. 16 : 18), to defend the poor and oppressed (Ex. 23 : 6), and to have no respect of persons, Lev. 19 : 15. Ministers and elders in the church are charged with the oversight of the flock, Acts 20 : 28 ; 1 Pet. 5 : 2, 3. 3. *Those with whom we are on an equal footing.* There are duties belonging to husbands (Eph. 5 : 25), wives (Eph. 5 : 24, 33), brothers and sisters (see John 1 : 40-42).

The Question on Missions

Ques. 4. Each Reserve has a chief who is the head man of the band ; and he may have as advisers two or more councilors. The chiefs and councilors are elected by the majority vote of the male members of the band over 21 years of age. At the meeting called for such an election, the Government Agent must be present. The interests of each Reserve are further guarded by the Government Agent's settling all disputes and making recommendations which he may deem necessary to the Department of Indian Affairs at Ottawa. The entire work of the Reserve is inspected by the Government Inspector of Indian Agencies, who makes a report of the work of the Indians on the Reserve and of the Instructor, to the Department.

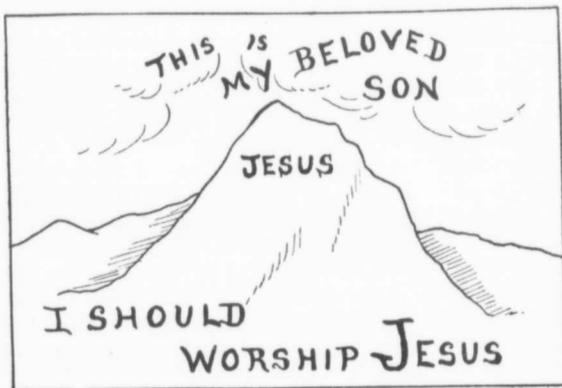
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's words about King Jesus.

Introduction—Who can remember the name of the disciple who spoke out for Jesus, and said, "Thou art the Christ"?

One of you may print his name P-E-T-E-R. Beside this name we'll print JAMES AND JOHN.

Lesson—One day, just about a week after our last Lesson story, Jesus took these three disciples, who were His nearest and dearest friends, and they went away up the side of this mountain (outline). We'll print the name over it, MOUNT HERMON. Jesus had a special reason for bringing these friends here. They were so faithful to Him, He wanted them really to know



that He was not merely a man like themselves, but the Son of God—God in the form of man.

Now they have climbed the mountain side, and are resting in a smooth, open space. Suddenly, as they are looking at Jesus, His appearance is changed, as if a flashlight had been thrown around Him. A bright light is about His face, and His clothing is white as the light. See, while they are watching in wonder, two others appear, talking to Jesus, —Moses and Elias! How you would have gazed and gazed, if you had been there! The disciples looked and looked, and their hearts were filled with joy. Listen, Peter is speaking to Jesus. "Lord, it is good for us to be here." Then he thinks how beautiful it would be if they could build three tabernacles, or tents made of boughs, there on the mountain side, one for Moses, one for Elias, and one for Jesus. Then Jesus need not go down to suffer and die—so Peter thought.

Golden Text—While Peter was speaking, a bright cloud appeared above the three, and the voice of God spoke and said, "This is my beloved Son, hear ye Him." (All repeat.) Ah! now there can be no more doubt about Jesus! The disciples fell to the ground and bowed their faces in prayer. They were

afraid of the wonder and glory of what they had both seen and heard. Then Jesus came and touched them, and at His touch they raised their heads, and only Jesus was there. Jesus wanted to let these friends see Him in this glorified form, and then their faith would be stronger. This is called the Transfiguration (change) of Jesus.

A Change in Us—Let me tell you a secret. Jesus can change our looks. He can make our faces shine so that others may see the change and wonder what it means. He can put His Holy Spirit into our hearts, and then our minds will be full of beautiful thoughts, and that will make our faces bright and shining and beautiful also.

Sunshiny Faces—Our faces should be always sunshiny. Where did this pretty flower (show a blossom) get its beauty and brightness? From the sun. The plant came out of the dark ground and turned its face to the beautiful sunlight, and soon came this lovely blossom. If we turn our faces toward Jesus and keep looking at Him and finding out what He wants us to do, and pray to Him and worship Him, our faces will be bright with His Holy Spirit within us.

Something to Think About—I should worship Jesus.

FROM THE PLATFORM

*"Bring him to Me; his hurt is past your healing;
From death, from death's black doom you cannot free;
The word of hope, the doom of death repealing,
Is Mine: Bring him to Me."*

Write on the blackboard these lines by Dr. Charles W. Gordon, and have the scholars repeat them in concert. Then, by questioning, bring out vividly the scene at the foot of the Mount of Transfiguration described in the Lesson,—the distracted father kneeling down before Jesus imploring Him to heal his son, the poor boy himself, tormented by a terrible disease and held in the power of an evil spirit, the helpless disciples, and Jesus with His word of healing power. A question as to whence Jesus had just come, will turn the conversation to the other scene in the Lesson,—that at the summit of the Transfiguration Mount. Question out what happened there, and emphasize God's testimony to Jesus, "This is My beloved Son." Get the scholars to see that, as God's Son, Jesus has infinite power to heal from the disease of sin, which is so much more dreadful than any sickness of the body. Sing v. 1 and refrain of Hymn 544, Book of Praise.

A LESSON ON FORGIVENESS

July 31, 1910

Matthew 18 : 21-35. Commit to memory vs. 21, 22.

GOLDEN TEXT—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6 : 14.

21 Then came ¹ Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Je'sus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would ² take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not ³ to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 ⁴ Then the lord of that ⁵ servant was moved with compassion, ⁶ and loosed him, and forgave him the debt.

28 But ⁷ the same servant went out, and found one of his fellowservants, which owed him an hun-

Revised Version—¹ Peter, and said to him; ² make a reckoning with; ³ wherewith; ⁴ And the; ⁵ servant, being; ⁶ released; ⁷ that servant; ⁸ hold; ⁹ what; ¹⁰ So; ¹¹ Omit at his feet; ¹² Omit all; ¹³ that which was due; ¹⁴ exceeding; ¹⁵ lord called him unto him, and saith to him, Thou wicked; ¹⁶ besoughtest; ¹⁷ mercy; ¹⁸ Omit unto him; ¹⁹ So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your heart.

LESSON PLAN

- I. A Question, 21, 22.
- II. A Parable, 23-34.
- III. A Warning, 35.

DAILY READINGS

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

M.—A lesson on forgiveness, Matt. 18 : 21-35.
T.—Coals of fire, Prov. 25 : 13-22. W.—Joseph and his brethren, Gen. 50 : 14-21. Th.—David spares Saul, 1 Sam. 26 : 1-12. F.—Saul's acknowledgement, 1 Sam. 26 : 13-25. S.—Repentance and forgiveness, Luke 17 : 1-5. S.—"With the same measure", Luke 6 : 27-38.

Shorter Catechism—Review Questions 61-64.

The Question on Missions—5. What do pagan Indians worship? They worship the great Good Spirit (Manitou), and lesser spirits, such as Thunder,

Wind and Sun, which they think have power to do them harm. Dances and feasts are given in honor of the gods. The sun dance is one in which is tested their power to endure suffering. Heaven, to them, is The Happy Hunting Grounds.

Lesson Hymns—Book of Praise, 250 (Supplemental Lesson); 154; 184; 51 (Ps. Sel.); 285 (from PRIMARY QUARTERLY); 161.

Special Scripture Reading—Psalm 103. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 330, The Unmerciful Servant Rebuked. For Question on Missions, H. M. 416, Indian Totem Pole, token or emblem of a clan or family, in a sense an idol or the embodied form of a deity; H. M. 195, Indians with Tom-tom Drum Used in their Pagan Danes.

Stereograph—For Lesson, Syrian Travelers Near Lydda (Underwood & Underwood, see page 317).

EXPOSITION

Time and Place—A.D. 29; Capernaum.

Connecting Links—Jesus and the Twelve are now passing through Galilee on their way from the region of Cæsarea Philippi (ch. 16 : 13) to Judæa (ch. 19 : 1). This is not, however, another Galilean ministry (see Mark 9 : 30). Jesus' aim now is to give private instructions to the disciples in view of His approaching death. Between this Lesson and the last, Matthew inserts the incident of ch. 17 : 24-27, and the discourse of ch. 18 : 1-20.

I. A Question, 21, 22.

Vs. 21, 22. *Then came Peter.* He was puzzled by Jesus' teaching on dealing with an offending brother, vs. 15-20. He was again the spokesman for the Twelve. *How oft . . . seven times?* The rabbis said one was bound to forgive only three times. Peter meant to be much more generous; but he asked a

rabbi's question in a rabbi's spirit. He did not understand the Christian spirit of forgiveness. *Until seventy times seven*; that is, times without number. Jesus lifts the subject altogether out of the legal sphere. His disciples must be prompted by the brotherly love which "never faileth".

II. A Parable, 23-34.

V. 23. *Therefore.* Jesus gives the parable of The Unmerciful Servant, in order to justify His demand for unlimited forgiveness. *A certain king.* The picture is drawn from an Oriental court. *His servants.* These were provincial governors, publicans, or farmers of taxes belonging to the nobility, and other high officials, but all alike servants in relation to the king. So human distinctions melt away in our relation to God.

Vs. 24-27. *Ten thousand talents*; at least

ten million dollars of our money. The debt was so enormous that payment was hopeless. This indebtedness was quite possible, owing to the indolence of Eastern kings and the proverbial corruption of Oriental administration. *Commanded him to be sold*; according to the ancient law (see Ex. 22 : 3). *His wife, and children*. These were regarded in the East as simply property. *Payment to be made*; from the proceeds of the sale. *The servant. . . worshipped him*; besought him as an inferior appealing to a superior. *Forgave him the debt*. The servant asked for time to pay; the compassionate king with extreme generosity canceled the debt altogether.

Vs. 28-30. *One of his fellow servants*; in a much humbler position. *A hundred pence*; or denarii, about sixteen dollars. The denarius was a day's wages of the ordinary laborer (ch. 20 : 2); an insignificant debt, and by no means a hopeless one. *Took him by the throat*; literally, "seizing, he choked or throttled him"—an inhuman tyrant. *Have patience with me*. The echo of his own words a moment before ought to have prompted him to mercy. *He would not*. He stands revealed,—a base man, greedy and unscrupulous.

V. 31. *His fellow servants. . . were very sorry*; or "were very vexed". Their feeling was one not so much of sympathy,—else why did they not pay the debt?—as of anger at the brutal conduct of the merciless creditor. *Told unto their lord*. In the king's interest they exposed the character of the man whom the king had left in office.

Vs. 32-34. *Thou wicked servant*. The king could forgive a debt, but not such wicked inhumanity. *Because thou desiredst me*; Rev. Ver., "besoughtest". In fact, the servant had not asked the remission of his debt, but merely time to make payment; and he had hinted ("I will pay thee all"), that it was better policy for the king to wait and get all,

than to sell him and get only a part. This sheds further unfavorable light on his character. *Shouldst not thou?* This is the heart of the parable,—the recipient of mercy ought to be merciful. *The tormentors*. The wicked servant was to be kept in prison until the debt was paid, and his life was to be made as miserable as possible.

III. A Warning, 35.

V. 35. *So. . . shall my heavenly Father do*. It is a law of the moral world, that the merciless shall receive no mercy. Compare the Lord's prayer, "Forgive us our debts, as we forgive our debtors." *From your hearts*; not in the arithmetical spirit of the rabbis, or of Peter's question (v. 21), but times without number, because prompted by genuine, brotherly love.

Light from the East

TALENTS : PENCE—There was no coined money in Israel till after the exile. Before that it was in the form of small pieces of gold and silver, dealt out by weight, of which the Jewish standard was the shekel containing 224 grains. Later the shekel was coined. The Roman conquest introduced its coinage, of which the most common was the denarius or penny, a silver coin, exactly the size of our ten cent piece, but thicker and nearly twice as heavy. The translators of our English Bible estimated it at fifteen cents by the value of silver in their day. But the value of a coin as bullion is often less than its value as legal tender, and the price of silver is constantly changing. The standard Roman gold coin, worth five dollars, contained twenty-five denarii, each of which would thus be worth twenty cents. The silver shekel was worth sixty-seven cents, the talent of three thousand shekels would be worth two thousand dollars, and ten thousand talents would mean twenty millions of dollars. If the "light" talent is taken, the sum will be reduced by one-half. (See Exposition.)

APPLICATION

Lord, how oft shall. . . I forgive? v. 21. A bitter libel against the Emperor Joseph was printed and scattered throughout the Austrian Empire. The author, a very poor man, was discovered and brought before his sovereign.

The Emperor
and the Libeler

"You are the author of this disgraceful writing", said the Emperor, as he held up a copy. "Your pens are cut too sharp; I have had others cut for you of which you will make better use, I hope", he added, as he handed him a small package of quill

pens. On reaching home and opening the package, he found the pens wrapped in a paper which proved to be an imperial order for a pension. A truly noble spirit never makes forgiveness a matter of calculation. Unless forgiveness is free, it is imperfect.

Shouldest not thou also have had compassion?
v. 33. A beginner was printing a letter on a typewriter to a friend, acknowledging some

kindness received. Missing the proper key, he closed the letter, "with many thanks", instead

of with many "thanks". It was not a very bad mistake. Every favor done to us should make us "thankful". That is the best proof that we are truly thankful. Especially should we let our thoughts dwell constantly upon the great and wonderful forgiveness of all our sins which God, our loving heavenly Father, has bestowed upon us. Such thinking will have the effect of melting our hearts into gentleness and sympathy towards even those who seem to us most undeserving. It will surely not be possible for us, with God's forgiveness in full view, to deal hardly with, or hold a grudge against, or bitterly criticize, our neighbors.

His lord was wrath, v. 34. To be merciless, especially when we have just received most generous treatment, is to shut ourselves out from the good-will of others.

Our Own Likeness A loveless spirit in ourselves encourages a hostile attitude towards us. On the other hand, love wins love. If we go to the mirror with smiles on our face, we shall be met by smiles. The opinion in which we are held at school, on the street, or in the community, is often a good indication of the trend of our character.

Likewise shall my heavenly Father do also unto you, v. 35. This is striking pretty deep. Our standing with God depends upon our

attitude to others. Mark Guy Pearse, in Daniel Quorm, speaks of once visiting

Working Out Our Prayers the home of a very religious man. In the morning he had family worship, and prayed long and earnestly for a Christlike spirit. But about an hour after he was heard hallooing and scolding, and finding fault with everybody and everything on his farm. This angry, impatient spirit continued most of the day. Yet he felt no surprise or disappointment when reminded of the prayer of the morning. So we pray, "Forgive us our debts, as we forgive our debtors." But that should mean more to us than having a general spirit of good-will toward mankind as a whole. It means being actually patient and gentle towards the individual people we meet every day, whose peculiarities and faults often prove very irritating. God can answer our prayer only as we do more than pray; as we also work out, with all earnestness, a gentle, loving spirit toward those around who test our patience most severely.

If ye forgive not, v. 35. Archbishop Hare gives the following prayer of the unforgiving man: "O God, I have sinned against Thee many times; I have been forgetful of Thy goodness; I have broken Thy laws; I have committed many secret sins. Deal with me, I beseech Thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended Thee, but I cannot forgive him. He has been very ungrateful to me, though not a hundredth part as ungrateful as I have been to Thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech Thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him."

The Unforgiving Man's Prayer

TEACHING HINTS

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

For Teachers of Bible Classes

A lesson in multiplication will be an interesting title to put upon the blackboard. How often shall I forgive an offending brother? Bring out the various answers: "Three times", says the Jewish rabbi. "Seven

times?" asks Peter. Was he merely repeating Christ's words? (See Luke 17: 4.) "Seventy times seven", replies Jesus. Make clear that the practice of forgiveness is never a problem in arithmetic. Forgive always, immediately, fully. Does that mean the culprit should go unpunished? Invite discussion on this point. The parable that

follows may be taught as a drama in three acts—THE UNPARDONABLE MAN. Seek to make the presentation of it as vivid as possible. With the assistance of the outline that follows, three members of the class may prepare to give a representation of the three acts.

Act I. *The Judgment Hall of a King.* The trial of a minister of state is in progress, arraigned on a charge of embezzling millions of dollars from the crown. The evidence is all in, the charge is proven, and sentence is pronounced—confiscation and life-long slavery for the man, his wife and children. The condemned criminal appeals for mercy, although there are no extenuating circumstances, not a single excuse he can offer. But pardon in full is granted, the culprit is released, re-instated in office, and the court dismissed.

Act II. *The Home of a Private Citizen.* The pardoned man utterly ungrateful, hardened in heart and sorely wounded in pride, has gone straightway to a poor but honest neighbor who owes him a paltry sum of money. He gives vent to his cruel fury by demanding immediate payment, and follows up his unreasonable demand with brutal assault. His own promise and plea for mercy is repeated to him, but he is relentless: "I will make him suffer for my disgrace and humiliation. Cast him into prison."

Act III. *The Judgment Hall of the King.* The minister of state is again on trial, for a number of fellow citizens of honest heart and public spirit have preferred against him a charge much more serious than embezzlement. It is his inhuman treatment of his poor neighbor. The case for the crown may be briefly put. So great and undeserved a pardon should at least have made the prisoner considerate towards his debtor. The prisoner has no defence; he dare not even appeal for mercy this time. And the condemnation is life imprisonment with torment.

Then bring out carefully the lessons of the parable: (a) Human forgiveness must go beyond all numerical calculations. God has frankly forgiven us for the wilful ruin of an eternal soul through sin. In comparison, how paltry are the offences against us. (b) Forgive from the heart. Few men need to

be forgiven even three times, if you forgive and deal rightly with them the first and second times.

For Teachers of the Senior Scholars

Some lessons are harder to learn than others. Forgiveness is one of the hardest. Have we learned it well? Is there any one in the world whom we have not forgiven? It requires a large endowment of what is divine to learn this lesson well. "To err is human, to forgive, divine."

I. TWO ANSWERS TO ONE QUESTION, vs. 21, 22. Have the question quoted, and also the answer suggested by Peter. Ask the class to compare this answer with that which the Jewish rabbis would have given to the same question (see Exposition). Peter is sure that he is giving a great, generous answer to the question, something unheard of before in the world.

How completely taken aback Peter must have been, crestfallen, dumbfounded, when Jesus answered, v. 22. But have we reached even seven times one in the multiplication table of forgiveness? What does Christ's answer to the question mean? There must be no limit to forgiveness. There is always forgiveness with God; there must therefore always be forgiveness with us.

II. CHRIST'S ILLUSTRATION OF FORGIVENESS, vs. 23-35. There are three scenes in this parable story which Christ told. Bring these scenes out vividly by well considered questions.

1. *The First Scene* (vs. 23-27),—the king and the servant who owed him an immense debt. Picture this Oriental scene. According to the law of the land, the creditor had it in his power to sell into slavery the man and his wife and children. The poor debtor pleads for time to pay the debt. The king was moved with compassion and did far more than the man asked, forgave him all the debt. God is always doing more for us than we ask.

2. *The Second Scene* (vs. 28-30),—the very servant who had been forgiven an immense debt falls upon one who owed him a trifling sum and treated him inhumanly, barbarously, and would listen to no appeal for mercy. What a strange man, a monster of a man, he was! No one whom God has forgiven can be

unforgiving, without manifesting the spirit of this inhuman wretch.

3. *The Third Scene* (vs. 31-34),—the unforgiving servant recalled by the king and rebuked and punished. Those who will not forgive cannot escape a fearful end. They feel the beginning of the end as soon as they begin to cherish this evil spirit in their hearts.

Close by enforcing, in a few plain, earnest words, the principle of v. 35, that those who are unforgiving, cannot expect forgiveness from God.

For Teachers of the Boys and Girls

Begin with a little conversation about Peter's question. Discuss the answer which the rabbis would have given, the answer which Peter suggests and the answer of Jesus, vs. 21, 22.

Next turn to the parable of The Unmerciful Servant, vs. 23-34. The story falls into two parts, the first describing the servant's treatment by his master, and the second his own treatment of a fellow servant. In connection with the first part, bring out, by questions, and explanations, where needed, the following points: (1) *The servant's position*,—the governor of a province, as the Exposition shows, or a nobleman to whom the collecting of taxes had been entrusted. (2) *His immense debt*,—the point to make is his utter inability to pay the vast sum. (3) *His sad fate*,—sold into slavery with his wife and children. (4) *His plea for mercy*,—accompanied by a promise which he never could fulfil.

(5) *The king's compassion*; and (6) *The complete forgiveness of the debt*.

The points in the second part of the story to be brought out in like manner are:

(1) *The smallness of the debt*,—\$16 as compared with his own debt of \$10,000,000. (2) *The brutal seizing of the debtor*,—although the creditor himself had just come from the presence of the merciful king. (3) *The plea of the fellow servant*,—precisely the same as he himself had made to the king and, along with it, a like promise. (4) *The un pitying refusal*,—What if the king had treated himself so? (5) *The cruel treatment*,—cast him into one of the dark and loathsome prison dungeons of those days. (6) *The anger of the servants*,—and good reason they surely had to be angry at such cruelty and meanness! (7) *The king's wrath*. (8) *The king's reproach*,—the servant, forgiven so great a debt himself, to refuse the forgiveness of so small a debt owed to him by another! (9) *The king's sentence*,—See Exposition for the explanation of v. 34.

Leave time to bring home the application of the parable in v. 35, somewhat as follows: Our sins have brought us into debt to God. This debt we can never hope to pay. But for Jesus' sake, He freely and fully forgives us. Others become our debtors by sinning against us. But how small is their debt to us, compared with that which God forgives us! And how unworthy of His forgiveness do we prove ourselves, when we refuse to forgive others!

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

The parable of the Lesson was spoken just before Jesus, with His disciples, took His final departure from Galilee. For more than a year and a half, He had journeyed from city to city of that province, preaching and teaching and healing. The Underwood stereograph, Syrian Travelers near Lydda (see circle 31), shows a company of travelers such as may be seen to-day on the roads trodden by the feet of our blessed Lord. Lydda is about 10 miles southeast of Joppa on the highway to Jerusalem. It is also on the great caravan route between Babylon and Egypt. In the stereograph, a father, wearing a long

robe and turban, leads a camel on which his wife and children are riding. A contrivance somewhat like a carriage seat is fastened across the camel's back, on which the passengers sit, side by side, facing forwards. The wife and eldest daughter wear on their heads long wraps of white cloth with which they can cover their faces when they meet strangers. The low stone building, with a dome-shaped roof, to the right of the picture, is a Mohammedan shrine, while, to the left, a high stone gate hides from view a garden and orchard which has to be specially protected from thieves.

ADDED HINTS AND HELPS

Something to Look Up

1. Find the verse of a Psalm which says that God removes our transgressions from us "as far as the east is from the west".

2. Some one has told us that we should forgive one another, even as God, for Christ's sake, has forgiven us. Who is it? Give chapter and verse.

ANSWERS, Lesson IV.—(1) 2 Pet. 1 : 17, 18. (2) Isa. 42 : 1.

For Discussion

1. The debt which God has forgiven us.
2. How and why we should forgive others.

Prove from Scripture

That we should be forgiving.

The Catechism

Ques. 61-64 (Review). In taking a fresh look at the requirements of the Fourth Commandment (Ques. 61, 62), call attention to : (1) Isa. 58 : 13, 14, where the prophet promises to his nation the highest prosperity on condition of their doing God's ways and finding His pleasure instead of their own on the Sabbath ; (2) Mark 2 : 27, which teaches that the Sabbath is required in order to man's highest well-being ; (3) Heb. 4 : 9, Rev. Ver., where such high honor is put upon the Sabbath, that the rest which remains for God's people is called a "Sabbath rest". Turning

now to the Fifth Commandment (Ques. 63), point to Jesus' words in John 8 : 49, "I honor My Father, and ye do dishonor Me", as throwing light on what honor to parents means. The loving reverence which Jesus cherished towards God, we are to show towards our father and mother. Briefly recall the requirements of this Commandment (Ques. 64).

The Question on Missions

Ques. 5. The pagan Indians worship the Great Spirit. They do not consider themselves worthy to do this directly, and so they do it indirectly through the Thunder, Lightning, Sun, Wind, or through some bird or animal. They have great faith in this worship, and at times do great feats through believing that the approval of the Great Spirit is with them. They also believe in an evil spirit which is always ready to bring harm in their way. They make offerings to pacify the evil spirit, as well as to get the good will of the Great Spirit. At the end of life, they expect to go to the Happy Hunting Grounds, which are teeming with fish and game. They differ in their beliefs as to the time, after death, when the spirit goes from the body. The Sioux think at the end of the third day,—and so amongst these all the belongings of the departed are buried for three days before being again used. These ideas are gradually becoming a thing of the past.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about forgiveness.

Introduction—Mary and Joe and little Bessie sat watching out of the car window, as

**JESUS FORGIVES
ME
I SHOULD FORGIVE
OTHERS**

the train sped along carrying these three little people, with their father and mother, to visit some relatives whom the children did not know. How anxious they were to arrive at the end of the journey! How they watched the cows and horses and sheep in the fields! How they counted the windmills and the lakes and the stations! What questions they asked the father and mother over and over again! "What are the cousins like, father? What is Aunt Kate like? Shall we be afraid

of Uncle Philip? Is he a nice, kind man?", etc., etc. They were so anxious to know what kind of people they all were. We have been hearing about the kingdom of heaven. Would you like to hear what kind of people are in Christ's kingdom? They are all *forgiving* people.

Lesson—Peter asks Jesus how often he should forgive one who does him wrong. "Is seven times enough?" "No", says Jesus, "until seventy times seven." Then Jesus speaks a parable: A king had a servant who collected taxes from the people for him. This servant had not been honest, and had kept some of the money, and now he owes the king many thousands of dollars, so much that he can never pay them back. He has no money, so the king orders that he shall be sold (explain), and his wife and children and home, all that he has, so that the debt may be paid. Here we see the man kneeling before the king (strokes), begging forgiveness, and promising to pay all, if the king will only give him another chance.

The Forgiving Master—Ah! Look at the king's face. He is sad, because his servant has been so wicked. But he looks in a kindly way at the poor servant, and forgives him all he owes.

The Unforgiving Servant—Here again we

see two men, one kneeling before the other begging forgiveness. Who are these? Let us look closely at them. Surely we know this one! Yes, it is really the servant whom the king forgave! He looks angry. Let us find out what is the matter. Ah! the other is a servant also, and he owes some money to this one. He cannot pay, and the man strikes him and says, "Pay me what you owe me." The other poor servant kneels down before him, saying, "Have patience with me, and I will pay you all." But the other would not forgive him, but put him into prison till he should pay the debt. See, here again comes the king. He calls this unforgiving servant to him, and says, "Oh, you wicked servant, I forgave you all your debt, because you asked me to do so. Should you not have shown the same pity and forgiveness to this man who owed you?" The king was very angry at him, and caused him to be put in a prison till he should pay all he owed. This is the way God, our King, feels toward those who are not willing to forgive those who do them wrong. God forgives you and me so many things we do that are wrong, that we should always be ready to forgive others.

Golden Text—Repeat the Golden Text.

To Think About—I should be forgiving.

FROM THE PLATFORM

A PROMISE CONDITION

Point out that the Golden Text contains A PROMISE (Print) and a CONDITION. The scholars will readily tell, in answer to a question, that the promise is, that God will forgive us our trespasses or sins. Have some of the many Bible passages repeated in which the assurance of God's forgiveness occurs. Some of these are: "Who forgiveth all thine iniquities" (Ps. 103 : 3); "Though your sins be as scarlet, they shall be as white as snow", etc. (Isa. 1 : 18); "If we confess our sins, He is faithful and just to forgive us our sins", etc., 1 John 1 : 9. Turn now to the condition. The scholars will readily give this; it is that we shall be ready always to forgive others. Recall the main points of the Lesson, to show how impossible it is for us to have God's forgiveness unless we are willing to forgive others, however much they may injure us. Bring out the greatness of the sins which God forgives in us as a reason why we should forgive the lesser offences of others against ourselves.



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Opening Exercises

- I. SILENCE.
- II. SINGING.
O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright !
On thee the high and lowly,
Before the eternal throne,
Sing Holy, Holy, Holy,
To the great Three in One. Amen.
—Hymn 383, Book of Praise
- III. RESPONSIVE SENTENCES. Luke 4 : 18, 19.
Superintendent. The Spirit of the Lord is upon Me,
School. Because He hath anointed Me to preach the gospel to the poor ;
Superintendent. He hath sent Me to heal the broken-hearted,
School. To preach deliverance to the captives,
Superintendent. And recovering of sight to the blind,
School. To set at liberty them that are bruised,
Superintendent and School. To proclaim the acceptable year of the Lord.
- IV. SINGING. Hymn 250, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)
- V. PRAYER. Closing with the Lord's Prayer repeated in concert.
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Psalm or Hymn selected.
- VIII. READING OF LESSON PASSAGE.
- IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each Lesson.
- X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

- I. SINGING. Psalm or Hymn selected.
- II. PRAYER, asking a blessing on the offering.

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

IV. RESPONSIVE SENTENCES. Ps. 34 : 13-15.

Superintendent. Keep thy tongue from evil,

School. And thy lips from speaking guile.

Superintendent. Depart from evil, and do good ;

School. Seek peace and pursue it.

Superintendent and School. The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

V. SINGING.

In heavenly love abiding,

No change my heart shall fear,

And safe is such confiding,

For nothing changes here :

The storm may roar without me,

My heart may low be laid,

But God is round about me,

And can I be dismayed ?

—Hymn 193, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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

Bar-jo'-na. "Son of John", a surname of the apostle Peter, meaning that he was the son of a man named John.

Beth'-a-ny. A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el-'Azariyeh, or "Lazarus' Village".

Beth'-pha-ge. A village near Bethany. The exact site is unknown. The name means "House of Figs".

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar.

Cæ-sa-re'-a Phi-lip'-pi. A city at the foot of Mount Hermon, at the main source of the Jordan, and in the angle of a small plain, with hills on all sides of it except on the west. It was enlarged and adorned by Herod Philip, who named it after Tiberius Cæsar and himself.

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

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

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

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

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

He-ro'-di-ans. Adherents of the Herods, who owed what power they possessed to the Roman government. "They vied with the Sadducees in scepticism, and with the Greeks in licentiousness, pandered to the vice and cruelty of the Herods and truckled to the Romans."

James and John. Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

Jer-e-mi'-as. That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiakim and Zedekiah, kings of Judah.

Jer'-i-cho. An important city in a plain six miles west of the Jordan. The Baptism of Jesus in the Jordan occurred not far from this city. The hill of Quarantania, to the

immediate west, is pointed out as the traditional site of His Temptation. At the end of His ministry, when Jesus was passing through the city, He healed two blind men. At the same time he visited the house of Zacchæus, whose conversion is one of the most graphic stories in the Gospels. Travelers to-day between Jerusalem and Jericho require an armed escort, for fear of falling among thieves, as did the man in the parable of the Good Samaritan.

Je-ru'-sa-lem. The sacred city and well known capital of the Jews.

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

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

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

Ju-dæ'-a. The southernmost division of Palestine under the Roman government, the middle one being Samaria.

Mo'-ses. The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

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

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

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

Sad'-du-cees. A Jewish sect that denied the immortality of the soul and hence also the resurrection.

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

Si'-mon Pe'-ter. Peter is the Greek form of the Aramaic surname Cephas, meaning "a rock", which Christ bestowed on Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1 : 44), and afterwards lived with his family at Capernaum, Matt. 8 : 14 ; Luke 4 : 38.

Si'-on. Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

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

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THE BOOK PAGE

Among the monographs on the ethical teaching of our Lord, this latest, by Rev. Professor James Stalker, **The Ethic of Jesus according to the Synoptic Gospels** (Hodder & Stoughton, London, Upper Canada Tract Society, Toronto, 403 pages, \$1.75 net), has this special merit, "that it always draws directly on the words of Jesus themselves, to the study of which, in both their great masses and their minutest fragments, the author has devoted the labor of a lifetime". The result of this method of treatment is that of drawing from a living well, instead of from dull, dead waters. We see the very mind of Christ: indeed, see the great subjects of The Highest Good, Virtue, and Duty, with the eyes of the great Teacher and Exemplar Himself. Nothing could be more illuminating or stimulating than the manner in which these topics are wrought out in detail. Students of Dr. Stalker's former works will know what to expect in this volume, and will not be disappointed.

Respectable Sins is the title of a selection of sermons and articles by Rev. John Watson (Ian MacLaren), most of them not previously in print (same publishers as above, 276 pages, \$1.00 net). A better title might have been taken from the concluding address, *A Young Man's Glory*, for the chief interest of the volume lies in the discussion, in a series of short, pungent, wise and well balanced discourses, of the questions, why a young man is not, and why he should be, a Christian. They are well worth a careful reading by young men, and by

preachers and teachers who wish to reach young men for Christ and Christian service.

For its Selections for the Sunday School Choir, and its Forms and Services for Sunday School Worship, alone, the new music book, **Hymns of Worship and Service for the Sunday School**, just issued by the Century Company, New York (cloth bound, 30c.) is worth far more than its price. It contains 294 pieces, chosen on the principle that "only that which is worthy to endure in music and hymnology is fitted to be the medium of the expression of the faith, the love, the purpose and experiences of the unfolding life of childhood". The selections are admirable, and their use will greatly enrich and elevate the musical service of any Sunday School that may use the book.

Professor Edward Porter, St. John's, **Stories and Story-Telling** (The Pilgrim Press, Boston, 100 pages, 50c. net), may be read in a few hours, but will be read and re-read with profit. Recognizing that "good story-telling is the best intellectual qualification of the teacher", Professor St. John, who has an international reputation in the department of child study and pedagogics, discusses the educational value of the story, marks of a good story, how to tell a story, the story interest at various periods of life, where to find good stories, etc. The trained teacher will discern a master's knowledge of psychology at the basis of discussion and all the marks of a trained educator. The little book is having an enormous sale, and should be immensely useful to parents and teachers.

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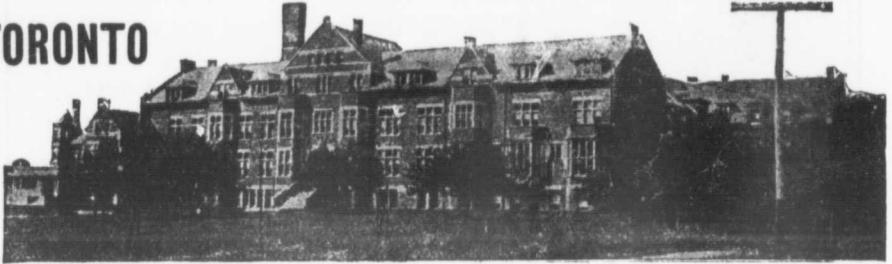
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Quebec, especially Quebec in winter, with its magnificent outdoor life, is a fine background for a story. Add to this its mediævalism, its huge ecclesiastical system, colleges, nunneries and hospitals, and the novelist must be dull indeed who does not succeed in constructing at least an interesting framework. Anna Chapin Ray has succeeded in doing more than this. **Over the Quicksands** (Musson Book Co., Toronto, 383 pages, \$1.50) deals with delicate situations with much skill. The finding in old-time Quebec, and in so unexpected a manner, by a brother and sister,—typical New Yorkers—of a brother of whose existence they had never dreamed, is worked out dramatically.

The title page of **Sonnets and Other Verses**, by Alexander Louis Fraser (St. John Globe Publishing Company, St. John, N.B., 62 pages, 40c.), bears upon it Wordsworth's lines :

"The moving accident is not my trade :

To freeze the blood I have no ready arts :

'Tis my delight alone in summer shade,

To pipe a simple song for thinking hearts."

The contents of the little volume are tuned to this key, sweet, direct, and, in the best sense, homely verses. Some of the poems, as for instance, *The Dew Drop*, and *The Dead Day*, have the music of dainty bells.

Attention has already been called to **Scotland's Work and Worth**, by Charles W. Thomson, M.A., F.E.I.S., issued in parts by Oliphant, Anderson & Ferrier, Edinburgh. We have pleasure in stating that it has now appeared in two volumes, containing

368 pages with over 60 illustrations, some of these, as of the flags and banners of Scotland, England and Ireland, being in colors (price, cloth, \$3.25 net, Persian morocco, \$4.00 net). Whilst tracing the history from the earliest period, Mr. Thomson devotes more attention relatively to the historically recent events. In no single publication is there so good an account of the part played by Scotsmen in exploration, science, invention, engineering, surgery, etc. Whether as interesting reading, or as a valuable book of reference, *Scotland's Work and Worth* will be much prized.

What Life Means to Me, by Dr. Wilfred T. Grenfell (The Pilgrim Press, Boston, 50c.), is a dainty booklet of 32 artistically bordered pages, with a full length portrait of the author in his skipper's gear as frontispiece. In the slums of London and amidst the stiff battles with wave and weather these long years in Labrador, Dr. Grenfell "has seen life" at its lowest equation. He is an optimist, nevertheless, and this cheery answer to the question, *What does life mean to me?* should shame every pessimist out of the blues.

Dr. Samuel R. Gammon, "for twenty years a missionary of the Southern Presbyterian Church in Brazil", has given, in **The Evangelical Invasion of Brazil** (Presbyterian Committee of Publication, Richmond, Va., 179 pages, 75c. postpaid), a capital text-book on missions in that country,—closely packed with information as to the geography, natural resources, the history, character of the people and missionary operations.

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