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**TORONTO**

# The Teachers Monthly

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

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Toronto, November, 1912

No. 11

## About Prices

The slight advance in the price of our Lesson Helps for 1913 which has been announced in the new Catalogue and Order Sheets in the hands of Sunday Schools, Bible Classes and Young Peoples' Societies, needs perhaps a word of explanation.

The necessity for the increases is entirely owing to the rise in the cost of materials, labor, and especially printing; and this is in line with increase of cost in all branches of manufacture and trade. The Publications Committee gave the matter the fullest consideration before announcing the increases. They have been made as small as possible, and in the case of the Illustrated Papers, the prices remain as at present.

The new prices are for the Lesson Helps, and will go into effect for all orders which commence with 1913, as follows: The TEACHERS MONTHLY in clubs has been increased 10c. a year, the QUARTERLIES in clubs 2c. a year, and the LEAFLETS 1c. a year. The Bible Class Magazine will be merged, at the New Year, into THE PATH-FINDER: A Bible Class and Young Peoples' Societies' Magazine, with 40 pages monthly, instead of 32 as formerly. The subscription price to be 40c. a year in clubs of two (instead of 35c. in clubs of five as previously announced), single subscriptions 50c. a year (instead of 40c. as previously announced).

The Publications Committee has always taken the church into its confidence in regard to prices. Its instructions from the General Assembly are to provide the various publications for Sunday Schools and Young Peoples' Societies—the best that can be furnished. This the Committee has sought to do at the

very lowest prices which will carry the work. All profits are, by the instruction of the General Assembly applied to the improvement of the periodicals and the development of the business. The Committee is confident that the reasonableness of the present advances will be evident to our Sunday Schools and congregations.

## The Vision that Uplifts

By Rev. S. J. Macarthur, B.D.

"I will lift up mine eyes unto the hills", said more than one sore-tried pilgrim traveling earth's weary ways. And ever as they did, the angels of God appeared over the mountain tops which seemed to shut them in. Such, we rejoice to know, has been the experience of all God's servants who, amid trials of faith, have pressed towards the mark for the prize of their high calling.

It is written of our Saviour, "For the joy that was set before Him, He endured the cross." And of Abraham it is said, "He endured as seeing Him who is invisible."

"Now all these things were written for our encouragement," says one who knew. For our encouragement? Yes for us Sabbath School teachers who find occasions for discouragement abounding in all but a few favored Schools. In these days of shifting population many churches and Sabbath schools mourn the departure of some prized worker. There is indifference on the part of many capable of rendering large service to Church and Bible School. Therefore, oppressed by these things, many grow weary and are ready to give up.

For this fatal state of mind there is but one cure—Vision. The vision of God; the vision of that eternal purpose for the attainment of which He will have us co-laborers; the vision of the great nation God

is going to build up in this vast Dominion ; the vision of the part the boys and girls in our Sabbath Schools are yet to play in the land that is theirs ; the vision of opportunity knocking at the door of every church and Sabbath School and home, seeking the privilege of claiming every man, and woman, every boy and girl, for God and Canada.

To dwell on these things is to confess, with that sweet singer of old, "While I mused, the fire burned." Let us lift up our eyes, that we may gain the "larger vision" and so be delivered from despair and made faithful.

"Our glorious Leader claims our praise  
For His own pattern given ;  
While the long cloud of witnesses,  
Show the same path to heaven."  
Newcastle, N.B.

### "We Would See Jesus"

By Rev. W. McN. Matthews

How refreshing is the request made by those Greeks who were "among them that came up to worship at the feast !" At a time when His own were turning from Him, and the clouds of hatred and suspicion were lowering thick and dark, there were those who came making a simple, refreshingly sincere request to "see Jesus."

And if we are to make progress in Christian living to-day, we must be dominated by the spirit which finds expression in the words of the request of those Greeks. It is the soul that sees Jesus with the most sympathetic and unclouded vision, that grows into the most perfect likeness to Him. By beholding the glory of God we become "transformed into the same image from glory to glory." The desire to see Him is the fundamental principle in growth in Christlikeness.

The carnal eye cannot see Him ; but He is discerned with the spiritual eye. He reveals Himself to all who seek ; and what joy the revelation affords ! As we gaze upon Him in His purity, power and incomprehensible love, our vision becomes enraptured ; other sights and sounds pale into insignificance, and we see Him as "the brightness of the Father's glory, the express image of His Person."

If we thus catch the vision of the "glory that excelleteth", and live in the consciousness of His presence, we know something of that "peace that floweth as a river, making earth's desert places bloom and smile." For if we seek Jesus and hear His voice, He will speak peace to the warring passions of our lives ; and immediately there will be "a great calm."

Nor is this a mere mystical dream. It is one of the most blessed realities. It is something that gives us sane, victorious, radiant lives, filled with the sunshine of His presence. And having this experience, there will be melody in our hearts, and we shall be able to sing with the fullest meaning such words as, "How sweet the name of Jesus sounds", and

"Jesus, the very thought of Thee  
With sweetness fills the breast ;  
But sweeter far thy face to see,  
And in Thy presence rest."

If we have a really sincere desire to see Him, opportunities in increasing numbers will be open to us. As we read the sacred page, His personality and presence will become increasingly clear to us. As we hear His words expounded, we shall be aided in our vision by hearing what the sympathetic eye of Another sees. In the quiet moments of our lives, also, when we commune in spirit with Him, His presence will become ever nearer and dearer to us, and at times we shall hear the accents of a "still small voice." And as we gaze upon the starry firmament or feel "the solemn hush of nature" when the "purple morning breaketh", there will dawn upon us the sweet consciousness that we are with Him.

Let us not miss these opportunities of seeing Him, and consequently miss that "savor of life" which is our most blessed possession in this our earthly pilgrimage. If we miss this, we shall experience much weariness, fever, fret, and afterwards regret. Think how those Greeks would never have forgiven themselves, if they had gone to their homes that day without seeing Jesus ! Let us not miss our opportunities of seeing Him here and now, and great will be our joy, when we shall see Him face to face and be with Him for evermore.

"We would see Jesus—this is all we're needing ;  
Strength, joy, and willingness come with the sight.

We would see Jesus, dying, risen, pleading;  
Then welcome day, and farewell mortal night."  
Bathurst, N.B.

## SEVEN YEARS' WORK

*By Rev. J. C. Robertson*

General Secretary for Sabbath Schools and Young People's Societies

With this report the General Secretary completes seven years of service, during which his entire time was given to the promotion of Sabbath School work. Now, by the direction of the General Assembly, he is to accept similar responsibility for the combined departments of Sabbath Schools and Young People's Societies.

Seven years ago there was reported 2,873 Sabbath Schools in all, while for 1911, the total was 3,529, a net gain of 656 Schools, or an average increase of 94 Schools per year. The average increase in number of officers and teachers for the same period was 550 per year, and of scholars 7,250 per year, making a total gain in enrolment during that period of 55,000, or about 27% of the total enrolment of seven years ago.

The total number of scholars reported as having united with the church on profession of faith was 47,875, or an average of about 6,840 per year. Large as this number seems in the aggregate, we must also recognize the fact that at the same rate for a period of fifteen years, which may be taken as the average time our scholars remain in the Sabbath School, the total number would be considerably less than half of our total enrolment, from which it would seem a fair conclusion that considerably less than one-half of all those who are actually enrolled in our Sabbath Schools ever become members of the church. This is probably the weakest point in our entire Sabbath School work today, and in view of the possibilities and the opportunities within our reach it should receive very earnest attention.

During these seven years the sum of \$80,000 was contributed by the Sabbath Schools to Children's Day Fund, and about \$273,000 to the other schemes of the church, or in all, an average of more than \$50,000

per year for the missionary work of the church at home and abroad.

Progress has also been made in all the departments of work recognized in our Standard of Excellence for Sabbath Schools, such as Cradle Roll, Home Department, Organized Bible Class, etc. Of these special mention should be made of Teacher Training, which is fundamental in any advance in efficiency. During the past year the high water mark was reached with an enrolment of about 4,000, of whom nearly 1,000 took the written examination on one or more books of either the First or Advanced Standard Courses provided by our church.

The question of Graded Lessons is closely connected with Teacher Training, for just in proportion as the teachers receive adequate training do they appreciate the advantages of a graded series of Lessons over any uniform series. Apparently a considerable number of Schools are introducing Graded Lessons in the various departments, especially in the Beginners' and Primary Grades.

The policy of employing field workers during the summer months, especially in the Home Mission districts, has been steadily developed during the past seven years, and with very gratifying results, as the increase in the number of Schools must be put down very largely as the result of this work. During the past year the following workers were in the employ of this Committee: Rev. J. A. Macfarlane, part time in Quebec; Mr. J. M. Mutch, six months, in Ontario; Rev. E. R. McLean, one year in Saskatchewan, Alberta and British Columbia; Mr. P. N. Murray, six months, in Saskatchewan; Rev. A. J. W. Myers, six months, in Alberta, British Columbia and Manitoba.

In addition to these your Convener and General Secretary both gave considerable

time to this work, as also several of the Synod and Presbytery Conveners. It would be a conservative estimate that fully one-third of the Sabbath Schools of the entire church were touched in this way during the past year.

It may not, however, be out of place to express the conviction that however successful our work may seem to have been, we are as yet only at the beginning, and that much more must be done than has yet been attempted, if we are in any adequate way to solve the problem of the religious education of our young people. We will need to plan for much larger things than ever before, and to enlist the sympathy and active co-operation of a still larger constituency than the present one if we are to take full advantage of the opportunities which are now within our reach. If there was an opportune time for a forward movement all along the line in religious education, that time is to-day.

Toronto

### Enlisting the Sunday School in Missionary Work

By Rev. F. W. Anderson, M.A.

It is being more and more recognized in these days that "the mission of the church is missions"; and therefore the importance of enlisting the Sunday School in missionary work needs only to be mentioned. The appeal to the mature-minded man or woman is largely in vain if these have not had their interest aroused in the earlier years. If we could only enlist the present generation of Sunday School scholars in the great missionary enterprise of the church, our successors would see a church full of enthusiasm and energy in the accomplishment of that enterprise.

The reflex value of such effort can hardly be over-estimated. The child needs to be informed and enlisted because of what missions will do for him even more than because of what he may do for missions. The spirit and life of the whole School is quickened when some strong missionary ideal is allowed to take possession of the teachers and scholars.

If the Sunday School is to be enlisted in missionary work, it is necessary to have a

well-defined plan which will be in accord with the general policy and programme of the School. This plan should, of course, include systematic missionary education from platform and in class, the cultivation of the spirit and habit of prayer for missionaries and missionary work, a suitable method of raising money for the support of both work and workers, and an earnest effort to ensure the giving of life to the talk of telling the story to those who have not heard it.

A real live missionary from the home or foreign field should be introduced to the School at every possible opportunity. If you cannot have himself, show his picture. Let the lantern tell the tale. The eye-gate is always open to the heart of a child. The object lesson attracts the little ones.

It goes without saying that the superintendent must be enthusiastically missionary or the atmosphere of the School will not contain many missionary microbes for the children to catch. He should have associated with him a competent committee who will assist in working into the weekly programme such features as will be both attractive and effective in line with the ideal missionary objective of the School.

Orillia, Ont.

### The Largest Presbyterian Cradle Roll in the World

By Mary Isobel Houston

"Why, you must have the largest Cradle Roll in the city", remarked a visitor to one of the busy Cradle Roll superintendents, as she pinned a slip of paper bearing her name to the mother of three small children—mere babies all of them—on the afternoon of the Third Annual Cradle Roll Picnic of the Riverdale Presbyterian Church, one bright day in September.

"Not only the largest in the city or on the continent, but the largest Presbyterian Cradle Roll in the world, according to the latest reports", smiled the superintendent, as she turned to write on another slip of paper the name passed on to her by the bright-faced deaconess who greeted the mothers just outside the gate of the church lawn, inquired the names of those she did not

*Pinning on a Mother's Name**One of the Babies**Minding Baby Sister*

know—the number of names of those she did know and remember was almost past believing in that rapidly growing district of Toronto—and had a ready smile and a pleasant word for each. “Four hundred and fifty babies on our roll at the present minute, and three hundred and fifty invitations sent out to the mothers for this afternoon. Rather a good record, isn’t it?” It took some time to realize that *all* the babies were not present as they poured into the lawn all through the afternoon, some of the mothers having come long distances to attend this interesting annual outing.

The most interesting feature of the afternoon perhaps was the weighing of the babies, and all interest centred round the big tent erected on one end of the lawn, where a pair of scales, which, as the minister announced, “would weigh up to half a ton and down to a few ounces” were placed, the weighing stand carefully covered with a folded cloth for the comfort of the babies who were still too small to sit or stand by themselves, and so had to be laid on the scales. One by one they were brought up. There was no holding back, for each mother was eager to have baby weighed and to note the increase in weight since “last year”, for the

weighing, too, is an annual thing at the Riverdale Cradle Roll picnic. There were separate classes for all,—under six months, from six months to one year, from one to two, two to three and three to four, each one had a special place, so names and ages were quickly given and marked down opposite the weights, and later on in the afternoon prizes, first and second in each class, and different ones for girls and boys, were handed out to the lucky winners.

“And how did they all manage it?” was asked of one of the young ladies who had come to assist in serving both mothers and babies, when, weighing and photograph taking over, the rattle of cups and saucers announced that refreshments were ready, “I can imagine a mother getting one baby and herself ready, or even two, but three—”

“Oh, we thought of those mothers, and went round and helped”, was the laughing reply. “Probably many of them would not have thought of even attempting to come if we hadn’t hit on some such arrangement.”

That was the secret of the whole thing; the kindly help given that the invitations sent out might really be accepted, and done so unobtrusively that only for the chance question the truth would not have been dis-

covered. Small wonder that these busy mothers enjoyed the afternoon, perhaps for some of them the first real outing they had had for a year, and no surprise that many of them seemed loth to leave when the afternoon drew to a close and the blowing of factory whistles announced the approach of supper time and reminded them of the meal that must be prepared for "Father" at home.

Does the Cradle Roll pay? Just ask some of the mothers of the Riverdale Presbyterian Church. What else would have induced them to dress two or three babies, and walk blocks,—and in one case at least that we heard of, several miles,—to spend an afternoon at the church? Here was one occasion when babies were not considered a nuisance, but were counted as honored guests and were looked upon as part of the church through their connection with the Sunday School. And there was no age limit, two of the smallest babies weighed were four weeks old and the oldest Cradle Rollers were four years, for after that they are enrolled in the Infant Class and may attend Sunday School themselves. Who will say that the mothers do not take an interest in the Sunday School then? Of course they do, why I am sure even the mothers of the two little four weeks' old people had visions of two toddlers sitting side by side on the Infant Class bench some day in the new Sunday School room that was even then being built, and planning to go along with them. And that is what the Cradle Roll is for, after all, to draw not only the babies, but the mothers to the Sunday School, and the plan is a wonderful one.

Toronto

### A Working Plan for a Country Class

A class in a Western State is successful with Teacher Training work by meeting once a month.

The teachers and senior students taking the course are separated by miles, and a meeting every week is out of the question. They met and organized carefully, with Membership and Social Committees, and prepared for faithful work. The teacher assigns lessons for four weeks. They meet for review and discussion. The teachers have a short

time for report upon their teaching, how they are meeting the actual problems of their classes. As they frequently meet at the homes of members of the class, the social side is a delightful feature and the monthly meetings are awaited eagerly.

They are answering the problem of the country School by giving time and thought enough to make it a real School.

### The Duplex in the Sunday School

#### AN EXPERIENCE

In response to our request, Mr. Ray L. Hudson, Superintendent of the Tioga Baptist Sunday School, Philadelphia, has sent us the following account of the great success of the Duplex Envelope in his School, which "is made up almost entirely of the middle class, some quite poor, but none wealthy." The total enrolment is 726.

Mr. Hudson says, in part:

We have been using individual collection envelopes in our School for more than ten years. The introduction of duplex envelopes was, therefore, not an entirely new proposition to our scholars.

We use the duplex envelopes in all the attendance departments. We have found them almost equally effective in each. The large majority of our scholars use them regularly, this being possibly more marked in the Elementary departments than in the Senior. A quarter's supply (13 envelopes) is issued at a time in all departments, except the Primary and Beginners, in which they are issued monthly. A year's supply is usually issued to regular teachers and officers—merely to save work on the part of the financial secretary. The reason for the limited supply at a time is that the population around our church is largely made up of renters and they always keep moving. More than 20% of our School membership changes each year.

When a scholar comes into our School he is given an enrolment number, which he keeps as long as he is a member and that register number appears on all records pertaining to him, so the number on the envelope is all that is required to know to whom it belongs. We do not keep any record of what



a scholar gives, but simply record the use of the envelope. In this way we are enabled to know just who use the envelopes and just where to do a little personal work occasionally. If the envelope is used regularly, the result is always satisfactory. As in everything else, in the School, very much depends upon the teacher's attitude toward the envelopes. You must first educate them as to the value of the Duplex. This takes time and patience and persistence, but the teacher who will respond in other things will almost invariably respond in this matter.

As an illustration of their value, without any especial effort in the way of special days or stress in missionary giving, our School gives considerably more than the church organization, or the combined missionary societies of the church. Our School is entirely self-supporting and contributes to the expenses of the church at times. Our church does not use the duplex. I hope they will some time.

It has been our experience that the duplex does not cut down the current receipts, but on the other hand, they have maintained their former average and have increased in proportion to the missionary offerings.

We also use the duplex envelopes as an educational feature in connection with our future church, as well as as a part of our educational programme in connection with missions.

### For 1913

It is not too soon to begin to make plans for the New Year. Two months slip by very quickly, especially near Christmas time. If a campaign is to be successful, it should be got well in hand considerably in advance.

Here is what the General Assembly's Sabbath School and Young Peoples Societies Committee proposes for 1913 :

500 NEW SUNDAY SCHOOLS.

500 MORE "EVERGREEN" SCHOOLS.

500 NEW YOUNG PEOPLES' SOCIETIES.

250 MORE JUNIOR SOCIETIES.

Without a single additional preaching station being established, there might easily be 500 new Sunday Schools. The ideal is a Sunday School for each preaching station.

In Saskatchewan there are 800 Presbyterian preaching places, and only 383 Sunday Schools ; in Alberta, 444 preaching stations, and only 271 Schools—in these two provinces alone, not to mention the rest of the churches, nearly 600 preaching stations without a Sunday School. Take the Dominion over, the 500 new Schools are quite possible.

And 500 "evergreen" Schools—Schools open all the year round. At present, 1,613 of our Sunday Schools are closed for some portion of the year, mostly in the winter, although an increasing number in the cities and towns are closed during the holiday season in summer. This means loss to the Schools, loss to the scholars, loss to the efficiency of our church. What is needed to cure the evil is just a little determination. What is done in one place may be done in another. Difficulties will disappear as they are faced. Shall not 500 of the Schools closed for part of 1912 be open *all of next year* ?

There are 4,349 Presbyterian preaching places within our church ; and there are only about 800 Young Peoples' Societies. Here is an immense field, in which Bible Classes, and Sunday School teachers and officers can help. It would mean much for the church and for the young people if 500 new Societies were organized next year, and 250 Juniors.

### The I. B. R. A. Readings

Through the courtesy of the International Bible Reading Association, our teachers and scholars are to enjoy the benefit of the I. B. R. A. Daily Readings for 1913, as they have enjoyed them these many years past.

The International Bible Reading Association has grown—has indeed reached almost the 1,000,000 mark. There are now upwards of 900,000 members, and, as a speaker at their thirtieth anniversary last spring said, "If one has imagination enough to hear the rustling of the leaves of the Bibles of those 900,000 members it helps him to be a Bible reader too."

The Association is world-wide, branches being found in practically every country in the world and its Readings are printed in a host of different languages. We have no hesitation in offering the opinion that a

branch of the International Bible Reading Association in every Sunday School that uses the International Lessons will be a help to Lesson study.

Dr. Frank D. Price, 351 Sherbourne St., Toronto, Miss Borland, Secretary of the

Y.W.C.A., Montreal, and Mr. H. F. Brown, Vancouver, B.C., are amongst those who represent the I.B.R.A. in Canada. Full information may also be obtained at any time by writing to Mr. S. C. Bailey, 26 Old Bailey, London, England.

## OUR SUNDAY SCHOOL PERIODICALS, 1913

### TEACHERS MONTHLY

Single copies, per year, each.....\$0.70  
Two or more copies to one address, per year,  
each..... 0.60

### THE PATHFINDER (Monthly)

A Bible Class and Young People's Societies Magazine (Continuing the Bible Class Magazine)  
Single copies, per year, each..... 0.50  
Two or more copies to one address, per year,  
each..... 0.40

### HOME STUDY QUARTERLY

Single copies, per year, each..... 0.20  
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### HOME STUDY LEAFLET

(For each week, mailed monthly)  
Five or more copies to one address, per year  
each.....7 cents; 2c. per Quarter

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### EAST AND WEST (Weekly)

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Per year, each..... 0.12  
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(Includes American postage)

### Lesson Calendar : Fourth Quarter

1. October 6.....Jesus Walking on the Sea. Mark 6 : 45-56.
2. October 13.....Clean and Unclean. Mark 7 : 1-13.
3. October 20.....Mission to the Gentiles. Mark 7 : 24-30 ; Matt. 8 : 5-13.
4. October 27.....Wanderings in Decapolis. Mark 7 : 31 to 8 : 10.
5. November 3.....The Sign and the Leaven. Mark 8 : 11-26.
6. November 10.....World's Temperance Sunday. Hosea, ch. 7.
7. November 17.....The Great Question. Mark 8 : 27 to 9 : 1.
8. November 24.....The Transfiguration. Mark 9 : 2-13.
9. December 1.....The Lunatic Boy. Mark 9 : 14-29.
10. December 8.....The Child in the Midst. Matthew 18 : 1-14.
11. December 15.....Forgiveness. Matthew 18 : 21-35.
12. December 22.....For and Against Him. Luke 9 : 49-62.
13. December 29.....REVIEW.

Lesson V.

## THE SIGN AND THE LEAVEN

November 3, 1912

Mark 8 : 11-26. Read Matthew 16 : 1-12. \*Commit to memory vs. 14, 15.

GOLDEN TEXT—Jesus spake unto them, saying, I am the light of the world : he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8 : 12 (Rev. Ver.).

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek <sup>1</sup> after a sign ? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and <sup>2</sup> entering into <sup>3</sup> the ship again departed to the other side.

14 <sup>4</sup> Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and <sup>5</sup> of the leaven of Herod.

16 And they reasoned <sup>6</sup> among themselves, saying, <sup>7</sup> It is because we have no bread.

17 And <sup>8</sup> when Jesus knew <sup>9</sup> it, he saith unto them, Why reason ye, because ye have no bread ? <sup>10</sup> perceive ye not yet, neither understand ? have ye your heart <sup>11</sup> yet hardened ?

18 Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ?

Revised Version—<sup>1</sup> Omit after ; <sup>2</sup> again ; <sup>3</sup> the boat departed ; <sup>4</sup> And they forgot to take bread ; and they had not in the boat with them ; <sup>5</sup> Omit of ; <sup>6</sup> one with another ; <sup>7</sup> Omit three words ; <sup>8</sup> Jesus perceiving it saith ; <sup>9</sup> do ye not yet perceive ; <sup>10</sup> Omit yet ; <sup>11</sup> the ; <sup>12</sup> broken pieces ; <sup>13</sup> basketfuls ; <sup>14</sup> say unto him ; <sup>15</sup> Do ye not yet understand ; <sup>16</sup> they come unto Bethsaida ; <sup>17</sup> to him a blind man, and beseech him ; <sup>18</sup> hold of ; <sup>19</sup> brought ; <sup>20</sup> village ; <sup>21</sup> laid ; <sup>22</sup> Seest thou aught ; <sup>23</sup> for I beheld them as ; <sup>24</sup> Then again he laid his ; <sup>25</sup> Omit again ; <sup>26</sup> he looked stedfastly, and was ; <sup>27</sup> all things ; <sup>28</sup> home ; <sup>29</sup> Do not even enter into the village.

## LESSON PLAN

I. Seekers Rebuked, 11-21.

II. Seekers Rewarded, 22-26.

## DAILY READINGS

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

M.—The sign and the leaven, Mark 8 : 11-26. T.—An evil generation, Luke 11 : 29-36. W.—“Purge out the old leaven”, 1 Cor. 5 : 3-8. Th.—Pharisees and their traditions, Matt. 15 : 1-9. F.—The disciples warned, Matt. 16 : 1-12. S.—“Woe unto you”, Luke 11 : 45-54. S.—“Blessed shalt thou be, Deut. 28 : 1-6.

Shorter Catechism—Ques. 33. *What is justification ?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

The Question on Missions—5. Why does the Presbyterian Church in Canada support these schools ? Our church supports her schools at Kenora, Portage la Prairie, Birtle, Crowstand, Round Lake, File Hills, Alborni, and Ahoushat, because she believes it the best means to rear pagan Indian children as loyal Canadian Christians.

19 When I brake the five loaves among <sup>11</sup> five thousand, how many baskets full of <sup>12</sup> fragments took ye up ? They say unto him, Twelve.

20 And when the seven among <sup>13</sup> four thousand, how many <sup>14</sup> baskets full of <sup>15</sup> fragments took ye up ? And they <sup>16</sup> said, Seven.

21 And he said unto them, <sup>17</sup> How is it that ye do not understand ?

22 And <sup>18</sup> he cometh to Bethsaida ; and they bring <sup>19</sup> a blind man unto him, and besought him to touch him.

23 And he took <sup>20</sup> the blind man by the hand, and <sup>21</sup> led him out of the <sup>22</sup> town ; and when he had spit on his eyes, and <sup>23</sup> put his hands upon him, he asked him <sup>24</sup> if he saw ought.

24 And he looked up, and said, I see men <sup>25</sup> as trees, walking.

25 <sup>26</sup> After that he put his hands <sup>27</sup> again upon his eyes, and <sup>28</sup> made him look up : and he was restored, and saw <sup>29</sup> every man clearly.

26 And he sent him away to his <sup>28</sup> house, saying, <sup>29</sup> Neither go into the town, nor tell <sup>30</sup> to any in the town.

27 And they forgot to take bread ; and they had not in the boat with them ; one with another ; Omit three words ; Jesus perceiving it saith ; do ye not yet perceive ; Omit yet ; the ; broken pieces ; basketfuls ; say unto him ; Do ye not yet understand ; they come unto Bethsaida ; to him a blind man, and beseech him ; hold of ; brought ; village ; laid ; Seest thou aught ; for I beheld them as ; Then again he laid his ; Omit again ; he looked stedfastly, and was ; all things ; home ; Do not even enter into the village.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson) ; 47 ; 95 ; 115 (Ps. Sel.) ; 576 (from PRIMARY QUARTERLY) ; 164.

Special Scripture Reading—Jer. 5 : 20-29. (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. 633, Jesus Leads the Blind ; S. P. 581, What I Gave Away, I Saved. For Question on Missions, H. M. 729, Indian School, Birtle, and Indians in Camp. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Beautiful Site of Old Bethsaida at North End of the Sea of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. (Owners of 1911 material need order only 9 new stereographs for this Quarter ; owners of both 1910 and 1911 material need order only 8 new stereographs) ; three for November, 50c. ; less than three in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

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

Time and Place—A.D. 26 ; Dalmanutha and Bethsaida.

Connecting Links—This Lesson immediately follows the last.

## I. Seekers Rebuked, 11-21.

V. 11. *Came forth* ; from where ? Perhaps from their homes in the neighborhood of Dalmanutha ; or from their seat in the Holy Land to Gentile Decapolis (Weiss).

Matthew says they were accompanied by Sadducees, their enemies and rivals. They united now in their zeal against Jesus. Mark places the hostile activity of the Sadducees later. *Began* ; again their old policy of entangling questions. *Sign from heaven* ; some audible or visible manifestation unmistakably from above. They were not satisfied with His works on earth as creden-

\*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.

tials. *Tempting him*; putting Him to the test, also soliciting Him to evil. (See Matt. 4:1-10.)

V. 12. *Sighed deeply in his spirit*; "The sigh physical, its cause spiritual—a sense of irreconcilable enmity, invincible unbelief, and coming doom" (Bruce). *There shall no sign be given*; literally, "If a sign shall be given", understood, "may I die", or "God punish me." A Hebrew form of emphatic negative assertion.

Vs. 13, 14. *Left them*. The situation was hopeless. *To the other side*. The meaning is doubtful, owing to the uncertainty of the location of Dalmanutha. *Forgot* (Rev. Ver.); perhaps owing to the haste of their departure. *To take bread*; sufficient for the journey. *One loaf*; their customary supply (see Matt. 6:11; 26-34).

V. 15. *Leaven*. Its use was forbidden during passover (Lev. 2:11), and as a thing to be purged out, it became a figure of what was evil and corrupt. The only exception in the New Testament is the Parable of the Leaven, Matt. 13:33. It is the symbol of secret, penetrating, insidious evil, 1 Cor. 5:6-8; Gal. 5:9. Here it means specially corrupt teaching, Matt. 16:12. *Of the Pharisees*; the influence of their religious arrogance and formalism, and here particularly of their narrow, legalistic teaching. Matthew adds, "and Sadducees",—light hearted scepticism. *Of Herod*; the influence of worldliness and license born of unbelief. Close akin to the leaven of the Sadducees.

Vs. 16, 17. *Reasoned*; kept talking to each other about His warning. *When Jesus knew it*; Rev. Ver., "Jesus perceiving it", that they were preoccupied with mere temporal concerns. *Perceive . . . understand*; a tone of reproach. *Hardened*; impervious to spiritual truth like the wayside hearers in the Parable of the Sower, ch. 4:4.

Vs. 18-20. *Having eyes, see ye not?* He applies to the Twelve the hard saying of Isaiah which He had formerly applied to the multitude, ch. 4:12. *Remember*. Read this closely with what follows. "Do ye not remember . . . how many baskets?" He questions them regarding the recent feedings. *Baskets . . . baskets*; different terms in the Greek: "wicker baskets" (small) and

"hampers" (large). (See Exposition, last Lesson, v. 8.)

V. 21. *Said*; imperfect tense, "kept saying." He said it over and over again, half-speaking to Himself, half to them. *How is it?* A tone of disappointment. It is clear that the Twelve need special instruction; hence His desire to escape the crowds.

## II. Seekers Rewarded, 22-26.

Vs. 22, 23. *Bethsaida*; which one? Likely Bethsaida Julias on the northeastern shore. *A blind man*. Blindness was, and is, a very common affliction in the East, due to conditions of climate and life. (See *Light from the East*.) *Out of the town*; Rev. Ver., "village." Bethsaida had been a village, but was made a town by Philip, who enlarged and beautified it, and called it Julias in honor of the daughter of Augustus. Jesus seeks again to avoid creating a run on Him for cures, ch. 7:33. *Spit . . . hands*. See Exposition, last Lesson, ch. 7:33. *Ought*; anything, an old English form for "ought."

Vs. 24, 25. *Looked up*; in the tentative manner of blind men. *As trees*; vision indistinct as yet. *Walking*. He had not been born blind, for he distinguished things in motion, and he knew what men looked like. *Made him look up*; Rev. Ver., "he looked steadfastly"; literally, "looked through" (a mist, as it were) so as to see clearly. *Saw*; literally, "looked into" so as to see the exact outlines. *Every man*; Rev. Ver., "all things." *Clearly*; "radiantly, in full light." Some texts read, "shining from afar." He saw distant objects distinctly as if they were near.

V. 26. *House*; home. *Into the town*; Rev. Ver., "Do not even enter into the village." The man did not belong to Bethsaida. He had been brought there and Jesus led him out.

## Light from the East

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

LOAF—The ordinary loaf of Palestine is usually about the size of a large bun and is generally dry and hard. The Passover bread, a large, round, thin cake, probably preserves the ancient form. These are baked on a convex griddle or on the outside

of a jar in which a fire has been kindled. They are thin and tough, and pieces are torn off and made into scoops, and rice and curdled milk are taken up by them, and spoon and contents eaten together.

LEAVEN—We raise our bread with yeast which the housekeeper has made herself or with yeast cakes made in large quantities and renewed at short intervals. But in the East bread is still made with leaven, which is a piece of fermented but unbaked dough left over from a former baking. It is either

broken down into the water before the flour is added, or thoroughly mixed into the paste. This sponge is then set away until the minute yeast germs have time to multiply and permeate the whole mass. Leaven was once used in Canada, but is now discontinued because it gave the bread a sour taste and a disagreeable smell. A very small quantity of leaven will leaven any amount of flour, and this made an appropriate figure for the corrupt doctrine of false teachers.

### APPLICATION

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

*Tempting him*, v. 11. Professor Huxley once proposed that the scientific test should be applied to prayer. He suggested that a certain ward should be selected in a certain hospital and that all the Christian people should unite in intercession for the patients in that ward. Then the doctors were to report the results, if any, as shown in pulse, temperature, respiration, and other symptoms. The Christian people of England very properly declined making the experiment. It was just such a proposal as Jesus was tempted with in the wilderness, and the Pharisees repeated at Dalmanutha. It meant, not faith, but doubt, and the degradation rather than the exaltation of the divine mercy. No respectful child would dream of exacting such a test from his earthly father, how much less God's children from their Father in heaven.

*This generation*, v. 12. There are qualities of character which are social in their nature. Communities of human beings are not simply the sum of their parts. **The Mind of the Crowd** A mob has a mind of its own, and acts in a way of its own, not to be explained by any analysis of the minds composing it. Jesus was constantly pointing out group-sins, of the Pharisees, of certain cities, or of the generation in which He lived. We must understand this. It is the only way in which we can realize the conception which mastered His teaching: the kingdom of God. The gospel is indeed for each of us, but it is also for all of us, and for each of the group-units to

which we belong: the family, the congregation, the lodge, the school-class, the town, the party, the nation. Each of these has its duties, and may have its vices or crimes.

*Leaven*, v. 15. Did you ever hear of a "fashionable church?" It would seem as if one might as well speak of a dry ocean, or a black sun. Yet the phrase does exist. It means a church which has been leavened by the frivolous and coldhearted spirit of social caste. Wealth is honored. Correct dress is a prime necessity, while numbers vie with each other in envious rivalry as to which will be the most stylish. Ambitious "climbers" resort to it, not in order to worship God and advance His kingdom, but to procure invitations to coveted parties, and force their way up the ladder of fashion. Such a church was once, no doubt, a true church, a congregation of humble, aspiring souls who sought to help each other attain the graces of the Christian life and do good to the world. But the leavening process has made it an engine of evil to discredit the name of the church and defame its divine Founder. This is one example of the sort of secret, penetrating and insidious evil which Jesus warns us against.

*Because we have no bread*, v. 16. The process of self-justification in wrong is generally this: Assume an unworthy motive on the part of others and act accordingly. So the leper who had been healed, in last Sunday's Lesson, judged that Jesus asked him to refrain from telling of the cure through

**A Leavened Church**

**Reformer or Traitor?**

motives of praiseworthy but mistaken modesty. Accordingly he felt free to disobey and gratify his vanity by telling it to everybody. So Tammany, in New York, when Dr. Parkhurst assailed it, said, "He is only seeking notoriety", and felt morally reinvigorated to denounce him and continue its atrocities. In any political debate the reformer can always be called a traitor. In any church discussion he can be called a disturber of the peace of the church. In any personal affair he can be called a meddler. The difference between the natural man and the redeemed man in such matters is, the natural man is easy with himself and hard on others, the redeemed man is hard on himself and easy with others. The natural man accuses others. The redeemed man accuses himself and prays, "God be merciful to me."

*Bring a blind man*, v. 22. It would seem that they got a sign, after all. Yes, but they did not get it as a sign. It came as a mercy. The miracle wrought to heal affliction, not to demonstrate power. Our motto should be, "Do good"; not "Do wonders." Luther was not trying to be a

Good, not  
Wonders

hero when he stood before the diet of Worms. He felt that he had been caught in the coils of the inevitable. He had that feeling of humility which comes to men when they perceive themselves to be instruments, tools or weapons wielded by another and stronger hand. He said, "Here stand I, I can do no other, God help me."

*As trees, walking*, v. 24. He saw, but not clearly. If he had broken away from Jesus at this moment, he had seen men walking as trees all his life. He would have remained half-cured.

Many people do. A boy goes to the dentist with the toothache. The dentist kills the nerve and says, "Come back to-morrow and I will fill it." The boy, now that the pain is gone, does not return. The consequence is that he loses the tooth. Or, again, a girl quits school. Released from class recitation and examination she ceases to study. She never reads another serious book. Her mental food, thereafter, is the newspaper, the cheap magazine and the romantic novel. The consequence is that her intelligence suffers, she "withers at the top." So also do many of us halt half way in our Christian nurture.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

First, call attention to the fact that the teaching in this Lesson is occasioned by the persistent enmity and opposition of the Pharisees, who seek to trap Jesus as soon as they know of His presence in the place. Note Matthew's statement that the Sadducees came with them, former rivals now uniting to crush Jesus. As the material of the Lesson naturally falls into three sections, guide the class discussion accordingly.

1. *Concerning signs*, vs. 11-13. Bring out: (a) The fact that there was a general expectation that, when the Messiah came, unusual tokens of His presence would appear. Refer to the prophetic teaching, which emphasized moral and spiritual graces as characteristic of the Messiah.

Make clear the Pharisaic viewpoint,—the demand for some sign different from His miracles of healing, some sudden miraculous display of divine power, such as the moon or sun standing still, the manna or the thunder, hail or fire, such as were in evidence by Old Testament leaders. Consider such an appeal in the light of the temptation in the wilderness, a scheme insisting upon signs while ignoring the moral and spiritual value of His mission. (b) Jesus' refusal to gratify such blindness. Point out the meaning of "sighed deeply in His spirit", greatly distressed by such blindness and hopelessness. Take up Matt. 16:1-4 to illustrate this. Show that the signs of the times and the sign of the prophet Jonah were appeals to rational, recognized methods of God's working. The lesson to enforce is the self-evidencing power of truth to the open mind, which is higher than any physical sign.

2. *Warning against the leaven of Pharisaic evil*, vs. 11-21. Turn now to the teaching during the voyage, calling attention to: (a) The fact that evil works like leaven, changing and corrupting the very nature of life. (See 1 Cor. 5:6-8 and Gal. 5:9 for emphasis.) (b) The particular evil He warned against. Discuss the leaven of the Pharisees as their unspiritual ideals and teaching which led to formalism, pride, bigotry and hypocrisy. Then take up the leaven of Herod, a practical unbelief which led to fearful immorality. Bring out the modern forms of this false teaching and method, and show how these lead to the same disastrous results. (c) That Jesus expects His disciples to interpret His teachings spiritually. Note that the real difficulty was weak faith. Work out the truth that a strong faith recognizes Jesus as everywhere dominant in His world.

3. *The gradual opening of blind eyes*, vs. 22-26. Emphasize two facts: (a) Jesus' use of means to encourage faith. (b) The gradualness of the recovery. Present these as illustrations of Jesus' method with His disciples, in the use of physical means to encourage faith and in the gradual development of their vision of the kingdom. The lesson to enforce is the hope for humanity when surrendered to Jesus as Lord and Master.

### For Teachers of the Senior Scholars

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

Have a talk with the class about how bitter and persistent the enemies of Jesus were in following Him about, in trying to entangle Him in His talk, or in looking for something to find fault with. A few people of this kind in any audience can do a great deal to disturb a speaker.

1. *An Evil Request*, vs. 11-13. Question the class about what these Pharisees meant. What were they looking for? What signs had Jesus already given to the world of His Messiahship? Could anything be more convincing than His works of mercy and words of life? These enemies were not open to conviction. They asked something which they knew Jesus would not or could not give, that they might make use of His re-

fusal as an evidence that He was not what He claimed to be. How did Jesus respond? Refer to the fuller response given in Matt. 16:2-4. These enemies could interpret the weather signs, but they could not interpret the spiritual signs which manifested themselves in Christ's life. Note how grieved in spirit Jesus was over this failure of men to understand Him. We need to pray for an open mind and an open heart.

2. *An Earnest Warning*, vs. 14-21. What is meant by the leaven of the Pharisees and the leaven of Herod? (See Exposition.) Why did the disciples need to be warned against these things? They were continually coming into contact with insincerity and worldliness, and they needed to remember how hateful these things were to Jesus, and how ruinous to character. We need the same warning, for the same leaven is still working in the world. How did the disciples interpret this warning? (V. 16.) What rebuke did this call forth from Jesus? (Vs. 17-21.) Remind the class how slow we often are to understand what Jesus is saying to us and doing for us.

3. *A Blind Man Cured*, vs. 22-26. Question out the particulars of this miracle,—the blind man led by his friends to Jesus, and then led by Jesus out of the town, the method which Jesus employed in effecting a cure, the man's gradual restoration to sight. Note that in some cases spiritual sight comes gradually. Very few see clearly all at once. All of Christian life is a gradual restoration to sight. Some things which we thought all right a while ago we do not think all right to-day. As we grow in grace we grow in spiritual sight.

### For Teachers of the Boys and Girls

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

This passage may be studied as presenting three incidents which took place in the school of Jesus. Remind the class that Jesus always looked upon men as possible disciples. What is a disciple? Now take up:

1. *The Unwilling Scholars*, vs. 11-13. The Pharisees more than once tried to conceal their enmity to Jesus under the guise of real seekers after the truth. Illustrate by Luke 20:21. Mark tells us here that the

Pharisees in requesting a sign were really tempting Jesus, but we can be sure that they would attempt to keep their real purpose in the background. If Jesus will convince them of His authority by a special miracle, they will become His disciples! If Jesus had complied with their request, however, would that have changed their attitude? Ask some one to read Luke 16:27-31. What was the real trouble with the Pharisees? It was the fact that they were *unwilling* to submit to the Master. (Compare Matthew 18:3.)

2. *The Slow Scholars*, vs. 14-21. In this paragraph, we find Jesus disappointed with His disciples. Why? Not because they were unwilling, but because they were dull and forgetful. Be sure that the class grasps the point of Jesus' implied rebuke in vs. 17, 18. The disciples have already forgotten the lesson of the two feedings of the

multitude, the lesson that while the Master is with them they need not worry as to the supply of their temporal needs. But there is something which should cause them anxiety, the constant danger lest they fall into the sins of the Pharisees and of Herod. Are we, like the disciples, in danger of being anxious about the wrong things?

3. *The Willing Scholar*, vs. 22-26. Here is the case of one who probably knew quite little about Jesus, but who was willing and ready to trust Him. Bring out the contrast between this man and the Pharisees, and bring out the contrast between Jesus' method with this man, and His method with the Pharisees. Jesus welcomes the blind man's rising faith, and assists it. How? See vs. 23-25. Dwell upon this readiness of the Saviour to assist us in every possible way, provided we are truly in earnest in our desire to be His disciples.

### THE GEOGRAPHY LESSON

Consult our map of northern Palestine, on this page, and notice how the point of a heavy V rests on the lake shore by the mouth of the Jordan. The number 42 is connected with that point to identify it. If you stand to-day at the point of that V and look southward over the space between the two arms of the V, you have the whole length of the lake spread out before you. You find yourself standing in a rocky pasture where a crooked stream (part of the Jordan) makes a beautiful S shaped curve on its way to the lake half a mile or so ahead. A sail-boat is making its way along the stream. In the far distance, high hills



show dim and blue through the hot, hazy air. Bible scholars who have given a great deal of study to the country believe that in, or close by, this ground where you stand now there used to be the fishing village where Peter, Andrew and Philip had their homes (John 1:44). It was probably here that our Lord gave sight to the eyes of the blind man of Bethsaida, and the trees make one think of "I see men as trees walking" (v. 24).

You can see the place with your own eyes, as it looks now, if you use a stereograph entitled, Beautiful Site of Old Bethsaida at North End of the Sea of Galilee.



## ADDED HINTS AND HELPS

## Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. The Psalmist says, "The Lord is my light and my salvation." Find the words.
2. Paul wrote in a letter to the Ephesians, "Christ shall give thee light." Give the chapter and verse.

ANSWERS, Lesson IV.—(1) Deut. 8 : 3.  
(2) Mal. 4 : 2.

## For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Would a miracle wrought now be more convincing than is the record of the Bible miracles?
2. Is an instantaneous blessing (say in conversion) any better than a gradual one?

## Prove from Scripture

That believers are children of light.

## The Catechism

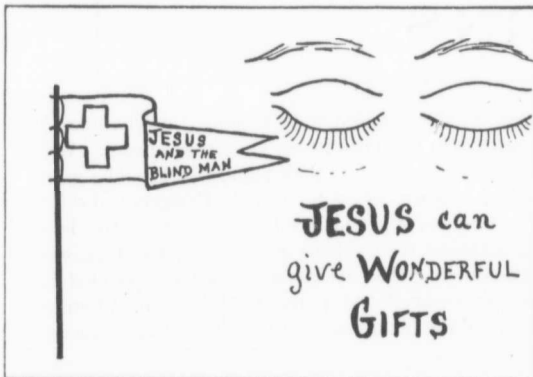
Ques. 33. *Justification*. To justify means to declare just or righteous. A prisoner accused of some crime may be set free in one of two ways. The jury may find him not guilty, or having been found guilty, the king or his representative may grant him a pardon. It is in the latter way that sinners are freed from condemnation. They are proved guilty, but God pardons them and treats them as righteous. This act of God's is called justification. He justifies the sinner, because

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—The Mighty Worker Jesus and a blind man.

*Introduction*—Outline two eyes. Last Sunday you remember we had an ear (recall



Christ in His life and death has perfectly obeyed the law which the sinner has broken. In this obedience He acted for the sinner, so that what He did is put to the sinner's credit, that is, "imputed" to him.

## The Question on Missions

By Rev. W. W. McLaren, M.A., Birtle, Man.

Ques. 5. Why does the Presbyterian Church support these schools? Our church owns and maintains schools at Kenora, Portage la Prairie, Birtle, Crowstand, Round Lake, Alberni and Ahoushat, and maintains the Government built school at File Hills, because she believes the best things in our Canadian Christian homes and schools can be conveyed thus the most thoroughly, most economically, most quickly and most permanently to the Indian children of to-day, who will be the parents of to-morrow. It believes Indian pagan customs and beliefs, unhealthy Indian modes of life, Indian precarious means of providing a livelihood and Indian ignorance and superstition, Indian lack of civic and religious responsibility and Indian want of personal ambition, personal independence and personal initiative, will all give place to the better things of our Canadian Christian civilization the more quickly and the more economically through the temporary use of these schools than by the use of day schools.

Lesson). Close your eyes. What can you see? Open them. Tell me some of the things you saw on your way to Sunday School. How thankful we should be that we are not blind. We are able to use our eyes and can see all the beautiful and wonderful things around us. Our Lesson story is about a blind man. He and his friends had heard that Jesus could make deaf men hear and blind men see. "We'll take you to this wonderful Jesus and He'll cure you", said the friends of the blind man, and they led

him to Bethsaida where Jesus was. Nothing can he see as they go along the road. Everything is dark to the poor blind eyes. They lead him to Jesus, begging Jesus to touch him.

*Taking the Blind Man by the Hand*—Jesus does not ask any questions about the man, whether he is good or bad, his name, nor where he lives. The man needs help. That is enough for Jesus. It is always enough for Jesus. He is always ready to help everybody who comes to Him. Jesus takes the man by the hand and leads him out of the town to a quiet place, and there He brings back their sight to the poor blind eyes. Jesus never used any medicine nor instruments. He simply touched the man's eyes with the moisture from His own mouth and laid His hands upon him. "Can you see now?" "Yes, I see men like trees walking." He only sees dimly yet. Again Jesus puts His hands upon him and makes him look up. Oh, joy! He sees every man clearly. He sees everything around him. His blindness is gone. Jesus sends him to his home rejoicing. What a wonderful gift. Jesus gave this man! Think what it would feel like to have your sight restored!

*The Tender Touch*—A young girl was reading this story to a number of blind people in an asylum for the blind (explain). "And He took the blind man by the hand, and led him out." "Please read that again", said one of the blind men. She did so. "Jesus took him by the hand", etc. "Does it really say that?" said the man. "Yes, why not?" asked the young girl. "Why, because, when I ask anybody to lead me across the street, they always take me by the sleeve." That man was longing for the kindly touch of the hand. People who need help, very quickly know when the help is given from a loving heart or when it is given unwillingly (simple illustration) and we are afraid to touch them. Jesus touched the ears of the deaf man. He took Jairus' dead child by the hand. Whoever He touched He made well.

*Golden Text*—Jesus is the only one who can make people see God. He came to be a Light to us. If we follow Him we shall see God. Repeat Golden Text. He gives us the light of life.

*Flag*—JESUS AND THE BLIND MAN.

*Something to Think About*—Jesus can give wonderful gifts.

FROM THE PLATFORM  
By Rev. M. B. Davidson, M.A.

SEEKERS  
AFTER  
SIGNS

Print a large S on the board. Then ask the School how to describe the Pharisees as they appear in to-day's Lesson. They are SEEKERS AFTER SIGNS (Fill in as above). Why did Jesus, who was always so ready with help for men, refuse their request? Would a great, miraculous sign from heaven have resulted in their accepting Him? Bring out the fact that the underlying fault with these Pharisees was their insincerity, and show why Jesus in v. 15 is so anxious to warn His disciples against the insidious influence of the Pharisees. Do we ever deceive ourselves by saying or thinking that we would follow the Saviour if He were to give us some special individual sign to-day? As a matter of fact, the Pharisees had been given signs, such signs as the cure of the blind man in vs. 22-26. What evidences have we of Jesus' power?

Hosea, ch. 7.

**GOLDEN TEXT**—Woe unto them that rise up early in the morning, that they may follow strong drink ; that tarry late into the night, till wine inflame them!—Isaiah 5 : 11 (Rev. Ver.).

1 When I would <sup>1</sup> have healed Is'ra'el, then <sup>2</sup> the iniquity of E'phraim <sup>3</sup> was discovered, and the wickedness of Samar'ia : for they commit falsehood ; and the thief <sup>4</sup> cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I remember all their wickedness : now <sup>5</sup> their own doings have beset them about ; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They <sup>6</sup> are all adulterers, <sup>6</sup> as an oven heated by the baker, <sup>7</sup> who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes <sup>8</sup> have made him sick with bottles of wine ; he stretched out his hand with scorn.

6 For they have made ready their heart like an oven, whilst they lie in wait : their baker sleepeth all the night ; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and <sup>10</sup> have devoured their judges ; all their kings are fallen : there is none among them that calleth unto me.

8 E'phraim, he <sup>11</sup> hath mixed himself among the <sup>12</sup> people ; E'phraim is a cake not turned.

**Revised Version**—<sup>1</sup> heal ; <sup>2</sup> is the ; <sup>3</sup> Omitt was ; <sup>4</sup> entereth in ; <sup>5</sup> have their own doings beset ; <sup>6</sup> they are as ; <sup>7</sup> he ceaseth to stir the fire, from the kneading of the dough until ; <sup>8</sup> On ; <sup>9</sup> made themselves sick with the heat of ; <sup>10</sup> devour ; <sup>11</sup> mixeth himself ; <sup>12</sup> peoples ; <sup>13</sup> and he ; <sup>14</sup> it not ; <sup>15</sup> doth testify ; <sup>16</sup> yet they have not returned unto ; <sup>17</sup> sought him ; <sup>18</sup> And Ephraim is ; <sup>19</sup> understanding ; <sup>20</sup> unto ; <sup>21</sup> wandered ; <sup>22</sup> for ; <sup>23</sup> trespassed ; <sup>24</sup> would redeem ; <sup>25</sup> but they howl ; <sup>26</sup> Omitt and ; <sup>27</sup> taught ; <sup>28</sup> him that is on high.

**LESSON PLAN**

I. Social Corruption, 1-7.

II. Political Decay, 8-16.

**DAILY READINGS**

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

M.—World's Temperance Sunday, Hos 7 : 1-7.  
T.—World's Temperance Sunday, Hos 7 : 8-16. W.—Defeated through drunkenness, 1 Kgs. 20 : 13-21. Th.—False security, Amos 6 : 1-7. F.—Be ye sober, 1 Pet. 4 : 1-8. S.—For my brother's sake, Rom. 14 : 14-21. S.—Equipped, Eph. 6 : 10-18.

**Shorter Catechism**—Ques. 34. *What is adoption ?*  
A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

**The Question on Missions**—6. How do we get the

9 Strangers have devoured his strength, and he knoweth it not : yea, gray hairs are here and there upon him, <sup>13</sup> yet he knoweth <sup>14</sup> not.

10 And the pride of Is'ra'el <sup>15</sup> testified to his face : <sup>16</sup> and they do not return to the Lord their God, nor <sup>17</sup> seek him for all this.

11 <sup>18</sup> E'phraim also is like a silly dove without heart : they call <sup>20</sup> to E'gypt, they go to Assy'ria.

12 When they shall go, I will spread my net upon them ; I will bring them down as the fowls of the heaven ; I will chastise them as their congregation hath heard.

13 Woe unto them ! for they have <sup>21</sup> fled from me : destruction unto them ! <sup>22</sup> because they have <sup>23</sup> transgressed against me : though I <sup>24</sup> have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, <sup>25</sup> when they howled upon their beds : they assemble themselves for corn and wine, <sup>26</sup> and they rebel against me.

15 Though I have <sup>27</sup> bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to <sup>28</sup> the most High : they are like a deceitful bow : their princes shall fall by the sword for the rage of their tongue : this shall be their derision in the land of E'gypt.

Indian children into our schools ? Most of the children come through missionaries and Government officials asking until the parents tire of saying, No. More are coming yearly, because they see the good of the schools, because they have friends there or who have been there.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 533 ; 530 ; 19 (Ps. Sel.) ; 529 (from PRIMARY QUARTERLY) ; 211.

**Special Scripture Reading**—1 Kings 20 : 10-21. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, T. 374, What About Your Boy ? T. 369, Water vs. Brandy ; T. 346, Is Alcohol a Food ? For Question on Missions, H. M. 730, The Newest Recruit. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—No stereograph assigned, the Lesson being a Temperance Lesson.

**EXPOSITION**

**Time and Place**—About B.C. 740 ; the Northern Kingdom.

**Connecting Links**—Hosea's prophecies fall into two groups : (1) chs. 1-3 in which he uses his own domestic experiences as illustrating the relations between Jehovah and Israel ; (2) chs. 4-14, in which he denounces the social and political corruptions of his time and pleads with the people to return to God. The sins rebuked are : (a) the worship of Baalim, (b) the corruption of the kings, and (c) the alliances with Assyria and Egypt.

**I. Social Corruption, 1-7.**

V. 1. *Ephraim* ; the most important tribe in the Northern Kingdom. Here it

stands for Israel. *Discovered* ; a hopeless situation. When Jehovah would have healed the nation, its iniquity only further comes to light. *Samaria*. As the capital, it stands here for the whole kingdom.

V. 2. *They consider not* ; moral callousness. Sin having ceased to shock them, they think God indifferent to it. *Their own doings . . . my face*. Their wickedness with its blunting effect on their conscience leaves God no alternative but to inflict punishment.

V. 3. *The king ; Zachariah*. Read 2 Kgs. 15 : 8-12 for historical setting. *Glad*. Delight in wrongdoers, as well as wrongdoing, is the last stage of degradation.

V. 4. *Adulterers*; "habitual adulterers, pausing only in the intervals of sin to prepare for a new outbreak" (Century Bible). Hence the image of the "oven heated by the baker." *Cease . . . leavened*. He leaves the fire to smoulder while the kneaded dough is being leavened. So, these people keep their passions dormant for a time, only for fresh flaring up.

V. 5. *Day of our king*; Zachariah's coronation or birthday. *Him*; Rev. Ver., "themselves." *Bottles*; Rev. Ver., "heat" of wine. "Were sick with fever from wine" (G. A. Smith). *Stretched out his hand*; the jeering gesture of a drunken man. *Scorners*; drunken revelers decide on some lawless project.

V. 6. *Whiles they lie in wait*. Shallum is among the revelers, keeping in the background, nursing his plan of murder, 2 Kgs. 15:10. *Their baker sleepeth*. Their vile passions rest for a time, that they may burst forth again in the flame of thirst and lust and murder.

V. 7. *Devoured their judges*. Shallum murdered Zachariah, and Menahem murdered Shallum, 2 Kgs. 15:14. *All their kings are fallen*. Nine were murdered or dethroned by their successors, eight only died natural deaths. *None . . . that calleth*; none among the people. The license of the kings has caused the corruption of the subjects. Sacrifices were still offered (ch. 6:6), but such affectation of piety only aggravated the situation.

## II. Political Decay, 8-16.

V. 8. *Hath mixed himself*; a figure from the bakery. *Among the people*. The surrounding commercial powers are the mass of dough with which Israel has been mixed, and so has perished. *A cake not turned*; a thin pancake, which, left on the heated oven, is burned on one side and not baked on the other. The hot and cold of frantic political alliances.

Vs. 9, 10. *Strangers*; great commercial powers like Assyria and Egypt. *Gray hairs . . . knoweth not*. National decrepitude has stolen on Israel unobserved. *Pride of Israel testifieth*; is humiliated by having to appeal to Assyria and Egypt. *For all this*; in spite of the desperate moral condition.

V. 11. *A silly dove*; which notices not the snare set for it. *Heart*; Rev. Ver., "understanding." *Call to Egypt*; for help against Assyria, 2 Kgs. 15:19; 17:4; Hos. 5:13; 9:3; 12:1. *Go to Assyria*; directly to propitiate the enemy.

Vs. 12, 13. *Spread my net*; of punishment. *Congregation hath heard*; through Hosea's repeated predictions. *Fled . . . transgressed . . . spoken lies*. The people trust in world powers rather than in God.

V. 14. *Howled*; in heathen worship, 1 Kgs. 18:28. *Beds*; the divans used by pagan worshipers. *Assemble themselves*; Rev. Ver. Margin, "cut themselves"; heathen lacerations.

Vs. 15, 16. *Bound*; Rev. Ver., "taught", exercised. *Deceitful bow*; which you draw, but it does not spring back, and the arrow falls to the ground. *Their derision*; the worst of punishments. The power in which we trusted points at us the finger of scorn.

## Light from the East

OVEN—The family oven in Palestine is a hole in the ground lined with plaster and heated with any grass, roots or bushes near the house. When it is heated, the red ashes are scraped out, the dough put in, and the embers raked over the lid. The baker's oven here referred to is a stone or brick vault twelve feet long, eight feet wide, and four feet high. Upon the stone floor a large fire of the same fuel was allowed to burn for a time. Then the hot ashes were brushed off and banked up on each side and the dough laid on the cleared space. The fire burning so fiercely was a good symbol of unlawful desire raging in the heart.

NET—In Egypt and Palestine stretches of marsh and old river beds were covered with tall reeds which sheltered great flocks of birds, and snaring and killing them was a much prized sport. They were killed by throwing a piece of curved wood at them which was aimed to strike them on the neck. A large net of strong twine was spread upon a pool surrounded by reeds which held up the sides of the net. When the bait had attracted a number of birds a signal was given and three or four men suddenly pulled the ropes and the birds were prisoners.

## APPLICATION

*Falsehood . . . thief . . . robbers*, v. 1. The whole family of moral evils snuggle as close together as the commandments they break.

**Boon  
Companions**

You find them herding together in the same saloon, the same vicious "joint", and finally in the same gaol. Who are the parents of poverty? Some say, drink; some, bad housing; some, ill-health; some, defective mentality; some, laziness. It is all of them. Not each, but all. They do not work singly, but in co-operation. And, consequently, as soon as we begin to track down any evil, we find its trail crossed by that of many others. They are like wild beasts living in the same jungle. Lying, stealing, gambling, cheating, drinking and all the rest of the vices are boon companions. If you make a friend of one of them, he will insist on introducing you to his chums.

*Consider not*, v. 2. Why is it that crimes of passion are more common in southern than in northern latitudes? We often congratulate ourselves that there

**Think!**

are no lynchings in Canada. Possibly the reason may not be that we are a holier people than those of Georgia or Alabama, but that we live in a cooler climate. Norway and Italy present a similar contrast. We have become a deliberate people. Our fathers "considered" and we inherit the habit. Hence the vendetta, the family feud, and the lynching mob are unknown in Canada. Consideration is thus the foe of passion. Of course, even in Canada we have our hotheads. And in youth most of us pass through a period when impulsiveness and recklessness are very easy. So we need to remind ourselves of the value of thought. Think! young man, or you may be dragged through the mire at the chariot wheels of your appetites. Think! young woman, or the charm and grace of your life may be spent in levity and vanity, leaving a train of bitter days behind.

*As an oven*, v. 4. The dipsomaniac is the intermittent drinker, as the al-

**Banked Fires**

coholic is the steady drinker. The dipsomaniac lives longer, for his periods of abstinence allow his

body to recuperate. But, on the other hand, when the temptation bursts upon him he is more helpless against it. He has less self-control and is more apt to be violent. His is the harder case to cure; his vice has established a firmer sway. It is well to know this, for such drinkers are prone to think of themselves as sober men, with occasional lapses into vice. And, in regard to other vices than drink, the same self-deceit occurs. We are apt to imagine that because our temptation does not molest us for a while, we have got the better of it. It is rather like the banked fire of the baker in the illustration of the Lesson, gathering vigor as it sleeps, only to leap out again suddenly with resistless fury. The wise will be warned, and keep a closely guarded watch on the first stirrings of the slumbering passion. They will watch as closely as the woodsman watches for any revival of the sparks in a quenched forest fire.

*Cake not turned*, v. 8. Not half-baked, but a mixture of overdone and underdone. Raw and scorched, unchewable and in-

**Raw and  
Scorched**

digestible, part unready and part spoilt. Nations, like Ephraim, may be of that description. "The Athenians sat with Greek cheerfulness behind their ramparts and watched their territories being ravaged up to the gates of Athens." A city may be like that, with luxury and splendor burning out its virtues on the boulevards and poverty and dirt leaving it raw and sodden in the slums. An individual person may be like that, overstrained in mind, undeveloped in heart, which is the pedant. Or, with a heart full of benevolence and no discretion, so that he is like a ship whose engines run at full speed while the steering gear is broken down. Or, again, well equipped mentally and emotionally but lacking will-power, in which case you have the engines broken down, and, though the compass and the rudder work perfectly, the ship never gets anywhere. An "all-round man" man, cities in which there are none too rich or too poor, the nation strong in virtue as well as material resources. These are the ideals to be sought after.

*Derision*, v. 16. When a vice conquers a person it never fails to exult. It makes its prey its scorn. The Japanese proverb has it, "First the man takes a drink, then the drink takes the man." The next thing is that the drink leads the man about and shows him off. Clothes, features, figure, his very gait, proclaim his captivity and slavery.

**The Badges of Slavery**

a drink, then the drink takes the man."

Strong drink is often hailed as a friend. It is claimed that it warms one in winter and cools one in summer, that it promotes good fellowship, that it begets good humor, and accomplishes many other pleasant feats in the souls of those who love it. Well, even if it does do all this, it makes the favored ones pay for all they get, and the price exacted is enormous. "At the last it biteth like a serpent, and stingeth like an adder."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Briefly give the historical setting of the prophecy of Hosea and outline the substance of the book and this Lesson. (See Exposition.) As this is a Temperance Lesson, there is a good opportunity of studying the question in the broad light of history. Take time to set forth the facts that intemperance as a vice does not stand alone, either as cause or effect, but is associated with a great many other evils which are also cause and effect in the whole social question. In order to get the social setting of this Lesson bring out the actual conditions as seen in 2 Kgs. 14 : 23 to 17 : 23, and the whole of Hosea. In Hosea intemperance is one of many vices, and his appeal is to save from all vice.

1. *Discuss Hosea's method.* Bring out the following points : (a) He utilizes his own bitter domestic experience to place in the forefront the infinite love of God for the sinner. There is no hope for permanent victory apart from the redemptive love of God. Every saved man and woman ought to be sympathetic toward the drunkard and seek to bring to bear upon him every moral and spiritual appeal. (b) He faithfully warns of evil. (See chs. 4 : 6 ; 6 : 4 ; 7 : 8 ; 8 : 7 ; 10 : 11.) The world is suffering for lack of real knowledge of the awful evils of intemperance, and its unity with other vices. The fact that so many educated and professional men use alcohol as a beverage misleads uneducated people in their thinking. Such evil example has had greater educative

power than the formal warning of teachers concerning the well known facts of science. The real line of advance must follow a stronger presentation of the whole truth concerning alcohol. (c) Invitations of love and hope as seen in chs. 11 and 14.

2. *Special temperance applications :* (a) Press home the standard from which the liquor business must be considered : "Do all to the glory of God." This must be the ideal motive. The argument from the revenue, our league with the saloon for business considerations and political ends, and the legal sanction of the whole business, are all directly opposed to the principles of the kingdom of God. This question of a standard is most vital and should be thoroughly discussed. (b) The right personal attitude toward alcohol. This must be total abstinence. Dwell on two facts : First, that alcohol is injurious in some form to every person using it. Second, from the standpoint of Christian example total abstinence is necessary. It is not the moral question of the right of the individual to use it if he so chooses, but the question of denying oneself for the wellbeing of others. (c) Press home the necessity of a consecrated Christian service as the sure bulwark against intemperance and all social fellowships which might lead astray.

#### For Teachers of the Senior Scholars

Since this is intended for a Temperance Lesson, it will be necessary to select a few verses from this chapter which are capable of a temperance interpretation and application. Draw attention to the fact that drunkenness was one of the besetting sins

of the Israelites at this time. The king himself was a drunkard, v. 5. The whole nation was going to the bad as fast as it could, and Hosea was trying to stay the evil by warning the people of the fearful consequences of their evil doings. Two or three of the little pictures which we find in this chapter are suggestive of temperance lessons.

1. *A Cake not Turned*, v. 8. What is meant by a cake not turned? (See Exposition.) One side is burned, the other is raw. It is rendered worthless. Dwell upon the power of strong drink to render human life as worthless as this cake. It takes all the good out of life and renders man incapable of doing the work God has for him to do, incapable of living the life God wants him to live. The only thing that he is capable of doing is to stand as a kind of scarecrow to keep others from doing as he has done. The Spartans used to warn their children against intemperance by taking them to see drunken slaves. A boy with a drunken father vowed eternal warfare upon the whole traffic. What he had witnessed and what he had suffered had made a great temperance reformer out of him.

2. *Gray Hairs*, v. 9. Note how physical decay, which manifests itself in gray hairs, is taken to picture moral and spiritual decay. Help the class to see that intemperance always leads to moral and spiritual decay. The worst of it is that a man may be going to the bad in this way without knowing it. The time comes when he knows that he has wasted his life, but in the process of reaching the complete drunkard stage he is never altogether conscious of what he is doing.

Refer to the sharp eyes railway corporations and business concerns have for "gray hairs." They want nothing but total abstainers. Make clear to the class that it is a serious handicap in every way to have anything to do with strong drink.

3. *A Silly Dove*, v. 11. The poor silly dove has not sense enough to see the net that is set for it. The young person who begins to indulge in strong drink has no more sense. If we are wise we shall keep out of the devil's net.

### For Teachers of the Boys and Girls

Begin by reminding the class that there are different kinds of intemperance. Those who are never tempted to indulge in strong drink may be tempted to overindulgence of other appetites. For example, some girls may be intemperate in their use of candy. Bring out the fact that we are all interested in the problem of the drink traffic, even although we may not be tempted to use intoxicants ourselves. Lead the class to consider some of the results of intemperance as suggested in the Lesson :

1. *Moral confusion*, v. 3. Hosea points out, that the king, who should represent righteousness, has fallen so low that he is actually delighted by the wickedness of his people. Impress upon the class the terrible fact that sin finally blinds our moral judgment. It is possible for the drunkard to take delight in the very thing which is ruining him.

2. *Physical ill-health*, v. 5. The constitution of the habitual drinker is being steadily undermined by his use of strong drink. Is this a price which any man can afford to pay for his enjoyment? Think of the lives which have been shortened by intemperance!

3. *Imperfect development*, v. 8. The cake not turned is really useless. It may have begun by promising well, but at last it must be cast aside. Ask the class to think of men whom they have known who have given splendid promise, but who have never accomplished anything in life because of the blight of strong drink.

4. *Self delusion*, v. 9. Lead the scholars to picture to themselves the illustration in this verse of a man who is growing old without knowing it. Show how true this is in the case of the drunkard. Others see the ravages which his folly is working upon him, but he remains blind to it all.

5. *Punishment*, v. 12. God cannot allow sin to go unnoticed. What are some of the drunkard's punishments? We have already noted a few of them, undermined health, etc. But the most dreadful punishment of all is the gradual unfitting of the soul for happiness in the life to come.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where does Solomon say, "Trust in the Lord with all thine heart; and lean not unto thine own understanding?"

2. There is a true proverb that says, "The drunkard shall come to poverty." Find the chapter and verse.

ANSWERS, Lesson V.—(1) Ps. 27 : 1.  
(2) Eph. 5 : 14.

#### For Discussion

1. The relation of temperance to national greatness.

2. Intemperance as the mother of sin.

#### Prove from Scripture

That woe is the drunkard's doom.

#### The Catechism

Ques. 34. *Adoption.* Among the Romans, when a man wished to adopt as his son a member of another family, the two went before a magistrate, and in the presence of that officer, the one said, "Wilt thou be my son?" and the other answered, "I will." After this transaction, in the eyes of the law the person adopted ceased to be a member of his own family, and thenceforth belonged to the family of the adopting one. God, in the gospel, says to the sinner, "Wilt thou be

My son?" And when the sinner by his faith answers, "I will", he at once passes into God's family and becomes God's son, entitled to all the privileges, and laid under all the obligations of a child. Adoption is an "act", because it implies a single, definite expression of God's gracious will.

#### The Question on Missions

Ques. 6. How do we get the Indian children into our schools? The main means in the past has been the constant solicitation of missionaries and government officials. The average Indian grows tired of importunity and yields up his child. As the surrender of his child means the yielding of all control over him until he is eighteen years of age, it is no wonder he hesitates until he is assured his offspring will have faithful guardianship. The rapid improvement in the Indian's home conditions and in his provision for his family makes this hesitancy a good ground for refusal, if the school soliciting is not first class in every respect. But the great improvement in the standard of our Boarding Schools, the good progress made by graduates, and the need of adopting the white man's mode of life make the Indian of to-day more willing to come with his children with little or no soliciting or almsgiving.

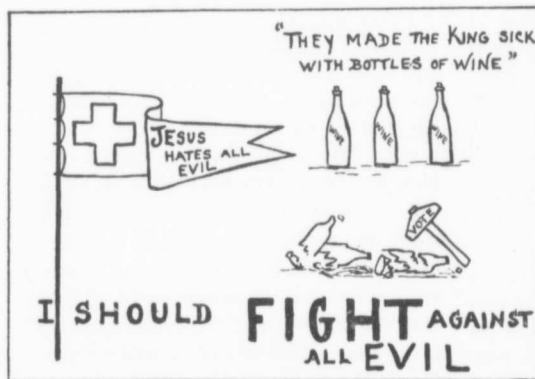
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The evils of strong drink.

*Introduction*—Here is a row of bottles (outlines, or real bottles).

Of what are bottles made? What use are they? Tell me some of the things we put into bottles? Can you tell me some very bad things that are put into bottles and sold to people and cause a great deal of sickness, sin, sorrow, shame? Print as the children name wine, whiskey, beer, etc.

*Lesson*—Our Lesson to-day says something about bottles of wine. Listen! "In the day of our king, the princes made him sick with bottles of wine" (v. 5). The man who said this was Hosea, one of God's





prophets. It was long, long ago that he said it, long before Jesus came to the world. God had sent Hosea to warn the people of Israel against their sins of idol worship and of drinking strong drink and many other sins caused by these. It was not a pleasant thing to do, for no one likes to be reminded of his faults and sins; but God's prophet was a brave man, and did boldly what the Lord sent him to do.

*A Sad, Bad Birthday*—In place of heeding God's warnings they were getting to be more and more sinful. Hosea is finding fault with them for their sins and telling them of the shameful way even their king and princes are acting. On the birthday of their king, the princes made him sick with bottles of wine. God is angry with them all and Hosea tells them of the punishment that God will send upon them for their sins.

*Golden Text*—Our Golden Text tells us of the woe that will come to those who spend their days and nights in drinking wine and strong drink. Repeat Golden Text.

*The Labels on the Bottles*—Labels usually tell us what is in the bottle or what it will cure (examples). We are going to print on these bottles what follows their use—SICKNESS, SIN, SORROW, SHAME. Many

people are being made sick with bottles of wine now. Many are dying of sickness caused by using bottles of strong drink. Many are making their brains sick and weak so that they say and do foolish and bad things. Many are making their friends, wives and children sick with shame and sorrow because their loved ones are using bottles of wine and strong drink.

*Vote it out*—We are going to draw a hammer and a broken bottle. We want to break all the bottles that hold wine and strong drink. When you get big you can all vote to have it all kept out of our country. That is the way to break the bottles. Your vote will be the hammer that breaks them. Repeat :

"We want girls and boys strong to fight  
Against the strong drink foe;  
And who, when asked to smoke or drink,  
Will firmly answer, 'No.'"

"If you are asked to take a drink,  
Just pause a moment, stop and think.  
Then when they around you thickly crowd  
Say 'No', my friends, and say it loud."

*Flag*—JESUS HATES ALL EVIL.

*Something to Think About*—I should fight against all evil.

#### FROM THE PLATFORM

## THE DRUNKARD'S TIME TABLE— MORNING— NOON— NIGHT

The secret of the success of many business men lies in the fact that they plan their day's work, and follow out their plan. The habitual drunkard also has his time table for the day, but it is the secret of his failure, and not of his success. Print on the board, THE DRUNKARD'S TIME TABLE. Now ask the School to recite the Golden Text. It describes those who devote their whole day to the pursuit of strong drink. Print MORNING—NOON—NIGHT. Point out the irony in the prophet's description. There are some men who have to get up early in the morning—in order to get at their work? No! in order that they may get drunk. Did these victims of strong drink imagine, when they began to tamper with liquor, that it would ever come to absorb their whole day? Not very likely. Now press home the lesson that it is the beginnings of intemperance which are to be avoided.

Mark 8 : 27 to 9 : 1. Read Matthew 16 : 13-28. Commit to memory vs. 36, 37.

**GOLDEN TEXT**—Thou art the Christ, the Son of the living God.—Matthew 16 : 16.

27 And Je'sus went <sup>1</sup> out, and his disciples, into the <sup>2</sup> towns of Cæsare'a Philip'pi : and <sup>3</sup> by the way he asked his disciples, saying unto them, <sup>4</sup> Whom do men say that I am ?

28 And they <sup>5</sup> answered, John the Bap'tist : <sup>6</sup> but some say, Eli'as ; and others, One of the prophets.

29 And he <sup>7</sup> saith unto them, But <sup>4</sup> whom say ye that I am ? <sup>8</sup> And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected <sup>9</sup> of the elders, and <sup>10</sup> of the chief priests, and <sup>11</sup> scribes, and be killed, and after three days rise again.

32 And he spake <sup>12</sup> that saying openly. And Pe'ter took him, and began to rebuke him.

33 But <sup>13</sup> when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan : for thou <sup>14</sup> savourest not the

**Revised Version**—<sup>1</sup> forth ; <sup>2</sup> villages ; <sup>3</sup> in ; <sup>4</sup> Who ; <sup>5</sup> told him, saying ; <sup>6</sup> and others, Elijah ; but others ; <sup>7</sup> asked them ; <sup>8</sup> Omit And ; <sup>9</sup> by ; <sup>10</sup> Omit of ; <sup>11</sup> the ; <sup>12</sup> he turning about and seeing his disciples, rebuked Peter, and saith ; <sup>13</sup> mindest not ; <sup>14</sup> Omit that be ; <sup>15</sup> he called unto him the multitude with his disciples, and said ; <sup>16</sup> If any man would come ; <sup>17</sup> would save ; <sup>18</sup> and whosoever ; <sup>19</sup> Omit the same ; <sup>20</sup> doth it ; <sup>21</sup> to gain ; <sup>22</sup> forfeit his life ; <sup>23</sup> For what should a ; <sup>24</sup> life ; <sup>25</sup> For whosoever shall ; <sup>26</sup> the Son of man also shall be ashamed of him, when ; <sup>27</sup> There be some here of them

#### LESSON PLAN

I. A Great Confession, 27-30.

II. A Keen Rebuke, 31-33.

III. The True Terms of Discipleship, 34 to 9 : 1.

#### DAILY READINGS

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

M.—The great question, Mark 8 : 27 to 9 : 1. T.—Peter's previous testimony, John 6 : 66-71. W.—Peter's later assurance, Acts 4 : 1-12. Th.—Hindered by riches, Matt. 19 : 16-23. F.—Martha's testimony, John 11 : 20-27. S.—"Before Abraham was, I am", Joh. 8 : 51-59. S.—The great answer, Mark 14 : 53-62.

**Shorter Catechism**—*Ques. 35. What is sanctification ?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

**The Question on Missions**—7. What do the child-

ren learn in class ? They first acquire English, then gradually study all the subjects taught in our public schools, paying special attention to temperance and hygiene, our system of government, and to Bible study, so that our graduates may be healthy, sober, loyal, Christian Canadians.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 45 ; 39 ; 119 (Ps. Sel.) ; 93 (from PRIMARY QUARTERLY) ; 198.

**Special Scripture Reading**—Isa. 53. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1413, Jesus and His Disciples on the Road to Cæsarea ; B. 1125, This Night Thy Soul Shall be Required of Thee. For Question on Missions, H. M. 732, Group of Scholars at the Birtle School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Down the Upper Jordan Valley, Southwest from Cæsarea Philippi on Mt. Hermon (Underwood & Underwood, see page 515).

Ch. 9 : 1 And he said unto them, Verily I say unto you, <sup>27</sup> That there be some of them that stand here, which shall <sup>28</sup> not taste of death, till they <sup>29</sup> have seen the kingdom of God come with power.

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## EXPOSITION

**Time and Place**—A.D. 26 ; the road from Bethsaida to Cæsarea Philippi.

**Connecting Links**—This Lesson immediately follows the last.

### I. A Great Confession, 27-30.

Vs. 27-30. *Went out* ; from Bethsaida. *Towns* ; Rev. Ver., "villages." He purposely avoided the city itself. He wishes privacy for the sake of instructing the Twelve. *Cæsarea Philippi* ; up the Jordan valley, about twenty-five miles north. (See Geography Lesson.) *By the way* ; on the road. *Men say*. He first asks what impression of His person the people received from His ministry. *John the Baptist* ; risen from the dead. (See ch. 6 : 14-16.) *Elias* ; Elijah, whom Malachi (ch. 4 : 5) prophesied as the

forerunner of the Messiah. *One of the prophets* ; belonging to the old prophetic order. *Whom say ye* ; the great question. What is your personal conviction ? *Peter* ; the spokesman of the Twelve. *The Christ* ; Matthew, "the Christ, the Son of the living God" ; Luke, "the Christ of God." The disciples confess Jesus to be the Messiah. *Charged*. This is a strong word—threatened, spoke in a tone of menace, as if He anticipated unwise talking. *Of him* ; that is, about His being the Christ. The time had not yet come for a public declaration of His Messiahship.

### II. A Keen Rebuke, 31-33.

V. 31. *Began to teach them* ; a critical turning-point in His instruction of the

Twelve. *Must*. It is inevitable, a moral necessity, the divine plan in His career. *Suffer many things*; so in Matt. 16 : 21 ; Luke 9 : 22. *Rejected*; a reference to Ps. 118 : 22. An official rejection, a rejection after trial. *Elders*; laymen or priests who were members of the Sanhedrin, the supreme ecclesiastical court in Jerusalem. *Chief priests*; the leading members of the supreme court, chiefly Sadducees. *Scribes*; professional interpreters of the law, who belonged to the Sanhedrin, chiefly Pharisees.

V. 32. *Openly*; in plain terms, not in parables as in ch. 2 : 20. *Took him*; took hold of Him so as to take Him aside. *Rebuke him*. See Matt. 16 : 22 for the words of Peter's remonstrance. The suffering of the Messiah was a strange and unwelcome thought to Peter.

V. 33. *Disciples . . . Peter*. The rebuke was addressed to Peter but was meant for the Twelve. *Get thee behind me, Satan*. See Matt. 4 : 10 ; Luke 4 : 8. A repetition of the wilderness-temptation to follow a worldly course. *Savour*; an old English word, meaning discern and relish. Peter lacked spiritual understanding. Rev. Ver., "mindest." His mind was far away from the mind of God.

### III. The True Terms of Discipleship, 34 to 9: 1.

V. 34. *People*; Rev. Ver., "multitude." Even in this remote heathen district, Jesus was surrounded by crowds of curious spectators and eager listeners. *Whosoever will come*; Rev. Ver., "If any man would come"; literally, "willeth to come"; not the "will" of the future tense, but of desire and resolution. *After me*; becoming My disciple or personal follower. *Deny himself, and take up his cross*; a call to self-denial that involved the utmost conceivable pain. Death by crucifixion was a Roman custom familiar to the Jews, and the condemned man carried his own cross. *Follow me*; to literal crucifixion, if need be, in devotion to principle; certainly to the crucifixion of sinful desire and passion.

V. 35. *Will save*; literally, "willeth to save." *Life*; or "soul" as in v. 36. The conscious personal life. *Shall lose it*. A selfish life is suicidal. *Lose his life*; spend

it in generous service. *For my sake*; personal devotion to Christ the first duty and the life worth any cost. This saying was given on three other occasions, Matt. 10 : 39 ; Luke 17 : 33 ; John 12 : 25. *And the gospel's*; omitted by Matthew and Luke, added here by a later editor.

Vs. 36, 37. *The whole world*; the material visible world with all it has to offer. *Lose*; Rev. Ver., "forfeit", not a loss merely, but a loss coming by penalty inflicted. *His own soul*; Rev. Ver., "his life."

V. 38. *Ashamed of me*; a feeling that leads to denial. (See Matt. 10 : 33.) *Adulterous*; having its heart estranged from God, Isa. 54 : 5 ; Jer. 31 : 32. *Son of man*; Jesus in His official role as Judge. *When he cometh*. This is associated with the resurrection, last judgment and complete ushering in of the kingdom, Matt. 24 : 3, 37, 39 ; 1 Cor. 1 : 7 ; 15 : 23 ; 1 Thess. 3 : 13 ; 4 : 15 ; 5 : 23. For a later and more spiritual way of expressing the coming (*parousia*), see John 14 : 1-3, 15-18, 23, 25-27.

Ch. 9 : 1. *Taste*; experience. *Till they see* (Rev. Ver.). Some of the bystanders will see it in their own lifetime. See what? Mark, *The kingdom of God come with power*; Matthew, "the Son of man coming in His kingdom"; Luke, "the kingdom of God." How was this fulfilled? In the transfiguration, that followed immediately; in the fall of Jerusalem and the displacement of the Jewish dispensation; in the early triumphs of the gospel. Others take this as referring to the final advent, an early Christian expectation, for example, Paul in 1 Thess. 4 : 15-17.

### Light from the East

ELIAS—The spiritual intensity of Elijah has impressed itself on many different types of religious thought. The Jews set a vacant chair for him at every Circumcision and sometimes at the Passover. The Moslems have identified him with El Hadir, the eternal wanderer, who drank the water of life, and retains everlasting youth. He was the guide of the Israelites in the Exodus, and still occasionally appears to right the wrongs of men. The Greek Church makes him the patron of mountains, and the Roman Cath-

olic the founder of the barefooted Carmelites.

**THE CHRIST**—That is, "the Anointed", is the exact equivalent in Greek of the Hebrew Messiah, so that properly speaking we should say Jesus the Christ, although it is used in the scriptures as we use it as if it were a surname. Herod and the Jews used it as the title of the expected deliverer,

the heir of David, who was to reign as a temporal prince. On account of Jewish misconceptions Jesus refrained from using it, and discouraged the use of it by others, yet the people generally understood that He claimed to be the Messiah. He tried to emphasize the spiritual as opposed to the political aspect of the character.

### APPLICATION

*I, v. 27.* Jesus talked constantly about Himself. We generally call a person who does that an egotist, and think of him as conceited and vain. Yet no one has so impressed the world as meek and lowly of heart as Jesus Christ has done. There is a type of mental alienation called megalomania wherein the patient possesses delusions of grandeur. There are inmates of our asylums who fancy themselves kings and generals. But the wildest dementia of crazed brains cannot excel the sober claim which the modest Jesus makes for Himself. He does not claim to be the greatest of men. He claims to be greater than men. Egotism is diffidence and pride is pitiful humility beside this quiet assertion of divine rank. It staggers us. It forces us to face the peremptory question, "Whom do *ye* say that I am?" We cannot compromise the issue. We must choose. If we accept Jesus at all we must accept Him at His valuation of Himself. If we will be His disciples we must reverence and obey Him as the Son of the Living God.

*John . . . Elijah . . . prophets* (Revised Version), v. 28. Their eyes were turned back. Their best hopes were for the restoration of the

**The Good  
Old Times**

"good old times." Roger Williams told the Pilgrim Fathers in the early days of their residence in New England: "New light will yet break forth from God's word." It must have been a hard lesson for those exiles to learn. Behind them lay the beauty and abundance of England. Around them lay the dense forest, peopled by savages. Every hope of their lonely hearts would naturally be conceived in terms of the dear and beautiful homes they had been driven from. We must not let the past overshadow the present.

Faith lives in hope, not in remembrance. God is the same to-day as yesterday, but His works are different. The good old customs pass away and better customs replace them. The dear old life in the home or church or society may vanish forever and new conditions establish new types of life everywhere. Be not afraid. "Look out and not in, up and not down, forward and not back, and lend a hand."

*The Christ, v. 29.* Not long ago there was a lover of art in Italy who was led to suspect that a long lost portrait of Dante by Giotto

**Behind the  
Rubbish**

was to be found in a certain villa. He searched the chief rooms in vain and at last came to an outhouse, used for the storage of wood, hay and the like. Clearing out the rubbish he began experimenting on the whitewashed wall, and after a time detected the signs of the long-hidden picture. Little by little, with loving skill, he opened up the sad, thoughtful, stern face of the old Tuscan poet. These disciples had a similar experience. There, on the commonplace, dusty highway they were led to look upon the familiar figure of the man with whom they had eaten, talked, journeyed and slept for months with a new vision. It was He, their own comrade and friend, who was the Christ. May we not pray for that vision, to see in Him of Whom we hear every day, Who has become so familiar to us, the One who is to quicken our hearts, fire our purposes, and change us through and through?

*Must, v. 31.* That little word is a chief symptom of character. Find out what anybody feels that he must do and you know

**A Symptom  
of Character**

him. You have discovered the ruling, compelling secret of his life. You have weighed him, and know whether he is found wanting or

not. One man, for instance, excuses the ignoble trade he is engaged in by saying, "I must live." He is in agreement with Satan in the book of Job, who says, "Skin for skin, all that a man hath will he give for his life." Life is dearer to him than honor. He declares himself a coward. Think of a soldier who held such a creed. Or a policeman. Or a fireman. Or the crew of a sinking ship. These are men who have chosen callings in which, as they know, crises may arise when they must not live but die. Some people must have the last word. Some must have their own way. Some must have their joke. Some young folk must have their fling. These are the final choices they make. Everything else, if necessary, must give way. Other people must pay their debts, or keep their promises, or fight for public decency, or worship God. Everything else, even life itself, must give way to these supreme resolves. These people are like Christ, who laid down His life, saying that He "must be put to death."

*Peter . . . Satan*, v. 33. Did ever a man receive such a compliment and such a rebuke within the same short period of time?

And he deserved them both.

**Good and Bad** He was rock one moment, and devil the next. Here we have the law of moral rhythm. Reaction follows effort. We are at our weakest just after our strongest. Fatigue follows labor. Depression treads on the heels of exaltation. It was just after Peter's boasts, on another occasion, that he denied his Lord with curses.

Boys, and good boys too, have done uncommonly bad things just after Sunday School was out. Many a parent has wondered to see a child pass immediately from sweet obedience into sharp naughtiness. Many a stout soldier of the cross has wondered at the rapidity with which the Tempter arose from the dust and renewed the attack. Let us not be perplexed. It is all quite natural, just what we should expect. But let us be watchful, lest we be caught off our guard.

*Let him deny himself*, v. 34. Character grows out of action, not out of dreaming. We must wake up, get up, and set to work.

If we keep on dreaming we  
**Hard to Do** grow dreamy. Illusions and indolence get possession of us.

How can a person deny himself? Very simply. It is not hard to understand, it is only hard to do. "Himself" says to the "person", "I want to scamp this work." "No", replies the person, "you are going to do it properly", and makes the lazy fellow do it with thoroughness. Or, himself says to the person, "I want to admire Jesus, to sing hymns to Him, and to worship Him in my best clothes in a comfortable church." "None of that", is the reply, "you obey Jesus. Do the thing He wants done and you do not want done", and sees that the mean-spirited "himself" does obey. Do you understand? There are two of us in each of us, the lower and the higher natures. The rule of the higher nature, which recognizes Christ as Lord and Master, is the denial and the subjugation of the lower nature.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by stating that this is the first instance on record in the Gospels where Jesus discussed with His disciples the question of His names and titles. The fact that Jesus formally takes up the question of His Person and passion shows the development of His educational policy with His disciples. Make the class discussion centre round the three thoughts:

1. *The question as to His Person*, vs. 27-30.

Bring out Jesus' method by first getting the opinions of others. Make clear the popular impression that He was thought of as one of the prophets and not as the Messiah. The mention of John, Elijah and Jeremiah all testify to His greatness in popular estimation. Turn to His second question as to the disciples' opinion. For an earlier expression of this truth by Andrew, see John 1:41. Bring out two facts: (a) Their acquaintance with Jesus had strengthened their first opinion. (b) That this was in spite of the fact that He was not carrying out their idea of the Messiah's career. Dwell

upon the marvelous power of Jesus' personality in producing this result. Turn to Jesus' answer that they should not make it known. Bring out the reason for it,—that neither the disciples nor the people were prepared for such an announcement. Teach the lesson of order in God's plan and our work.

2. *The fact of Christ's passion*, vs. 31-33. Dwell on the fact that as soon as the disciples know He is the Christ they must also know that He is to suffer and die. Take up v. 31 in detail and compare it with the history of His passion, as concerns His death and resurrection. Now take up Peter's rebuke, based upon the idea that a suffering Saviour is incompatible with the idea of a conquering Saviour. Show that Peter's suggestion is in reality Satan's temptation to avoid the cross. Dwell on Jesus' teaching that the suffering Saviour is the conquering Saviour.

3. *The common law for master and disciple*, vs. 34 to 9:1. Bring out: (a) The law of discipleship, which is self-denial. See Matt. 16:24-28 and Luke 9:23-27 for fuller exposition of this view. Show how this law if followed would revolutionize much modern Christianity. Follow out Jesus' contrast of how life may be saved and lost. (b) The value of life. View this in the light of the worth of the world as a standard and note Jesus' claim that life is more precious. (c) The royal road to glory is in open identification with Jesus. Make this Lesson one of practical appeal for decision according to Jesus' demands.

### For Teachers of the Senior Scholars

One way of introducing this Lesson will be to have a talk with the class about the things in life which we call great,—a great game, a great time, a great book, a great vacation, a great lesson, a great Christian, as Salisbury called Gladstone. Lead the scholars to see that some things are greater than others. It is a greater thing to do a kind deed than to win a game. In our Lesson to-day we are brought face to face with the greatest things of life.

1. *A Great Question*, vs. 27-30. What question did Jesus first ask? (V. 27.) Why did Jesus want to know what people were saying about Him? Does it matter much

what people are saying about us? It mattered a good deal to Jesus and it matters a good deal to us. What was the answer to this question? (V. 28.) Note that the people were not saying bad things about Jesus. If they were, the disciples did not mention anything of that kind. The people were identifying Him with some of the greatest men who had ever lived. What was the great question? (V. 29.) The first question merely led up to this. Bring out by questioning that although the people were not saying bad things about Jesus they were not saying what was true. Jesus was anxious that His disciples should not make this mistake, that they should not think of Him as a mere man. What answer did Jesus get to this question? By referring to Matt. 16:17 show how satisfactory Peter's answer was. What answer have we to this question? A good deal depends upon the answer we give.

2. *A Great Revelation*, vs. 31-33. What was this revelation? (V. 31.) It was a revelation of suffering and death and resurrection. Lead the class to see that no greater revelation than this was ever made. What is there to indicate the impression this revelation made upon the disciples? (V. 32.) The disciples were astonished beyond measure to learn that the Messiah must suffer these things. Note Peter's impulsiveness, and the severe rebuke which this drew forth? (V. 33.)

3. *A Great Practical Lesson*, vs. 34-38. What does discipleship mean? What is it to be a Christian? What does it profit a man not to be a Christian? These are the great questions to be discussed with the class. Bring out clearly that all the advantages are on the side of Christian living, that there is nothing in the life of a worldling to satisfy the wants of the soul. Close with a reference to Hymn 231 in the Book of Praise which is a splendid application of the closing words of the Lesson.

### For Teachers of the Boys and Girls

Take up the Lesson under three heads: 1. *A great confession*, vs. 27-30. Remind the class that there were two ways in which Jesus might have taught His disciples the

lesson of His Messiahship. One was by constantly proclaiming it to them, saying to them over and over again, "I am the Messiah." The other was by allowing them to watch His life and actions closely, to witness His miracles, to listen to His teachings, and then to draw their own conclusions as to who He really was. Which would have been the quicker, easier method? Evidently the first one. Which method did Jesus actually pursue? Why did He pursue the second method? Is it not always better to learn a lesson by experience? Is that not the lesson which you remember best? In chemistry, for example, which experiment do you learn best, the one which your teacher describes to you, or the one which you do yourself? Peter's confession is the outcome of the disciples' experience with Jesus. What sort of person have we found Jesus to be?

2. *A great revelation*, vs. 31-33. Now that the disciples are certain of Christ's Messiahship, He feels at liberty to disclose

the awful fact of His coming death. He is the Messiah, but He is a suffering Messiah. Why does Peter rebuke Christ for this declaration? Does it seem impossible to him that the Messiah can die? Or is he afraid that the people may hear of this, and turn away from Jesus?

3. *A great life*, vs. 34-38. In this paragraph Jesus tells His disciples, and the people who have gathered around that the only true life to live is the life of self-sacrifice. Point out to the class that Jesus did not want men to join Him under false impressions. He calls them to a hard life, to a warfare. This is really Jesus' challenge to men, to the best, and the most heroic, in them. Ask the class whether a great general going into battle would prefer to have a thousand men who were unreliable, cowardly, self-seeking, or a mere handful of men who were ready to endure anything for the cause they represent. Christ asks for real men, for heroes.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Nineteen hundred years ago the town of Cæsarea Philippi was a particularly well-known Syrian summer resort, much more popular with rich Romans and Greeks and other pagan people than with the Jews. At the present time the place is very much smaller than it used to be and no rich people live there, but it occupies a part of the same pleasant ground. Notice, on our map of northern Palestine, page 520, where the encircled number 43 marks a spot on the southern side of Mt. Hermon. If you stand to-day at that spot and look southwest over the space included between those two

spreading lines, you have directly before you not only the modern town of Cæsarea Philippi (they call it Banias), but a long stretch of country over which people used to travel on the way from the Sea of Galilee up to the cooler mountain district. The map shows you that the town is between twenty and thirty miles north of Bethsaida where the blind man had been made to see.

To get the outlook as if you were on the mountain side in person, use a stereograph entitled, Down the Upper Jordan Valley, Southwest from Cæsarea Philippi on Mt. Hermon.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Even those who fail to understand Jesus, must acknowledge His greatness. v. 28.

The more we see of the Master, the higher place shall we give Him. v. 29.

"He would save; therefore He 'must' die." v. 31.

There are many disciples who seem to think that they are wiser than their Master. v. 32.

Even good people must be careful lest they plead the devil's cause. v. 33.

Acknowledging Christ always means denying self. v. 34.

There is nothing which slays the true life like selfishness. v. 35.

"He makes a poor bargain who sells his soul for the world." v. 36.

To win the world is but to be mastered by the world. v. 36.

"Ashamed of Jesus! yes, I may,  
When I've no sins to wash away." v. 38.

### Something to Look Up

1. Peter said just before Jesus was betrayed, "I will lay down my life for Thy sake." Where are the words?

2. "For to me to live is Christ, and to die is gain." Who said this? In what book, chapter and verse?

ANSWERS, Lesson VI.—(1) Prov. 3 : 5.  
(2) Prov. 23 : 21.

### For Discussion

1. The importance to His disciples—and to us—of a right idea of who Jesus was.

2. How really to gain one's life.

### Prove from Scripture

That Jesus' resurrection proves Him God's Son.

### The Catechism

Ques. 35. *Sanctification.* The purpose of God in our salvation is that we shall be made righteous. Righteousness is our greatest lack, and it is God's greatest gift. There are two senses in which God gives us righteousness. He imputes to us, that is, He puts to our credit, the righteousness of Christ.

This is the "act" of justification. Then He imparts righteousness to us, so that we actually become righteous. This is the "work" of sanctification. The difference between an act and a work is that the one is done once for all, while the other is carried on during a period of time. Justification and sanctification are two distinct things, and yet the one is never found without the other.

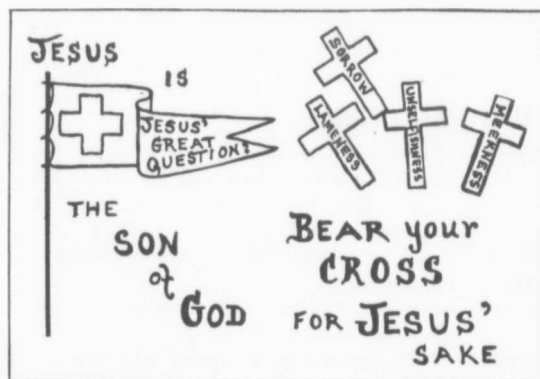
### The Question on Missions

Ques. 7. What do the children learn in class? As the majority of the new pupils have little or no English, great stress is laid upon imparting a thorough knowledge of it. The Indian is a born linguist, and a child, especially if young, will learn to speak ordinary English in six months, but to read and compose properly takes years of patient effort. Daily instruction is also given in temperance and hygiene, in morals and in Bible study. A thorough knowledge of our mode of government is also insisted upon. All this is done to prepare our Indians for responsible citizenship in a Christian nation. In addition, a good public school education is imparted. Bright and ambitious pupils are prepared for entrance to High Schools and for teachers' certificates. To all an education sufficient to enable them to live as independent, healthy, sober, loyal Christian Canadians is given.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Mighty Worker's great question.

*Introduction*—Recall last Lesson.



*Lesson*—To-day we see Jesus and His disciples leaving Bethsaida and walking away out towards some of the other villages, and as they walk along and talk, Jesus asks them a question. "Whom do men say that I am?" He wants to know what the people are thinking about Him, what they are saying about Him. They are seeing His mighty works. "What kind of man must He be?" "Who can do such wonderful works?" The people must be asking these questions in their own minds.



*What the People Thought About Jesus*—The disciples have heard the people talking among themselves about Jesus and saying He must be John the Baptist, or the prophet Elijah, or one of the other old prophets risen from the dead. You see they did not believe who Jesus really was although they have been looking and waiting and expecting God to send a Saviour to them.

*What the Disciples Thought of Jesus*—Jesus turns and looks at His disciples, His friends. "Whom say ye that I am?" Jesus wants to know if they really believe that He is a greater One than John the Baptist or Elijah or any other prophet.

*Golden Text*—We'll print the name of the disciple who answered Jesus' question, PETER. Listen to Peter's answer. We'll print it too, for it is our Golden Text—Thou art the Christ, etc. (repeat). Yes, we know they were right. Jesus is God, part of God, God's Son, the One God had promised to send to the world to save us from sin.

*Jesus Tells About Bearing His Cross*—Then Jesus told the disciples all that was going to happen to Him, told them that He must bear His cross, suffer many things and be put away and killed and after three days rise again.

*Bearing our Cross*—We'll draw a cross. You know Jesus bore the pain and suffering

and shame of the cross for our sakes. He took the punishment for our sins Himself. Now He tells the disciples they must be willing to bear troubles (crosses) for His sake if they want to be His true friends and followers. Do you think any of you little people have crosses to bear? Listen. Willie was lame and could not run and play as others did. That was a cross that Willie had to bear, and he bore it bravely and patiently because he loved Jesus and wanted to be a true follower. Mary loved to have her own way and keep good things for herself, and it was a cross for her to be unselfish, but because she was trying to follow Jesus she bore her cross, gave up her own pleasure for the sake of others, and when Nellie wanted to play with her real baby doll, she cheerfully gave it up, and many other unselfish things she did for Jesus' sake.

*What We Think About Jesus*—We have heard what the scribes and Pharisees thought about Jesus, what the disciples thought about Him, and now let us see what we think about Jesus. We know that He is the Son of God, that God sent Him to be our Saviour. Tell me anything else you know about Jesus. Sing, Jesus loves me.

*Flag*—JESUS' GREAT QUESTION.

*Something to Think About*—Jesus is the Son of God.

### FROM THE PLATFORM

# THE PEOPLE'S VERDICT THE DISCIPLE'S VERDICT

When a trial is held in court, and the jury brings in the result of its deliberation, what is that result called? THE VERDICT (Print in large letters, with space between the words). Bring out the fact that Jesus voluntarily put Himself on trial before men, and awaited their verdict (vs. 27, 29). What was the PEOPLE'S (Print) verdict? That Jesus was one of the greatest of men. This verdict of the people is an important testimony to the great impression which Jesus made upon those who heard Him. But this verdict of the people does not express the whole truth. There are those to-day who make a mistake about Jesus much like this one. Now, what was the DISCIPLES' (Print) verdict? That Jesus was the Christ of God. Which were likely to know most about Jesus, the people or His own disciples? What do we think about Jesus?

## Lesson VIII.

## THE TRANSFIGURATION

November 24, 1912

Mark 9 : 2-13. Read Matthew 17 : 1-8 ; Luke 9 : 28-36. Commit to memory vs. 9, 10.

**GOLDEN TEXT**—A voice came out of the cloud, saying, **This is my Son, my chosen : hear ye him.** And when the voice came, Jesus was found alone.—Luke 9 : 35 (Rev. Ver.).

2 And after six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into <sup>2</sup>an high mountain apart by themselves : and he was transfigured before them.

3 And his <sup>3</sup>raiment became <sup>4</sup>shining, exceeding white <sup>5</sup>as snow ; so as no fuller on earth can <sup>6</sup>white them.

4 And there appeared unto them <sup>7</sup>Eli'as with Mo'ses : and they were talking with Je'sus.

5 And Pe'ter <sup>8</sup>answered and said to Je'sus, <sup>9</sup>Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Mo'ses, and one for <sup>7</sup>Eli'as.

6 For he wist not what to <sup>10</sup>say ; for they <sup>11</sup>were sore afraid.

7 And there <sup>12</sup>was a cloud that overshadowed them : and <sup>13</sup>a voice came out of the cloud, <sup>14</sup>saying, This is my beloved Son : hear <sup>15</sup>him.

**Revised Version**—<sup>1</sup>bringeth them ; <sup>2</sup>a ; <sup>3</sup>garments ; <sup>4</sup>glistening ; <sup>5</sup>Omit as snow ; <sup>6</sup>whiten ; <sup>7</sup>Elijah ; <sup>8</sup>answereth and saith ; <sup>9</sup>Rabbi ; <sup>10</sup>answer ; <sup>11</sup>became ; <sup>12</sup>came a cloud overshadowing them ; <sup>13</sup>there came a voice out ; <sup>14</sup>Omit saying ; <sup>15</sup>ye ; <sup>16</sup>looking round ; <sup>17</sup>one ; <sup>18</sup>were coming down ; <sup>19</sup>save when the Son of man should have risen again from ; <sup>20</sup>the saying, questioning among themselves what ; <sup>21</sup>again ; <sup>22</sup>the scribes say that Elijah must ; <sup>23</sup>said unto them, Elijah indeed cometh ; <sup>24</sup>is it written ; <sup>25</sup>should suffer ; <sup>26</sup>Elijah is come ; <sup>27</sup>also ; <sup>28</sup>even as.

**LESSON PLAN**

I. The Transfiguration, 2-8.

U. The After-Questioning, 9-13.

**DAILY READINGS**

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

M.—The Transfiguration, Mark 9 : 2-13. T.—John's later vision, Rev. 1 : 9-13. W.—Peter's record, 2 Pet. 1 : 12-21. Th.—God's express image, Heb. 1. F.—Christ's glorious ministration, 2 Cor. 3 : 7-18. S.—Moses transfigured, Ex. 34 : 29-35. S.—"My beloved Son", Luke 9 : 28-36.

**Shorter Catechism**—Review Questions 33-35.

**The Question on Missions**—8. What work do the girls do ? The little girls sweep, dust, make beds, set tables, wash dishes, darn and patch and go to school the full day. The older girls go to school in squad

8 And suddenly <sup>16</sup>, when they had looked round about, they saw no <sup>17</sup>man any more, save Je'sus only with themselves.

9 And as they <sup>18</sup>came down from the mountain, he charged them that they should tell no man what things they had seen, <sup>19</sup>till the Son of man were risen from the dead.

10 And they kept <sup>20</sup>that saying with themselves, questioning one with another what the rising <sup>21</sup>from the dead should mean.

11 And they asked him, saying, <sup>22</sup>Why say the scribes that <sup>7</sup>Eli'as must first come ?

12 And he <sup>23</sup>answered and told them, <sup>7</sup>Eli'as verily cometh first, and restoreth all things ; and how <sup>24</sup>it is written of the Son of man, that he <sup>25</sup>must suffer many things, and be set at nought.

13 But I say unto you, That <sup>26</sup>Eli'as is indeed come, and they have <sup>27</sup>done unto him whatsoever they listed, <sup>28</sup>as it is written of him.

half a day, do all the housekeeping and nursing under four instructors, who teach sewing, knitting, cooking and baking, scrubbing, washing, ironing and nursing and gardening.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 188 ; 177 ; 5 (Ps. Sel.) ; 94 (from PRIMARY QUARTERLY) ; 132.

**Special Scripture Reading**—1 Peter 1 : 13-25. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 905, The Transfiguration. For Question on Missions, H. M. 733, Group of Indian Girls From Our Boarding School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, In Beautiful Old Lebanon ; East Over the Upper Jordan Valley to Snowy Mount Hermon (Underwood & Underwood, see page 515).

**EXPOSITION**

**Time and Place**—A. D. 26 ; probably Mount Hermon.

**Connecting Links**—This Lesson immediately follows the last.

**I. The Transfiguration, 2-8.**

V. 2. *After six days ;* Luke, "about eight days." *Peter, and James, and John ;* the same group as He takes with Him when He goes to raise the daughter of Jairus, and when He goes to endure the agony in Gethsemane. (See ch. 5 : 37 ; 14 : 33.) *An high mountain.*

(a) Ancient tradition favors the Mount of Olives. "High" does not agree with that. (b) Another tradition makes it Mount Tabor, 1,700 feet high. But solitude would appear to have been forbidden there, by reason of a fortified town on the summit. (c) Scholars favor Mount Hermon, 9,000 feet high, and within a few days' journey of Cæsarea Philippi. "The Mount of Trans-

figuration does not concern geography" (Holtzman). *Apart ;* even from the nine. Luke tells us Jesus' reason for ascending the mountain. He went up in order to pray. *Transfigured.* Compare Ex. 34 : 29 ; Acts 6 : 15.

Vs. 3, 4. *Shining ;* Rev. Ver., "glistening." Like the flashing of burnished brass or gold (Ezra 8 : 27), or steel, Nahum 3 : 3. As *snow ;* appropriate to the appearance of Hermon's summit, but Revised Version omits. Matthew adds, "his face did shine as the sun." *Appeared ;* the same Greek word as in Luke 24 : 34 ; Acts 13 : 31 ; 1 Cor. 15 : 5-8. It was a vision. *Elias ;* Elijah, representing the prophets. *Moses ;* representing the law. *Talking.* Luke gives the subject of conversation, ch. 9 : 31.

V. 5. *Answereth* (Rev. Ver.) ; not any words that had been spoken, but the occasion

which demanded that something be said. *Rabbi* (Rev. Ver.); "Teacher"; Matthew, "Lord"; Luke, "Master." *It is good . . . here*; and to remain, that we may pay attention to the heavenly visitants. *Tabernacles*; booths, made by the intertwining of the branches of trees.

V. 6. *Wist*; old English for "know"; Anglo Saxon, "wittan", know. *What to answer* (Rev. Ver.); to the vision. He thought Moses and Elijah had come to stay. This was the opinion of the early Jewish Christians—that Judaism continued and that the followers of Jesus were a school within it. *Sore afraid*; frightened out of their wits, by the sudden preternatural sight. (Compare ch. 16 : 8.)

V. 7. *Was*; Rev. Ver., "came." *A cloud*; symbol of the divine presence, Ex. 40 : 34, 35; Mark 13 : 26; Acts 1 : 9. *Overshadowed them*; the six, Luke 9 : 34. *Voice*; heard also at the Baptism (ch. 1 : 11) and on the eve of the Passion, John 12 : 28. *This is my . . . son*; the language of Ps. 2 : 7. *Beloved*; Isa. 42 : 1; equivalent to "only", Gen. 22 : 12. Technical language is used for the Messiah. *Hear him*. Jesus is given pre-eminence over the law and the prophets, as fulfilling their highest spiritual ideals.

V. 8. *Save Jesus only*. The law and the prophets had retired in honor of Jesus. This symbolizes the conception of Christianity for which Paul battled.

## II. The After-Questioning, 9-13.

V. 9. *They came down*; early the next day, according to Luke 9 : 37. *Tell no man*. The premature announcement of His Messiahship would frustrate His plan to instruct the Twelve. It would also excite false hopes amongst the people. *What things they had seen*; Matt, "the vision."

V. 10. *Kept that saying*; strictly complied with His wish; Luke, "held their peace" (Rev. Ver.). *With themselves*; Rev. Ver. omits. *Questioning*; discussing. *The rising again* (Rev. Ver.); of Jesus.

V. 11. *They asked him*; a further difficulty suggested by the appearance of Elijah. *Say the scribes*; interpreting Mal. 3 : 1; 4 : 5. *First*; before the Messiah.

V. 12. *Elias verily cometh*. The scribes say truly but not the whole truth. *Restoreth*

*all things*; initiates a great moral reformation which would prepare the way for the Messiah. Elsewhere He identifies the Baptist and Elijah, Matt. 11 : 14. *How it is written*; a question in the Rev. Ver. The scribes overlooked the prophecy of Christ's suffering and rejection, as in Isa., ch. 53. *Son of man*; a name for the Messiah whose origin was in Dan. 7 : 13, 14.

V. 13. *Elias is indeed come*; in the person of John the Baptist, Matt. 17 : 13. *They have done . . . listed*. The forerunner has come and has been killed. *As it is written*; in 1 Kgs. 19. The persecution of Elijah by Ahab and Jezebel was typical of the treatment of John by Herod and Herodias, ch. 6 : 14-28. The lesson is: God's faithful servants must suffer in this evil world; as Elijah and John, so Jesus.

## Light from the East

TRANSFIGURED—The conviction that He was the Messiah came to Jesus fully at His baptism, but He was so truly man that the full significance of all that must go into Messiahship, and of all that would come out of it, had been growing on Him as His work advanced. His disciples had been growing under His tuition and had reached the highest point of their pre-resurrection faith in Peter's confession. In His hour of communion with them and afterwards with His Father, Jesus, pressing His life closer to God's and reaching out after a more perfect understanding of the divine purpose, came to know Himself and His task more fully and His spirit rose with wondrous exultation to face the sacrifice and to perceive the glory of the triumph to be won by it. His devotion uplifted Him with a radiant energy and inspired Him with a solemn and awful joy which glowed in His countenance and transfused His form. Moses' face shone for some time after communion with God, and Stephen's features glowed with holy light when his spirit accepted the high honor of martyrdom, and some commonplace faces are transfigured at the communion table. The Transfiguration was supernatural, but every miracle must have its roots in the spiritual nature of him who performs it or is the subject of it.

## APPLICATION

*Peter, and James, and John, v. 2.* When a professor has been teaching a class some new subject, he often finds it advisable, after a time, to divide the class into two, making a senior and a junior class. In the senior class will be found the brighter and more diligent students. This is what Jesus had done, constituting these three fishermen His senior class. And He is doing that yet. He promotes those who deserve promotion. He has new things to teach those who have learned the old things. He will not allow the dullness nor indolence of others to retard the instruction and development of the eager and willing ones. As soon as we have traversed one chamber in the temple of truth he opens the door of the next. The learner always gets his prize: the joy of learning more.

*He was transfigured, v. 2.* It is related of Julius Cæsar, when "his nod did bend the world" and his finger-tap awed the Roman Senate, that, having proposed an unworthy action he was unable to meet the gaze of his wife. That frail woman stood before him, her face transfigured by holy indignation, and turned him back from his purpose. And as she stood thus before him she revealed what she was: a good woman, pure, sympathetic, fearless, in whose presence a dishonorable action was rebuked and shamed. Transfiguration is a disclosure of personality. It was the real Jesus whom these three disciples saw, freed from His disguise of humiliation, inexpressibly majestic, the companion and sovereign of the greatest spirits of all time, the Son whom the All-Father delights to honor. This is the Christ we love and trust, the living, radiant, omnipotent Lord of Life.

*Let us make . . . tabernacles, v. 5.* They wanted to stay there. No wonder. They had never been in such a place before. They felt that they wanted more of such an ineffable experience. The ecstatic moment thrilled them to intoxication, and they would prolong the rapture. But there was subtle temptation there. Jesus had work for them

to do. Even at that moment, not far from the glory and the vision, an ugly, sordid task was awaiting Him and them, as next Sunday's Lesson will show. And if you will take the census of any rhapsodic revival you will find some people there, throwing themselves eagerly into the excitement, seeking the exhilaration which participation affords, but taking no part in any other activities of the revival than the big public meetings. They never stretch out a hand to a sinner. They do not invite the outcasts to attend. Mr. Moody used to employ tickets in order to prevent this class of people taking up the seats and shutting the unconverted out. It is an error to make such emotional exhilaration the heart of our religious life. It is well to enjoy religion, but not to make religion an enjoyment.

*Hear him, v. 7.* Not Moses, not Elijah, but Jesus. Not the law exacts the supreme obedience. Not the prophets utter the final truth. Some of the most

**The Best of All** devoted and fearless Puritans made such a mistake. They sought the spirit of religion in the first books of the Bible. Joshua was their idol. The battle songs of Miriam and Deborah were their chosen hymns. They exulted in Samuel hewing Agag in pieces before the Lord. They named their children after Old Testament patriarchs rather than Christian saints. Thus they grew fierce and gloomy. They forbade all amusements and sports. They made Sunday a terror to the children. When faced by opposition, or forced to suffer persecution, they became cruel and revengeful. They professed to be Chrisitans, but they acted as if they had never heard a word of the gracious teaching of Jesus. Jesus first, last, and always. Moses and Elijah are good. Paul and John are good. But Jesus is best of all. Hear Him.

*Jesus only, v. 8.* The vision fades, but Jesus remains. Even after He ascends to the Father, He comes to them again. Think

**The Fading Vision and the Un-fading Christ** of those after years. See Peter for over a generation going from place to place with the good news of Jesus until at last he is crucified

for his loyalty to Christ. See James going to his death at the command of Herod Agrippa because of his loyalty to Christ. See John bearing his testimony until he becomes old, loyal to Christ. What made these men what they were? Was it not their knowledge that, whatever might pass away, there was One who would never leave them, unseen but ever-present. And their assurance has been that of the brave souls through all the generations since who have quailed not before any peril, if only they might bear their honest testimony to God and truth.

*Kept that saying*, v. 10. The friends of the deaf and dumb man of the Lesson a month ago acted differently. Jesus asked them to tell nobody, but the more He asked them the more they told it. (Mark 7 : 36.) No doubt they considered that they were doing the

The Command-  
er Knows

proper thing. They argued that Jesus was too modest and retiring, and that they were doing Him a good turn as well as showing their gratitude in telling about the wonders He had performed. That is disobedience, flavored with self-conceit. They considered themselves wiser than Jesus. They would obey Jesus if they approved of His commands. If they disapproved they would not obey. Spurgeon was once invited to attend some monster holiday demonstration. The bait was held out that he would have an opportunity to "preach to 20,000 people." He replied, "I have no desire to preach to 20,000 people, but to do the will of God." That is obedience. The only question it asks is, "Lord, what wilt Thou have me to do?" It does not presume to judge the wisdom of the orders it receives. It believes that the Commander knows what He is about.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by referring to the intervening space of a week since last Lesson. Such new conceptions as the suffering Messiah and the entrance of the cross into every disciple's life would fully occupy these hours. In preparing for teaching study the parallel accounts, and 2 Pet. 1 : 16-18. The use of the map and some account of the supposed sites will add a touch of reality. The points to discuss are :

1. *The preliminary prayer meeting.* Use Luke's account to show that Jesus ascended the mount with the disciples to pray, and it was during prayer He was transfigured. Refer to the selection of the three, and the other occasions when they were taken—the raising of Jairus' daughter and Gethsemane. Bring out the principle of promotion in the kingdom,—that Jesus revealed truth and placed responsibility as the disciples were able to bear it. Election is always election to service. Discuss the place of prayer in Jesus' life, as at the baptism, the selection of the Twelve. Consider Moses and Elijah as men of prayer. The transfiguration is the

answer to their prayer. Emphasize the prayer life as essential to growth.

2. *The Transfiguration*, vs. 2-8. Question about : (a) The physical appearance, discussing the different words in the Gospels and the case of Moses (Ex. 34 : 29), and Stephen, Acts 6 : 15. Take Vincent's definition of transfigured, "The Greek word denotes a change in the distinctive nature and character as distinguished from a change in the outward fashion or form, as when Satan appeared as an angel of light. It was a revelation of Deity breaking out in that glorified face which appealed to something deeper than sense." (b) The heavenly visitors and the distinctive place they occupied in the kingdom of God in its earlier form. Their unique place in the plan of God should be considered. See 2 Kgs. 2 : 11 for Elijah, and Deut. 34 : 6 for Moses. Bring out the mission of the prophet, and the lawgiver in preparing for Christ's coming. (c) The voice giving Jesus His supreme place as the final revelation of God to man. Note this came as they were talking about His death. Dwell upon the comfort this brought to Jesus and the uplift to the three disciples. See how it assured them that the suffering Saviour was the glorified

Saviour. Refer to the place this scene has in the evidence for the conscious existence of the soul beyond death.

3. *Questionings concerning the resurrection and Elijah*, vs. 9-13. Emphasize the desire of Jesus for secrecy regarding the Transfiguration and point out that the real apprehension of truth is always moral and spiritual rather than purely intellectual. Note their two difficulties. First, the place the resurrection had in their thought and how imperfectly they had grasped it. Second, the relation of Elijah, whom they had just seen, to Jesus. Note that the scribes' theory was true so far as Elijah's preparatory work was concerned, but false so far as Jesus' passion was concerned.

Teach the ever expanding vision of the Christian life. Many things dark now will be clear with growing experience.

### For Teachers of the Senior Scholars

Question the class about the scene of the Transfiguration (see Exposition), also about why Jesus selected Peter and James and John to go with Him into the mount that night. We know that there could have been no favoritism in the matter. It must have been because they were the disciples who had made sufficient progress in spiritual things to profit by such an experience.

1. *Jesus Transfigured*, vs. 2, 3. How was Jesus spending that night on the mountain when the wonderful change came over Him? (See Luke 9:29.) Question out the details of the change which took place in the appearance of Jesus. His heavenly nature shone through the human as never before. Question the class about the possibility of a merely human life becoming so filled with the divine as to be transfigured. What influence has a good thought in the mind or a great love in the heart over the outward appearance? Tell about some beautiful, homely people: about Abraham Lincoln, for example, whose coarse, rugged face and figure were transfigured by the great love which had taken possession of him. A woman who sought him in time of distress said that his was the most heavenly face she had ever looked into. There is no beauty like the beauty of love.

2. *Mountain Converse*, vs. 4-8. Who were the two heavenly visitors who talked with Jesus? (V. 4.) What were they talking about? (See Luke 9:31.) Question out the meaning of this visitation,—what it meant to Jesus, what it means to us, how it reveals to us something of the condition of our loved ones in the other life. These two men who had been dead for hundreds of years were still living and were still interested in what was taking place on earth. Are our loved ones in heaven interested in this life we are living? See Luke 15:7; Heb. 12:1. What effect did this transfiguration have upon the three disciples? (V. 5-8.) Everything was so new that Peter got confused and talked in a foolish way. How many voices were heard on the mount that night? Discuss the force of the testimony borne to Jesus by the voice of God. What was there to comfort the disciples when it was all over? (V. 8.) Impress upon the class that we are always well off if after all the joyful and sorrowful experiences of life we still have Jesus with us.

3. *The Conversation on the Way Down the Mountain*, vs. 9-13. What charge did Jesus give them? Why? What question did the disciples ask Him? What answer did Jesus give? For the meaning of all this see Exposition.

### For Teachers of the Boys and Girls

Remind the class of the fact that Jesus had gone up into the Mount of Transfiguration in order to pray, and that it was while He was at prayer that the Transfiguration occurred, Luke 9:28. Dwell upon the significance of this. Make a little study of the times when Jesus withdrew from the crowd for prayer, often when He was facing some crisis in His ministry. (Read, for instance, Mark 1:35; Luke 5:16; 6:12; 9:18.) Now take up:

1. *The Transfiguration*, vs. 2-4. What was the importance of this event in the experience of Jesus? What was its importance in the experience of the three disciples? John Ruskin points out that the Transfiguration was the first definite preparation for Jesus' death. It is possible that the week which intervened since our last Lesson had

been occupied by Peter and James and John in an attempt to reconcile their view of Christ's mission with this strange prophecy that He must die, Mark 8 : 31. If so, this vision must have helped them to see that the suffering Saviour could also be the glorified Saviour. Was the appearance of Moses and Elijah a suggestion that God's purpose is the same throughout the centuries? Jesus carries on to completion the work begun long before by the Law and the Prophets.

2. *Peter's request*, vs. 5-8. Is it any wonder that Peter wishes the vision to remain? Is it any wonder that he longs to stay here with these heavenly visitors far from the sordid things of daily life down at the foot of the mountain? Ask the scholars whether they have not had joyful experiences

which they have wished could be permanent. Why is Peter's request a foolish one? Life must hold something more for us than enjoyment, even spiritual enjoyment. Such an experience as the Transfiguration is intended as a preparation for the doing of duty, for the service of God, and our fellowmen.

3. *The disciples' question*, vs. 9-13. Ask some one to read the last words of the Old Testament, Malachi 4 : 5, 6. It was upon this passage that the hope of Elijah's reappearance was based. How does Jesus suggest that this hope has been, to all intents and purposes, fulfilled? Ask some one to read Matt. 11 : 14, and compare it with v. 13 of our Lesson. What was there about John the Baptist which made him like Elijah?

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The Gospel writers do not give the name of the "high mountain" which our Master climbed with His three friends, but for many centuries Christian people have believed that it was most likely Mt. Hermon, whose slopes rise high above Cæsarea Philippi. Consult our map on page 520 and notice where the number 44 marks a position between two river valleys. If you stand to-day at that spot and look eastward over the space included between the two spreading lines, you get a magnificent outlook. As far away as you can see and almost as high as you can see, there is a long, ragged mountain ridge meeting the sky. You know that mountain top must be very high indeed, for snowbanks up among the ledges of rock are still gleaming white, even while summer weather is making the valley grass and trees

gay with greenness. In winter time the whole top of Mount Hermon is loaded with snow. It was probably somewhere up on that magnificent and lonely mountain ridge that the disciples had that wonderful vision of their Master. Up there, far away from all the towns and villages and farms, with only the great sky and the wind and clouds for company, they saw Him in an entirely new way,—not as He had appeared in their eyes during the journey, His garments faded and dusty like those of any common traveler, but all transformed into such mysterious and noble beauty that it made them tremble with wonder and awe.

Use a stereograph entitled, In Beautiful Old Lebanon; East Over the Upper Jordan Valley to Snowy Mount Hermon.

### ADDED HINTS AND HELPS

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

#### Lesson Points

The hour of vision is for those who keep closest to Jesus. v. 2.

"We shall be like Him; for we shall see Him as He is" (1 John 3 : 2). v. 3.

The saints in glory are interested in God's kingdom on earth. v. 4.

The hour of vision is only a preparation for the hour of service. vs. 5, 6.

The commands of Jesus come to us with the authority of heaven. v. 7.

Jesus is more to His disciples than any vision, and He remains. v. 8.

Christ claims our obedience, even when we do not completely understand. vs. 9, 10.

It is always a good thing to take our perplexities straight to Jesus. v. 11.

The world often fails to recognize the messengers of God. v. 13.

### Something to Look Up

1. Once, after he had been talking with God, the skin of Moses' face shone, and the people were afraid to come near him. Where is this told?

2. Which of the prophets say that Jesus is a "Man of Sorrows?" Find the words.

ANSWERS, Lesson VII.—(1) John 13 : 37. (2) Paul ; Phil. 1 : 21.

### For Discussion

1. Did Jesus abolish what Moses and Elias stood for?

2. How was the transfiguration a preparation for the crucifixion (a) for Jesus, (b) for the disciples.

### Prove from Scripture

That Jesus is the supreme Teacher.

### The Catechism

Ques. 33-35 (Review). Let us imagine a beautiful city, protected by strong walls from every foe and peril, and containing everything needful for the welfare and happiness of its citizens. That is a picture of the blessings God provides for His people. In justification (Ques. 33), He gives to us the right to enter within the gates of the

city by freeing us from the condemnation which belonged to us as sinners against His law ; in adoption (Ques. 34), He enrolls our names among those of the free and happy citizens ; in sanctification (Ques. 35), He makes us all that a dweller in such a city ought to be,—that is, He makes us righteous, justified, adopted, sanctified,—and all of God's free and abundant grace—we have every blessing our soul needs in this life.

### The Question on Missions

Ques. 8. What work do the girls do? All the children have something to do each day. The habit of daily industry is faithfully inoculated. Practically all the household duties are performed by the girls, under three or four lady instructresses. They learn to do by doing. The smaller girls do the lighter tasks, such as sweeping, making beds, dusting, setting tables, washing dishes and kitchen utensils and darning and patching. The older girls, who go to school but half a day each day, work in laundry, sewing room, kitchen, dining-room, bake room, dairy, garden and hospital. They rotate from one department to another, acquiring additional information as they grow in experience and in years. On graduation they make splendid servants, nursemaids, and efficient housewives, and are much sought after as such.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Worker transfigured.

*Introduction*—If possible have a picture of the Transfiguration. Have it covered on



the table. How many of you would like to see what is covered here? Oh yes, you all want to see. Suppose I tell you there is a picture under this covering. Do you believe me? Suppose I take off the cover and show you for yourselves. Now you are sure that what I told you is true. "If you'll just show it to me then I'll be sure it is really true." Don't you often say these words? "Just show it to me, Mother, and I'll be satisfied", a dear little boy used to say. That is really



the best way to make people believe anything. Show it to them. God knew this, Jesus knew this. They knew that the disciples sometimes wondered if Jesus really came from God, and to make them quite sure of this, God showed Jesus to them in His glorious body of light. Our Lesson story to-day tells us about this. It is called the Transfiguration. This big word means a different look, a change of appearance.

*Review*—Recall last Lesson.

*The Transfiguration of Jesus*—Jesus had told the disciples (v. 1) that some of them should see the kingdom of God come with power, and now it is to be shown to them. Outline a mountain peak. Soon after asking that great question, Jesus took Peter, James and John up to this mountain. (Those who stayed closest to Him were the ones chosen to see Him in His glory.) Here is the group (strokes). As they look at Jesus, dressed as they themselves are (describe dress), suddenly a wonderful change comes over Him. His robes become shining bright, white as snow, and "His face did shine as the sun" (Matthew tells us). See, beside Jesus are two of God's great, good men of the olden days, Moses and Elias (recall,

talking with Jesus (Luke 9:31). Peter speaks (v. 5). As they look a cloud overshadows them. Then they hear a voice. Listen!

*Golden Text*—Repeat Golden Text.

Continue the story. Soon after, they came down again from the mountain. Jesus looking just as He always looked (v. 9).

*A Glimpse of Heaven*—The disciples (and we) get a glimpse of what heaven will be like when Jesus is there in His glorious shining body. All will have their new glorious bodies and all things will be bright and lovely, no darkness, no sin, no sorrow there.

"It needeth not the sun by day  
Nor silvery moon by night.  
The glory of the Lord is there,  
Jesus Himself, its light.  
Bright angels pace the shining streets,  
Sweet music fills the air; with glittering  
crowns  
And white-robed saints,  
From every clime—are there."

*Hymn*—No. 594, Book of Praise.

*Flag*—JESUS' TRANSFIGURATION.

*Something to Think About*—Heaven is full of glory.

#### FROM THE PLATFORM

MOSES  
ELIJAH  
JESUS ONLY

Ask the School why Jesus went up into the mountain. He went up to pray. We know this from Luke's account. Who appeared to talk with Jesus (Print at bottom of board)? MOSES and ELIJAH (Print). What did they talk about? The approaching sufferings and death of Christ. How would this strengthen Christ for His coming trial? How would it prepare the three disciples for what the future held? What mistake did Peter make? Would it be good for us if life was made up of such experiences as the Transfiguration? Why not? After the vision, who disappeared? Moses and Elijah. (Erase the two names from the board). Who was left? Jesus ONLY (Print). Now impress upon the School that we can always count upon Jesus remaining with us, if we are willing to have Him. Try to imagine what life would be like without Jesus. Is Jesus with us?

## \* AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

## I. ALL STAND.

II. RECITE IN CONCERT. Golden Text for the Quarter, John 7 : 17.

"If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

## III. SINGING.

Teach me, O Lord, the perfect way  
Of Thy precepts divine,  
And to observe it to the end  
I shall my heart incline.

Give understanding unto me,  
So keep Thy law shall I ;  
Yea, even with my whole heart I shall  
Observe it carefully.

—Psalm Sel. 92 (vs. 1, 2), Book of Praise

IV. RESPONSIVE SENTENCES. Psalm 19 : 7-9, 14.

*Superintendent.* The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple.

*School.* The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

*Superintendent.* The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.

*School.* Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

## V. PRAYER.

VI. SINGING. Selected : See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 195, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

## IX. READING OF LESSON PASSAGE.

X. READ RESPONSIVELY—See SPECIAL SCRIPTURE READING in THE TEACHERS

MONTHLY, in connection with each Lesson.

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

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Selected. See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

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

III. Singing. Hymn 238, Book of Praise : one verse each Sunday, thus sung twice through in the Quarter.

## IV. A SENTENCE. 2 Tim. 3 : 14, 15.

*Superintendent.*—Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

## V. BENEDICTION.

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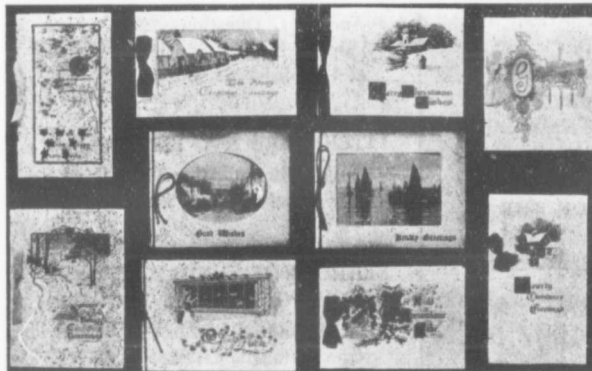
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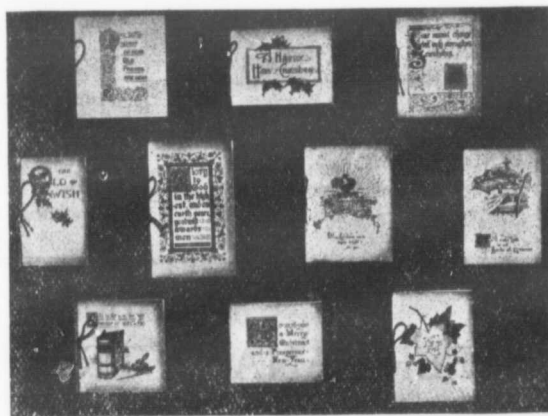
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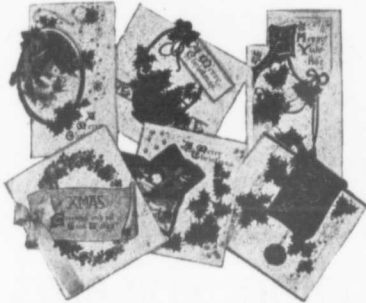
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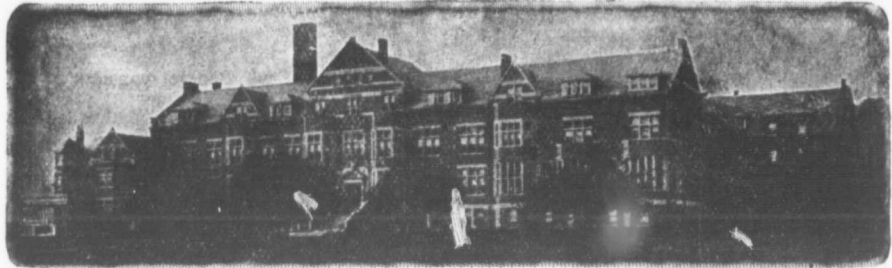
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## THE BOOK PAGE

The "Little Sweetheart" who years ago made such wonderful trips upon the handles of her father's bicycle, reappears at nineteen in **Sweethearts at Home**: by S. R. Crockett (Musson Book Company, Toronto, 311 pages, illustrations in colors, \$1.25). Sweetheart's diary, which with certain additions from Hugh John, Sir Toady Lion, Maid Margaret, and Miss Elizabeth Fortinbras, makes up the book, begins when Sweetheart was ten and tells its story from year to year until she is almost a grown-up. It is a very clever piece of psychological work in the guise of the artless writing of a growing child and woman, which Mr. Crockett has given us, very bright and breezy as Mr. Crockett's stories are apt to be, and revealing most charmingly the way in which children, at different ages, regard one another and their elders, and the big, queer world in which they find themselves. There is not a dull page in the Sweetheart diary nor in the other contributions to the volume. The whole is as if Crockett's girl and boy heroes—with whom the story-reading world have become quite familiar—were writing down themselves what they thought and felt whilst they were acting out the parts which the storyteller has given them in his books.

In New York after the war times, when Horace Greeley was a great figure in newspaperdom and politics, and when Whitelaw Reid, the now dignified and famous American ambassador at the Court of St. James, were young newspaper men, and from this on in Boston as one of the editors of the Youth's Com-

panion and the editor of the North American Review, down to present times in London, Wm. H. Rideing seems to have known every one worth knowing. In **Many Celebrities and a Few Others** (Doubleday, Page & Co., New York, 335 pages, 18 full page plates, \$2.00 net) he brings us into personal and familiar relationship with almost every celebrity for the past half century—newspaper men, magazine writers, authors, actors, politicians, great editors, soldiers—there is scarce one whom he has not hobnobbed. Born an Englishman, his literary work mostly done in the United States, Mr. Rideing has a keen appreciation of both his American and his English friends, narrates entertainingly, and has many new stories. For a week of winter evenings the "Many Celebrities and a Few Others" will form fine company.

The big Blue Book which records the proceedings of our General Assembly is the despair, especially of the layman, consisting, as it does, first, of the Minutes of the proceedings, and secondly of a great mass of Reports and statistics, which are most of them like hickory nuts—with much good meat, but requiring considerable picking to get it out. The Elders' Union of the Church of Scotland, has found a better way in **The Layman's Book of the General Assembly**, the issue of which for 1912 has been sent us by the kindness of a Scottish friend. The book is a neat paper bound volume of 178 pages (J. Gardner Hitt, Edinburgh) with preface by Balfour of Burleigh. There is a descriptive, bright and most readable summary of each day's proceedings, contributed by the editor, Rev. Harry Smith, followed by the day's work in greater detail.

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There are many of our Sunday School Teachers who do not count their equipment complete without having, in addition to the Teachers Monthly, **Peloubet's Notes**. The volume for 1913—the thirtieth volume—is even better than its thirty-eight predecessors, and that is saying a very great deal. Within 384 large pages (\$1.25) there is packed a pretty complete commentary on the Lessons for the year, with practical suggestions, suggestive illustrations, library references from all sources, analysis, maps, charts, pictures, etc.; and all fully up-to-date, and printed in the admirably neat and finished style for which the W. A. Wilde Company, Boston Mass., is noted. The editors, Dr. Peloubet as an expositor, and Amos R. Wells, as a suggestive teacher, make an admirable pair.

**The Wind Before the Dawn**, by Dell H. Munger (Musson Book Company, Toronto, 565 pages, illustrated in colors, \$1.25), is the poetical title of a very realistic story of the Kansas of the early days, when

drought and grasshoppers and hailstorms and cyclones did their worst. The hard prosaic life of the pioneer settlers is minutely depicted,—roughly and almost coarsely indeed, at times, but doubtless true to fact. The heroine, Elizabeth Farnshaw, wins out of hard conditions as a daughter, and harder still as a wife, through unflinching honesty and honor. The story is of primitive people in primitive conditions which have almost passed away, and which are worth being thus recalled. It is told strongly, straightforwardly and naively.

**Dr. Tuppy**, by Stephen Townesend (Musson Book Company, Toronto, 316 pages, \$1.25), is an altogether entertaining story of London hospital life. The local color is admirable. Dr. Tuppy is a finishing medical student and "dresser" in the surgical wards. Nature formed him for a musician; his relatives forced him into medicine, as one of "the only three professions for a gentleman." A gentleman Mr. Tuppy was, but with an absolute honesty and innocence and good nature which made him the inevitable butt of the college and hospital. How he was ragged and hazed by a disreputable little group of his fellow dressers, how loyal he was to Baxter, their leader, whom he thought to be his true friend, but who was meanly jealous of him in his successful suit for little golden haired Nurse Jessop, and how love and loyalty and kindness triumphed in the end, are all told in entertaining fashion. Dr. Tuppy is a hero of a minor sort, but a real hero none the less.

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