

Send for Sample Copy of our new BIBLE CLASS MAGAZINE

Vol. XVI. No. 1

January, 1910

Yearly in advance, 60c.
Two or more, 50c. each

UNITED CHURCH
ARCHIVES

THE TEACHERS MONTHLY



Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager

60. Bond Street, Toronto

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS



Remington

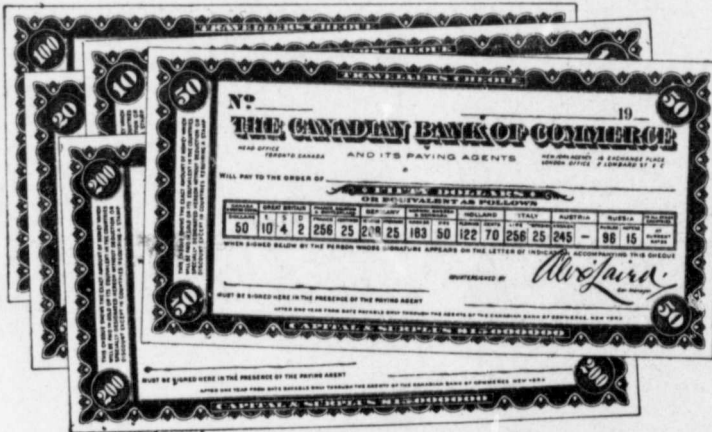
The name which distinguishes the **BEST** Typewriter.

The name which means Typewriter.

The name which stands for the latest and greatest development in writing machines.

See the new models
10 and **11**

Remington Typewriter Company
LIMITED
144 BAY ST. - - TORONTO



Facsimile of **TRAVELLERS' CHEQUES** issued by **The Canadian Bank of Commerce**

These Cheques are a most convenient form in which to carry money when travelling. They are **NEGOTIABLE EVERYWHERE, SELF-IDENTIFYING** and the **EXACT AMOUNT PAYABLE** in the principal countries of the world is shown on the face of each cheque.

Please mention "The Teachers Monthly" when writing advertisers

BOOKS FOR THE SABBATH SCHOOL LIBRARY

Now that the entertainments are over it is time to settle down and strengthen your library, and make it additionally interesting and instructive for the long winter months—the months for reading.

We have a wide assortment of the best and newest books and can supply anything you require at wholesale prices. Satisfaction guaranteed. Approval shipments to all points in Ontario. Write us whenever you need anything in books.

McCLELLAND & GOODCHILD

Experts in Sabbath School Library Needs

42 ADELAIDE STREET WEST - - - TORONTO, CANADA

Telephone MAIN 7696

Telephone
Main 2377

A. MACCOOMB
Manager

THE BRYANT PRESS

LIMITED

PRINTERS, PUBLISHERS
BOOKBINDERS

44-46 Richmond Street West, - - - Toronto, Can.

Please mention THE TEACHERS MONTHLY when writing to advertisers

TWO &c THINGS NOW ARE IN THE MINDS OF TEACHERS

ONE—PRESENTS

BOOKS ARE BEST FOR THEY PLEASE AND
THEY LAST

BIBLES,
HYMN BOOKS,
POETS,
STANDARD SETS,
ANNUALS,
&c., &c., &c.

We have a large, varied and new stock of the most suitable books for gifts—and books are undoubtedly best, for they please all—and are comparatively inexpensive for the amount of lasting pleasure they give.

SEND FOR SPECIAL
HOLIDAY LIST AND
QUOTATIONS

CHILDREN'S TOY
BOOKS,
CALENDARS,
SPECIALLY
BOUND GIFT
BOOKS,
&c., &c., &c.

TWO—THE 1910 LESSONS

THE GUIDE WHICH EVERY TEACHER WILL FIND
VALUABLE:

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS

The best edited, the best illustrated, the most comprehensive, and the largest book issued on the Sunday School Lessons. Cloth 8vo., \$1.15 postpaid.

Send for List of Sunday School Lesson Helps for 1910.

You are always looking for the Best Books
FOR YOUR LIBRARIES, etc.

We make a special feature of our business the equipping of Sunday School Libraries with books which will ennoble and interest the boys and girls.

WE HAVE THE LARGEST STOCK IN CANADA

SEND FOR OUR SPECIAL LIBRARY LIST!

WILLIAM BRIGGS, Publisher  29-37 RICHMOND ST. WEST
TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

The Teachers Monthly

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

Vol. XVI.

Toronto, January, 1910

No. 1

THE TEACHERS MONTHLY offers heartiest New Year's greetings to the great army of Sunday School workers, and wishes them abundant success in the year's work.

The Bible Classes will be very widely using the new BIBLE CLASS MAGAZINE, issued specially to meet their needs. The TEACHERS MONTHLY has sought to provide for the needs of the Bible Class teachers, by a suggested treatment of the Lessons from their point of view.

A novel feature has also been added in the introduction of the stereograph as an aid to a better understanding of the geography of the Lessons: of the country in which our Lord lived and wrought, and of the people who inhabit it to-day. The stereograph will be found interesting to many of the older scholars as well as to the children; and by enabling them to see, as it were with their own eyes, the surroundings amidst which the life of the Man of Nazareth was spent, will make that life more real and more memorable.

"That It Might Be Fulfilled"

Once and again, as, during the weeks of this new year, we study Matthew's story of our Lord's life, we shall come upon the phrase, "that it might be fulfilled". That life, with all its marvels of word and deed and personality, brought to its completion the divine purpose of redemption which had been moving steadily forward throughout all preceding ages.

Equally true is it, though, of course, in a far other and lower sense, that our lesser lives are a fulfilment. These, too, have their

place in a purpose that looks down through the passing years and orders all their events for its accomplishment. Nay, even of those occurrences we call the most trivial, it may be said, "that it might be fulfilled". For nothing is so minute as to be unnecessary in the working out of heaven's design. With our short vision, we cannot see what to-morrow will bring; but no to-morrow can hold anything to daunt or dismay us, when we remember that all its happenings are arranged according to a purpose as loving as it is sure.

"I Am Debtor"

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

Nothing is granted to us to be used in any exclusively selfish sense. This is not the idea which is natural to man. The natural desire is to obtain, that one may hold his possession for his own gratification. If it were possible to question and obtain a truthful answer from the average man as to his ambitions, the discovery would be too often, that desire for money, for social position, for acquisition of knowledge, is altogether in order that he may have purely selfish gratification. The opposite extreme from this is the spirit which looks upon all possessions as held in trust, that others who have been less fortunate, may be blessed thereby. The first spirit is of the kingdom of Satan, the second is of the kingdom of God.

This does not mean that the thought of self is to be blotted out, but that the thought of one's life and opportunity is the thought of blessing and conferring, and not the thought of grasping and retaining. There is no possible plan by which one can imagine the world of men reduced to a dead level, each person possessing the same power and

the same wealth as his fellow, and some external force compelling such uniformity. But when the strong carry their strength at the disposal of the weak, and the cultured cease to despise the unlearned, and use the wealth of knowledge they have gained, for the good of their ignorant brethren, and when every possession and every knowledge and every power is looked upon as ours only that we may use it for others' good, then the millenium of which men have dreamed so long will have arrived.

As this spirit obtains control in the life of the individual, he is delivered from many evils. It saves him from crushing disappointment, if he fails in gaining a place of prominence, for he knows that the high place makes great demands; it saves him from envy of the one who has gained the high place, for he knows if his power is not used unselfishly it will be a curse to him. The apprehension of this truth, the acknowledgment of this principle, has an immense effect upon all who are swayed by it. It gives one his right place in the universe of God. No longer does he permit everything to revolve around his own interests, but he sees himself as one of God's creatures, whose great end in life is to serve.

The happiest of the sons of men have always been those who served, that others might be blessed, while the most wretched are those who are always demanding "rights". "I am debtor!" what a pregnant statement this is of Paul's. In the highest kindgom, on the word of the King himself, he is the greatest who serves, and of Himself He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Westmount, Que.

The Power of Thought

By Rev. James Little, B.A.

The marked emphasis Jesus placed upon teaching is surely significant. On occasion He preached, sometimes to thousands, but His main work was confined to the continuous teaching of a select few, through whom ultimately He was to redeem the world. This method of training the Twelve is sug-

gestive of Christ's faith in the power of thought to transform men's lives.

This belief of our Lord's in the power of right thinking should be a constant stimulus to the Sabbath School teacher. He needs faith in the transforming power of thought. As one "thinketh in his heart, so is he",—so does he. Every deed is the outcome of some thought, evil or good, and the surest way to banish an evil thought from a child's mind is to give him a good thought to think.

It is true, of course, that right thinking does not always issue in right action. Socrates made the mistake of identifying knowledge with virtue. A man is vicious, he said, because he does not know better. That, however, is only a half truth. A man may know the right and approve it, and yet do the wrong. Judas must have felt the beauty and imperativeness of Christ's teaching, and yet, after three years of such training, he remained capable of the world's master sin. The soul, in its awful freedom, can go contrary to the divine teaching. But it cannot go contrary to it easily. Judas must have had many a struggle, before he finally decided to trample the Sermon on the Mount under his feet. It is the natural tendency of a true and noble thought to issue in a true and noble action. "The just shall live by his faith", flashing with tremendous vividness through the mind of Luther, transformed the Catholic monk into a Protestant, and turned Europe upside down. The possible influence of a thought upon a human soul, and through that soul upon the world, should hearten with renewed energy the most discouraged teacher.

Of course, a thought, to have its fullest weight with scholars, must be an incarnate thought. It must be a truth that the teacher himself has tested and found livable. This was the secret of the great Teacher's power. Other great teachers there have been in the world, but they have not been like Jesus. They have explained the truth and pointed men to it. But Jesus lived the truth. He could point men to Himself. "I am the Truth" He could say. And it is only when a teacher, in his own measure, is able to say the same thing, that his teaching will make its strongest impression upon the minds of

25431

1920

his pupils. Nothing appeals to children like reality. "I commend to you your own sanctification", said Richard Baxter to a preacher who complained of the ineffective-

ness of his preaching. It is a piece of advice to which the Sabbath School teacher might also give earnest heed.

Brampton, Ont.

Some Factors in Successful Teaching

The Teacher's Character and Personality

By Rev. W. R. Cruikshank, B.A.

Until recently the character and personality of a Christian worker were frequently used as interchangeable terms; but of late, in the minds of educationists at least, a sharp distinction has been drawn between them. It is often found, that a good and pure character may be associated with a personality that is neither strong or persuasive, while, as frequently, a strong personality may be dissociated from a good and pure life.

A true and noble character is rightly regarded as an essential qualification in every teacher. This is true, in the very nature of things, for God invariably employs human agencies for carrying on His work amongst men, and these agencies must be kindred in character to the influences they are seeking to convey. Some substances as rubber, are non-conductors of the electric fluid, and when that subtle force comes up against the non-conductor, it is arrested and can proceed no further. Something like this happens when, in the spiritual world, a character out of harmony with the spirit and purpose of God, attempts to become the vehicle of divine influence. Such a character proves to be a non-conductor.

In the touching story of the healing of the Shunammite's child, the prophet Elisha went in and shut the door upon them twain and prayed, thus putting himself in close touch with the Source of spiritual power, and thus, by becoming a true conductor of spiritual power, was enabled to restore life to the child. A first requisite of the successful teacher is, to put himself in true and living touch with Jesus Christ, the Source of power, and so become a channel of divine influence.

Personality, on the other hand, is of a more undefinable and subtle nature, and may be found as a potent factor as well in a bad, as in a good, man. It is not wholly a product

of character, but is an ally of great, nay even momentous value. It is that which gives success to the business agent, as he captivates his customer and persuades him to purchase what he did not seek. It is that which, in the religious world, has given us great evangelists and preachers, and has exerted a mysterious spell upon thousands.

Happy is the teacher who possesses this power, and consecrates it to the highest service. It may be used as a potency in governing and guiding the members of a class, it may serve to discover like quality in the individual member of it, or it may be most helpfully employed at odd times, when a closer fellowship is sought with the individual child, and when a deeper and more lasting impression may be made.

Let no teacher despair of acquiring, in some real and helpful degree, the power of an attractive and persuasive personality. Only the other day, it was said, in explanation of Phillips Brooks' wonderful influence as a preacher, that he knew God and Jesus Christ with rare intimacy and fulness. That secret of influence is open to all.

Montreal

What Training Can Do

By E. A. Hardy, B.A.

1. *Training will help us to realize the problem.* Too often we lightly undertake the task of the Sunday School teacher, or reluctantly yield to the superintendent's importunity, and are sadly unconscious of what we have attempted. To stand before a class and try to teach the Word of God is a serious business. The priceless opportunity, the wondrous text-book, the human soul, what factors of tremendous import!

Training will show us that we must have a reserve fund of knowledge. A teacher who has a good general knowledge of the

Bible can teach Paul's missionary voyages or any incident therein, very much better than one who knows only the special portion assigned as the lesson.

A course of training will make clear the fact that teaching is a fine art, ranking with music, sculpture, painting, architecture, preaching, medicine or law. The untrained and unskilled is at as great a disadvantage in teaching as in any other of these fine arts, and success is secured in the same way in one art as in another, that is, by a combination of ability and training and practice.

Again, a course of study will emphasize the purpose of the Sunday School teacher as not merely that the pupil shall learn, but, what is far more important, that the contact of the teacher's life with the pupil's life shall touch the deepest springs of his nature and give him an impulse towards the highest things.

2. *Training will help to solve the problem.* The basis of our Sunday School teacher training courses is an outline study of the Bible. A general study of the structure of the Bible as a whole and of the relation of its parts, is provided, and sufficient detail is given to make one familiar with the outstanding Bible facts. This systematic knowledge of the Word is of great value to the teacher, as many can testify who have taken a teacher training course. It gives grasp and power, and begets a confidence that enables the teacher to face the class, especially of seniors or adults, with faith and courage. The course provides also a fund of knowledge about the pupil and the School which brings the teacher to a new standpoint from which to judge the pupil and the School, as he sees them in his actual experience.

The training course will also introduce the teacher to the principles of his art, and as he grasps these principles, his task will take on constantly new meaning, new form, new delight. Methods of teaching are also indicated or discussed, and such discussions prove very helpful and stimulating, especially as the underlying principles are more and more clearly seen. Great assistance can be had in methods by visiting the day school from time to time, and observing closely the skilled teacher at work.

Training will not supply ability or love or consecration, but it will aid ability and deepen love and give purpose to consecration. No teacher is so poor that training cannot help him, and none so good that training will not improve him.

Toronto

The School in the Home and the Home in the School

By Rev. Thurlow Fraser, B.D.

To maintain a sympathetic connection between the home and the School, to recognize in the latter simply an auxiliary to the former, is the aim of every wise Sabbath School teacher.

The connection must be primarily a personal one. The value of pastoral visiting lies in its bringing the pastor and his people into personal and sympathetic relationship. Without a measure of it, the pastor cannot know and meet his people's needs. The same is true of the Sabbath School teacher. The teacher who does not know anything of the homes from which the members of his class come, cannot be in the fullest sympathy with them, nor can he hope to enlist the parents' fullest sympathy in his work in the class. In our graded Schools, classes are not, as a rule, very large. It does not take long for a teacher to visit the homes of the members of his class. It is most important that he should do this, and so get the necessary personal contact.

Some of the departments of the modern Sabbath School render valuable assistance to the individual teacher, in cultivating a sympathetic relationship between the home and the School. One is the Home Department. In every home in which there is a member of the Home Department, there is a sympathetic attitude to the Sabbath School, which might not otherwise exist. The regular supply of Helps and the quarterly call of the visitor, unite to make the Home Department a valuable ally of the regular Sabbath School classes.

In some senses more suggestive still is the connection maintained between the home and the School by the Cradle Roll. At no point are parents more susceptible than that

25431

1420

of their love for the little ones. By the Cradle Roll even the little infants are remembered, their names enrolled, their birthdays recorded, and tasteful certificates provided. Parents who may be classed as careless, are frequently touched by this thoughtful care for their little ones, and when the children are old enough, are glad to see them become attendants at the Primary classes.

This personal touch is the key-note of all sympathetic relations between the home and the School. The School as a whole can accomplish much through the organized agencies of the Home Department and the Cradle Roll. The individual teacher can do still more through visiting the homes, and inviting his class sometimes to his own home; by interesting himself in the sports, the studies or occupations of his scholars. Let him go a step farther and show his personal interest in their personal acceptance and confession of Christ. Let him bring this to the parents' attention.

Comparatively few parents have any knowledge of what is the most favorable age for spiritual awakening. Comparatively few have ever heard that the largest number of girls are converted before they are fifteen, of boys before they are seventeen years of age. In ignorance of these facts the parents have not looked for spiritual quickening in their children, and have even discouraged its manifestations. But when this is brought to their attention by a wise, sympathetic teacher, it arouses them to a new sense of responsibility. Further it becomes a bond of peculiar closeness between the class and the home, between the teacher and the parent, when it is found that the teacher is actively concerning himself about the spiritual welfare of the children, about their definitely deciding to follow Christ.

Portage la Prairie, Man.

A New Lesson Feature

We are adding the stereograph to the Lesson material in the *TEACHERS MONTHLY* for 1910. The appropriate stereograph or stereographs will be indicated for each Lesson. The markings on the sketch maps show the field of vision in the stereographs,

and further directions are given in the Geography Lesson as to how those may be used to best advantage.

Every teacher knows how helpful pictures are as lesson illustration. The stereoscopic view is of special advantage in that it makes the objects real. There is a solidity and sense of proportion lacking in the ordinary picture: one feels, as he gazes, as if he were in the very place itself.

The equipment is simple and inexpensive. A stereoscope may be had for 85c., and the stereographs specially illustrating the Lessons also at a reasonable price. For instance, the fifteen stereographs illustrating the Lessons of the present Quarter cost \$2.50; four to fourteen, 17c. each; less than four stereographs in one order, 20c. each (postage paid in all cases). The orders are to be sent to Messrs. Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto. A year's use of the stereographs in a class or School would result in not only delightful assistance with the current Lessons, but in a valuable collection of stereoscopic views for future use. We trust that this new Lesson feature will be of wide service.

The Letters of a Primary Teacher

By Esther Miller MacGregor

I. THE ONE THING NEEDFUL

MY DEAR PRINCIPAL:—

Isn't that a fitting form of address? For that is what you are to me,—my very dear, and distant, Principal. When you beguiled me, four weeks ago, into helping you mind your forty fidgety infants for a few Sunday afternoons, because your regular assistant was ill, little did I guess at the trap into which I had put my foolish head. Here I am, as the result of that afternoon's weakness, your permanent assistant, with my chief at the other end of this broad Canada, and the forty fidgets more fidgety than is at all endurable!

Under the most favorable circumstances, it would be ridiculous for me, with my inexperience, to take hold of a big Primary class like this; but to be your successor at the same time!—that's the impossible part. I can't live up to your traditions, Principal mine. You will live to regret that you made

me promise to write regularly and tell you "all about the war". For instance, the past three Sundays have been the flattest failures. Everything went wrong, from the teacher who scolded, to Baby Newton, who slapped brother Joey in the face.

But, in spite of all tribulations, I've got one big piece of good news. I've had a complete change of view in regard to the class and its work. It came through our dear old minister, of course, and it happened this way.

Last Sunday, I was coming out of the class room with the firm determination to telegraph you my resignation early Monday morning, when Mr. Wentworth said he wanted all his teachers to wait for a few words from the pastor.

Dr. Leslie described that scene in the last chapter of John's Gospel, where Jesus met His disciples after His resurrection, on the shore of Lake Galilee. You know how vividly Dr. Leslie can picture a scene. I could just see our Saviour standing there on the sands, with the red dawn light of love in His face, far outshining the glory of the sunrise. And I heard the tender question to the disciple who had denied Him with curses—"Lovest thou Me?" and then the gentle command, "Feed My lambs".

I can never tell even to you, dear Principal, and certainly to no one else, just how I felt. I was right in Peter's place, and heard my Master say to me, "Feed My lambs". And that is why I am going to care for these lambs you have left to me with all the strength that is in me. It was "the glorious vision of service", as Dr. Leslie says, that came to me. When one sees that, everything else pales before it. Don't you remember Longfellow's, *Legend Beautiful*?

"Hadst thou stayed, I must have fled".

That is what the Vision said".

When the blessed Lord Himself came to the monk praying in his quiet cell, just as the hour struck for him to go and feed the poor at the convent gate, and waited for his return from this lowly duty. Mine is just such an impelling vision. It drives me away from my selfishness, in fear lest it should leave me. So you see I cannot "stay", Principal dear, I must away to provide food for the hungry

children at the convent gate.

I know I'm not fit for such a great work as you have left me, but at least I feel I have now "the one thing needful", and my Master will teach me the rest. Pray for me that I be "not disobedient to the heavenly vision".

Your humble but hopeful,

ASSISTANT

Orillia, Ont.

The Bible Class Teacher

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

Never was the Bible Class teacher's opportunity greater than it is to-day. Everywhere amongst our young people, are signs of greater eagerness in Bible study, increased willingness to be useful in the service of church and Sabbath School, and a fine enthusiasm in the great cause of missions.

The alert teacher will make the most of this time of opportunity. Every evidence of quickened responsiveness in his class will stimulate him to new effort. His teaching will become more intelligent, more definite, charged more fully with spiritual power, and therefore it will be more resultful.

Nothing can take the place of good teaching. Organization will accomplish much. It is a good thing to lay upon the class members their full share of responsibility for the success of its work. But what steam and electricity are to machinery, teaching is to all the activities of the class. It supplies the energy that sets things agoing, and keeps them going.

The teacher is bound to make the most of the Sabbath hour for Bible study. That is his great business. He must be prepared to lead the class in a discussion of the Lesson, by a clear road, to a definite and useful end.

Take, for example, the five main portions of the Lesson material in the Bible Class Magazine, which is for Bible Class scholars. These, it may be assumed, have read the explanation of the Lesson passage; they have had suggested to them the point on which the chief stress is laid in the Lesson; in some quiet half-hour the deeper meaning of the Lesson has breathed itself into their hearts; they have seen, perhaps in a new

and striking light, the bearing of the Lesson teaching on matters that have to do with everyday living among their fellow men; their minds are full of the questions stirred up within them, as they have turned the Lesson over in their thoughts, day by day, during the week.

The teaching hour comes; and the class sits before the teacher. Of course he will know the Helps they have been using in the preparation of the Lesson. He must have this knowledge, if his teaching is to be as effective as it ought to be. Starting with what the scholars have learned as to the meaning of the scripture for the day's study, the skilful teacher will lead them to clearer and wider views of its scope and purpose. With all the aids of the teaching art, the point or points emphasized in the Lesson will be pressed home. Impressions made upon the minds, and hearts of the scholars in moments of quiet thought will be deepened so as to become a permanent possession. Practical ways of living out the Lesson teachings will be plainly pointed out and frankly discussed. To the questions which he knows to have been started in the scholars' minds, the teacher will have prepared himself to give, at least fair and full consideration, and, if possible, answers that will satisfy.

The possibilities before the Bible Class teacher cannot be reckoned. It is within his power, by the help of heavenly grace and by the diligent use of means within his reach, to send his class away, Sabbath by Sabbath, with a new and truer understanding of the divine Word, and with a keener desire to practise its teachings in all sorts of holy service.

The New Teacher Training Course

Our church has been a pioneer in Teacher Training, and until a couple of months ago its Teacher Training Course was the only course issued in Canada. This Course ranks as an Advanced Standard Course, under the International Sunday School Association regulations, and has proven its quality by seven years of eminent usefulness. It has been widely studied, not only within our own church and country, but abroad, and

year by year an increasing number are taking its examinations.

The General Assembly's Sabbath School Committee are now able to announce a preliminary, or First Standard, Course, in accordance with the International Association's plan of a First Standard, and an Advanced Standard, Course, the one preparatory to the other.

The books of the First Standard Course have been prepared by common action of the larger denominations in Canada and of the several Provincial Sunday School Associations. They comprise five compact little volumes, of 32 pages each,—on The Old Testament, The New Testament, The Teacher, The Pupil, and The School, each by a specialist in the department treated. The first two and the fifth of the above named books are in print; the others are to follow immediately. The Course is therefore ready for use, and, in a large number of instances, will be immediately taken advantage of.

To facilitate its use, our General Assembly's Sabbath School Committee will hold an examination on any or all of the books of the Course *at the end of each Quarter*.

Our church, it will thus be seen, is now equipped, as no other, for Teacher Training: two complete Courses, the junior preparing for and leading to the more advanced. It will be for Sunday Schools to decide which shall be taken, and how the work is to be done. In either Course it is quite possible for a person to study the Handbooks alone. These four workable plans of class study are suggested: (1) As Supplemental work to the regular Scripture Lesson in the adult classes—say ten minutes each Sabbath; (2) As a substitute for the regular Lesson for a specified number of weeks; (3) As a part of the Teachers' Meeting; (4) In classes specially formed for the purpose.

All the Teacher Training books may be ordered from our offices, 60 Bond St., 5c. each for those of the First Standard Course, and 10c. each for those of the Advanced Standard Course; and any further information respecting examinations, etc., may be obtained from Rev. J. C. Robertson, General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

A Sunday School Choir Competition

By Rev. W. A. Maclean

Last spring, a number of persons interested in the development of the musical possibilities of the Sunday Schools of Winnipeg, decided to seek the cooperation of the various School organizations, with a view to holding a Sunday School Festival.

The proposition met with immediate approval. A very general interest was created in the matter throughout the city, and practising for the Festival became a regular item on the programme of many Schools.

The interest of others than singers was enlisted by the Committee, who prepared a programme of sports for the young people of both sexes, which was run off in the afternoon of the Festival day. Keen interest was manifested in the contests for first position, the winners being loudly cheered by the various Schools they represented.

In the evening the selected chorus of about one thousand voices assembled in the centre of the Exhibition grand stand, and accompanied by an excellent orchestra, led in the rendering of an excellent programme of selected hymns.

The chorus singing of these scholars was a source of much pleasure to all present, and considering that this was the first attempt of the kind in the city, the result was most gratifying to the promoters of the Festival.

In order to create interest and sustain the attendance at the various practices, a handsome Challenge Banner, the gift of Mr. J. A. M. Aikins, K.C., was offered for competition among the choirs contributing to the chorus.

The competition took place on July 2nd. The competing choirs were limited to thirty members, whose age was not to exceed sixteen. Each choir sang the same test piece, and one other of their own choosing. Two members of a prominent New York music firm acted in the capacity of judges. In giving their decision, they complimented the various contestants on the good points of their singing, and, emphasizing the importance of using the best music, asked a larger place for and more consideration to be given to the service of song in the programme of the School. The banner was

awarded to the choir of St. Giles' Presbyterian Church Sunday School.

The result of the experiment was to bring the scholars of all the Protestant denominations into closer association and sympathy. It improved the singing of every School, and drew attention to what might be accomplished, if more intelligent and appreciative study were given to the place and purpose of music in the Sunday School.

Much credit was due to Mr. T. Duff Smith, who took charge of the various district practices, and most ably conducted the Festival chorus.

St. Giles' Church, Winnipeg

Sabbath School Work in the West

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools
Careful attention has been given throughout the year to promoting Sabbath School work in the Western Provinces.

In Manitoba, the Synod Convener, Rev. J. W. Little, of Elgin, Man., and several of the Presbytery Conveners gave altogether about four months to Sabbath School visitation, organizing Schools and holding series of Institutes for Sabbath School workers. Good meetings, well attended, and full of interest and profit; unreported Schools discovered and brought into living touch with the organized Sabbath School work of the church; new Schools organized,—these are some of the results of the four months' work.

In Saskatchewan, Mr. W. A. Cameron, of Knox College, labored six months. "Where there were no Schools", says Mr. Cameron, "my aim was to help to organize, if such a step was possible. In every case, the matter was brought clearly before the people, the importance of the work and the need for the Sabbath School being emphasized; but your worker never forgot that he would not be there to take charge of the Sabbath School. The people elected their own superintendent and teachers, and thus felt under a moral obligation to support those they had placed in these positions." "In 1908 there were reported from the congregations visited, 77 Presbyterian Schools and 28 Union Schools, while there are now for the

same congregations 113 Presbyterian Schools and 56 Union Schools."

In Alberta, the Synod Convener, Rev. A. D. Archibald, of Ponoka, Alberta, who has very special qualifications for this work, gave almost the entire year to furthering the interests of Sabbath Schools throughout the province. His work has proved of the greatest advantage, not only to the Sabbath Schools, but also to the welfare of the church in general throughout the Synod, which during this period was without a regular Superintendent of Home Missions.

The following glimpse of Mr. Archibald's work will be interesting: "Saturday, I drove forty-eight miles over bad roads. Sunday, twenty-five miles and spoke three times. Monday, forty miles. The previous Monday, I drove fifty-five miles, visiting two or three points, and conferring with teachers where a meeting was impossible owing to most of the people being busy with their crops."

Mr. C. B. Kerr, of Westminster Hall, will spend six months in similar work in the coast Presbyteries of British Columbia. He entered upon his duties the first of October, and the outlook is hopeful for very fruitful results from his work.

The General Secretary spent September and October in the West, during which time he delivered a course of five addresses on Sabbath School work to the students of Westminster Hall, Vancouver, and Manitoba College, Winnipeg. He also spent four weeks in the Presbytery of Kootenay, visiting almost every congregation and group of Sabbath School workers throughout that Pres-

bytery, and found reason for encouragement in every part of the field.

Toronto

The Teacher's Success

The Teacher's, like the preacher's, success depends largely upon his resourcefulness. Both must be prepared for all sorts of emergencies.

If he has large resources of scriptural knowledge he may impart what he knows to others. Much depends upon this reserve store of knowledge on the part of the teacher.

If he has a clear spiritual insight into divine things, that will enable him to impart to others what he himself possesses, so that it may become theirs.

If he has the graces of charity, patience, faith, kindness and joy, he will by his speech and in his life be able to communicate the same graces to his pupils and others with whom he mingles.

If he has tact, earnestness, sympathy and a heart truly loyal to Jesus Christ, his Master, he will, as it were, have a real reservoir of power within him from which he may draw at will.

One cannot draw supplies from an empty head or an empty heart. These should contain the resources of a helpful, useful life, and only as they are filled can there flow out streams of spiritual help and healing from teacher to scholar.

Barrenness in teaching must be accounted for on the score of a want of resourcefulness; and lack of this is an evidence of a lack of study and preparation.—Selected.

Lesson Calendar: First Quarter

1. January 2. John, the Forerunner of Jesus. Matthew 3 : 1-12.
2. January 9. The Baptism and Temptation of Jesus. Matthew 3 : 13-17; 4 : 1-11.
3. January 16. The Beginning of the Galilean Ministry. Matthew 4 : 12-25.
4. January 23. True Blessedness. Matthew 5 : 1-16.
5. January 30. Some Laws of the Kingdom. Matthew 5 : 22-26, 38-48.
6. February 6. Almsgiving and Prayer. Matthew 6 : 1-15.
7. February 13. Worldliness and Trust. Matthew 6 : 19-34.
8. February 20. The Golden Rule—Temperance Lesson. Matthew 7 : 1-12.
9. February 27. False and True Discipleship. Matthew 7 : 13-29.
10. March 6. Jesus the Healer. Matthew 8 : 2-17.
11. March 13. Two Mighty Works. Matthew 8 : 23-34.
12. March 20. A Paralytic Forgiven and Healed. Matthew 9 : 1-13.
13. March 27. REVIEW.

* AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. *Superintendent.* Stand up and bless the Lord your God. Sing forth the honor of His name.

II. *School.* All rise and sing :
Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise.
Father all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.

(Tune 438, Book of Praise)

III. PRAYER.

IV. SINGING. Ps. Sel. 72, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

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

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

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 32, Book of Praise.
Jesus ! name of wondrous love !
Name all other names above !
Unto which must every knee
Bow in deep humility.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people", Matt. 4 : 23.

X. READING OF LESSON PASSAGE.

XI. SINGING. Hymn 118, Book of Praise, vs. 1, 4, 5.

XII. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Thou art the Way, the Truth, the Life :
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow. Amen.

—Hymn 39, Book of Praise

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. RESPONSIVE SENTENCES. Colossians 3 : 16, 17.

Superintendent. Let the word of Christ dwell in you richly in all wisdom. Whatever ye do in word or deed, do all in the name of the Lord Jesus.

School. Giving thanks to God and the Father by Him.

IV. PRAYER, closing with the Lord's Prayer repeated in concert.

V. SINGING.

O Saviour, bless us ere we go ;
Thy words into our minds instil ;
And make our lukewarm hearts to glow
With lowly love and fervent will.

*Through life's long day and death's
dark night,*

O gentle Jesus, be our light !

—Hymn 607, Book of Praise

VI. BENEDICTION.

*Copies of the above ORDER OF SERVICES on separate sheet may be had at 50c a hundred

Lesson I.

JOHN, THE FORERUNNER OF JESUS

January 2, 1910

Matthew 3 : 1-12. * Commit to memory vs. 2, 3.

GOLDEN TEXT—The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Matthew 3 : 3.

1¹ In those days ² came John the Bap'tist, preaching in the wilderness of Judæa,

2² And saying, Repent ye : for the kingdom of heaven is at hand.

3 For this is he that was spoken of by ⁴ the prophet Esai'as, saying, The voice of one crying in the wilderness, ⁵ Prepare ye the way of the Lord, make his paths straight.

4⁴ And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his ⁷ meat was locusts and wild honey.

5 Then went out ⁸ to him Jeru'salem, and all Judæa, and all the region round about Jor'dan,

6 And ⁹ were baptized of him in ¹⁰ Jor'dan, confessing their sins.

7 But when he saw many of the Phar'isees and Sad'ducees ¹¹ come to his baptism, he said unto them, ¹² O generation of vipers, who ¹³ hath warned you to

Revised Version—¹ And in ; ² cometh ; ³ *Omit* And ; ⁴ Isaiah the prophet ; ⁵ Make ye ready ; ⁶ Now John himself ; ⁷ food ; ⁸ unto ; ⁹ they ; ¹⁰ the river Jordan ; ¹¹ coming ; ¹² ye offspring of vipers ; ¹³ *Omit* hath ; ¹⁴ fruit worthy of repentance ; ¹⁵ even now is the axe laid ; ¹⁶ every tree therefore that ; ¹⁷ cleanse his threshing-floor ; ¹⁸ he will ; ¹⁹ the chaff he will burn up.

LESSON PLAN

- I. The Herald, 1-4.
- II. The Hearers, 5-10.
- III. The King, 11, 12.

DAILY READINGS

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

M.—John, the forerunner of Jesus, Matt. 3 : 1-12.
T.—Repeat ye ! Luke 3 : 1-13. W.—Preparing the way, John 1 : 15-23. Th.—A greater to follow, Mark 1 : 1-8. F.—Christ's testimony, Luke 7 : 19-28.
S.—The Voice, Isa. 40 : 1-8. S.—Sent before, John 3 : 23-30.

Shorter Catechism—Ques. 39. *What is the duty which God requireth of man ?* A. The duty which God requireth of man, is obedience to his revealed will. Ques. 40. *What did God at first reveal to man for the rule of his obedience ?* A. The rule which God at first revealed to man for his obedience, was the moral law.

The Question on Missions—(First Quarter, LUMBERMEN AND SETTLERS : HOME MISSIONS IN THE EAST.)—1. What does the Home Mission field, Eastern Section, include ? The Maritime Provinces, Newfoundland, a strip of the State of Maine, U.S.,

flee from the wrath to come ?

8 Bring forth therefore ¹⁴ fruits meet for repentance ;
9 And think not to say within yourselves, We have A'braham to *our* father : for I say unto you, that God is able of these stones to raise up children unto A'braham.

10 And ¹⁵ now also the axe is laid unto the root of the trees : ¹⁶ therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with* fire :

12 Whose fan *is* in his hand, and he will thoroughly ¹⁷ purge his floor, and ¹⁸ gather his wheat into the garner : but ¹⁹ he will burn up the chaff with unquenchable fire.

and also a small slice of the Province of Quebec on the Bay of Chaleurs.

Lesson Hymns—Book of Praise, Ps. 8-1. 72 (Supplemental Lesson) ; 161 ; 151 ; 16 (Ps. Sel.) ; 101 (from PRIMARY QUARTERLY) ; 217.

Special Scripture Reading—Ps. 51: (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. 351. The Voice in the Wilderness. For Question on Missions, H. M. 222. Entrance to Fossil Cave, Bay of Chaleurs ; H. M. 223. A Metapedia Automobile ; H. M. 224. Grand Falls, N.B. View under Bridge.

Stereographs—For Lesson, Church of Nativity, Bethlehem ; Damascus Gate, Jerusalem ; The Wilderness of the Scapegoat ; The Mountains of Judæa (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto) ; set of 15 stereographs for Quarter's Lessons, \$2.50 ; four and more and less than fifteen, 17c. each ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A.D. 26 ; the Wilderness of Judæa.

A Foreword—The Lessons for this year are to be taken from the Gospel according to Matthew. Matthew's Gospel, as we have it, was written about A.D. 70, and was intended originally for Jewish readers. Its aim is to present Jesus as the true Messiah.

I. The Herald, 1-4.

Vs. 1, 2. *In those days.* Luke 3 : 1 fixes the time, by mentioning the reigning Roman Emperor and the rulers of Palestine in state and church. *Came John the Baptist.* Luke, ch. 1, gives an account of his parentage and birth. *Preaching ;* literally, "heralding",

as if proclaiming a King. *In the wilderness of Judæa.* See Geography Lesson. *Repent ye ;* literally, "change your minds". Repentance involves more than sorrow for sin ; it implies a change of life. See Shorter Catechism, Ques. 87. *The kingdom of heaven.* The usual expression outside of Matthew is "kingdom of God". They mean the same. (See Dan. 7 : 14.) *Is at hand.* John announced the near approach of the reign of the Messiah. The condition of sharing in the Messianic kingdom is repentance.

Vs. 3, 4. *This is he . . . spoken of by Isaiah the prophet* (Rev. Ver.). The quotation is from Isa. 40 : 3. The prophet refers to the

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

return of the Jews from Babylon. Messengers went before royal travelers to clear the roads from obstruction or even to form roads when none existed; so the prophet represents Providence as preparing the way for captive Israel to return to their own land. The mission of John, in like manner, is to open a way for the Messianic King. *Camel's hair*. . . *leathern girdle*. His dress is similar to that of Elijah (2 Kgs. 1 : 8) and other austere prophets,—a rough garment of hair cloth woven from camel's hair, with a rude belt. This was in keeping with John's character, Matt. 11 : 7-18. *Locusts*. See *Light from the East*. John was an ascetic. *Wild honey*. Scholars differ as to whether this was "bee" honey or "tree" honey, that is, honey made by wild bees in trees or holes in the rocks, or a liquid exuding from palms and fig trees.

II. The Hearers, 5-10.

Vs. 5, 6. *Went out to him*. John's preaching created a great stir. People flocked to him from *Jerusalem*, the capital, and from all parts of the province of *Judæa*, and from *the region round about Jordan*; that is, the deep valley, called El Ghôr, in which this famous river flows from the north to the south of Palestine. *Baptized*. John introduced no new custom. Proselytes were baptized on admission to the Jewish church. *Confessing their sins*; in word, as well as by the very act of accepting baptism. This was a practice of the early church, Acts 19 : 18; James 5 : 16.

V. 7. *Pharisees*; literally, "separatists"; an exclusive party devoted to a literal observance of the written law and unwritten tradition. The scribes chiefly belonged to this sect. Politically, they favored a policy of isolation from Rome or any other foreign power. *Sadducees*; the aristocratic party, who acquiesced in foreign rule. They accepted the law and the Prophets, but rejected the oral tradition added by the Pharisees. They did not believe in a future life, or in angels and spirits, Acts 23 : 8. The priests belonged to this party, Acts 5 : 17. *Ye offspring of vipers* (Rev. Ver.). John was surprised to see them. He compared them to vermin fleeing before a fire of weeds. "Prairie and forest fires", says Dr. George Adam Smith, "are not uncommon" (in Palestine). The grass and thistles of the

desert will blaze for miles, driving the scorpions and vipers before them." *The wrath to come*. The coming of the Messiah was expected to be a day of judgment. It might have been supposed that the Pharisees need not be afraid of it because of their piety, while the Sadducees professed not to believe in it.

Vs. 8-10. *Fruit worthy of repentance* (Rev. Ver.); conduct in harmony with the professed change of heart. *Think not to say. We have Abraham, etc.* It is personal piety, not inheritance of family or race that admits to the kingdom. *Even now is the axe laid* (Rev. Ver.). Judgment is at hand for the nation.

III. The King, 11, 12.

Vs. 11, 12. *With water unto repentance*. John's baptism was the outward symbol of the changed life. *Whose shoes I am not worthy to bear*. The master's sandals were carried and loosened by the lowest slave. The great prophet is not worthy to be the meanest slave of the coming Messiah. *With the Holy* Ghost*; who will give the inward cleansing corresponding to outward baptism. *With fire*. The language here is that of threatening, as much as of promise. A crisis is approaching—a time of storm and discipline. The Messiah will use a *fan* (see *Light from the East*), to lift the corn and chaff into the air; the wind will separate them; the *fire* will consume the chaff. *The wheat*, representing those who have truly turned from sin to purity of heart and life, will be gathered into the *garner*, the Messianic kingdom.

Light from the East

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

Locusts—Are insects very like our grasshoppers, which appear every year in certain parts of the East, but some years swarm in such numbers as to cover the ground and eat up every green thing. The poor people roast them, and eat them on bread, or remove their wings and legs, boil them in water, dry them in the sun and pack them in bags for use. They are beaten to a powder, mixed with flour and water, made into little cakes, and used as a substitute for bread when flour is scarce. Dried locusts are exposed for sale in some markets.

FAN—The grain in the East was threshed by driving oxen attached to a rough-bottomed, wooden sled over it as it was spread out on the threshing-floor. This left a mass of broken straw mingled with grain and chaff. The fan was a large wooden fork, with a handle six feet long and four or five wooden prongs fastened to a cross bar with strips of fresh hide which tightened as they

dried. By this implement the mass was flung into the air, when the evening breeze rose, and the wind blew the chaff ten or fifteen feet away, the straw was carried half that distance and heavy grain fell at the winnower's feet. The chaff was usually burned, the straw kept for fodder, and the grain stored in jars or granaries to be used as required.

APPLICATION

By Rev. P. M. MacDonald, M.A., Toronto

Preaching in the wilderness, v. 1. Old people will tell of the days when, in the place of Canada's smiling farms and thriving towns and great cities, there was a vast wilderness of unbroken forest. Heroes, in very truth, were the men, who leveled the thick woods with their ringing axes, to make way for the prayers and prosperity we now enjoy. Real heroines, too, were the women who bore their full share of the toil and hardship of those pioneer days. Well has it been for our land, that along with the early settlers came the ministers of the gospel to plant the truths of religion. Whatever of the fear of God and the love of righteousness there is amongst us, we owe, in no small measure to the labors and the lives of these "wilderness" preachers. Our homes and our churches, our missions at home and abroad are largely the result of their zeal and devotion. They did much to make Canada Christian, and we shall show ourselves worthy of them, by striving to make it increasingly Christian.

Repent ye, v. 2. An old proverb says, "Repentance is that which a fool does at the end, and a wise man at the beginning. A minister entered a room where a young man lay dying. When the sufferer had been directed to Jesus as the only refuge and tenderly urged to give his heart to God, he was asked, "Have you any message for your young companions?" "Yes", said the young man in a way never to be forgotten, "tell them to repent and give their hearts to their Saviour. Tell them to seek God's mercy now, for a death bed is a poor place to prepare for eternity." He that repents

each day for each day's sin will have only one day's sins to repent of the day he dies.

Prepare ye the way of the Lord, v. 3. This is not to do God's work. His work is only His. But there is a work for us to do which is indispensable. Mahomet heard one of his followers say, at the end of a long day's march, "I will loose my camel and commit it to God." The man was tired, or lazy, and he was willing to seem trustful of God's care of his camel. Mahomet heard the remark and said, "Friend, tie thy camel, and then commit it to God." It is ours to prepare for God's gracious action. We have to repent, to abandon sin, before God comes on the way of mercy to grant us forgiveness.

Confessing their sins, v. 6. Spurgeon says that from the words "I have sinned" we may preach a timely sermon to ourselves; and we can make it thoroughly convincing, if we recall how the text was used by Pharaoh, Balaam, Saul, Achan, Job, Judas and the Prodigal Son. General confession of *sins* is not enough, we must single out the special *sins* of transgression and omission and acknowledge our guilt of these. We should confess until we have brokenness of heart for them." This may seem a heavy undertaking, but when we reflect that sins unconfessed mean sins unforgiven, we may be helped. It is only when we keep silent about our sins that they are dangerous, as when one sore sick with a dangerous disease refuses to tell the physician his case.

The wrath to come, v. 7. Robert Moffat, missionary to Africa, was preaching on the resurrection to some natives. Among them was a chief notorious for his murders. "What",

Wilderness
Preachers

"Tie thy
Camel"

"I Have
Sinned"

Repent
Now

said the chief, "are those words about the dead? The dead shall rise?"
Missionary and Murderer "Yes", said Moffat, "the dead shall rise." "Shall my father rise?" "Yes." "Shall all that were eaten by beasts rise?" "Yes, and come to judgment." "I love you much", said the chief, "but these words are too

big for me. The dead cannot, shall not rise." "Tell me why not", said Moffat. After a moment the chief turned horror-stricken eyes on the missionary and said, "I have slain thousands." The thought completely overwhelmed him. It is a terrible reality that we must meet at the judgment those whom we have wronged.

TEACHING HINTS

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

For Teachers of Bible Classes

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

What a stirring scene on the banks of the Jordan! Read the parallel passages in Mark 1, Luke 3, John 1, in order to complete the picture. A stretch of the muddy river with its reedy banks, the steep hillsides broken by narrow ravines and covered with tropical foliage and beyond the rock-strewn desert. At one of the fords where roads meet, what a multitude of people! All classes and conditions of men represented there. See the throngs coming and going! What is the meaning of it all? One man is conspicuous by his appearance and position. Describe John the Baptist. How did he look as he preached? What were the effects of his tidings and warnings on the listening crowd? And then the after scene! Here and there men white-faced and terror-stricken run forward, drop on their knees before the prophet confessing their sins while the tears stream down. Then into the water they wade, are baptized, and return to the land singing with joy.

1. *The man sent from God.* What was the secret of his power and popularity?

(1) The herald of the long-expected Messiah. Explain how this hope lay at the heart of the Jewish nation.

(2) His nobility of character—fearlessness (v. 7), humility and self-effacement (vs. 3, 11), tribute to the holiness of Jesus (v. 14), noble unselfishness (John 3:30).

(3) He proved himself a prophet. Men were thrilled by the positive conviction in the truth he uttered and believed the word of God came from his lips.

(4) His summons to repentance gripped the conscience.

2. *His message to men*—Repent: make it clear that repentance is the one universal condition of salvation, and therefore must hold first place in all positive preaching. With the Lesson in view, discuss the stages in the experience of repentance:

(1) *Consciousness of sin.* The Holy Spirit is continually arousing within the sinner the uneasy feeling of something wrong in life which ought to be made right. At times this divine appeal becomes more insistent in the individual and more wide-spread in society. Palestine was ripe for repentance at the time John the Baptist was sent.

(2) *Condemnation of sin.* It needs a God-possessed man to bring this sense of wrongness into clear vision, to make the truth irresistible that sin is a most grievous offence against a holy, long-suffering God and to convince men that the just reward is everlasting punishment.

(3) *Conviction of sin.* So terrible a conviction must out. Whether before men or in solitude, the man of sin must acknowledge his transgressions unto God before peace is found.

(4) *Contrition for sin.* Bitter sorrow and abject humility necessarily accompany the confession. The cry for mercy must go forth from a breaking heart.

(5) *Conversion from sin.* The pardoned sinner returns from the Jordan of baptism, loathing the sins of the past and longing to lead a holy life.

For Teachers of the Senior Scholars

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

We are to spend a whole year studying the Gospel of Matthew. Dr. Eliot of Harvard, has named twenty-five books, a careful reading of which, he claims, will give a person a liberal education. All of the books in his list will not do for us what the Gospel

of Matthew will do, if we will give this precious little book a fair chance to enlarge our conceptions of life, and broaden our sympathies, and increase our usefulness. As teachers, let us make the most of this year to lead ourselves and the members of our class into deeper sympathy with Christ, in His way of looking at life, in His way of loving and living.

In this first Lesson of the year, John the Baptist appears at the beginning of his public ministry. Get the class to tell what they know of John's earlier life as recorded in the first chapter of Luke. How was he related to Jesus? Notice that he was always good, Luke 1: 15. Some children like John and Jeremiah are Christians from the first. MacKay of Formosa never knew what it was not to love Christ. Neither did Dr. Cuyler.

I. JOHN'S PERSONALITY. He was a child of prophecy, v. 3. He was a child of the desert, v. 4, also Luke 1: 80. He was a child of God, a great, strong, fearless man, fitted for the work which God had for him to do, the Elijah, the John Knox, of that period. Note how God makes men of this kind, "men who can stand before a demagogue and damn his treacherous flatteries without winking", when He needs them most.

II. JOHN'S PREACHING. He was a great revivalist. His preaching was immensely popular, vs. 5, 6. His cry was "Repent. Give up thinking about life as you do and living as you do, and think about life as God does, and live as God wants you to live." He told them plainly that if they failed to do this there was nothing for them as a people but destruction, vs. 7-10. Jonathan Edwards' famous sermon, "Sinners in the hands of an angry God", which made the people who listened to him quake with fear and clutch the pillars of the church to keep themselves from falling into hell is a good modern example of this kind of preaching. Make some reference to the emphasis laid upon repentance in the revival now going on in China, as related by Mr. Goforth. Is there much place for preaching of this kind to-day? Is there enough of it?

III. JOHN'S PROGRAMME OF CHRISTIANITY, vs. 11, 12. How does it differ from Christ's

programme? (See Luke 4: 18, 19.) Note how Christ in reading Isa. 61: 2 omitted the very clause, "the day of vengeance of our God", which John felt disposed to dwell upon. The love of God is broader than the measure of man's mind, even when that man is the greatest man of his day.

For Teachers of the Boys and Girls

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

Begin by having the Golden Text read in concert. Who used these words? From what prophet are they quoted? To what great event in Israel's history did they, at first, refer? To what custom do they point? Who opened up the way for Israel to return from Babylon to their own land? For whose coming was John sent to prepare? After these introductory questions, briskly asked (for the answers see Exposition), let the conversation centre, in succession, round the following points:

1. Where did John the Baptist preach? Bring out the features of the Wilderness of Judea (see Geography Lesson).

2. What was John's message? Be sure that the scholars understand what "repentance" is (see S. Catechism, Ques. 87), and "the kingdom of heaven", and why only those who repent can enter into that kingdom.

3. What sort of man was John? His clothing and food and place of abode,—bring out all these by questioning, and get the scholars to see how they point to a strong, bold, stern man, never afraid to speak plain words against the sins of his time.

4. What was the effect of John's preaching? Picture the multitudes flocking, from city and country, to hear him (be sure to read Luke's account, with its mention of special classes of people in the crowds), the Pharisees and scribes (see Exposition for a description of these). Talk about the confession of sin by the people, and their baptism as a sign of repentance.

5. What proof of sincerity did John demand? For the meaning of his terrible words to the Pharisees and scribes, see Exposition. Make it clear that the only true repentance is that which shows itself in a real change of life and conduct.

6. What did John say that the coming Messiah would do? Bring out the contrast between John's baptism and that of Jesus, the one being an outward sign, the other a real inward cleansing. Discuss the figures of the "ax" (v. 10), the "fire" (v. 11) and the "fan" (v. 12). The point to emphasize is, that John pictured the Messiah as One

who should sternly judge and thoroughly remove all evil, so that His kingdom might be set up.

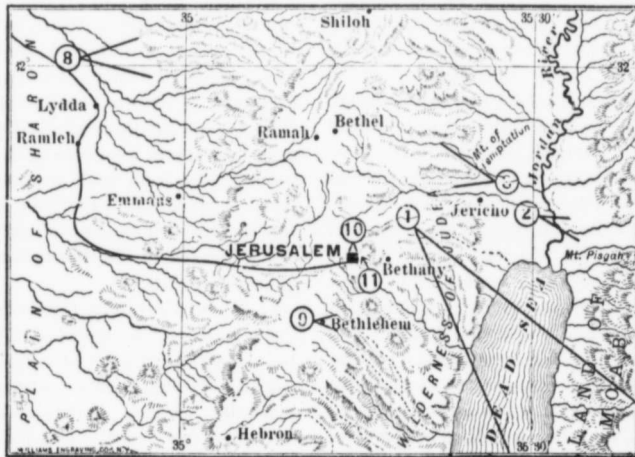
Let the point for a closing application be ways in which we may help to prepare the way for the coming of Jesus into hearts and homes where He is not known, both in our own, and in heathen lands.

THE GEOGRAPHY LESSON

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

The Wilderness of Judea includes the whole of the eastern slope, or declivity, of the Judean mountains. It is a tract more than fifty miles in length. Its average width is nine or ten miles. It is not a desert

in the ordinary acceptance of the term, but a waste or wilderness, incapable of cultivation except in a few favored spots. From time immemorial it has been "a land not inhabited"; a land given over to wild beasts, to hermits and wandering tribesmen, and to outlaws in hiding. The most rugged and desolate portion borders the Dead Sea where a wall of towering cliffs rises abruptly, in some places, two thousand feet. A scene typical of



the whole region is given in Underwood & Underwood's stereograph (see page 13), The Wilderness of the Scapegoat. (The circle on the map marked 1 and the lines drawn from it indicate the

field of view embraced in the stereograph.)

A tradition, dating back to the time of the Crusades, fixes as the scene of our Lord's temptation, a wild and desolate mountain west of Jericho, called the Mount of Quarantania, from the Latin word for "forty", referring to the forty days' fast preceding the temptation. This mountain is shown (see circle 3) in Underwood's stereograph, The Mountains of Judea.

ADDED HINTS AND HELPS

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

Lesson Points

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

God alone can provide a Saviour, but it is given to men to proclaim Him. v. 1.

"The livery of the King is purity, and the preparation for His coming, penitence." v. 2.

Self-denial is the pathway to spiritual power. v. 4.

True repentance is a matter, not of the lips only, but also of the life. v. 8.

The Holy Spirit consumes the evil in our hearts that He may make room for the good. v. 11.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Jesus Himself said, that no one had ever been born who was greater than John the Baptist. Find His words.

2. There is an interesting story in one of the Gospels of how John the Baptist received his name. Read it.

ANSWERS, Lesson XIII., Fourth Quarter, 1909—(1) Glory to God in the highest, and on earth peace, good will toward men; Luke 2 : 14. (2) Matt. 2 : 16.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Repentance true and false.
2. The place of fear in religion.

Prove from Scripture

That Jesus gives the Holy Spirit.

The Catechism

Ques. 39, 40. *Our duty.* "Duty" is what is due. There is something that we owe to God. Our debt to Him is summed up in the one word, "obedience". We owe this to God because He has made us, preserves us, most of all, because of His redeeming love to us. We are to obey the "will" of God. Not what we choose, but what He commands, we are to do. This will has been "revealed"; that is, made known. We see it most clearly in His written Word, the Bible. God did not give His Word all at once, but gradually. At first He gave the "moral law". This law is called

"moral", because it has to do with questions of right and wrong, as physical laws have to do with what is beneficial or hurtful to our bodies.

The Question on Missions

By Rev. James Ross, St. John, N.B.

Ques. 1. The territorial lines of Home Missions in the East are fairly constant. The field of operation will remain as it is, without much change. Nevertheless, a number of new stations are being opened annually. There is growth of population at such centres as Campbellton, Moncton, Amherst, and large development at Sydney. Some rural communities do not grow rapidly, and others shrink, from the fact that the young people trek to the West, but in all sections which are well adapted for agriculture, the population has held its own, and there is a possibility of extension in New Brunswick, as much good land remains to be taken up by settlers. Nova Scotia having large mineral wealth, there will be growth at its mining centres. Prince Edward Island, the "Garden of the Gulf", is so thoroughly organized that no call is made on the catechist list. While Newfoundland lies beyond the confines of the Dominion of Canada, yet it is not beyond the reach of the long arm of Home Missions.

FOR TEACHERS OF THE LITTLE ONES

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

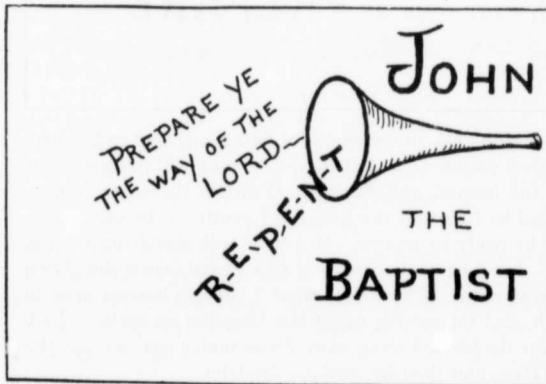
Subject for the Quarter—The coming of the King.

Golden Text for the Quarter—Jesus went about all Galilee, teaching in their synagogues,

and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4 : 23.

Lesson Subject—The King's herald.

Introduction—After New Year greetings, you may outline a trumpet, while you tell of the heralds of the older days, who rode along the king's highway, proclaiming through the trumpet that the roadway must be clear, for, "The King is coming!" And now, when our



King travels by train, great care is taken to keep the track clear of other trains. The message flashes from station to station, "Keep the track clear. The King is coming over the road"; and a test engine is sent ahead, to see that the road is in a safe condition.

Lesson—Our Lesson is about one who was a herald for a King; but how unlike the heralds of whom we have been speaking! The country is far from here, the time is long ago, nearly nineteen hundred years ago. Describe the appearance of this herald John (similar to that of Elijah, 2 Kgs. 1: 8). Away out in the Wilderness (see Exposition) John preaches, telling of the coming of King Jesus, urging the people to get ready for Him, preparing the way before Him.

Angel Heralds—At the Christmas time we heard of the coming of the Babe Jesus, who was to be King of the Jews. Who were the heralds then? Sing,

"Hark! the herald angels sing
Glory to the new-born King."

—Hymn 30, Book of Praise

Another Herald—What kind of herald told the Wise Men that Jesus had come, and showed them where to find Him? (Outline a star.)

The Herald John the Baptist—Beside this trumpet we'll print, JOHN THE BAPTIST. He tells of the coming of Jesus the King,

in all the strength of His young manhood, coming in all His power to do His great work in the world.

Golden Text—Repeat Golden Text.

Getting Ready for Jesus—If we want to make a way clear, what do we do? Here is a tree—chop it down. There is a stump—pull it out or burn it. Here is a stone—throw it away, etc. John tells people to prepare the way of the Lord in a different way. They are told to throw away something out of their hearts and lives, in order to get ready for the coming of King Jesus. Print, SIN. Here is the word John uses, REPENT. That means "change your mind", hate sin, turn away from it, make room in your heart for Jesus. Here are some of the things that must be cleared out if we want Jesus to come to stay with us—PRIDE, SELF-WILL, ANGER, ENVY, UNKINDNESS, etc.

Baptism—Describe the baptism of John, and the greater baptism of Jesus. John baptized with water, Jesus with the Holy Spirit (explain).

True Repentance—"I'm sorry mudder, I'll not do it again", is the spirit we must all have. Sorrow for sin, and a determination not to do it any more. This is true repentance.

Something to Think About—I should not sin.

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

REPENT

PREPARE

Draw on the blackboard two frames, and ask the scholars for two words spoken by John the Baptist, telling his hearers what they should do. A little questioning will bring out the two words REPENT (Print in one of the frames) and PREPARE (Print in the other frame). In answer to further questions, you will be told that the first word points to the past. Repent of what? Of sin, every one will be ready to answer. In a little talk about repentance, be sure that all understand what it is. Let it be made clear that true repentance is the giving up of sin. Now turn to the second great word. Prepare for what? John's hearers were to prepare for the coming of the Messiah, and the setting up of His kingdom on earth. Talk about ways in which we can prepare for the blessed time, when Jesus shall reign over all the world,—first, by giving our hearts to Him, and then by working for Him.

Lesson II.

THE BAPTISM AND TEMPTATION
OF JESUS

January 9, 1910

Matthew 3 : 13-17 ; 4 : 1-11. Commit to memory vs. 10, 11.

GOLDEN TEXT—In that he himself hath suffered being tempted, he is able to succour them that are tempted.—
Hebrews 2 : 18.13 Then cometh Je'sus from Gal'ilee to ¹Jor'dan unto John, to be baptized of him.14 But John ²forbad him, saying, I have need to be baptized of thee, and comest thou to me ?15 ³And Je'sus answering him said unto him, Suffer it ⁴to be so now : for thus it becometh us to fulfil all righteousness. Then he ⁵suffered him.16 And Jesus, when he was baptized, went up straightway ⁶out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending ⁷like a dove, and ⁸lighting upon him :17 And lo a voice ⁹from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ch. 4 : 1 Then was Je'sus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he ¹⁰was afterward an hungred.3 And ¹¹when the tempter came ¹²to him, he said, If thou ¹³be the Son of God, command that these stones ¹⁴be made bread.

4 But he answered and said, It is written, Man shall

Revised Version—¹the Jordan ; ²would have hindered ; ³But ; ⁴Omit to be so ; ⁵suffereth ; ⁶from the water ; ⁷as a dove ; ⁸coming upon ; ⁹out of the heavens ; ¹⁰afterward hungered ; ¹¹Omit when ; ¹²and said unto him ; ¹³art ; ¹⁴become ; ¹⁵Omit up ; ¹⁶he set him ; ¹⁷the ; ¹⁸on ; ¹⁹happily thou dash ; ²⁰Again it is written ; ²¹unto ; ²²he said.**LESSON PLAN**

I. The Baptism, 13-17.

II. The Temptation, ch. 4 : 1-11.

DAILY READINGS

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

M.—The baptism and temptation of Jesus, Matt. 3 : 13 to 4 : 11. T.—John's testimony, John 1 : 29-34. W.—Repentance and baptism, Acts 2 : 29-41. Th.—Faith and baptism, Acts 8 : 5-13. F.—Prepared to resist, Eph. 6 : 10-18. S.—"Tempted as we are", Heb. 4 : 9-16. S.—Able to help, Heb. 2 : 10-18.

Shorter Catechism—*Ques. 41. Where is the moral law summarily comprehended ?* A. The moral law is summarily comprehended in the ten commandments. *Ques. 42. What is the sum of the ten commandments ?* The sum of the ten commandments is, To love the Lord our God with all our heart, with all

not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him ¹⁵up into the holy city, and ¹⁶setteth him on ¹⁷a pinnacle of the temple,6 And saith unto him, If thou ¹⁸be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and ¹⁹in *their* hands they shall bear thee up, lest ¹⁹at any time thou dash thy foot against a stone.7 Je'sus said unto him, ²⁰It is written again, Thou shalt not tempt the Lord thy God.8 Again, the devil taketh him ²¹up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;9 And ²²saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

our soul, with all our strength, and with all our mind ; and our neighbour at ourselves.

The Question on Missions—2. Describe the Home Mission fields of New Brunswick. A group of seven lie on the Upper St. John River. The farthest is 300 miles from the centre, 10 or 12 are in the interior of the Province, and others are situated on the coast line.**Lesson Hymns**—Book of Praise, Ps. Sel. 72 (Supplemental Lesson) ; 250 ; 256 ; 100 (Ps. Sel.) ; 111 (from PRIMARY QUARTERLY) ; 255.**Special Scripture Reading**—James 1 : 2-17. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. 171, The Baptism of Jesus ; B. 242, "And, behold, angels came and ministered unto Him". For Question on Missions, H. M. 225, Upper St. John River, near Hampstead, N.B.**Stereographs**—For Lesson, Relief Map of Palestine ; Baptizing in the Jordan (Underwood & Underwood, see page 13).**EXPOSITION****Time and Place**—A.D. 27 ; the river Jordan near its entrance into the Dead Sea ; the scene of the temptation is not known.**Connecting Links**—To-day's Lesson follows immediately upon that of last Sunday.**I. The Baptism, 13-17.**Vs. 13, 14. *From Galilee* ; where He had lived from childhood. *To be baptized*. Jesus came with this definite purpose in view. *John forbad him* ; Rev. Ver., "would have hindered him" ; or perhaps a better translation would be, "endeavored to hinder him". He recognized Jesus as one of such moral superiority, that he was naturally reluctant to baptize Him. John's baptism was one of repentance unto remission of sins. What part could this holy One have in it ? It seemed to John more fitting that he should

be baptized of Jesus.

V. 15. *To fulfil all righteousness*. Jesus had a passion for righteousness, and He wished to identify Himself with the movement of the Baptist toward national righteousness. But, in the view of Jesus, "righteousness" included love and sympathy towards sinners, as well as condemnation of sin. In submitting to baptism, He took His place alongside the sinners whom He came to save (see Heb. 2 : 17).Vs. 16, 17. *He saw*. John 1 : 32 says that John was also a witness of this vision, and that it was to him the sign by which he identified the Messiah. *Spirit of God. like a dove*. The dove was a Jewish emblem of the Spirit, and in assuming this form, He would at once be recognized by John. A

voice from heaven. Three times is this Voice reported in the Gospels to have come to Jesus. The other two occasions are the Transfiguration (ch. 17 : 5), and during the week of the Passion, John 12 : 28. *My beloved Son.* The Father declares the Messiahship of Jesus. "Beloved" was equivalent in later Greek to "only begotten" and was a technical name for the Messiah.

II. The Temptation, Ch. 4: 1-11.

Vs. 1, 2. *Led up of the Spirit* (Rev. Ver.). Mark says "the Spirit driveth him", Mark 1 : 12 (Rev. Ver.). We must, however, think of Jesus' retirement to the wilderness as voluntary. After the excitement at the Jordan He would naturally seek solitude and repose. *To be tempted.* Temptation involves (1) trial or testing, and (2) solicitation to evil. *Of the devil*; not by His own heart nor by a human tempter, but by one of superhuman power and cunning. *When he had fasted.* He was so engrossed in His Messianic mission that He had no desire for food. *Forty days and forty nights.* Compare Ex. 24 : 18 and 1 Kgs. 19 : 8. Mark and Luke say that Jesus was tempted all the forty days. Apparently the temptations here recorded were the culmination of Satan's attacks.

Vs. 3, 4. *The tempter came.* This sounds as if the narrator thought that Satan came in visible form. The language, however, may be symbolical. *Command. stones be made bread.* This was a temptation to selfishness—to turn to personal uses the supernatural power with which He was endowed for the spiritual benefit of mankind. *It is written*; in Deut. 8 : 3. *Not. bread alone.* "The life is more than meat." The supreme thing in life is not physical support, but to do the will of God. *By every word.* Man is to live a life of dependence on God. Jesus is resolved to do the will of God, whether it include for Him bread or hunger (see ch. 6: 31-33).

Vs. 5-7. *The holy city*; Jerusalem. *A pinnacle of the temple*; literally, "a little wing", a winglike projection of the temple, overlooking the valley of the Kedron. *Cast thyself down.* Some suppose this was an appeal to vanity—display Thy miraculous power. But there is no mention of a crowd at the foot of the temple wing to witness

the performance. Jesus realized that He was in a difficult situation as the spiritual Messiah; and the temptation was to escape by reckless means. It is a type of temptation that must often have assailed Him during His ministry—to use His power to avoid the consequences of His conflict with the religious ideas of His age. *It is written*; in Ps. 91 : 11, 12. The devil misquotes the passage, omitting the words "to keep thee in all thy ways". The psalmist refers to God's safeguarding the righteous in their journeys. Satan uses the scripture to suggest the tempting of God by needless risk. *It is written again*; in Deut. 6 : 16. The reference is to the incident at Rephidim (Ex. 17 : 1-7) when the people charged God with bringing them out of Egypt to perish with thirst. They tempted God with murmuring, "Is the Lord among us, or not?" Jesus will accept the divine will concerning Him without complaint. He will be loyal to His spiritual mission, regardless of physical consequences.

Vs. 8-11. *An exceeding high mountain.* The language is symbolical. This mountain is "not to be sought for in terrestrial geography". (De Wette.) *All the kingdoms of the world.* Satan points Jesus to a universal Messianic empire, and claims the power to give Him such a kingdom. *Worship me.* This was to be the condition of receiving from Satan world-wide rule. It was a temptation to win power by compromise with evil. *Get thee hence*; a passionate, peremptory, absolute refusal. *It is written*; in Deut. 6 : 13. Jesus repudiates the idea that He shall use any but spiritual methods for gaining a spiritual kingdom. He gives no room to the theory that "the end sanctifies the means". *The devil leaveth him.* Luke adds "for a season", Luke 4 : 13. *Behold, angels.* Mark seems to imply that the ministry of the angels went on during the whole period of temptation.

Light from the East

BAPTIZED—In the East water was so necessary, not only to comfort but to life, that it was natural to make a religious use of it, and there are remnants of its early symbolism existing still. There is usually a fountain

or tank in the court of every Mohammedan mosque, that the faithful may wash themselves before engaging in prayer. In the desert they are permitted to use sand for this religious ablution. Beside many fountains and wells by the highway, there is a mark which indicates the direction of Mecca, to guide the traveler in his devotions. When the Jew was ceremonially unclean, he bathed his whole body in pure cold water, if possible, in a running stream. The Gentile whose whole life had been ceremonially unclean was required, among other conditions

of his acceptance as a Jewish proselyte, to submit to a bath of purification. John, in his ministry of preparation, adapted the familiar ceremony to a moral purpose. By submitting to it, the people acknowledged their moral defilement, and their need of cleansing, in order to enter on the new conditions of life in the Messianic kingdom. In submitting to this rite, Jesus publicly announced His consecration to His life work, His complete identification with the life of His people, and His acceptance of the conditions of their obedience.

APPLICATION

I have need to be baptized of thee, v. 14. Humility is beauty's very self. As the lark that attains the greatest height, constructs his nest upon the ground, or the Holiest as the nightingale whose song the Humblest is so sweet, chooses the shade, or as the branch that bears the most clusters of fruit bends lowest, or as the valley is most fruitful in its lowliness and as the ship most laden sinks deepest in the sea, so the Christian who has most holiness, is the humblest. St. Augustine was asked, "What is the first thing in religion?" "Humility", he replied. "And what is the second?" Again he replied, "Humility". "Indeed! and what is the third?" "Humility", he said again. God would rather see His children humble for sin, than proud for grace.

To fulfil all righteousness, v. 15. And righteousness with Jesus meant far more than outward obedience to law and custom.

In His thought righteousness went right down to the innermost desires and purposes of the heart. As some one has said, you can measure mahogany and basswood with the same foot rule, but there is a great difference between mahogany and basswood. The difference appears when the two woods are cut into. Now it is what we are within, not without, that counts with God. Are we mahogany or basswood?

Tempted of the devil, ch. 4:1. It is no sin to be tempted. It is yielding that is sin. We do not have to yield. The great Wilberforce who befriended the slaves, was exposed to severe temptation in his school days. His

companions were young men of impure speech and drunken habits. He could not avoid being in their company, but he did refuse to be like them. They tried to laugh him out of his religious habits and his attention to his studies, but their efforts were all in vain. He persevered in his determination to be upright and industrious, and is one of those who, by divine help, have escaped contagion and emerged pure from strong temptation. When we have the assistance of Christ, no power of earth or hell can drag us into sin.

Command that these stones be made bread, v. 3. Admiral Nelson, when he was only a captain, was in charge, during a time of peace of a cruiser full of young midshipmen, never less than thirty of them. If the captain, so his biographer, Southey, tells us, perceived that a boy was afraid at first of going aloft, he would say to him in a most friendly manner. "Well, sir, I am going a race to the masthead, and beg that I may meet you there." The poor little fellow instantly began to climb and got up the best way he could. Nelson never noticed how he had got up, but when they met in the top, spoke cheerfully to him, and would say how much any person was to be pitied who fancied that getting up was dangerous or difficult. So Jesus, our Leader, instead of satisfying His hunger by His supernatural power, shared our experience of hunger. He met life's trials and fought life's battles as we must, and so is our Example and Inspiration.

All these things will I give thee, v. 9. The chameleon, when lurking in the grass to catch insects, assumes the lively color of its surroundings and exudes an attractive odor, that its prey may not suspect danger but rather

**The Bait
and the Trap**

be led to expect a feast. In like manner Satan hides his true character and comes in the mask of kindness, offering us the things we naturally most desire to have. He makes promises, however, that he never keeps. "All things" are not his to give. The best things are beyond his control, and what he gives is only a bait that covers a deadly trap. The surest way to escape from his cunning snares is to have a fixed and resolute purpose to do God's will, however attractive other courses may seem.

Get thee hence, Satan, v. 10. The young prince Gareth, in Tennyson's poem, went

forth to deliver the Lady Lyonors held captive in Castle Perilous, round which a river ran in three loops, with three bridges, each guarded by a powerful knight, while a fourth, reputed to be the mightiest of them all, stood at the castle gate. One after another, Gareth overcame the knights at the bridges, and then advanced against the remaining enemy who was mounted on a "night-black horse, in night-black arms," so as to look as terrible as possible. But at one blow, the brave prince cleft in twain the helmet of his foe, and lo! out of it "issued the bright face of a blooming boy", instead of a fierce and fearful warrior. The strength with which Satan comes against us is a pretence and a fraud. We have but to deal him a square, strong blow, and his native weakness will appear.

TEACHING HINTS

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

For Teachers of Bible Classes

Consider the baptism of Jesus as the coronation of the Messiah: (1) anointed as king by the last of the prophets; (2) crowned as the Son of God by the divine dove sent forth from heaven and bestowed upon Him by the Father who proclaimed Him Son.

The conquest of the kingdom is the temptations—Jesus though crowned had yet to win His kingdom. The world had been under the tyranny of sin throughout all human history. The three temptations on record are symbolic of the victorious campaign in the earthly life of Christ. We may view them from four standpoints:

1. The struggle in the heart of Christ to realize the divine meaning of His Messianic vocation. The temptations consisted in stopping short at human ideals. (1) The bread temptation was social in its nature. Would He merely seek to alleviate the miseries of the people, feed the hungry, heal the sick, reform the laws, etc.? The answer came, "Man shall not live by bread alone." (2) The mountain temptation was political. The prophets of old looked for an almighty Conqueror who would win the world in a day

and at once establish the Messianic kingdom. Why not? Explain how God transforms men as individuals by the power of love, and then counts on them to work out social reforms. (3) The temple temptation was religious. If the Messianic kingdom can only be established through religion, then would it not be sufficient to restore and purify the Jewish faith or raise it to a loftier spiritual level? Jesus however realized that the sin offerings of the temple must be superseded by fulfilment. One must come as the Lamb of God. He must be that eternal sacrifice.

2. A spiritual discipline after the baptism. Jesus was trained in the wilderness in all the virtues so needful for His vocation. His armor and weapons were thoroughly tested. The first temptation emphasizes self-denial and faith in the spiritual, the second implicit obedience and humble reverence, the third the danger of over-zealousness and compromise.

3. A pre-figuring of the temptations of His earthly ministry. The Pharisees flaunted their hypocrisy in His face, the Sadducees sneered against all thoughts of a world beyond or above, His disciples were desperately slow to believe in Him. What a tremendous strain upon faith and patience!

4. An illustration of our temptations. The temptations in their more literal sense

are familiar to us all. The bread temptation stands for all the lusts of the flesh. The mountain temptation with its panorama of the world includes all the deceitfulness of riches and evil power. The temple temptation is the worst of all, for it concerns the church of God and the spiritual in man. It is the temptation to an easy-going religion, merely dropping into a place in the church, a worship devoid of spirituality, sincerity or sacrifice.

For Teachers of the Senior Scholars

How many incidents in the earlier life of Jesus can the class recall? Do we know anything of the hidden years at Nazareth? (See Luke 2 : 52 ; Mark 6 : 3.)

I. *The Baptism of Jesus*, vs. 13-17. It was a memorable day in John's life when Jesus came to be baptized. It was something of a mystery to John what had brought the Pharisees and the Sadducees out to hear him, people who had nothing in common with him; but it was a greater mystery what had brought Jesus who could learn nothing from a poor weak human such as he, v. 14. John felt very keenly that he was out of place in baptizing Jesus.

Note the kindly way in which his objections were removed, v. 15. What did baptism mean in the case of Jesus? It was a voluntary consecration of Himself to the work which He had to do, and an identification of Himself with mankind. Baptism always means a consecration to God of what belongs to God.

God's pleasure was manifested in the gift of the Spirit and in the Voice from heaven, vs. 16, 17. God's pleasure is always manifested in some way in our experience, when we consecrate ourselves to Him. The Spirit descends: the Voice comes.

II. *The Temptation*, ch. 4 : 1-11. The baptism of Jesus was a preparation for His temptation. With the divine Spirit resting upon us and the divine Voice speaking to us, we need not fear the power of the evil one, Rom. 8 : 31. See Luther's battle hymn, Hymn 259, Book of Praise.

Note that the Spirit led Jesus into the wilderness to be tempted of the devil. Constituted as we are, temptation is necessary

to the development of character, to the highest type of manhood or womanhood. "We rise by the things that are under feet, by what we have mastered of greed or gain." Why, then, do we pray, "Lead us not into temptation"? Does the prayer mean, "Lead us not into temptation that will prove too much for us"? If Jesus was tempted like as we are, did the devil come to Him in any other way than he comes to us? Did he come in outward visible shape, or in spiritual suggestions?

Deal with the three temptations. Note that all these things,—satisfying hunger, winning the esteem of men, winning the world to Christ,—were good in themselves: the temptation lay in the devil's way of attaining this good. What a versatile genius the devil is. When he fails in one way, he tries another, and "clothes his naked villany with odd ends stolen from Holy Writ."

Dwell upon Christ's method of overcoming the devil. He teaches us that, by self-denial and the sword of the Spirit, we too may overcome. Draw the attention of the class to Milton's *Paradise Regained*, which deals with the temptations, and ask them to read the poem.

For Teachers of the Boys and Girls

The Lesson may be worked out under the two headings: I. JESUS ANNOUNCED. II. JESUS TESTED.

I. JESUS ANNOUNCED, vs. 13-17. This was His public announcement as the Messiah promised in the Old Testament, and took place at His baptism. The main points for discussion are:

1. The coming of Jesus to the Jordan, v. 13. Have the scholars locate on the map Nazareth in Galilee, the Saviour's home for thirty years of His blessed earthly life and the ford of Jordan probably near Jericho, to which He came.

2. The conversation between Jesus and John, vs. 14, 15. Question out the reason of John's unwillingness to baptize Jesus,—the Baptist's feeling that he himself was the sinful one who required to be baptized as a sign that he had repented of sin, rather than Jesus, who had no sin to confess and repent of. Follow this with questions about Jesus'

reason for wishing to be baptized,—His resolve to “fulfil all righteousness”, that is to do everything that the Father whom He loved required of Him. In this way He (a) declared Himself on the side of the righteousness which John preached; (b) showed His love and sympathy towards men, by sharing their lot and doing what they were commanded to do; (c) giving an example to His followers.

3. God's testimony to Jesus at His baptism, vs. 16, 17. Have the scholars tell, in detail, what happened, when Jesus came up from the Jordan, having been baptized,—the opening of the heavens, the dove-like descent of the Spirit, the voice and the words of God. Thus Jesus recognized by John as the sinless One, was declared by God to be His own Son.

II. JESUS TESTED, Ch. 4: 1-11. Introduce this part of the Lesson by a little talk of how people are tested by examinations, etc., before they are given any important work to do. So, before Jesus began His

work as Saviour, He must be tested, to prove His strength.

Bring out, by questions, the details of the three temptations of our Lord, one by one, emphasizing His use of scripture as a defence against them.

Which was to have his way in the life of Jesus,—God or Satan? Make it clear, by talking over the temptations, that this was the real question settled in the Wilderness. Satan had his way for Jesus to do His work as Messiah,—the easy way of showing Himself to the people as a great Miracle-worker or a mighty earthly King. But God's way was the hard way,—the way of poverty and toil, the way that led, at last, to the cross. And Jesus was strong enough to resist Satan's temptation to the easy way and to choose the hard way.

The point of application is: We, too, must choose between God's way for us and Satan's. And Jesus can and will make us strong enough to choose God's way, however hard it may be.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The Jordan flows the whole length of Palestine, from Mount Hermon at the north, to the Dead Sea at the south. The stream is interrupted by two expansions: (1) the Lake (or lagoon) of Huleh, 7 feet higher than the Mediterranean level, 4 miles long, triangular in shape and rich in papyrus plants; (2) the famous Sea of Galilee, 13 miles long. At its source it is 1,000 feet higher than the Mediterranean. By the time it enters Lake Huleh it has dropped all but seven of those thousand feet; at the Sea of Galilee it is 682 feet, and at the Dead Sea, 1,292 feet below sea level. The river valley, from the Sea of

Galilee to the Dead Sea, is called the Ghôr or “Depression” hemmed in by hills rising to a height of 1,500, and even 1,800 feet. The Jordan Valley is shown in Underwood's stereograph, Relief Map of Palestine (see page 21). There are about 30 rapids, besides numerous whirlpools, and some 27 fords, of which 22 are in the northern part and 5 in the southern. A baptism at one of these fords is shown in Underwood's stereograph, Baptizing in the Jordan (see circle 2). From the Sea of Galilee to the Dead Sea, 65 miles, the course is so winding, that the route of the river is 200 miles.

ADDED HINTS AND HELPS

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

Lesson Points

He is best fitted to command who has first learned to obey. v. 13.

A sinless Saviour is the only Saviour of sinners. v. 14.

The righteousness of others is a broken arc; that of Jesus is a perfect circle. v. 15.

We are never stronger than when we are

most gentle. v. 16.

Since Jesus is the Son of God, He is the Sovereign of men. v. 17.

By the test of actual battle against temptation Jesus proved Himself worthy to be our Leader. Ch. 4: 1.

God always has other and better ways of satisfying hunger than by our wrong-doing. vs. 3, 4.

Only those can claim God's protection who are walking in God's ways. vs. 5-7.

Victories for God's kingdom can never be won with worldly weapons. vs. 8-10.

"There is nothing weaker than the devil stripped naked." v. 10.

Something to Look Up

1. John the Baptist says that he himself saw the dove-like form descend upon Jesus and abide upon Him. Find his statement.

2. Our Lord was with wild beasts in that lonely desert when He was tempted. Where are we told this?

ANSWERS, Lesson I.—(1) Matt. 11 : 11.
(2) Luke 1 : 13, 57-64.

For Discussion

1. The sinlessness of Jesus.
2. Jesus' sympathy with sinners.

Prove from Scripture

That Jesus knows our temptations.

The Catechism

Ques. 41, 42. *The summary of our duty.* God expects us, as we have seen, to obey the moral law. This law, we are now told, is "summarily comprehended", that is, shortly stated, "in the Ten Commandments". These were given to Moses on Mount Sinai, and have come down to us as the rule of our life. What do the Commandments require? The chief thing is to love. If we love God, we shall do towards Him all that He requires.

And if we love our neighbors as we love ourselves, we shall do to them all the good we can, and avoid doing them harm. Love to God is to be from our "heart". It is to be earnest, "with all our soul"; powerful, "with all our strength"; and intelligent, "with all our mind". Of such love He, and He alone, is altogether worthy.

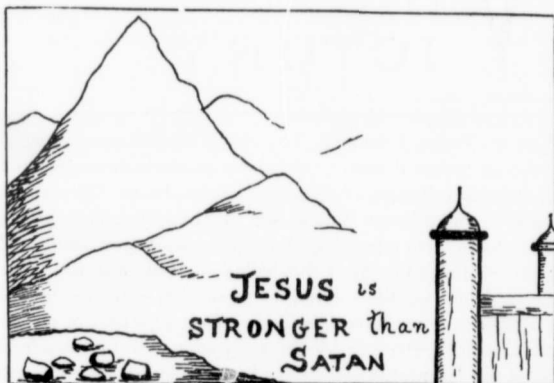
The Question on Missions

Ques. 2. Ecclesiastically, New Brunswick is divided into two Presbyteries, St. John and Miramichi. That of St. John is in the shape of a huge letter L, and extends from Northumberland Strait to the International boundary, reaching the whole length of the Province and projecting into the State of Maine some forty miles. It is a distance of 400 miles between the two extreme points. St. John is the Home Mission Presbytery of the Maritime Synod. Miramichi Presbytery includes the whole of the north shore, running around Bay of Chaleurs, and is 250 miles in length. There are at the present time 36 mission stations in New Brunswick, 29 of which are within the bounds of the St. John Presbytery. Many mission stations have grown to be congregations. The growth has been gradual, but looking back ten years it is encouraging to note that our church has made a steady advance in the number of congregations.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's preparation.

Introduction—Duncan was a little boy I knew very well. He was born in the house



next to ours, and I saw him every day when he was a baby and watched him learning to walk, etc. Soon he began to run out of doors and play ball, etc. Then came school days and college days, and now he is beginning his life work as a doctor. So I know all about Duncan.

We all know about Jesus as a Babe lying in the manger at Bethlehem. We see Him taken to the temple to be presented to the Lord (Luke 2 : 22-40). then we see Him a lad o

twelve in the temple again (Luke 2 : 42-51), but we know very little about His childhood and boyhood. No doubt His life was like the life of the boys around Him, with this exception that He was without sin. He was being prepared for the work He came to do in the world. He was a Child Himself, so He knows all about children. He was a Boy Himself, He knows and loves the boys. He was a Man, and understands all the joys and sorrows and needs of men and women.

Lesson—In our Lesson to-day we see Jesus a grown-up Man, beginning His work of preaching, teaching, healing, and we hear God's voice introducing Him, "This is My beloved Son", etc. This would make John sure that Jesus was the promised One and would encourage and help Jesus in His work.

Review—Here we'll outline the Jordan river and beside it we'll print, JOHN THE BAPTIST (recall last Lesson).

The Baptism of Jesus—At last Jesus Himself came one day to John, and asked to be baptized. John was not willing to baptize One so holy as Jesus. But Jesus said He wished to do just as others were expected to do. He had no sin, so did not need to repent, but it was all part of God's plan, and we shall see why. Outline above the name Jesus a few strokes to suggest a dove, which was always used to represent the Holy

Spirit. John at once knew that the Holy Spirit was resting upon Jesus, when he saw the form of the dove hovering over Him, and then the voice of God saying "This is My beloved Son", etc. So John knew for certain that this was really the promised Saviour and Jesus Himself was strengthened and made ready for His great work when God thus spoke before John.

The Temptation of Jesus—"Well, mother dear, you don't know anything about it. You don't know how hard the boys coax me to go fishing on the river, and you don't know how hard it is to say that I can't go." Let me tell you, boys and girls, Jesus knows just how hard it is for you to keep from disobeying sometimes and doing wrong things. Soon after His baptism, Jesus was tempted to be selfish, disobedient and proud.

Tell the Lesson story briefly, outlining some stones as you tell of Satan's first attempt, a tower with a dome as you tell of the second attempt, a high mountain as you tell of the final effort to get Jesus to do wrong.

Putting Satan Away—Listen to Jesus as He says, "Get thee hence, Satan!" It is always Satan that tempts us to do wrong. We too must send him away. Jesus will help us, and He is stronger than Satan.

Golden Text—Repeat Golden Text.

To Think About—Jesus is stronger than Satan.

FROM THE PLATFORM

A VISION
VOICE
VICTORY

Print on the blackboard, A VISION, VOICE, VICTORY. The vision in the Lesson, who saw it, and where and when, what it was, and what it meant,—let these points be brought out by brisk questioning, regarding the dove-like descent of the Spirit upon Jesus. The voice—question in like manner about whose it was, whence it came and of whom it spoke and what it said. Such questions will bring out the facts regarding God's declaration that Jesus is His own Son. The victory,—the questions under this head should follow Jesus into the wilderness, touch lightly on each of the temptations, the meeting of each with scripture, and the complete triumph won over the tempter. Now have the Golden Text repeated in concert. Emphasize two points in connection with it,—namely, Jesus' sympathy with us, as a fellow Sufferer, and His power to help us in our temptations as shown by His victory over His own.

THE BEGINNING OF THE GALILEAN MINISTRY

January 16, 1910

Matthew 4 : 12-25. Commit to memory v. 23.

GOLDEN TEXT—The people which sat in darkness saw great light.—Matthew 4 : 16.

12 Now when ¹ Je'sus had heard that John was ² cast into prison, he departed into Gal'ilee ;

13 And leaving Naz'areth, he came and dwelt in Capernaum, which is ³ upon the sea coast, in the borders of ⁴ Zabu'lon and Neph'thalim ;

14 That it might be fulfilled which was spoken by ⁵ Esai'as the prophet, saying,

15 The land of ⁴ Zabu'lon, and the land of ⁵ Neph'thalim, ⁷ by the way of the sea, beyond Jor'dan, Gal'ilee of the Gen'tiles ;

16 The people which sat in darkness saw ⁸ great light ; and to them which sat in the region and shadow of death ⁹ light is sprung up.

17 From that time ¹⁰ Je'sus began to preach, and to say, Repent ¹¹ ; for the kingdom of heaven is at hand.

18 And ¹² Je'sus, walking by the sea of Gal'ilee, ¹³ saw two brethren, Si'mon ¹⁴ called Pe'ter, and An'drew his brother, casting a net into the sea : for they were fishers.

19 And he saith unto them, ¹⁵ Follow me, and I will make you fishers of men.

Revised Version—¹ he heard ; ² delivered up, he withdrew ; ³ by the sea ; ⁴ Zebulun ; ⁵ Naphtali ; ⁶ Isaiah ; ⁷ Toward the sea ; ⁸ a great light ; ⁹ To them did light spring up ; ¹⁰ began Jesus ; ¹¹ ye ; ¹² Omit Jesus ; ¹³ he ; ¹⁴ who is called ; ¹⁵ Come ye after me ; ¹⁶ the ; ¹⁷ the boat ; ¹⁸ straightway ; ¹⁹ boat ; ²⁰ in ; ²¹ disease ; ²² sickness ; ²³ the report of him went forth into ; ²⁴ that were sick, holden with ; ²⁵ Omit and those which were ; ²⁶ epileptic, and palsied ; ²⁷ Omit of people ; ²⁸ and Decapolis, and Jerusalem, and Judea.

LESSON PLAN

- I. The Kingdom Proclaimed, 12-17.
- II. The Kingdom Welcomed, 18-22.
- III. The Kingdom Extending, 23-25.

DAILY READINGS

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

M.—Beginning of the Galilean ministry, Matt. 4 : 12-25. T.—Christ's mission, Mark 2 : 13-17. W.—Andrew and Peter find Christ, John 1 : 35-42. Th.—Fishers of men, Luke 5 : 1-11. F.—The glorious gospel, 2 Cor. 4 : 1-7. S.—True following, Mark 8 : 34-38. S.—The disciple's reward, 2 Tim. 4 : 1-8.

Shorter Catechism—Ques. 43. *What is the preface to the ten commandments ?* A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of*

20 And they straightway left ¹⁸ their nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of Zeb'edee*, and John his brother, in ¹⁷ a ship with Zeb'edee their father, mending their nets ; and he called them.

22 And they ¹⁸ immediately left the ¹⁹ ship and their father, and followed him.

23 And Je'sus went about ²⁰ all Gal'ilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of ²¹ sickness and all manner of ²² disease among the people.

24 And ²³ his fame went throughout all Syria : and they brought unto him all ²⁴ sick people that were taken with divers diseases and torments, ²⁵ and those which were possessed with devils, and ²⁶ those which were lunatick, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes ²⁷ of people from Gal'ilee, ²⁸ and from Decapolis, and from Jeru'salem, and from Jude'a, and from beyond Jor'dan.

Egypt, out of the house of bondage.

The Question of Missions—3. Give some account of Newfoundland. Newfoundland has a population of 225,000. There are few settlements in the interior, the great majority of the people being settled along the coast line. Fishing is the principal industry. St. John's is a wealthy city.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson) ; 152 ; 240 ; 31 (Ps. Sel.) ; 138 (from PRIMARY QUARTERLY) ; 534.

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

Lantern Slides—For Lesson, B. 288, Jesus and the Fishermen. For Question on Missions, H. M. 131, A Cod Fisherman, St. John's, Newfoundland.

Stereograph—For Lesson, Tiberias, on the Sea of Galilee (Underwood & Underwood, see page 13).

EXPOSITION

Time and Place—A.D. 27 : Galilee.

Connecting Links—In Matthew the Lesson follows closely on the last. John's Gospel narrates (chs. 1-3) a Judean ministry of eight months before the Galilean ministry.

I. The Kingdom Proclaimed, 12-17.

Vs. 12, 13. *Cast into prison* ; Rev. Ver., "was delivered up", that is, into the hands of His enemies. The ministry of Jesus in Galilee began when John's closed. For details of the Baptist's imprisonment at Machærus, see ch. 14 : 1-12 and Luke 3 : 19, 20. *Nazareth. Capernaum.* Jesus first paid a visit to His old home ; but when His townsmen rejected Him and tried to kill Him (Luke 4 : 16-31), he came to settle in Capernaum on the northwest shore of the Sea of Galilee, in the fertile plain of Gen-

nesaret. The town of Capernaum is no longer in existence, and its exact site is doubtful. *Zebulun and Naphtali* (Rev. Ver.) ; two tribes of Israel, whose territory lay far to the north.

Vs. 14-17. *That it might be fulfilled.* Jesus chose Capernaum as His residence because it was a suitable centre for His work ; but in doing so, He fulfilled, in the thought of Matthew, the prophecy of Isa. 8 : 22, 9 : 1. *By the way of the sea* ; seaward (the Sea of Galilee is meant). *Beyond Jordan* ; Perea, part of the dominions of Herod Antipas, the ruler of Galilee. *Galilee of the Gentiles* ; so called because of the mixed population in this busy district. The name includes the three districts already mentioned. *Darkness.* In Isaiah's time this region was in

deep darkness because of a threatened invasion by the Assyrians from the north. *Great light*. It was from the far deeper spiritual darkness of ignorance and misery caused by sin, that Jesus came to deliver. *To preach*. The same word is used as of John's ministry in ch. 3 : 1. The message, too, is the same. Jesus took up, and continued the arrested ministry of the Baptist. This verse gives us the substance of His preaching, not its exact form.

II. The Kingdom Welcomed, 18-22.

Vs. 18-20. *Simon called Peter*. Simon was his Hebrew name, and Peter his Greek name, given him by Jesus, ch. 16 : 17 ; Mark 3 : 16. *Andrew his brother*. In John 1 : 35-42, we learn that he was a disciple of John the Baptist, and that Bethsaida was the home of Andrew and Simon. *Fishers*. Fishing was the chief industry of this locality. *Follow me . . . fishers of men*. This is the first recorded saying of Jesus' Galilean ministry in Matthew or Mark. It illustrates His commanding, and yet genial, personality. It also indicates His method—to establish the kingdom by winning men to Himself and sending them forth to win others. John 1 : 35-42 refers to a previous summons of these disciples. *Straightway*. Their prompt response shows that Jesus was right in thinking them likely men for disciples.

Vs. 21, 22. *Other two brethren, etc.* They were partners of Simon, Luke 5 : 10. *Left . . . their father*. Mark removes any appearance of filial neglect by adding, "in the boat with the hired servants".

III. The Kingdom Extending, 23-25.

The Galilean ministry included : (1) teaching, (2) preaching, (3) healing.

V. 23. *Their synagogues*. Three services a week were held in these, on the Sabbath, and on the second and fifth days. Jesus took advantage of such opportunities. The synagogue in a Jewish village combined the church, the law court and the schoolhouse. (See also *Light from the East*.) *And preaching* ; wherever He met people. *And healing*. This part of His ministry was exercised on a large scale.

Vs. 24, 25. *His fame* ; caused by His authority as a Teacher and His power as a Healer. *Syria* ; the Roman province to

which Palestine belonged. *Divers (various) diseases and torments*. Two classes of patients are referred to, those who were afflicted (1) with divers (various) diseases, such as fever, leprosy, blindness ; and (2) with divers torments, that is, diseases of a tormenting nature. Of this second class, three types are mentioned : (a) demoniacs, (b) lunatics, (c) paralytics. The "and" after "torments" in the Authorized Version should be omitted. *Possessed with devils* ; literally, "demonized persons". The phenomenon they showed of a double consciousness led to the belief that they were possessed with demons or evil spirits. This is kept distinct from ordinary diseases in New Testament usage. The exact nature of the ailment is obscure. *Lunatics* ; insane persons and perhaps epileptics, so called because their seizures were supposed to follow the phases of the moon (Latin, "luna"). *Decapolis* ; literally, "a group of ten cities". They lay to the east and south of the Sea of Galilee.

Light from the East

SYNAGOGUES—Were the local churches of the Jews. Originally Israel's worship consisted of family prayer and sacrifices at the temple, but during the exile they gathered in convenient places for social devotion. When they returned to Palestine they erected a synagogue in every village with a reading desk at one end, a press for the rolls of the law and benches for the worshipers. It was governed by a body of elders elected by the people ; the chairman was "the ruler of the synagogue" and he arranged for the weekly services. The caretaker announced the Sabbath with three blasts of a trumpet from the roof, taught the children, and administered punishment to old and young. The worship on Sabbath began with "Hear, O Israel", three short passages from Moses, certain set prayers, a prescribed section from the law and one from the prophets. When the original text was not understood it was translated or rather paraphrased by the reader or his assistant into Aramaic or Greek, or whatever the people spoke. An expository discourse on one of the lessons for the day, by the reader, one of the elders, or some traveling rabbi, was added later.

APPLICATION

John was cast into prison, v. 12. One of the old divines has said, "A wolf does not worry a painted sheep, nor does the world annoy a mere professor of religion. But when any are holy indeed and of a strict innocence, they are hated and contradicted and spoken against and imprisoned." But the Lord is mindful of His own, and when the world-spirit breaks out in harsh treatment of them, He draws near for their defence. No evil can befall them. Their liberty may be restrained, their goods may be destroyed, their feelings hurt, but their souls are in God's keeping. No enemy can really harm those who are thus protected.

The people which sat in darkness saw great light, v. 16. There is a harbor on our North American coast very difficult to make. The channel winds in a dangerous way. Buoys mark it for the day navigator, and submerged lights at night. One day recently, as a ship was coming into this port, a black, winter fog fell suddenly on the sea and blotted out the buoys. The captain ordered the engines stopped and the anchors out. For some time the big ship swung at her moorings, blowing her hoarse whistle. Then suddenly the sea became dotted with brilliant lights that marked the safe way into the harbor. The harbor master had seen the fog from his high tower, and had ordered the lights on. From His throne in heaven, Jesus sees the darkness that often envelops us, and, in His own time sends the light to guide us safely.

Follow me, v. 19. We cannot improve, if our model is not better than man. Adoniram Judson, the great missionary to Burma, was once listening to some newspaper notices of himself which his wife read to him. He was compared to one or other of the apostles. As she proceeded, he became much distressed and said, "I do not want to be like Paul, nor Apollos, nor Peter, nor any mere man: I want to be like Christ. We have only one perfect Exemplar; only One who was tempted in all points like as we are, and yet was without sin. I want to follow Him only, copy

His teaching, drink His spirit, place my feet in His footprints and measure my shortcomings by these alone. Oh! to follow Him more closely."

And they straightway . . . followed him, v. 20. The sun these wintry days shines on the icicles that hang from the eaves: what can they do but melt and fall? The sun looks into a dungeon: what can the place do but part with its gloom? The magnet says to the steel, "Come", and it cannot choose but obey. It is no marvel, that when Jesus says "Follow me", straightway men leave all and follow Him? If we would only stop and listen to His voice and look into His face, He would charm us so that nothing could prevent our going after Him. God has made us for this very purpose, and we are missing the best things in life unless we follow Jesus. The pathway along which He beckons us, may be rough and steep, but it leads surely to the goal of true happiness.

Went about . . . teaching . . . preaching . . . healing, v. 23. A successful merchant was once asked how he managed to get so much trade to his store, when on all sides people were complaining of the depression in business. "Oh", was the answer, "I go out and look up customers and talk about my goods. I aim at success all the time, and my business is largely the result of my own industry." There is no art nor science that is the peer of industry. It conquers all enemies, and gives rewards to its possessors. It is the mother of what the world calls "good luck".

They brought unto him all sick people, v. 24. They were helpers of the helpless. They could not heal the sick, but they could and did help them to meet the Healer. The good we may do by helping is beyond measure.

"There are two heaps in life", said John Newton, the hymn writer, "a large heap of misery and a smaller heap of happiness. If I can take from the heap of misery a small portion each day and add the same to the heap of gladness, I have spent the day well. And this I can do only when I am helping my fellow men to know Christ and come

"A Painted Sheep"

Lights On

Better Than Man

What We Are Made For

The Mother of Good Luck

The Two Heaps

under His gracious influence." And it is one of the most beautiful compensations of

this life, that no man can help another without helping himself.

TEACHING HINTS

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

For Teachers of Bible Classes

This Lesson is a brief epitome of the ministry of Jesus. We can make out a five-fold plan illustrated in the Lesson of to-day.

1. *The Glad Tidings of the Messiah.* The Messianic hope sounded the depths of the Jewish heart, and here was one who came with all authority to announce its advent. Such glad tidings was certain to draw an audience and command a hearing for spiritual truths. How much should we make of patriotism and popular opinions in the preaching of salvation?

2. *The Good News of Healing.* Jesus desired to teach the good will of God and the sovereignty of love in His kingdom. His method was not stern condemnation, driving men from sin, but winning sympathy, drawing men unto holiness. What more effective means than the miracles of healing! A responsive gratitude, faith and devotion grew up in the hearts of men until eventually they were won over to the Messianic ideals of Jesus. Consider medical missions, industrial schools and other modern agencies of the gospel.

3. *The Call to Repentance.* The demands on faith in bodily healing and the feeling of gratitude following, invariably quickened the conscience and led to repentance. And would He not inspire others to righteousness through personal contact with His own sinless Being?

4. *The Gospel of Salvation.* His was the baptism of the Holy Spirit. Men in their penitence always found the fire of the new life through faith in Him. How did these four fishermen give proof that they had entered the kingdom?

5. *The Foundation of the Kingdom of God on Earth.* The first principle of the kingdom—all saved men seeking all the unsaved. The ideal and master motive—"Follow Me". Jesus organized an itinerant church of twelve men. Their duties were twofold: (1) men of affairs; (2) apostles in training. Are we

not called upon to engage in both classes of work? Impress upon the class that the chief test of personal salvation is in the performance of soul-winning work.

For Teachers of the Senior Scholars

After John's imprisonment, Jesus made His home in Capernaum, "His own city", which was favorably situated for work in that populous region of Galilee. Note one of Matthew's most popular phrases, "that it might be fulfilled", v. 14. The whole life of Jesus was the fulfilment of a divine plan revealed in the Old Testament. Is Dr. Bushnell correct in saying that every man's life is a plan of God?

I. *Jesus Begins to Preach*, v. 17. He begins just as John did. He makes use of the same words, but on His lips they seem to have a deeper meaning. The words must have been spoken in a tenderer tone. Everywhere in that age, in the wilderness and in the city, it was necessary to preach repentance. Have we outgrown this need in our age? Why have we so little of it?

II. *Four Fishermen Called*, vs. 18-22. Jesus was no stranger to these fishermen. (See John 1: 35-42.) They had become His disciples a year ago at the Jordan where John was baptizing, but they had gone back home to their regular work of fishing, never dreaming of the work which Jesus had for them to do.

The response of these fishermen to the call was immediate and unquestioning. They did not ask Jesus if His work were easier than fishing. They left all straightway, and followed Him.

When the divine call comes to discipleship or to service,—and the divine call is coming in some shape to every one,—the only wise thing to do is to follow the fishermen's example. A wise teacher once said, "Write it on your heart that to-day is the best day in the year." To-day is full of wonderful possibilities.

"Where He leads me I will follow;
I'll go with Him all the way."

III. *The Threefold Ministry of Jesus in Galilee* (v. 23),—teaching, preaching, healing. Every good life contains something of these things, something that will help others to understand life better, to live life more successfully, something of inspiration and healing sympathy. A ministry of this kind made Jesus very popular in Galilee, vs. 24, 25. Will not a life of this kind make a man popular anywhere?

For Teachers of the Boys and Girls

Begin with a little bit of geography. Have the scholars name the three divisions of Palestine in our Lord's day,—Judea, Samaria, Galilee. In which of these did Jesus begin His ministry (see Connecting Links)? How long did it last? What event brought it to a close (v. 12)? Whither did our Lord then go? Question out a description of Galilee (see The Geography Lesson). What place in Galilee did Jesus first visit? What happened to Him there? In what city did He then make His home? This will bring the class to Capernaum, the centre for many months of Jesus' ministry.

Now have each of the scholars mark a point on a pad with a pencil, and print above it, C., for Capernaum. Get all the information possible from the class about this town. Make it clear that Jesus chose it as a convenient centre for His work. Vs. 14, 15 give a description quoted from Isaiah of the region round about Capernaum. Question about the darkness that enveloped

its people in Isaiah's day, and the deeper darkness from which Jesus came to deliver. Ask in what way Jesus began His work, and point out how like His message was to that of John the Baptist, ch. 3 : 2.

The Lesson next tells (vs. 18-22) of four fishermen, who became the first disciples of Jesus. Have the scholars draw a circle round the point already made, and print in it the names of these four,—SIMON PETER, ANDREW, JAMES AND JOHN. Question about what these men were doing when Jesus came to them, what He said to them, and what they did, in obedience to His call.

The call of the four is followed by a ministry extending far and wide throughout Galilee. Have the scholars tell you, in answer to questions, the three parts of which this ministry consisted (see v. 23). An account is given (v. 24) of the great multitudes reached by this ministry,—have the scholars give the details of how they were healed and helped. Let the places from which the crowds came to Jesus (v. 25) be located on the map, and then, in a larger circle outside the one already drawn, print, MULTITUDES.

Try to leave the impression, that Jesus' kingdom has always been growing, by starting from some point where He is known and then extending in ever enlarging circles, and that this must go on until His kingdom includes the whole world. And each of us has something to do in extending that kingdom.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IV.]

Galilee, the northernmost division of Palestine, in the days of our Lord, was about 60 miles from north to south and about 30 miles from east to west. Its capital, in our Lord's day, was Tiberias, a city on the west shore of the Sea of Galilee, the ruins of which are shown in Underwood's stereograph, Tiberias, on the Sea of Galilee (see circle 13). Almost all the important sites mentioned in the Gospels lie in the central portion of Galilee, known as Lower Galilee. This consisted of four chains of hills running east and west, with valleys between. Numerous streams flowing in the same directions

plentifully water the whole country, making it extremely fertile. "Galilee", says Dr. George Adam Smith, "was covered with roads to everywhere." The eastern termini of the main roads were two bridges across the Jordan. To one of these, half-way between Lake Huleh and the Sea of Galilee came the traffic from Damascus and the country between. The other bridge was south of the Sea of Galilee, and brought the traffic from Arabia and Gilead. "Along these and many other roads flowed a ceaseless stream of traffic, and the fulness of their life is reflected in the parables of Christ."

ADDED HINTS AND HELPS

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

Something to Look Up

1. When Jesus first saw Simon Peter, He gave him one of his names. Which was it?

2. Jesus preached in Nazareth, His home town, at this time. But they would not listen. They said, "This cannot be the Messiah. This is only the carpenter's son." Find the account of this in Mark.

ANSWERS, Lesson II.—(1) John 1 : 32.
(2) Mark 1 : 13.

For Discussion

1. Jesus' claim to be a King.
2. Jesus' method of extending His kingdom.

Prove from Scripture

That Christians are Christ's servants.

The Catechism

Ques. 43. "I am Jehovah" ("the Lord"). The pronoun "I" teaches us, that God is a Person, who can love, and be loved by, us, and with whom we can have fellowship. The title, "Jehovah", denotes that God's existence is independent of any other being or course, and has neither beginning nor end. "Thy God." This great, self-existent, eternal Person is to His people all that the name God means—the object of supreme love, adoration, gratitude, confidence, and

submission. "I am *thy* God", means that God has entered into covenant with His people: "which have brought thee out of the land of Egypt, out of the house of bondage." This great deliverance which God wrought for Israel, pictures the greater redemption through Christ. This is the God whose laws we are to obey, not in slavish fear, but with the glad freedom of children.

The Question on Missions

Ques. 3. The people of Newfoundland pride themselves upon the fact that they are natives of Britain's oldest colony. It can be said truthfully of the whole Island, that it is as "solid as a rock". The population number about 225,000 souls. Denominationally the people are Roman Catholics, Episcopalians, Methodists, Presbyterians, with a few adherents of the Salvation Army. Newfoundland is a non-agricultural country, and the population depend, almost altogether upon the fisheries. These are not always productive. For example, the herring have lost the trail, and this branch of fishing is almost extinct. The codfish, too, will run out, or run away, unless educated. An educated codfish will be much more valuable than an ignorant one. The seal fishery is toilsome and dangerous, but lucrative in good years.

FOR TEACHERS OF THE LITTLE ONES

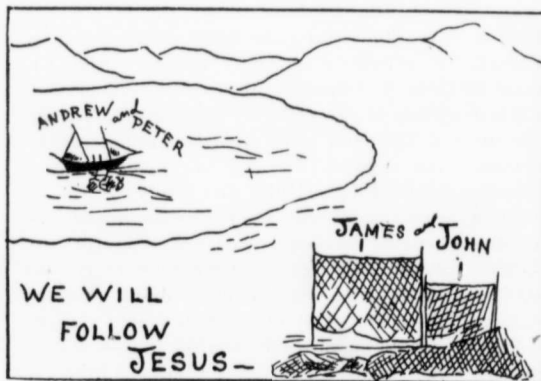
Lesson Subject—The King's first followers.

Introduction—"Can't our king speak to anybody who isn't a duke or an earl or something?"

said a little girl, who was very fond of hearing all she could about the royal family. Her mother explained that the king could speak to anybody he wished, but that many of his companions were people of high rank, dukes, earls, etc.

Lesson—We are going to hear about a King who chose very humble, poor people to be His nearest and dearest friends and helpers.

Jesus in Galilee—Were you ever beside a lake or sea? Did you walk along the shore?



Tell me something you saw. Sand! Yes (outline a shore). Boats! Yes. Did you see fish or fishermen? Oh, you saw some boats coming in with fish? What do the fishermen do with the fish they catch? Yes, "sell them". That is the way they earn money to buy food and clothing for themselves and their families.

The Fishermen—Let us print four names, ANDREW, PETER, JAMES, JOHN. Over these names we'll print FISHERMEN. On this side we'll draw a picture of a boat and on that side a picture of a net. These fishermen lived at Capernaum beside the Sea of Galilee.

Review—After Jesus had overcome Satan, He was ready to begin His preaching and teaching and healing (recall last Lesson briefly). He goes away up to Galilee (Map) and begins to preach, and this is exactly what the prophet Isaiah (ch. 9: 1, 2) had told people (over seven hundred years before) that Jesus would do. He said a great light would shine on the people of Galilee, and sure enough here we see Jesus, the Light of the world, here in Galilee, preaching and teaching and healing the people.

Golden Text—Repeat Golden Text.

The King's First Followers—These fishermen are known to Jesus (John 1: 35-42). They had heard Him speak, and they trusted

Him and believed that He was the Saviour, God's Son. One day Andrew and Peter his brother were out in a boat fishing, and Jesus came down to the shore and called to them to come, saying, "Follow Me", etc. Did they say, "Wait awhile", or, "We are too busy just now"? No, they at once left their boat and went with Jesus. Here are James and John mending their nets (explain). Jesus called them also to leave their work and follow Him. These disciples went with Jesus wherever He went, learning of Him and being prepared to become preachers themselves, for Jesus wanted to leave "lights" behind Him after He went back to heaven. He wanted to spread the glad news about Himself as the Saviour of the world.

Jesus Calling Us—Jesus is still calling people to follow Him. He is calling you, and you, and you, calling each little boy and girl to become His friends and in turn lead others to follow Him, as these fisher disciples led others. Repeat,

" 'Follow Me,' the Master said :

We will follow Jesus :

By His word and Spirit led,

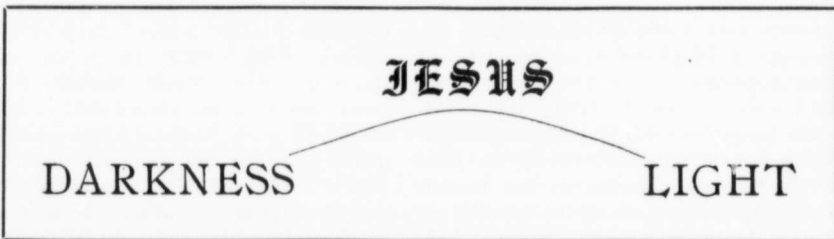
We will follow Jesus."

—Hymn 539, Book of Praise

Hymn—Sing Hymn 532, Book of Praise.

To Think About—Jesus is calling me.

FROM THE PLATFORM



Sketch on the blackboard the arch of a bridge. Print at one end of the arch, DARKNESS, and question about those in the Lesson who sat in darkness. The questions should bring out the truth that darkness is a picture of sin. At the other end of the arch, print LIGHT, and ask who brought light to those who sat in darkness. Make it plain that light is a picture of the peace and joy and purity of the Christian life. The scholars will tell you, in answer to questions, that the only One who can bring us from the "darkness" to the light is Jesus. It is He, therefore, who is the Bridge (Print **JESUS** over the arch). Now, what must we do, if we are to get from one side of a river to the other, by means of a bridge? The point to bring out is, that we must trust ourselves to it. So, if we are to get from the "darkness" to the "light", we must trust ourselves to Jesus.

Lesson IV.

TRUE BLESSEDNESS

January 23, 1910

Matthew 5: 1-16. Memorize vs. 2-9.

GOLDEN TEXT—Blessed are the pure in heart: for they shall see God.—Matthew 5: 8.

1 And seeing the multitudes, he went up into ¹a mountain: and when he ²was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they ³which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called ⁴the children of God.

10 Blessed are they ⁵which are persecuted for

Revised Version—¹the; ²had sat down; ³that shall; ⁴its; ⁵Omit to be; ¹⁰set on a hill; ¹¹lamp; ¹²hunger; ⁴sons; ⁵that have been; ⁶reproach; ⁷Omit the stand; ¹⁰shineth; ¹⁴Even so let your light.

LESSON PLAN

- I. Disciple Character, 1-12.
- II. Disciple Duties, 13-16.

DAILY READINGS

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

M.—True blessedness, Matt. 5: 1-16. T.—Prayer and precept, Luke 6: 12-26. W.—Heirs of the kingdom, James 2: 1-5. Th.—Righteousness a blessing, Ps. 1. F.—Purity and holiness, Ps. 32. S.—Partakers with Christ, 1 Pet. 4: 12-19. S.—Eternity of blessing, Rev. 7: 9-17.

Shorter Catechism—*Ques. 44. What doth the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

The Question on Missions—4. How many

righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall ⁶revile you, and persecute you, and ⁷shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost ⁸his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and ⁹to be trodden under foot of men.

14 Ye are the light of the world. A city ¹⁰that is set on an hill cannot be hid.

15 Neither do men light a ¹¹candle, and put it under a bushel, but on ¹²a candlestick; and it ¹³giveth light unto all that are in the house.

16 ¹⁴Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Presbyterian congregations and mission stations are there in Newfoundland? Two congregations, St. Andrew's in St. John's, and Harbor Grace, and three mission stations, Wabano, Bay of Islands and Grand Falls. There is a likelihood of two others being established in the near future.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 223; 229; 27 (Ps. Sel.); 167 (from PRIMARY QUARTERLY); 219.

Special Scripture Reading—Ps. 37: 1-22. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 289, "And He opened His mouth, and taught them, saying". For Question on Missions, H. M. 226, Birchy Cove, Bay of Islands, Newfoundland, and Presbyterian Church.

Stereograph—For Lesson, Looking Northeast from Mount of Beatitudes (Underwood & Underwood, see page 13).

EXPOSITION

Time and Place—A.D. 27; the elevated plateau rising from the northwest of the Sea of Galilee.

Connecting Links—Matthew places the Sermon on the Mount as an inaugural of Jesus' ministry. It therefore closely follows the last Lesson (ch. 4: 12-25), though between them there was probably an interval of two or three months spent by our Lord in the ministry described in last Lesson. At the close of this period, He formally appointed the twelve apostles, Luke 6: 12-17. (See Mark 1: 21 to 3: 19.)

I. Disciple Character, 1-12.

Vs. 1, 2. *The multitudes. a mountain.* Jesus ascended a hill to escape the crowd, and to teach the disciples without distraction. It is idle to ask what particular hill is referred to. (See Geography Lesson.) *He was set*; the usual attitude of a Jewish teacher. *His disciples.* This was part of the special training of the Twelve. *Opened his mouth*; an

introduction often used in scripture before an important statement.

V. 3. *Blessed*; or happy. This word was translated "beati" in the Vulgate or Latin Version of the Bible. Hence the name Beatitude. *Poor.* Until it was ennobled by Jesus, this word was always used in a bad sense. *In spirit*; opposed to the spiritually proud. Poverty in itself has no merit. *Their's is the kingdom*; because, knowing that they are sinful and helpless, it is easy for them to repent and trust in God, and wherever there is a penitent and believing heart, there the kingdom of God is. Poverty of spirit is the root quality in disciple character; the beatitudes are true only of those who possess it. The kingdom is often spoken of as in the future, but here as a present possession. It is within those who are humble and receptive in their attitude to Christ.

Vs. 4-6. *Mourn.* Not only sorrow for sin,

but all grief that is borne in the right spirit, issues in comfort. *The meek* (compare Ps. 37 : 11); those who endure wrong without resentment or desire for revenge. Meekness was not reckoned a noble virtue, before Christ exalted it. *Inherit the earth*. Meekness is a conquering force even in this world. *Hunger and thirst*; those who have a passion for righteousness. *Filled*. The desire for goodness contains its own satisfaction.

Vs. 7-9. *The merciful. obtain mercy*. This is a self-acting law of the moral world. The man who shows mercy to others will win mercy for himself, from God and his fellows. *The pure in heart*; not those whose outward conduct is faultless, but whose inmost life is clean. The heart is the seat of thought and desire and motive. *Shall see God*; realize God here and now. Moral purity is the secret of spiritual vision. By singleness of mind we are qualified to know God and the truths of the spiritual kingdom. *The peacemakers*; those who have peace in their own souls, and who promote peace in a world of strife. *Shall be called*, etc.; because they are God's children. He owns them as akin to the divine nature.

Vs. 10-12. *For righteousness' sake. for my sake*. Persecution has no intrinsic merit. All depends on the cause for which one suffers. *Your reward*. The hope of heavenly recompense is the source of exultation even in persecution. *The prophets*. When we suffer for Christ's sake, we are in good company. We catch inspiration from the "goodly fellowship of the prophets".

II. Disciple Duties, 13-16.

V. 13. *The salt of the earth*. Christians preserve society from corruption. *Have lost his savour*; have become tasteless and so have lost its preservative quality. *Trodden under foot*; perhaps a humorous afterthought. Saltless salt might be used for making foot-paths.

Vs. 14-16. *The light of the world*. Christians banish from society the darkness of ignor-

ance and sin. *Candle*; Rev. Ver., "lamp". *A bushel*. The Greek word denotes the "modius", equal to two gallons, which was a measure found in every Jewish home. Jesus makes quaint references to the ordinary utensils of any house. *Candlestick*. "Lampstand" is a better translation. In Jewish houses the lamp was placed, not on the table, but on a high stand. *Let your light shine* (Rev. Ver.). Good works are the light here. In v. 14, the Christian is the light. The two are inseparable. *Glorify your Father*. Shine not for personal honor or in the spirit of ostentation, but for the glory of God.

Light from the East

TAUGHT—An Oriental, unless he has been taught Western methods, does not reason in a formal manner and according to some fixed principle, as we do. His discourse will be more like a collection of aphorisms than an English essay, and so we cannot judge of the unity of an Eastern sermon by our ideals. One of their methods was to reiterate one term or characteristic and speak of the different ways in which it manifests itself. So Christ begins His sermon on the character of a disciple by mentioning the elements that enter into happiness, and then He goes on to unfold principles for the guidance of Christian conduct. No doubt Christ delivered the discourse at different times, and varied it. It forms the transition from the law to the gospel. Christianity is exhibited in it as Judaism spiritualized and transfigured. Although the forms of expression may be those current at the time, the substance is eternal. Those who have tried to find parallel expressions in the Talmud have only succeeded in showing how different the whole atmosphere and spirit of Christ's teaching really are. For example, this parallel to the first beatitude has been quoted, "Be ever more and more lowly in spirit, since the expectation of man is to become food for worms."

APPLICATION

Blessed are the meek, v. 5. The timber of the elder tree is one of the softest woods. It can be worked easily, but it surpasses other woods in power to resist rot in water.

The greater part of the city of Venice stands upon piles of elder which have been driven into the sea bed to form foundations for the massive buildings; and there, with the sea

fretting about it and under tremendous pressure it abides in service-able strength. It is the same with meek hearts. There is no foundation for important undertakings equal to that intelligent modesty we call meekness. It is ready to yield as far as right will allow ; but it remains untouched in its place in seas of opposition.

Blessed are the pure in heart, v. 8. A little girl was looking out of the window as the snow was falling, and called her aunt to see how white it was. "Yes", was the reply, "the snow is like the 'pure in heart'." The little girl had been learning this text. In a few hours the snow was all soiled with travel, and she said, "Oh, the snow isn't pure-in-heart any longer." We cannot make our hearts pure or keep them pure of ourselves. But when we ask Jesus, He will cleanse them through the blessed Holy Spirit, and keep them clean, even though there is evil all round about us.

Persecuted for righteousness' sake, v. 10. Persecution in itself is not a blessing. It is what it leads a child of God to do, that makes it a blessing. In the west, some years ago, a miner had built his shack on the bank of a river where he was finding some gold. A heavy rain swelled the stream and carried away his shack and his belongings. It was a sore loss, but he soon began to level a piece of higher ground for his cabin, and in doing so he uncovered a ledge of gold so rich that

he was at once a prince in wealth. When persecution comes as a flood upon the truly righteous, they draw nearer to God and the compensations of His grace are far more precious than any comfort lost.

The salt of the earth, v. 13. At a house where a number of young men lived, were two lads sharing the same room and the same religious convictions. They were two clean-speaking Christian lads. Their habits brought upon them, at first, the ridicule of the others. Plots were made to trap them into unseemly language, but they met these in such a Christian spirit that their tormentors got tired. Soon the ridicule turned to respect, and when the lads were present vile language was suppressed, or, if used, apologized for, and at length the hearts of the scoffers were changed. They said the change was due to the lives of "the two grains of salt".

Ye are the light of the world, v. 14. A visitor to the Calais lighthouse said to the keeper, "What if your lights went out at night?" "Impossible!" he answered. "See, yonder go ships to all ports. If to-night, one of my lights failed I should presently hear from Australia or America that the Calais lighthouse gave no warning and some vessel had been wrecked. Ah! sir, sometimes I feel as if the eyes of the whole world were upon me. My lights go out? Impossible!" It is no romance that regards the Christian as a spiritual lighthouse. The moment he neglects to shine, some one may be lost.

TEACHING HINTS

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

For Teachers of Bible Classes

Whatever way we view the Beatitudes, they shine forth in wondrous truth and beauty. We may examine them from six different angles of light.

1. *A Pen Portrait of Jesus*. Apply each Beatitude to the life of Christ, referring to events in which He manifested the perfect fulfilment.

2. *The Philosophy of True Happiness*. The Epicurean says, "The beautiful is the

good, strive after the things that please." The Stoic says, "Strive after the moral good, whether or not happiness follows." But Christ shows how we may find both supreme goodness and true happiness in a world of evil and misery.

3. *The Cardinal Virtues Transformed*. The Greeks counted four cardinal virtues,—wisdom, courage, temperance and justice. A man who possessed them liberally was a model citizen and a favorite of the gods. Do the Beatitudes cover each of these virtues? The virtues more distinctly Christian are,—faith, hope, love. Examine the place of

each of these in the Beatitudes. In what ways are the Beatitudes superior to a mere list of virtues?

4. *The Rewards of Heaven.* (1) General—where the promise is simply the joys of the kingdom. (2). Specific—on the basis of a compensation. The merciful obtain mercy, the hungry are filled, etc.

5. *A Spiritual Decalogue.* (1) The Mosaic decalogue is negative, made up of prohibitions, "Thou shalt not". The Beatitudes are all positive, not so much forbidding evil as inspiring one to do good. (2) Compliance with the moral law averts the wrath of God, but the fulfilment of the rules of Christ brings the highest joy. (3) The Beatitudes assume the moral law and build upon it the higher principle of Christian love.

6. *The Constitution of the Kingdom of Heaven.* The previous Lesson expressed the call to enter the kingdom through the gateway of repentance, and now Christ sets forth the laws of His kingdom in the form of blessings. Let every man prove the genuineness of his repentance by the fullness of his response to each of these divine laws. Do you really wish to be meek and merciful? Do you now hunger after righteousness, and long to be pure in heart for the sake of seeing God in His glory? If these principles do not draw you into the kingdom, if they are not your chief joy, your repentance is not real.

Finally show how one who lives these Beatitudes, is the salt of the earth, the light of the world.

For Teachers of the Senior Scholars

Some one has said, that no one can read this sermon thoughtfully every day for a week, without falling in love with the Preacher. May we all sit at the feet of Jesus, and learn to love and serve Him better!

I. The first word is the key-note of the sermon. Nine times is this word "Blessed" repeated. What word could be more appropriate on the lips of Jesus? The object of Jesus in coming into the world was to bless mankind, to make the burdens of life more easily borne, to take the bitterness of sin and sorrow out of the world, to make people strong to battle for the right, to make them

brave to endure. No wonder this word is the key-note of Christ's preaching, for it was the key-note of His life.

II. This word "Blessed", as used by Jesus, was a startling, almost sensational word. He pronounced it over people who were enduring the most trying things, over mourners, and people who were poor, and persecuted, and reviled, and slandered. If He had said, "Blessed are the rich and well-to-do, who enjoy good health, and good homes, or who occupy proud positions in the church or in the state, who have no sorrow, no enemies, they would have received His teaching without a look of surprise; but what He did say was most startling.

George Eliot, in writing to one of her friends, said, "Life is a bad business, but we must make the best of it." Jesus taught them that day on the mountain side, that life, even at its worst, might be a good business, that it might be full of beauty and joy and peace and comfort and love and helpfulness, might be a beatitude. Dwell upon the Beatitudes individually and upon the promise attached to each.

III. Vs. 13-16 contain two suggestive symbols of a life that is a beatitude: (1) Salt,—the divine quality in human life which keeps the world pure, which keeps the world from going to the bad; and (2) Light—the divine quality in human life, which makes the world bright and beautiful with love, a good place to live in.

Impress upon the class that we must live in the region of the beatitudes, where meekness and purity of heart and humbleness of mind, and aspirations after all that is high and holy dominate the life, if salt and light are to be true symbols of our lives.

For Teachers of the Boys and Girls

The Beatitudes may be taken up, one by one, after a plan suggested, in part, by Peloubet, using a pad and pencil, as in last Lesson. Let each scholar make four columns headed, respectively: *Who*; *What Promise*; *Why*; *Jesus*. Explain that you will ask in connection with each Beatitude: Who are those spoken of? What promise is made to them? Why do they receive this promise? How is the Beatitude illustrated in Jesus?

As the Lesson proceeds, the scholars should put down in brief form the points brought out, turning up the passages referred to.

First Beatitude. The "poor in spirit" are those who know their own helplessness and sinfulness, and therefore depend altogether on God. The promise is that they shall be members of "the kingdom of heaven". The "why" is that they are penitent and believing, and to such the door of the kingdom is ever open. Jesus illustrated this Beatitude in eating with publicans and sinners (ch. 9 : 10); and in washing the disciples' feet, John 13 : 1-17.

Second Beatitude. Mourners—those in sorrow, for sin or from any other cause. Promise—"comforted". Why? Because Jesus forgives sin and sympathizes with grief. Jesus—Luke 22 : 43.

Third Beatitude. "Meek"—feeling no resentment and desiring no revenge. "Inherit the earth",—get the best and most out of life. Why? Because free from anger, pride, rebellion, which spoil all enjoyment. Jesus—1 Pet. 2 : 23.

Fourth Beatitude. "Hunger and thirst", etc.—desire above all things to be righteous.

Promise—"filled". Why—because nothing so perfectly satisfies as striving to do God's will. Jesus—ch. 26 : 29.

Fifth Beatitude. "Merciful"—those who do good to others in body and soul. Promise—"shall obtain mercy". Why—because both God and man love them. Jesus—Acts 10 : 38.

Sixth Beatitude. "Pure in heart"—sincere and honest. Promise—"shall see God", know Him and enjoy Him. Why—because there is no darkness of untruth or hypocrisy to hide Him. Jesus—Heb. 7 : 26.

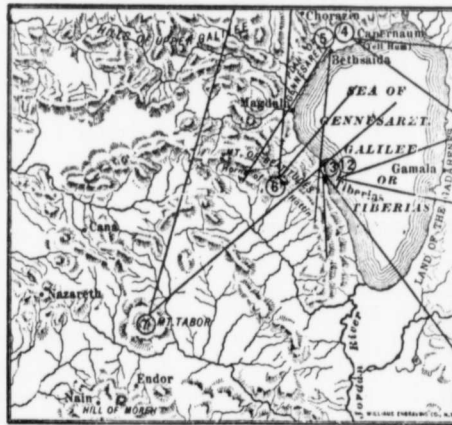
Seventh Beatitude. "Peacemakers"—those who love peace in their hearts and help to make peace in the world. Promise—"children of God". Why—because He is the God of peace, Heb. 13 : 20. Jesus—John 14 : 27.

Eighth Beatitude. "Persecuted", etc.—those who suffer for Jesus' sake. Promise—"kingdom of heaven". Why—because Jesus will reward them. Jesus—Heb. 12 : 2.

If there is time, have a little talk about what Jesus' followers are to be to the world,—its "salt" and "light" (see Exposition for the meaning).

THE GEOGRAPHY LESSON

A traveler thus describes the Horns of Hattin : "The Wady el Haman opens upon the plain a short distance westward of the site of Magdala. The rugged cliffs which border it on either side rise perpendicularly to the height of more than 1,000 feet. A labyrinth of caves, with connecting passages cut into the face of the rock on the south side of the ravine, has been for many centuries an impregnable stronghold of defence to the oppressed, as well as a favorite hiding-place for outlaws and robber bands. These storied caves became, at a later period, the favorite abodes of anchorites and hermits. At the present time, myriads of wild pigeons have



their nesting places in the holes and caves of these walls of rock. Hence the name,—Wady el Haman, the Valley of Pigeons or Doves. Hattin, the traditional mount of the Beatitudes (shown in Underwood & Underwood's stereograph, Looking N. E. from Mount of Beatitudes to Sea of Galilee, see circle 6), is a conspicuous landmark at the upper end of the valley, and its twin peaks or horns, may be distinctly seen through the open mouth of the gorge from several viewpoints on the lake and plain." It is now generally believed, however, that the Beatitudes were uttered on some hill nearer to Capernaum.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "So persecuted they the prophets." Find the story of one great prophet whose enemies had him thrown amongst lions.

2. About one of His disciples Jesus said, the first time He saw him, that he was "without guile". Who was the disciple?

ANSWERS, Lesson III.—(1) Peter; John 1: 42. (2) Mark 6: 1-6.

For Discussion

1. Modern forms of persecution.
2. Ways of letting one's light shine.

Prove from Scripture

That the Holy Spirit brings joy.

The Catechism

Ques. 44. *The Preface.* We have here a statement of the threefold ground on which God claims obedience: First, "because God is the Lord". The name is equivalent to Jehovah. By this name He made Himself known to Moses when He was about to deliver His people from Egypt (see Ex., ch 3). All God's promises are suggested by this name, and bind us to loving obedience. Secondly, because this Lord is "our God". He has entered into fellowship with us, taking us for His own people. The third reason is

a climax: God's claim upon our obedience has its strongest foundation in the fact that He is "our Redeemer". The New Testament brings out the full and final meaning of the name, when it shows us Christ as the One through whom God redeems us.

The Question on Missions

Ques. 4. St. Andrew's, St. John's, is the only large Presbyterian congregation in Newfoundland. The few families of Harbor Grace congregation are very generous and intensely loyal. As many as nine ministers of our church in Canada have come from this congregation. This fact in itself justifies all the labor and expense involved in caring for the spiritual interests of our people at this point. Bay of Islands is a weak and scattered field, with little prospect of growth. Our young people do not as a rule settle or remain on the island, consequently progress and growth are almost imperceptible. Grand Falls is a new town dependent on the pulp and paper mills which have been established. Our interests here are not large, but are in a hopeful condition; and should there be an increase of Presbyterian population, with the growth of the town a vigorous congregation will soon be fully organized. Wabana is a small but vigorous mission, where the two Nova Scotia steel companies mine iron ore.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's blessings.

Introduction—Here we have a picture of our King Edward, and here is a name he is

BLESSED ARE
THE PURE
IN
HEART

sometimes called—The Peacemaker. Isn't that a nice name? What an honor we should think it, if we should go to England where he lives and should be asked to go to his palace and see him! Very few people are asked to do that. Usually it is only great ones, or those who have done some great deed who are asked to see the king. You might get a glimpse of him on the street as he drives past in his carriage, or you might happen to get a sight of him some other place and you would re-

member all your life that you had seen the king. Then, on his birthday each year, the king is in the habit of giving a title of honor (explain) to some who have done great deeds.

Golden Text—Our Golden Text tells us who will be allowed to see the King of all the earth—God. Repeat Golden Text. Who told us this? Where was Jesus when He told us about all the blessings the King of kings will give to those who are His loyal, obedient people? They may not do great deeds, but they may receive a title more honorable than all other titles. They may be called "the children of God". The teacher may now slowly read the other verses of the Lesson from 1 to 12.

Light—Look out at the sunlight. How brightly it is shining! If the air were full of smoke and dust the light would not shine clearly, would it? Jesus tells us in our Lesson to-day that we are to be lights in the world to let others see and know Jesus, and we are to let our light shine. Unless our hearts are pure and free from sin, we cannot be lights.

"Jesus bids us shine, first of all for Him
Well He sees and knows it, if our light
is dim.

He looks down from heaven to see us
shine.

You in your small corner and I in mine."

Blessings from Jesus—The heart must be happy as well as pure, if we are to shine brightly for Jesus, and you surely ought to be happy little people. Think of all the blessings Jesus has brought us, of all the hope and joy He brings! Write down, as the children tell you, some of the blessings—LIFE, HOME, FRIENDS, THE GOSPEL, SCHOOLS, HOSPITALS FOR SICK CHILDREN, HOMES FOR POOR AND NEGLECTED CHILDREN. He is surely the "children's Friend". Do you remember how He took the little ones in His arms and blessed them? (What did He say to the mothers?) And He has been blessing them ever since. How joyous and light and pure our hearts should be!

Hymn—Sing,

"Birds are singing, woods are ringing,
With Thy praises, blessed King;
Lake and mountain, field and fountain,
To Thy throne their tributes bring.

*We, Thy children, join the chorus,
Merrily, cheerily, gladly praise Thee;
Glad hosannas, glad hosannas,
Joyfully we lift to Thee.*

—Hymn 515, Book of Praise

Something to Think About—Jesus makes me happy.

FROM THE PLATFORM

C O N D I T I O N	1. Poor in Sp.	P R O M I S E	1. Kl. Hea.
	2. Mourn		2. Comf.
	3. Meek		3. Inh. Ea.
	4. Hung. Right.		4. Filled Right.
	5. Merc.		5. Obt. Merc.
	6. Pure		6. See God
	7. Peace.		7. Ch. God
	8. Pers. Right.		8. Kl. Hea.

Have the scholars repeat in concert the eight Beatitudes. Point out that in each there is a **CONDITION** (Print) and a **PROMISE** (Print). Write down, one by one, the conditions and promises, abbreviating as above. As each of these is written, ask a question or two to bring out clearly its meaning. Call for the Golden Text, and ask why this should have been chosen out of all the Beatitudes. With a little help, the scholars will see, that if the heart is pure, the whole life will be right. (Such illustrations as the tree and its fruit, the fountain and stream, etc., may be used.) So also, to "see God" includes all that is promised in the Beatitudes. For, to see Him means to know Him and trust Him as our Father, who will give to us every blessing it is possible for us really to enjoy. How, then, can we get a pure heart? Point to the prayer in Ps. 51:10. It is God who alone can make and keep our hearts pure.

Lesson V.

SOME LAWS OF THE KINGDOM

January 30, 1910

Matthew 5 : 22-26, 38-48. Commit to memory v. 44. Study Matthew 5 : 17-26, 38-48.

GOLDEN TEXT—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5 : 48.

22 But I say unto you, ¹ That whosoever is angry with his brother ² without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Ra'ca, shall be in danger of the council; ³ but whosoever shall say, Thou fool, shall be in danger of ⁴ hell fire.

23 ⁵ Therefore if thou bring thy gift ⁶ to the altar, and there rememberest that thy brother hath ⁷ ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art ⁸ in the way with him; lest ⁹ at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou ¹⁰ hast paid the ¹¹ uttermost farthing.

38 Ye have heard that it ¹² hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, ¹³ That ye resist not evil; but whosoever ¹⁴ shall smite thee on thy right cheek,

Revised Version—¹ that every one who is angry; ² *Omit* without a cause; ³ and; ⁴ the hell of fire; ⁵ If therefore thou art offering; ⁶ at; ⁷ ought; ⁸ with him in the way; ⁹ haply the; ¹⁰ have; ¹¹ last; ¹² was said; ¹³ Resist not him that is evil; ¹⁴ smiteth; ¹⁵ would go to law with thee; ¹⁶ one mile; ¹⁷ and pray for them that persecute you; ¹⁸ sons; ¹⁹ *Omit* on; ²⁰ that; ²¹ Gentiles the same? ye therefore shall be perfect, as your heavenly Father is perfect.

LESSON PLAN

- I. Peaceable, 22-26.
- II. Yielding, 38-42.
- III. Loving, 43-48.

DAILY READINGS

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

M.—Some laws of the kingdom, Matt. 5 : 17-26.
T.—Some laws of the kingdom, Matt. 5 : 38-48.
W.—Delight in God's law, Ps. 119 : 33-48. Th.—Fulfilling the law, Rom. 13 : 1-10. F.—Kindness to an enemy, 1 Sam. 24 : 1-19. S.—Good for evil, Rom. 12 : 9-21. S.—“His commandment”, 1 John 3 : 16-24.

EXPOSITION

Time and Place—A.D. 27; the elevated plateau rising from the northwest of the Sea of Galilee.

Vs. 17-21. This is the unprinted portion of the Lesson. “One jot”; “jod”, the smallest letter of the Hebrew alphabet. “One tittle”; the little projecting point of some of the Hebrew letters. The references are to the minute details of the Mosaic law. Jesus was just as loyal to that law as were the scribes. But they magnified the letter, He the spirit. “Fulfilled.” Jesus realized the ideal to which the law pointed, but which it did not adequately express. “Righteousness of the scribes and Pharisees.” This was external, literal, ritual. Christian righteousness is ethical and spiritual. “Ye have heard”; in the synagogue services, or in the teaching of the scribes. “In danger of”; liable or exposed to. “The judgment”; the local court of seven members, with power

turn to him the other also.

40 And if any man ¹⁵ will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go ¹⁶ a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it ¹² hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ¹⁷ bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be ¹⁸ the children of your Father which is in heaven: for he maketh his sun to rise on the evil and ¹⁹ on the good, and sendeth rain on the just and ²⁰ on the unjust.

46 For ye love them ²⁰ which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the ²¹ publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Shorter Catechism—Review Questions 39-44.

The Question on Missions—5. How are Home Mission fields in the Eastern Section classified? Into fields supplied by ordained ministers, by student catechists and by student teachers.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 225; 111; 112 (Ps. Sel.); 189 (from PRIMARY QUARTERLY); 116.

Special Scripture Reading—1 Pet. 2 : 17-25. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 290, “But I say unto you”. For Question on Missions, H. M. 227, Famous Nepisquit Iron Mines, near Bathurst, N.B., the newest mission station.

to punish capital offences with the sword, Deut. 16 : 18; 2 Chron. 19 : 5.

I. Peaceable, 22-26.

V. 22. *But I say.* Jesus spoke with personal authority. His hearers commented on this difference between Him and their orthodox teachers, the scribes. *Whosoever is angry*, etc. Jesus does not mean that the angry man should be tried as a criminal. That would be opposing scribal legalism with Christian legalism. But the angry man, He says, is as great an offender in the sight of heaven as the manslayer. *Without a cause.* These words are omitted in the best New Testament manuscripts. *Raca*; a term of contempt. *The council*; the Sanhedrin or Supreme Court, consisting of seventy members, which tried the most heinous offences and sentenced to the severest penalties, for example, death by stoning. *Thou fool*; a more serious expression of contempt

than Raca. "Raca expresses contempt for a man's head—you stupid! Morè ("Thou fool") expresses contempt for a man's character—you scoundrel!" (Bruce.) *Hell fire*; literally, "Gehenna of fire". (See Geography Lesson).

Vs. 23-26. *Aught against thee* (Rev. Ver.); a cause of complaint against thee, just or unjust. *First be reconciled*. Reconciliation before sacrifice, morality before religious ceremony. *Agree with thine adversary*. Be ready to come to terms with your opponent in a law suit. *In the way*. The creditor and debtor in the imagery are on their way to the court where they must both appear. *The uttermost farthing*; a small brass coin worth about a quarter of a cent.

II. Yielding, 38-42.

Vs. 38, 39. *Eye for . . . eye, . . . tooth for . . . tooth*; see Ex. 21 : 24. Jesus does not condemn this old Jewish law. It was a useful guide to a judge in awarding fair compensation. The scribes used it for private revenge. This Jesus condemned. *Resist not evil*. Three illustrations are now given of injuries, (1) to the body, (2) to property, (3) to personal freedom. *Smite . . . right cheek, turn . . . the other also*. This is not to be taken literally, for that would be making of Jesus a Jewish Rabbi. The saying means we are not to resist injuries by force, or seek revenge.

Vs. 40, 41. *Coat*; the tunic or under garment, sleeved, and reaching below the knees. *Cloke*; the toga, or upper garment, a large square woollen robe. The poorest people wore the tunic only. If there is a contention, Jesus says, about the tunic, rather than go to law, let him have also the more costly toga. *Compel thee to go a mile*; to carry his baggage. The Romans often compelled the Jews to help them in the transfer of military baggage. *Go with him twain* (two). Do the service cheerfully, and

do more than you are asked.

III. Loving, 43-48.

Vs. 43-45. *Love thy neighbour*; Lev. 19 : 18. In the original law, neighbour meant an Israelite. *Hate thine enemy*. This is not in Leviticus. It was an inference wrongly drawn by the scribes. "Enemy" refers to a Gentile. *Persecute you*; on account of religion,—those whom it is most difficult to love. Jesus absolutely forbids hatred as inhuman. *Children of your Father*; having His spirit of love toward all men.

Vs. 46-48. *The publicans*. This word should be rendered "toll collectors". The publicans were really Roman knights of the order known as equestrians, who contracted for collecting the state revenues. They, in turn, farmed out the taxes of Palestine to the persons called "publicans" in the New Testament. These were the tax-gatherers of the lower class. Their exactions were often cruel and oppressive. As a rule, they were unpatriotic and irreligious, and were cordially despised by the orthodox Jews.

Light from the East

PHARISEES—A school of religious thought among the Jews. In order to preserve the nation's spiritual life, its best men felt the need of standing rigidly apart from everything foreign, and intensifying belief in everything Jewish, such as their beliefs in one God, their possession of the scriptures and their traditional interpretation of them, the worship of the synagogue, the education of their children, and their endeavor to bring the heathen over to their faith. They held a body of traditional dogmas, and often placed them above the scriptures. Their worship of the letter resulted in an overvaluing of externals, such as tithing, Sabbath keeping and ceremonial purity and the overlooking of the religious spirit.

APPLICATION

Angry . . . without a cause, v. 22. The bush dwellers of Australia, in earlier days, employed a weapon called a boomerang. This thin, slightly-bent piece of wood could be thrown so as to travel in a curve and return and strike the spot where the thrower stood.

By His Own
Weapon

If he kept his position, he was smartly struck by his own weapon. Anger without good cause is a boomerang. It is the most useless of the passions. It effects nothing it seeks to do, and hurts the one who exhibits it far more than the one against whom it is directed. It begins in folly, and ends in sor-

row. There is an old saying, that "Causeless anger is a stone thrown into a wasp's nest."

First be reconciled, v. 23. A savage seeing a telescope for the first time, might fall down and worship it. But the astronomer knows better. To him the telescope is an instrument to be used for increasing his knowledge about the stars. So the forms of religion are often regarded as if they had in themselves a sort of divine power. But, in reality, they are only instruments for the expression of love to God and our desire to serve Him. Where that love is lacking, our religious exercises are emptied of real value. And love to God is sure to be wanting in one who is cherishing wrong feelings against his brother man. We cannot worship aright until we have done our best to be reconciled to the one with whom we are at variance.

Resist not evil, v. 39. Resistance runs into revenge. Therefore we do well to avoid resistance that gives blow for blow. Sir Matthew Hale had been very wrongly treated by a man. He, however, avoided any sign of retaliation. After some years the man came to Sir Matthew seeking legal advice in a matter of great difficulty. Sir Matthew gave advice to him, but when tendered the usual fee for his services, politely refused it. Some one asked how he could treat an enemy so kindly, and why he took no fee. He replied, "He is not my enemy, for I forgave him long ago, and the fee might

have seemed the purchase price for my forgiveness. I thank God I have learned to forget injuries and avoid revenge."

Love your enemies, v. 44. This command is one of the distinguishing marks of our religion. Cicero's rule was, "To injure no one, unless previously injured." How great is the difference here! We are not to turn away from an enemy, thinking it enough to leave him untouched after he has harmed us; but are to love him and show the love in tangible ways. "You must not only chain thoughts of hatred", says Beecher, "but you must call up a choir of sweet singers in their places. Every time your enemy fires a curse, you must fire a blessing, and so you are to bombard back and forth, for the mother grace of all the graces is goodwill."

As your heavenly Father, v. 48. About a century and a quarter ago, the face of a little girl was drawn in India ink, and the drawing is as distinct to-day as when it was made. It has often been noticed how, generation after generation, in children, grandchildren and great-grandchildren, the features of that little girl have reappeared in one and another of her descendants. And just as surely, if we live in the presence of our Father in heaven, will His likeness be seen in our words and deeds. His purity and love and kindness will be reproduced in us, so that those seeing us will recognize us as belonging to His family.

What the Telescope Is For

The Bombardment of Love

Why He Refused the Fee

The Story of a Picture

TEACHING HINTS

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

For Teachers of Bible Classes

Follow very closely Christ's line of thought. After delivering the Magna Charta of His kingdom in the Beatitudes, He proceeds to indicate its bearing on the Mosaic law, and then its fulfilment in three directions. Man is at enmity with God, his neighbor and his better self. The alienation from God arises from irreverence and contempt of truth (vs. 33-37), the separation from his better self is due to lust (vs. 27-32) and the enmity

to man originates in anger (vs. 21-26, 38-47). Our Lesson is confined to the last.

1. *The relation of Christ to the Old Testament Law.* (1) His teaching, life and person is its fulfilment. (2) The Mosaic law is binding in every moral detail until the Christian law supersedes it. (3) Reproof for those who practice and teach a compromise with moral precepts, praise for those who obey fully. (4) The Pharisaic standard of morality is hopelessly inadequate.

2. *The fulfilment of the law of social relations.*

Part 1. When you are the offender. Christ commences with the worst of crimes—mur-

der, and probes deeper and deeper for the origin of the sin. What lies behind the murder? Hatred. And back of hatred? Anger seeking retaliation. This anger may only show itself in the use of a term of contempt, "Raca" or "Thou fool", and yet it involves the danger of hell. Such unbrotherly feelings make a mockery of worship and the necessity and urgency of reconciliation with the offended neighbor is illustrated by a legal case. God is the Judge, every offender against his fellow man is the debtor, mercy is offered, refusal is fatal. (See ch. 6 : 14.)

Part 2. When you are the offender. The law of retaliation is to be re-interpreted and brought nearer the plane of non-resistance. Personal resentment is not to count at all. This principle of non-resistance can be worked even in extreme cases—personal insult, legal injustice, political tyranny and also towards beggars and borrowers.

3. *The means of fulfilment.* In both situations unholy anger lies at the root of the trouble. Love to enemies will alone make reconciliation and the spirit of forbearance and generosity possible. There is no religious value in love until it does go out to enemies. Now the love of the Father in heaven is of this universal nature. He is the ideal of perfect love. But how shall we obtain this power of love? Only from a higher life, holy, divine, freely and fully offered to us—the perfect life of Jesus Christ who is one with the Father.

For Teachers of the Senior Scholars

Jesus tells us that He came not to give us new laws, but to fill the old laws with new meaning. In this Lesson there are three laws of the kingdom which Jesus interpreted in such a way as to make them new laws to us.

I. THE LAW OF RECONCILIATION, vs. 21-26. We all know the Sixth Commandment. Do we all know it as interpreted by Jesus? De we believe that we have the spirit of the murderer in us, when we are angry with a brother without a cause? Most people think that there is some good cause when they get angry, and so exempt themselves from the operations of this law. If we live in the light of this divine interpretation of the

Sixth Commandment, we shall as far as possible live peaceably with all men. If anybody has anything against us, let us do our best to bring about a reconciliation. We cannot worship right till we do (v. 24), and we expose ourselves to danger by delaying to attend to this matter, vs. 25, 26. It was under the influence of this text that Miss Willard, who, under trying circumstances, had resigned her position in the Northwestern University, and who had said some rather bitterly sharp things about those with whom she could not work, went to the President of the University and begged his pardon for anything she had ever said or done that was not right.

II. THE LAW OF FORBEARANCE, vs. 38-42. Where do we find the familiar saying of v. 38? (See Ex. 21 : 24 ; Lev. 24 : 20 ; Deut. 19 : 21.) If all the world loves a lover, a big part of the world likes a good fighter, one who can stand up for himself and give as good as he gets, a Roland for an Oliver, an eye for an eye. Christ had no love for a life of this kind. His ideal of manliness was forbearance. It requires a bigger and better man or woman to bear without resentment and without revenge the injustices and provocations of life, than it does to strike back. It is better to overcome evil with good, than to fight the devil with fire.

III. THE LAW OF LOVE, vs. 43-48. Is the familiar saying referred to by Jesus in v. 43 to be found in the Old Testament? (See Lev. 19 : 18.) Talk about the two ways of living, the human and the divine, revealed in this section, and strive to get all in love with the divine.

For Teachers of the Boys and Girls

The Lesson is a continuation of Jesus' Sermon on the Mount, and may be taken up under the following heads :

1. *About anger*, v. 22. Note, the three degrees of anger described here,—the anger cherished in the heart, that which calls a brother man, "Raca", and that which calls him, "Thou fool" (see Exposition for the meaning of these terms); and also the three corresponding degrees of punishment,— "the judgment"; "the council"; "hell fire", and again consult the Exposition.

2. *About worship*, vs. 23, 24. Make the scene very vivid, by questioning and needed explanation,—a man going up to God's house to offer a sacrifice, and remembering, on the way, that he has done some injury to a brother man that has not been acknowledged or forgiven. How can he worship the God of love so long as he is unloving to his brother?

3. *About going to law*, vs. 25, 26. Here the picture is of a creditor and a debtor going together to the court. The creditor is willing to come to a settlement, without further dispute. If the debtor refuses, the blame is his, and his will be the suffering.

4. *About revenge*, v. 38. Let the conversation make it clear that this old law was intended as a rule for judges in carrying out the law, and not for individuals in their dealings with one another.

5. *About resisting evil*, vs. 39-42. Four ways are mentioned in these verses in which others may do us harm, and Jesus tells us

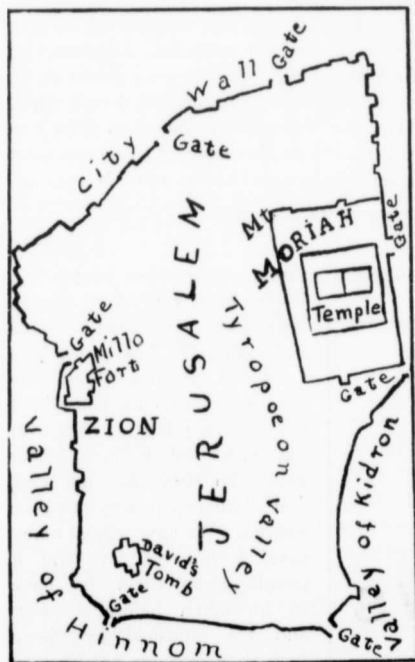
how we should act in each case. The meaning of His directions is explained in the Exposition, and the scholars will be eager to discuss them.

6. *About love*, vs. 43, 44. The points to bring out here are the persons whom we are to love, not our friends only, but our enemies as well, and the three ways in which we are to show the love that is in our hearts: (1) by words ("bless"); (2) by actions ("do good"); (3) by prayers.

7. *About the Father*, vs. 45-48. First, we have a description (v. 45) of how He shows His love in His gifts bestowed upon all men alike, no matter what their character may be, then a picture (vs. 46, 47) of how we too often act, showing love only to those who love us and withholding it from all others, and finally (v. 48) a command that we should be like our Father.

How high is the standard which Jesus sets before us, and how much we need His help, if we are, in any measure, to reach it!

THE GEOGRAPHY LESSON



pieces of silver", known as Aceldama, a 'field of blood'. Matt. 27 : 3-8 ; Acts 1 : 18, 19."

The English name Gehenna is from two Hebrew words, "Ge" (valley) and Hinnom, and thus means "Valley of Hinnom". This is a wild and gloomy valley to the west and south of Jerusalem, enclosed by bold and desolate mountains. It was here that King Ahaz (2 Chron. 28 : 3) and afterwards King Manasseh (2 Chron. 33 : 6), worshiped the cruel god Molech. In this worship the image of the god was heated by fire, and children were thrown alive into its red-hot arms, to be scorched to death,—drums and cymbals being beaten meanwhile to drown the cries of the victims. These heathen rites were abolished by King Josiah (2 Kgs. 23 : 10), and the place afterwards became the receptacle for the refuse of the city. Into it were cast the dead bodies of the vilest criminals. Fires were kept burning continually to consume the offal and purify the tainted air. The name of this dreadful valley was given to the place of future punishment. "At the lower extremity are found numerous rock tombs, for here seems to have been the potter's field for the burial of pilgrims, which was purchased with the "thirty

ADDED HINTS AND HELPS

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

Something to Look Up

1. Jesus once told a man that two commandments of the Jewish law were the greatest. Find where He said this, and what two commandments are the greatest.

2. When our Saviour was being nailed to the cross, He showed us how to treat our enemies. What did He say?

ANSWERS, Lesson IV.—(1) Daniel, ch. 6. (2) Nathanael; John 1:47.

For Discussion

1. Is it ever right to be angry?
2. Wise and unwise giving.

Prove from Scripture

That we should be like Jesus.

The Catechism

Ques. 39-44 (Review). In the First Part of the Shorter Catechism (Ques. 1-38) studied during 1909, we have, The Summary of Christian Doctrine. For 1910, the work is in the Second Part (Ques. 39-81), which may be called, The Law. This part deals with the Ten Commandments. For purposes of review, the Questions for this month may be placed under five headings, namely: 1. Who? Ques. 39 points to God as the One whom we should obey in every part of our life. 2. What? From Ques. 40 we learn

that the rule of our obedience is "the moral law". 3. Where? In the Ten Commandments, says Ques. 41, we shall find this law briefly, yet fully, stated. 4. How? Ques. 42 says, that to obey God's law, we must love God and our neighbor. 5. Why? In Ques. 43, 44, we find the great reason why we should obey God's law—because He loves us and has redeemed us.

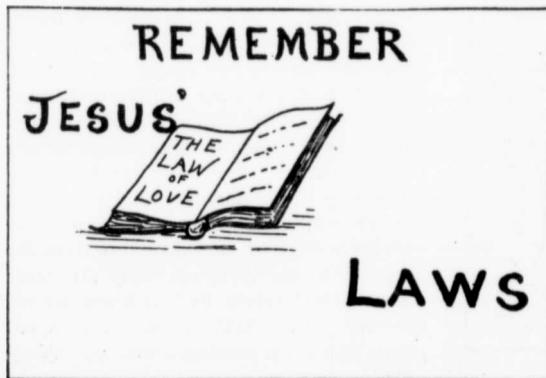
The Question on Missions

Ques. 5. A mission field supplied by an ordained minister is practically a congregation, with all the organization and rights pertaining thereto, except that of extending a call to a minister by popular election. The missionary is appointed for one or more years by the Presbytery. The catechist forces constitute the advance guard and light brigade of the Presbyterian Church in Canada. There is the sky above and forest and hills and a log house. The Presbytery's Convener of Home Missions points out the route on the map and the catechist starts on his journey, and a new field is added to the list. The student teacher is a new creation in the Eastern Section. Communities which were mainly Presbyterian, were without any facilities for the education of their families, and as the Government failed to solve the problem, Home Missions put its benign hand on the situation and lo, the problem is solved.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's laws.

Introduction—Clara's brother Jack says she is going to be a lawyer, when he gets big.



I wonder if you know what a lawyer is? "A lawyer works in an office!" Yes, and if you went into the room where a lawyer keeps his books, you would see shelves piled up high with big books, all of them telling about the laws that our king and Parliament says must be obeyed. We have a great many laws in our country, and if people disobey them, they have to be taken before a judge and are punished by being sent to prison for not obeying the laws.

Jesus' Laws—Our Lesson is about some laws that King Jesus has given to us, and He expects all His followers to obey them (outline a Bible). It may be best for teachers to centre their attention upon two or three main thoughts and let the rest go, as each one would almost require a Lesson by itself. Here are some of these laws of Jesus in simple words.

- (1) DO NOT GET ANGRY.
- (2) DO NOT QUARREL.
- (3) LOVE EVERYBODY.

If we obey the last one, we'll be sure to obey the others for, if we love a person, we shall not be likely to get angry at them, nor quarrel with them. Kate was always getting angry at her companions and calling them names, while Mary never quarreled, but was always gentle and forgiving. "I'll pay that boy back for knocking me down." "I'll not ask Susie to my party, she is too mean, she did not ask me to hers." This is "tit for tat". There's a better way than that—a better way than "tit for tat". Here is the way Jesus wants us to treat our enemies or those who treat us unkindly (v. 44).

The Best Law of All—

LOVE	}	THE	[AW
BLESS				of
DO GOOD TO				LOVE
PRAY FOR				

On the Bible Outline print, LOVE. In olden days, the Jews used to bind pieces of parchment (on which laws were written) about their foreheads. Jesus wants us to bind this law of love about our hands and feet and eyes and lips, so that these may all be doing loving acts and speaking loving words to everybody.

Golden Text—Repeat Golden Text. We cannot be perfect, but Jesus means for us to be trying to copy our Father in heaven, just as you try to follow your writing copy. Each time you look at your copy your own writing becomes better. Jesus is the copy we are to follow. Sing,

"More like Jesus would I be,

Let my Saviour dwell with me", etc.

—Hymn 524, Book of Praise

My Verse—All repeat,

"When Jesus left His throne on high,
And came to live on earth and die,
His words, His acts, His looks, we find
Always unselfish, always kind.
Jesus my Lord, O, may I be,
Each day, each moment, more like Thee.
Where'er He was, by day, by night
His Father's will was His delight;
And He, with truth could ever say,
'I do what pleases Him alway.'
Jesus my Lord, O, may I be,
Each day, each moment, more like Thee,"

To Think About—I should be like God,

FROM THE PLATFORM

OUR PATTERN

Tell the old legend of how once an old man, ragged and cold and hungry, came at night-fall to Abraham's tent. The good patriarch brought him in, clothed him, and set victuals before him, which the wanderer began to devour ravenously. Said Abraham, "Give you no thanks to God?" Whereon the man cursed God. Then Abraham thrust the man out of his tent, and drove him far beyond the limits of the encampment, beating him with his staff. That night, the Lord appeared to Abraham in a dream, asking, "Where is the man I sent you?" Abraham replied, "He cursed Thee, and I drove him from my tents." Then said the Lord, "For eighty years I have borne with him. Coudest thou not have borne with him one night?" Let the Golden Text be repeated in concert. Emphasize its teaching that, in all our dealings with others, and especially with those who injure us, our heavenly Father is to be OUR PATTERN (Print).

BIBLE DICTIONARY FOR FIRST
QUARTER, 1910

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

A'-bra-ham. The name means "exalted father". He was the first ancestor of the Jewish race. The Jews prided themselves on their descent from Abraham, and grounded upon it their assurance of divine favor in this world and the next.

An'-drew. A fisherman and, with his brother Peter, a native of Bethsaida, John 1 : 44. After the miraculous draught of fishes he, along with Peter, James and John, was called to be a companion of Jesus, and afterwards chosen to be an apostle, Matt. 10 : 2-4.

Ca-per'-na-um. A town on the north-western shore of the Lake of Galilee. At an early period in His ministry Jesus made His home here ; so that Capernaum came to be called "His own city", Matt. 9 : 1. In this city many of our Lord's miracles were wrought.

De-cap'-o-lis. "An Association of Ten Cities." A district commencing where the plain of Esdraelon opens into the Jordan valley, and expanding eastward, dominated by ten associated Greek cities.

E-sai'-as. Or Isaiah, the great prophet of Judah in the 8th century, B. C.

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

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

Ger'-ge-senes. The people of Gergesa, a village on the eastern shore of the Lake of Galilee, perhaps on the site of the modern ruins of Kersa, 5 miles from the entrance of the Jordan into the Lake.

I'-saac. The son of Abraham and Sarah.

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

Ja'-cob. The son of Isaac and Rebekah.

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

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

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

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

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Moun-

tains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

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

Matth'-ew. A publican or tax-gatherer at Capernaum, who became one of Jesus apostles and the author of the First Gospel. "When called to be a disciple, he was sitting at a toll-house, his place of business. Along the north end of the Sea of Galilee there was a road leading from Damascus to Acre on the Mediterranean, and on that road a customs house marked the boundaries between the territories of Philip the tetrarch and Herod Antipas. Matthew's occupation was the examination of goods which passed along the road, and the levying of the tax." The work of a publican excited the scorn of the Jews, and the Pharisees counted him unclean.

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

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

Neph'-tha-lim Or Naphtali, the tribe descended from Jacob's sixth son. Their territory lay in northern Galilee.

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

Ra'-ca. A word of contempt, meaning "empty" and so "worthless".

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

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

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

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

Syr'-i-a. A Roman province, including the territory west of the Euphrates from the Taurus Mountains to Egypt. This province was erected in B. C. 64, with a governor resident at Antioch.

Za-bu'-lon. Or Zebulun, the tribe descended from Jacob's tenth son. Their territory was on the sea coast.

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

MR. FROWDE'S Selection from Revell's List

The Attic Guest, By ROBERT E. KNOWLES

American and Scottish reviewers unite in proclaiming this author "the Ian Maclaren of Canada." His new story is a decided departure from his previous work. It purports to be the chronicles of a light-hearted, southern society girl. Her contact with the simple, rugged, God-fearing folk of the author's Northern parish brings forth the best that Knowles has yet produced, excelling even "St. Cuthbert's" in its pathos and humor and insight. 12mo. cloth, net.....\$1.25

From My Youth Up

Personal Reminiscences of an Illustrious Life.

MARGARET E. SANGSTER

The most fascinating reading is found in these vivid recollections. The events of the last half century—the days of war—of reconstruction, of editorial responsibility, of mingling with the leading literary lights of these most fruitful years, are now for the first time found in print. Illustrated, net.....\$1.50

Masterman and Son

W. J. DAWSON

Author of "A Prophet in Babylon." Mr. Dawson's latest novel enters an entirely new field, although, like his previous works, it is a story distinctly for this day and generation. Cloth, net.....\$1.25

Introducing Corinna

WINIFRED KIRKLAND

A Girl Graduate's Story. Miss Kirkland's "Polly Pat's Parish" called forth a universal prediction that she would not be allowed to rest long upon her first laurels. In this story of Corinna is quickly recognized the truth of the prophecy. Illustrated, net, \$1.00

Tell Me a True Story

MARY STEWART

Introduction by A. F. Schauffler, D.D. A new volume of Bible Stories for Children's Hour, which have come at once into deserved popularity. It is heartily endorsed by such prominent men as Henry van Dyke, Patterson Du Bois, Dr. William R. Richards, Henry Sloane Coffin. Illustrated, Cloth, net.....\$1.25

The Suitable Child, By NORMAN DUNCAN

Author of "Dr. Luke of the Labrador." Illustrated by Elizabeth Shippen Green. A delightful story of how five passengers aboard the Winnipeg West-bound Express celebrated Christmas Eve. In depicting the benevolent old gentlemen who found the child whose heart was brightened, Norman Duncan brings out his wonderful power of character delineation, and this will long be remembered as one of the Christmas tales of the age. 16mo. half-boards, net, 60c.; small 8vo, decorated boards, printed in colors, net.....\$1.00

The Big Brother of Sabin Street

I. T. THURSTON

Continuing the Story of "The Bishop's Shadow"

In the conclusion to "The Bishop's Shadow" Mrs. Thurston hinted at this work which Theodore would undertake in the future. Every one will enjoy this latest work from Mrs. Thurston's pen. Illustrated, net.....\$1.00

The Crown of Individuality

WILLIAM GEORGE JORDAN

Author of "Self Control: Its Kingship and Majesty."

Mr. Jordan has attracted thousands by his invigorating essays on what one may make for himself out of life. Henry van Dyke says: "His philosophy has three big, little words, courage, cheerfulness, charity." Net.....\$1.00

Quiet Talks on Home Ideals

S. D. GORDON

A new volume of Mr. Gordon's forceful talks which, in the words of a prominent Bible scholar and leader, "have thrilled, captivated and inspired to pray without ceasing." He deals with such subjects as The Home, The Finest Friendship, Father-Mother, The Babe, Heredity, Training, in wonderfully delicate and helpful manner. Cloth, net.....75 cents

HENRY FROWDE, 25 Richmond Street, West,
Toronto.
AND AT ALL BOOK STORES.

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

"Dwelling in Tents", is the first chapter in Professor McFadyen's newest book, in which are collected a score and over of fugitive articles (Westminster Company, Toronto, 254 pages, \$1.25). But the title of the volume is, **The City with Foundations**. The contrast between the "tents" and the "city", between the passing and the permanent, runs subtly through all these beautiful meditations. From the transitory circumstances and events of human life, principles and laws that never change are educed. Over the earthly pilgrimage is cast the radiance of the light that shines from the heavenly city, and never grows dim. We are wanderers and exposed to many changes and chances. But there is a home to which at last we shall be safely brought and in which we shall abide unmoved. As we read these pages, many a scripture surprises us with a new and fresh meaning. Above all, the book, like the author's, *Divine Pursuit* and *In the Hour of Silence*, is a real aid to devotion.

The Foreigner: A Tale of Saskatchewan, is Ralph Connor's newest story (Westminster Company, Toronto, 384 pages, \$1.25). It is a rough theme, treated with primitive vigor. A Russian political refugee seeks and gets his revenge on a villain by whose treachery his idolized wife had been driven to exile and death, and who once again had infamously blasted the life of his home. That is one part of the story. And the making of a clean, self-controlled citizen out of the refugee's son, that is the other part of the story. There are some revolting scenes, evidently true to life; over against which stand the

work for the ignorant, passionate and so easily misled foreigner, of Mrs. French, who is the angel of the foreign settlement in Winnipeg, and Brown, the missionary doctor and teacher of Wakota,—a thin disguise for a very well known missionary in the Galician settlements. With its patriotic purpose of bringing about the betterment of the incoming races and their fusion with ourselves into a great and abiding nation, *The Foreigner* will win a wide circle of readers.

Oliphant, Anderson & Ferrier, Edinburgh and London, send an interesting collection of books. **Scotland's Work and Worth**, by Charles W. Thomson, M.A., F.E.I.S., to be published in fourteen parts (20c. each, postpaid), gives an epitome of Scotland's story from early times to the twentieth century, with a survey of the contributions of Scotchmen, in peace and in war, to the growth of the British Empire and the progress of the world. The parts, each of which consists of 64 well printed pages, are delightfully illustrated throughout.

Rev. Albert G. Mackinnon in, **Truths of To-Day**: A Young Man's Creed (192 pages, 90c. postpaid), seeks to provide creedless men with a creed, and a creed which embraces the great fundamentals; that is, if the creedless man will, with the author, take a square look at the universe outside him, at his own inner life, at the needs of humanity, at the workings of God in himself and in the world. The argument is terse and strong, wise, winning and original. One can hardly imagine better reading for a young man than such chapters as, *God Outside Creed*, *The Bible*

THE NEW FIRST STANDARD TEACHER TRAINING COURSE

Three of the five books of the First Standard Course are now ready, namely, **THE OLD TESTAMENT**, by Rev. Prof. J. F. McLaughlin; **THE NEW TESTAMENT**, by Rev. Prof. J. W. Falconer; **THE SCHOOL**, by J. A. Jackson, B.A. This Course is preparatory to our well-known Advanced Standard Course, and may be taken up in the Senior Classes of the Sunday School by Young People's Societies or in special Teacher Training Classes. Quarterly examinations are held which lead to the Certificates and Diplomas of our Church and of the International Sunday School Association.

Books Five Cents each, postpaid.

R. DOUGLAS FRASER

Presbyterian Publications = Toronto

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

Our Two Stores

Our Old Stand

102 Yonge Street

Full Stock of
BIBLES, HYMN BOOKS,
HOLIDAY BOOKS, etc.

B O O K S

Our Book Shop

Confederation
Life Building

Around the corner from
Yonge Street—
2 RICHMOND ST., EAST

BOOKS FOR THE SABBATH SCHOOL LIBRARY

We have a choice assortment of the latest and newest Books and can supply anything needed for your library at the lowest prices.—We guarantee satisfaction.—Write us.

HEADQUARTERS FOR SUNDAY SCHOOL LIBRARY BOOKS

LIST OF TWELVE SPECIAL BOOKS

- | | |
|--|--|
| <p>THE TESTS OF LIFE
A study of the First Epistle of St. John. Being the Kerr Lecture for 1909. By Rev. Prof. Law, D.D., Knox College\$2 50</p> <p>THE PRE-EMINENT LORD
And other sermons. By J. Stewart Holden 1 25</p> <p>THE TEACHINGS OF JESUS IN PARABLES
By Rev. Geo. Henry Hubbardnet 1 50</p> <p>THE BOY PROBLEM
By Wm. Byron Forbush, Ph.D....net 1 00</p> <p>THE CRUCIALITY OF THE CROSS
By P. T. Forsyth, M.A..... 1 50</p> <p>SERMONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS
For 1910. By the Monday Club..... 1 25</p> | <p>REVIVALS—THEIR LAWS AND LEADERS
By Rev. Jas. Burns, M.A.....\$1 75</p> <p>A LEGEND OF BETHLEHEM
Illustrated. By Rev. David Smith, D.D. Papernet 30</p> <p>THE MASTER'S FRIENDSHIPS
Illustrated. Paper. By J. R. Miller, D.D.net 30</p> <p>MEN IN THE MAKING
Containing chapters on "Youth and After," "Temptation and Responsibility," etc. By Rev. Ambrose Shepherd, D.D. 1 00</p> <p>THE DAYS OF HIS FLESH
The earthly life of our Lord and Saviour Jesus Christ. By David Smith, D.D.net 2 50</p> <p>THE ART OF SERMON ILLUSTRATION
By H. Jeffsnet 1 00</p> |
|--|--|

THE FOREIGNER BY RALPH CONNOR, Postpaid, **\$1.25**

UPPER CANADA TRACT SOCIETY

JAMES M ROBERTSON, DEPOSITARY.

BRANCH HOUSE: 2 RICHMOND ST., EAST

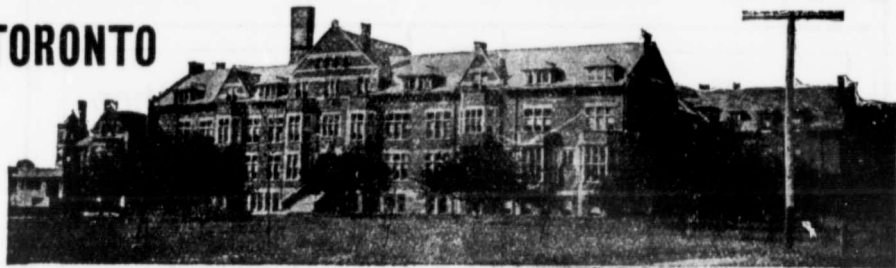
102 YONGE STREET :: TORONTO, ONT.

Please mention THE TEACHERS MONTHLY when writing to advertisers

ST. ANDREW'S COLLEGE

A RESIDENTIAL & DAY SCHOOL FOR BOYS

TORONTO



UPPER AND LOWER SCHOOLS

BOYS PREPARED FOR THE UNIVERSITIES, THE ROYAL MILITARY COLLEGE, AND BUSINESS

Excellent Staff. Complete Equipment. New Buildings. Large Athletic Fields

Careful oversight of Athletic and Physical Training, with the object of fitting the boy for the work of life. Separate Lower School. During the ten years of its history, the College has met with remarkable success in attendance and efficiency of class-room and general work.

Spring Term Commences Jan. 3 | st.

Calendar sent on Application.

1705

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal

St. Margaret's College, Toronto



A Residential and Day School for Girls

Under the Management of

GEORGE DICKSON, M.A. (Late Principal of
Upper Canada College, Toronto) and MRS.
GEORGE DICKSON.

MISS J. E. MACDONALD, B.A., Principal.

University matriculation a speciality. Classes average ten each. Resident mistresses of French and German. Music, Art, Domestic Science, Physical Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink, Swimming Bath. ¶ For illustrated booklet apply to "The Secretary," St. Margaret's College, Toronto.

Please mention THE TEACHERS MONTHLY when writing to advertisers

Focussed, The Sounding of a Soul, The Creed Condensed.

The story of Molly and Kitty and Babs, and the black nurse girl Atim, all from West Africa, a missionary's family planted on holiday, with their mother, in a Scottish village, is delightfully told in, **The Angel Opportunity**, by Jessie F. Hogg (224 pages, 90c.). How new and strange it all is to the little ones, and how strange they were to the children of the village, and how little missionary Molly sought and found "the heathen in the village",—the boys and girls will read with the greatest delight.

Children of India, by Janet Harvey Kelman, and **Children of China**, by Colin Campbell Brown (each 96 pages, numerous illustrations in color, 50c. postpaid), are capital little books, and most attractive as well. What the children of these far-off lands are like, the homes they have, the lives they lead, their sports and their work, their glad days and their sad days, the idols they worship, what the story of the Christ has done for them, all these are so vividly told, that the books are certain to be prime favorites in the Sunday School library and the home circle.

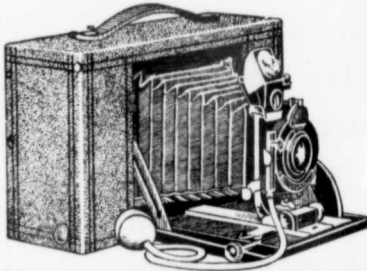
Two features in, **Studies in Galilee**, by Ernest W. Gurney Masterman, M.D., F.R.C.S., F.R.G.S., Jerusalem (The University of Chicago Press, Chicago, 154 pages, profusely illustrated, \$1.12 postpaid), give to this book a distinct place of its own amongst books on Biblical geography. First, it deals with a limited area, which permits a fulness of detail impossible in a work covering the whole of Palestine. Secondly,

it is written by one who has been a resident in the region dealt with, during all seasons of the year, who has worked in it and traveled all its main routes and numerous byways, and, in pursuit of his calling as a missionary, has come into intimate relations with its people. The volume is packed with facts, and is lucidly written. It will prove an invaluable aid to teachers of the International Lessons from Matthew for 1910. Dr. George Adam Smith, himself a master in the geography of Bible lands, says of Dr. Masterman's work, "I feel, after reading it, that the value of its contents lifts it above the need of commendation."

The Superintendent's Handbook and **The Teacher's Handbook 1910**, prepared by J. W. Axtell (The Cumberland Press, Nashville, Tenn., each 132 pages, vest pocket size, 35c.) contain the text of the International Lessons for the year and compact helps for the superintendent and teacher.

Two Christmas Gifts, by L. A. D. (William Briggs, Toronto, paper, 35 pages, 25c.) is a dainty little Christmas booklet.

Living Teachers and The Teacher's Candlestick, by Margaret Slattery (F. M. Barton Company, Cleveland, Ohio, each 53 pages, 35c. net) are two capital little books. The first portrays the "living teacher" as one who, like the great Teacher, makes religion a reality in the lives of the scholars, and the second, under the seven headings of Knowledge, Training, Example, Perseverance, Enthusiasm, Sympathy and Faith points out to the teacher the way to success in his great work.



Friends of The Camera

There is no pleasure in merely PRESSING THE BUTTON and leaving the rest to the photographer. Those who really enjoy the Camera are those who DO THEIR OWN WORK.

FEW KNOW HOW. ALL SHOULD LEARN.

WE TEACH AMATEUR AND PROFESSIONAL PHOTOGRAPHY right at your HOME. We teach you to do every step in the process yourself, and guarantee success.

UNDER OUR INSTRUCTION there is no guessing, experimenting or wasting.

WE CAN MAKE you either an Expert Amateur or fit you FOR THE STUDIO.

OUR INSTRUCTOR IS CANADA'S ABLEST PHOTOGRAPHER AND CRITIC.

Our Course is Guaranteed. Write to-day for our Booklet, "Photography for Pleasure and Profit."

THESE ARE A FEW OF OUR COURSES.

Underline your choice—fill in your name and address—cut out this advertisement and mail to us to-day.

ILLUSTRATING
SHOW-CARD WRITING
PHOTOGRAPHY
MATRICULATION

STORY WRITING
JOURNALISM
AD. WRITING
TEACHERS' EXAMS.

COMMERCIAL SPECIALIST
BOOKKEEPING
STENOGRAPHY
ENGLISH

Name..... Address.....

The Shaw Correspondence School

393 to 395 YONGE STREET, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

✿ YOUR ✿
Future Advancement

DEPENDS in a large measure on the kind of preparation you have. A course at this up-to-date and splendidly equipped school provides the necessary preparation for a good office position with unlimited opportunities for advancement. We can place in such a position every young man and young woman who will spend a few months with us to attain our standard of efficiency. It will be worth your while to call or write for our calendar.

British American Business College

Y.M.C.A. Building, Toronto

T. M. WATSON, Principal

A SPECIAL BAG BARGAIN

\$1.25



This bag as illustrated above is made of genuine seal grain leather. The frame of fancy silver grey metal. The size is 9 x 6 inches. Has a double strap handle, and fitted inside with small change purse.

**Our special Mail Order Bag at \$1.25
With your Initial on, \$1.50**

THE
ROBERT **SIMPSON** COMPANY
LIMITED
TORONTO

Please mention "The Teachers Monthly" when writing advertisers