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Rev. J. M. Duncan, D.D., Associate Editor

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No. 6

Readers will note our change of address to 60 BOND STREET. By reason of the growth and expansion of the Publications, our previous excellent quarters had grown entirely insufficient. On this account, and to provide for further expansion, the Publications have secured for a term of years the commodious premises mentioned above. They are situated within a couple of minutes' walk of the busiest part of Yonge street, and hence are easily accessible. The additional facilities available for the carrying on of the various departments of the business will place the Publications in a position to give even better service than before to an ever widening constituency. It is a constituency which the Publications delight to serve; for our Sunday Schools, with the active agencies connected therewith, are probably the most important portion of the church's work.

"A New Father"

"Gipsy" Smith, the famous evangelist, tells that he was once pushing his way through the crowd at one of his meetings, when he felt a tug at his coat tails. He turned and saw a tiny child looking up into his face, and holding out to him a half-eaten piece of candy for him to share. "You have given us a new father", was the little one's explanation. The father, long a victim of drink, had heard the evangelist preach; and, by the grace of heaven, had been delivered from the bondage of his appetite. The change was felt in his home. Wife and children were treated now with love and kindness instead of harshness and cruelty.

Only Jesus Christ could work such a change. It was indeed "a new creation".

Nothing is impossible to His power and grace. Let sin be never so firmly entrenched in the heart and never so dominant over speech and action, He is able to overthrow its power and set its victims free. He renews mind and heart and will, so that to know and love and obey God will become an ever growing delight. His touch purifies and sweetens the inner springs of thought and feeling, causing them to send forth streams of blessing.

Unused Power

By Rev. E. A. Henry, B.A.

Power is the source of effective results. Manufacture, railroading, milling, electric enterprise, civilization itself, are the outcome of discovered and utilized power. Force is the great fact at the centre of the universe. Mental results come from utilized mental power; and spiritual force must be harnessed to the soul's life, if that life is to have efficiency.

Effective results are duly proportioned to the amount of power discovered and utilized. The difference between early days and modern; between skill and apprenticeship; between saint and mere professor; between rich, majestic life and existence, is a difference due to used power. Applied science holds the front of the stage to-day. What the spiritual life needs, is applied Christianity.

Unused power is power going to waste. Nature never wastes. Sometimes she seems to; but it is not so. She transmutes, and what seems waste becomes mould and soil. Nature, which is another name for God, always uses her forces.

The soul of man has untold supplies of unused capacity for sympathy and soul-en-

largement. There are soul geniuses, no doubt, but even the common man might count for so much more, if he would seize on the latent soul forces that exist more or less in us all.

God's Spirit waits upon us; God's support is ready for us; the power of God Himself is at our disposal. We might become "passive to every divine breath". The power of the endless life is offered to us. Jesus said, "All power is Mine, therefore go ye into service and disciple the race"; and yet nearly two thousand years are gone, and He cannot claim His own, because the church has not used the power offered her.

We have a great gospel, a great God, a great Leader, a great opportunity within and without,—staggering in its greatness, and yet do-able, if we learn to dare and endure.

Regina, Sask.

Our Sensibility to Wonder

By Rev. T. Hunter Boyd

A true child of the kingdom will never cease to wonder. The objects which evoke this emotion may change, though not necessarily, for, as Emerson reminds us, "the wise man wonders at the usual", and Martineau suggests that there is nothing that goes to make the difference between a nature early dry and one on which the dew is ever fresh, than just this capacity for wonder.

The imaginative faculties may give rise to wonder amid the most unlikely surroundings. Hence, it is intimately connected with the grace of contentment. Indeed, very little reflection is needed to perceive that, if wonder is largely dependent upon character, it is also calculated to exert a beneficial influence upon character. This is so, because it should lead to admiration, and we tend to become like what we habitually admire.

The greater attention to what is called nature study, will fail of its highest fruitage, if it does not promote reverence. The reading of biography should stimulate wonder, and excite emulation. The triumphs of science, and yet more the triumphs of the gospel in the transformation of the submerged at home and abroad, afford constant

occasions for our amazement. If we have honestly to confess that the life of Jesus has not yet stirred this supreme emotion,—wonder suffused with love—we must patiently continue the study till our eyes are no longer holden.

In the days of His flesh, on more than one occasion He deliberately appealed to this faculty, when His glory was manifested; and those led to Him by the avenues of wonder, will cherish most strongly His further disclosures. The Saviour assumed the perpetuity of wonder, and an inexhaustible object, when he said, "Father. I will that they may behold My glory." Thus wonder leads to awe and adoration.

Waweig, N.B.

The Grammar of Love

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

In one of Dr. John Brown's delightful books, there is a story told of two children who were busy with their lessons. Suddenly one of them, John, looked up and asked the other, "What's love, Mary?" "Love! What do you mean, John?" "I mean", he answered, "what's love?" "Love's just love, I suppose", replied Mary. "But what part of speech is it?" asked John. "It's a substantive or a verb", replied Mary. "I think it is a verb", said John, "and I think it must have been originally the perfect of live, like thrive, throw." "Capital", suddenly chimed in the old uncle, who was thought to be asleep in his chair by the fireside. "It was that originally, and it will be our own faults, children, if it is not that at last as well, ay, and more than at first."

Yes, capital philosophy, however bad the grammar. We haven't begun to live till we have learned to love. Love is the perfect of live. Love never despairs of others. Love melts hearts that cleverness cannot break. Love sees the best behind the worst. Love enriches all it touches. It is the great quickener. Under its magic spell our own lives burst into bloom, and our labors in the kingdom are doubly blessed.

Elgin, Man.

The Teacher Training Course at Work

There are many ways of working the Teacher Training Course. No one way can be called the best way. The special circumstances of each School and Congregation must be taken into account. These will fix the most suitable method in each case. In every case one thing is true: the way to work the Course is to work it. And, as the following accounts of its actual working show, the Course can be adapted to a great variety of circumstances, and everywhere it produces good results. As is generally known, our church provides a Teacher Training Course, embodied in six Handbooks, to which two others are shortly to be added; and an examination covering the Course in all its parts, and which is open, in their own locality, to all who wish to write, is held each May.

During the Lesson Period

By Rev. J. W. McIntosh, M.A.

Since the Autumn of 1907, two classes in our Sabbath School,—one in the Senior, the other in the Advanced Grade,—have been studying the Teacher Training Course. These classes have a membership of sixteen, and are composed of young women. The School session lasts for an hour and a quarter, and ten minutes of the forty-five allotted to the Lesson, are devoted to the Teacher Training work.

In the Advanced Class, the International Lessons were dropped entirely for the six weeks preceding the General Assembly Committee's examination, and study was centred on the special Course. Three candidates wrote on the examination, and secured, respectively, First Class Honor, Second Class Honor, and Pass, standing.

The subjects studied thus far in the two classes have been, The Books of the Old Testament, The Books of the New Testament, and The Life and Times of Our Lord Jesus Christ. Most of the work is done at home, the class discussions being intended chiefly for explanation and review.

The classes consider this work quite as interesting as the International Lessons, and the teachers are gratified with the results.

If any pastor or superintendent desires to inaugurate Teacher Training in connection with his School, and has postponed action because no place could be found for an extra meeting, the method outlined above can be commended as a practical and satisfactory solution of the difficulty.

Mitchell, Ont.

A Success in the Prayer Meeting

By Rev. Thomas McAfee

In the early part of last winter, the superintendent of the Sabbath School, the teachers,

officers and pastor considered the question of Teacher Training. There was, however, the usual difficulty, the multiplicity of meetings. Could the work be done, and at the same time not add to the number of services? Finally, it was decided that at prayer meeting a start should be made. The subject selected was a study of The Books of the Old Testament.

As a preliminary to this study, an address was prepared on, How we got our Bible. The diagram in J. Patterson Smyth's handbook on this subject was put on the blackboard, so that all were able to follow the stages through which the Word came to its present form. The interest manifested in this subject was very marked, and, at the request of the Brotherhood, the address was delivered to them at their meeting a week later.

As the approach to any subject is of first importance, this prepared the way for a more intelligent and sympathetic study in detail. The next evening was taken up with a general outline following the divisions given by Principal Scrimger in his Handbook on the Books of the Old Testament. The aim of the book was specially emphasized. Following this, each Book of the Old Testament was taken up, and a brief review of its authorship, subject matter, and religious teaching presented. Looking over the winter from the standpoint of the prayer meeting, it can be said with thankfulness that, because of this systematic Bible Study, it has been the best yet.

Indian Head, Sask.

After the Prayer Meeting

By Rev. J. W. Woodside, M.A.

Our initial problem was to find a suitable time to meet. Immediately after prayer-meeting on Wednesday evening was found

convenient to the majority. At our Teachers' Meeting, we decided to secure a complete set of the Handbooks containing the Course, for each teacher in the School. The teachers not finding it convenient to attend the class, may thus study the books carefully at home. Our attendance has been good, averaging about twenty-five.

The first fifteen minutes is spent in studying the Lesson for the following Sunday. This, I may say, we have found very helpful. The discussions are quite informal, and we bring to our assistance every aid, such as maps, etc. The next twenty minutes is spent upon one of the Handbooks in the Course. It has been our custom to take one chapter for an evening. The teachers study it during the week, read the references and parallel passages, noting any difficulties, and come prepared to discuss it. At present we are studying, *The Life and Times of our Lord Jesus Christ*, and have found our study together very illuminating indeed. Some of our teachers are preparing for the examination, and we hope for a large percentage in the future.

Vancouver, B.C.

The Whole Course in Two Years

By Rev. Robert Martin, B.D.

For the past two winters we have taken up *The Books of the Old Testament*, and *The Books of the New Testament*, respectively, in our regular midweek prayer meeting. This affords an opportunity for a pretty thorough outline study of the Books of the Bible, and leaves more time in the Teacher Training class proper for the other work.

From 7.30 to 8 o'clock, on Wednesday evening, we meet for the study of the other four textbooks, taking two of them each year, and thus, in conjunction with the work done in the prayer meeting, covering the entire course in two years. We have found it helpful to supplement *The Life and Times of our Lord Jesus Christ*, by giving a brief harmony of the Gospels. A bird's eye view chart of the life of Christ is also of great service.

The class adjourns to the schoolroom at eight o'clock, and continues its work in connection with the midweek service. An

analysis of the book to be studied for the week is already on the blackboard, and, after devotional exercises, we take a telescopic view of the book, which every one present is supposed to have read through at least once. Questions of introduction are dealt with at the beginning, and a few of the most prominent lessons make a suitable close.

We have now seven who have completed the Course and received diplomas; six more who have taken the examinations in part, some of whom will complete the work this year, and a large number who have studied several of the Handbooks, and may write at some future time.

Stratford, Ont.

In the Christian Endeavor Society

By Rev. D. W. S. Urquhart, B.A.

We hold our class after Sabbath evening service, and it is really a Christian Endeavor Society that takes up this work as its special study. As a rule, we take one chapter each Sabbath evening. We have three or four who conduct the meeting, but the part of teaching actually falls upon two, who are school teachers, and therefore adapted to the work. Not all who attend will write on the examinations; but all receive the benefit of the teaching and study. The teacher of the class asks questions, and has scriptural references read by different members of the class. The Course is becoming more popular, and is helping our Sabbath School and young people's work.

Kippen, Ont.

The Bible Better Understood

By Rev. D. N. Coburn, B.D.

In endeavoring to organize a Teacher Training class, a real difficulty confronts us when we realize that many of our teachers have passed the time of life when knowledge from books is readily grasped and retained in the memory with sufficient tenacity to enable them to pass the examinations. This difficulty is further increased by the fact that our teachers are usually the busiest men and women in our congregations. Still, there are always some, who, if the matter is

clearly set before them, are willing to do the necessary work, even though they may have very little spare time at their disposal.

In organizing a class, I address the Sunday School as a whole, and emphasize the importance of all Christians having a thorough general knowledge of the Bible and of the best methods of imparting that knowledge to others. Then, after showing how the Handbooks of the Teacher Training Course help us in these matters, I urge the older scholars, as well as the teachers, to take up the Course. I also privately ask the teachers of the older classes to discuss the subject with their scholars.

Our class, last year, met after the Wednesday evening prayer meeting. This year, we meet after the Young People's Guild on Monday evening.

We take up only one Handbook at a time, and when this is finished, I make another appeal to the whole School, and also from the pulpit to the congregation, to take up the next book with us.

Out of ten who bought the first Handbook for this season, A Summary of Christian Doctrine, only four remained to finish it. Then, when we started the next book, The Books of the New Testament, six others joined us, and now we have ten who are deeply interested in the new study. Those who have studied the books, and especially the book on doctrine, bear witness that they understand the Bible, and can explain its truths to others, very much better than ever before.

St. Andrew's Church, Smith's Falls, Ont.

A Comprehensive View

By Rev. W. J. Knox, M.A.

During the past winter, the Teacher Training class here studied the Handbook, The Books of the New Testament. Some of the plans which we attempted to carry out are as follows:

1. By frequent brief reviews, we endeavored to keep in mind the whole field, while studying each part, hoping thus to define as accurately as possible, the broad outlines of the work, and to form an intelligent conception of the New Testament literature as a whole.

2. The members of the class were urged to make plans of the chapters, as they were taken up, partly to assist in the preparation and partly for reference.

3. An occasional written examination was held, in order to encourage review and also to give experience to those who had not been accustomed to giving their answers in written form.

4. General discussions were frequently conducted, in order to relate the subject to present day thought and to practical life.

5. The naturalness of the process which gave rise to the literature of the New Testament was frequently dwelt upon, in order that a truer idea of its origin and nature might be obtained.

6. The members of the class were encouraged to meet in twos or threes, and freely discuss the work among themselves.

7. Emphasis was laid upon the necessity of reading over the books of the New Testament, as they were taken up in the class. The knowledge obtained was thus based as directly as possible upon the actual text of the Bible.

Pembroke, Ont.

Helps the Minister

By Rev. W. M. Kannawin, B.D.

After trying different methods, I have found it best to meet on an evening during the week. There are many advantages in this. It serves as a teachers' meeting, and the whole work of the School can pass under review. Besides, one is more likely to get together those who are desirous of making a specialty of this branch of church work.

Last October such a class was organized in Strathroy. For a time, we met fortnightly, at the homes of the members. After an hour's serious work, a few minutes' social intercourse brought to a close a most profitable meeting. Now that examinations are drawing near, we meet weekly in the church, when there are better facilities,—blackboard, maps, etc. This method, I can strongly recommend, as not only the best for the teachers, but exceedingly helpful to the minister, as it brings him into intimate contact with this noble band of church workers.

Strathroy, Ont.

The Secret of Success

By Esther Miller

It was a poorly equipped little Sunday School, held in the damp basement of a city mission building. There were very few facilities for carrying on the work effectively. The superintendent had not so much as a blackboard or a picture roll, and no one even thought of separate class rooms. The pupils were all from the poorest homes, and the teachers were a small handful of young men and women without special training.

Far from ideal conditions, the visitor from a prosperous uptown church thought, as she sat on a creaking bench beside the superintendent's desk and watched the crowded classes gathering noisily about their teachers. Yet she knew that the results of this Sunday School's efforts were out of all proportion to its apparent working power. They had heard many heart-moving reports of it up in her own gilded Sunday School,—reports of children's wretched lives brightened and turned into the way of righteousness, of reckless lads arrested on their downward course, of whole squalid families raised to a clean and happy life.

So the visitor had come, full of eager curiosity to learn the secret of this splendid success; and lo, here, apparently, was everything that made for failure. She was puzzled and disappointed. The teachers seemed earnest and painstaking enough, the pupils were attentive and orderly; but it was all merely ordinarily good,—nothing more.

School was dismissed, and she was rising to go, with the mystery still unsolved, when the superintendent said, "Our work is not over yet; will you wait a few minutes for our Teachers' Prayer Meeting?" The visitor joined the little circle already arranging itself about the superintendent's desk.

"Is there any one to be specially remembered to-day?" asked the leader, when they were all seated and silent. A bright-eyed teacher, himself merely a boy, nodded,— "I want you all to pray very hard for my Dick", he said, "he's in trouble again." "Poor Dick!" said the superintendent, "I'm afraid the drink habit has him already. Well, well, don't worry, the Master can cure even that! Now, is there another?"

Yes, there was a little girl very ill, one of the women teachers reported, a child whose mother was far on the downward path. Would they pray for poor Minnie and the wretched parent? Two or three other requests came, and then all knelt. Four or five of the teachers led in prayer. The petitions were brief and beautifully simple. The visitor was impressed by their wonderful directness and earnestness.

"Oh, dear Father", said one, "poor Frank has been arrested. Oh, Lord, make this trial the means of saving his soul. Amen."

The visitor arose from her knees, deeply moved. She was not wondering any more at the strange success of the poor little School, and she truly felt the force of the superintendent's parting words, "You have just been witnessing the heart beat of all our Sunday School work; everything depends upon this afternoon prayer meeting."

Orillia, Ont.

Recruiting

By Rev. F. W. Murray

A mother, going along a country road, over forty years ago, carrying her babe in her arms, was met by a minister. He stopped to talk with her, placed his hand on the child's head, and asked her to dedicate him to the ministry. Standing there in the road, he prayed earnestly and fervently that if it were God's will, the child might be a minister. The child grew up into a lively, rollicking and thoughtless boyhood. But the prayer of the minister and the dedication of the mother were fulfilled at last, in the boy's entering upon the sacred office, in which he is now engaged.

There are prospective ministers in all our Sunday Schools. And there are deaconesses, Y.M.C.A. workers and mission teachers there by the score. Many of them are yet in the Cradle Roll.

The teacher who can lead a member of his class to devote himself specially to the Lord's work, has a wonderful opportunity to promote the coming of the kingdom. A word spoken to a young heart may be a seed that will grow through all the years, until the desired fruitage is attained.

From the young girls in our Bible Classes come the recruits for the business offices and the stores. But these positions are all overcrowded. On the other hand, competent mission teachers and deaconesses are increasingly sought after. There is no Sunday School teacher who has not an opportunity to gather recruits for this army that is so sorely needed.

It ought not to be too much to expect every Sunday School in Canada to strive to get within the next five years, at least one young man to study for the ministry, and one young woman to prepare for the foreign field, or for deaconess or similar work in the home land.

Glassville, N.B.

A School Hymn

By Marion Wathen

Good singing is certainly an important factor in a good Sunday School. We want to keep out of ruts in regard to music, as well as other things. To this end, it is a good plan to have a School Hymn. Have the School decide each month on some special hymn, which is, for that particular month, to be known as, Our School Hymn.

A good way to decide on the choice of a hymn for each month, is to have the classes take turns in making the selection. The class whose turn it is, should talk it over, say on the last Sunday in the previous month, —they might go to the School a few minutes early for that purpose,—and when the first Sunday of the month comes and the superintendent asks at the opening of the School: "Now, will Mr. A—'s class kindly tell us which is to be our School Hymn for the month", a member of that class, the teacher himself, or the class in concert, announces the hymn. Then the superintendent requests or suggests that, "as this is a favorite hymn of Mr. A—'s class, we must try and learn to sing it as well as possible".

It is sometimes an excellent plan to have the class making the selection first sing the hymn alone. This could be done either at their seats, or as a choir in front of the School. But the carrying out of this plan will depend entirely on the kind of class.

Perhaps, in some cases, a better way would be to have the class, along with several good singers from the grown-ups, or even with the church choir, first go over the Hymn for the School.

The School Hymn is, of course, to be sung every Sunday in the month, with a little extra time given for practising the same, particularly on the first Sunday of the month. On this Sunday have the School read the words of the Hymn aloud—in concert, the superintendent making some comment on the words of each verse as they are read, and perhaps a reference to the author of the Hymn and to some incident in connection with its writing. Or the class selecting the Hymn may prepare and give this information.

Harcourt, N.B.

The Right Sort of Decision Day

The Classmate gives the following account of a Decision Day in a great School in Philadelphia, when two hundred and forty of the scholars decided for Christ, and were pronounced a year later by the pastor to be the best addition to the church membership that they had ever had:

The great achievement of two hundred and forty was the culmination of well laid plans by the superintendent, who was also the associate pastor. The steps to the end were carefully laid, and covered several months. They were:

1. Every unsaved scholar must be on our list, and plans laid to reach him or her.
2. Every teacher must do the work, for they are nearest to the scholars and can make the appeal most naturally.
3. The appeal to be made at once by the teachers to scholar after scholar, a decision secured, and then led to a personal experience of salvation, if possible.
4. Decisions all to be made before Decision Day, so that the day may be for public confession of Christ.
5. A plain and earnest plea in a happy spirit to be made on that day.

The result was, as stated before, two hundred and forty, out of the list of two hundred and fifty, brought to decision, and acknowledgement.

The Officers of the School

By Rev. A. Macgillivray

III. THE ASSISTANT SUPERINTENDENT

He is a man of the type of Barnabas,—“a good man, and full of the Holy Ghost and of faith”. To his chief and School, a veritable “son of consolation”. A modest man, but with enough “blessed assurance” to believe that, since God sent him into this world, and by His Word and Spirit called him into His kingdom, God also “sent his work with him”. As an honest man, he is seeking his work, that he may live profitably by the doing of it. He comes to his pastor or superintendent, and says, “Here I am, ready to serve; if I can help in any way, command me.”

Because his chief magnifies his office, as is becoming, his assistant is rarely in charge.

He is a prompt man, not infrequently the first man there, even more frequently the last to leave. He always finds things to do, rooms to arrange, chairs to place, windows to open or close; and many other things are the better of his personal touch.

He is a gracious man, with a bright smile and kind word for the child that comes early. Strong and lasting friendships are formed in the brief confidential conversations held with the lone scholar that is a few minutes ahead of time.

He is a vigilant man, with an eye quick to notice a new scholar, and a heart to feel for the timid little stranger that has for the first time crossed the threshold. He finds out the name, attainments, address, and the rest, of the new recruit, and decides upon the class in which to place him, introduces him like an old friend, to the teacher, who in turn introduces him to the members of the class that are now arriving.

The assistant may well be entrusted with the supervision of the roll, to see that new names are added with address and date of entrance, and that the names of those no longer attending are removed. Schools have not yet come into their own in the matter of accurate enrolment.

Considering the difficulty of securing an adequate supply of teachers, the assistant may with advantage be allowed a class. He will do much for them; they will not fail to

do some things for him and the School. They will be enthusiastic “aids” in many a matter that will contribute to the School’s efficiency.

He will be given a part in the opening and closing exercises of the School, that he may become familiar with all the duties of superintendent, which higher office he will one day fill, and that all the more efficiently, because he has served and trained in a subordinate position.

It has been assumed that a man usually fills the office. Women have filled it, and are filling it with rare grace and marked efficiency and acceptance; it is a question of aptitude.

In a large School, with several departments, the assistants are Departmental heads, responsible for the conduct of their particular Department, and zealous for its advancement.

Above all, the assistant superintendent watches for souls, and will often gladden his minister’s heart by bringing to him scholars that he has helped to decision for Christ, and who desire to confess Him openly.

Toronto

Sunday School Work in the New Hebrides

By Rev. Joseph Annand, D.D.

Principal, Training Institution, Tangoa, Santo

[The third of a series of articles on Sabbath School work in our foreign fields.]

The Sunday School in the New Hebrides is an important adjunct to the evangelistic work. It differs from the Schools at home in some particulars. Here we gather in all ages, from the infant in its mother’s arms, up to the gray-headed men and women. Even those who cannot read, may come and hear, and thus increase their knowledge of the way of life.

The Lesson Helps, so generally followed in the home lands, are very little, if at all, used in this mission. Few indeed of the teachers beyond the mission families can make any use of them in the English language. The number of dialects in which the people are taught, makes the translating and printing of the Helps in their own tongues impracticable. The missionaries find that to take a Gospel or an Epistle suits their purpose better than to try to cover the whole Bible in a few years. The “milk” of the Word must be more used here than the “strong meat”.

We have to work upon material wholly unprepared by inherited blessings; hence the first principles of our religion must be more dwelt upon. Here it is line upon line.

In this mission our day schools, with few exceptions, are Bible classes. The only textbooks found are the parts of the scripture translated and printed in the language of the place, together with the simple Catechism used here, and the Hymn Book. The week-day school is a distinctively religious agency in this group of islands. It exists for the purpose of teaching the people, both young and old, to read the Word of God and understand it. To accomplish this, the teaching must be in their own languages.

The Sunday School differs from the daily school chiefly in this respect. In the former, more attention is given to memorizing the Catechism and texts of scripture. Also, more time is devoted to giving Bible stories, and otherwise enforcing the truth. In some Schools, the subject of the morning sermon is discussed, and the hearer's knowledge of what he has heard tested. Some of the scholars commit to memory long passages of scripture. I have known several who learned whole Gospels, a whole chapter at a time. Unfortunately, some of the pupils forget as easily as they acquire. However, some of the words are never forgotten, and part at least, of the truth abides, and strengthens the character.

The missionary or his wife is, almost exclusively, the superintendent and head

teacher of the School. If the head of the house be away speaking to people at out stations, or inland villages, as he frequently is, the wife will take charge of the Sunday School, and oversee the work generally at the home church. In some islands, native teachers are now found capable of taking the leading part. As the years pass, more of that class are coming to the front. In nearly all the Schools, the best of the people are drawn in as assistant teachers. The more the people advance, the nearer the Sunday School approaches to the home standards.

Of course we have no Sunday School papers and libraries to increase the interest in the School. When the English language is better known by the people, we shall then be in a better position to advance.

In the Training Institution here, our Sabbath afternoon meeting is conducted much as Bible Classes are at home. We have three divisions of our School, one of the women, and two of the men, a junior and senior. These people are very shy in asking questions about difficulties, and many of them would prefer remaining in ignorance of their solution rather than put a query to the teacher (this is not characteristic of the New Hebridian only, is it?). To draw them out, we have to use the Socratic method largely. Our chief aim in teaching is not only to impart scriptural knowledge, but also to show the pupils the absolute necessity of practising that knowledge: For "to him that knoweth to do good and doeth it not, to him it is sin."

Lesson Calendar : Second Quarter

1. April 4. Peter and Cornelius. Acts 10 : 1-20.
2. April 11. Peter Delivered from Prison. Acts 12 : 1-11.
3. April 18. The Conversion of Saul. Acts 9 : 1-19a.
4. April 25. The Gospel in Antioch. Acts 11 : 19-30 ; 12 : 25.
5. May 2. Paul's First Missionary Journey—Cyprus. Acts 13 : 1-12.
6. May 9. Paul's First Missionary Journey—Antioch in Pisidia. Acts 13 : 13-16, 38-49.
7. May 16. Paul's First Missionary Journey—Iconium and Lystra. Acts 14 : 8-22.
8. May 23. The Council at Jerusalem. Acts 15 : 1-5, 22-29.
9. May 30. Believing and Doing. James 2 : 14-26.
10. June 6. The Power of the Tongue. James 3 : 1-12.
11. June 13. Heroes of Faith. Hebrews 11 : 1-3, 17-29.
12. June 20. REVIEW.
13. June 27. Temperance Lesson. Romans 13 : 8-14

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Ps. Sel. 65, Book of Praise.
(It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 15.

Superintendent. Lord, who shall abide in Thy tabernacle ? who shall dwell in Thy holy hill ?

School. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

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

V. SINGING.

Stand up and bless the Lord,
Ye people of His choice ;
Stand up and bless the Lord your God,
With heart and soul and voice.
—Hymn 357, Book of Praise

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

Stand up and bless the Lord ;
The Lord your God adore ;
Stand up and bless His glorious name,
Henceforth, for evermore. Amen.
—Hymn 357, Book of Praise

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

IX. SINGING. Hymn selected.

X. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. A verse selected from the Hymn marked "FROM PRIMARY QUARTERLY" in list given in TEACHERS MONTHLY.

II. ANNOUNCEMENTS.

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

IV. SINGING.

Glory to God on high !
Let earth to heaven reply ;
Praise ye His name :
His love and grace adore,
Who all our sorrows bore ;
And praise Him evermore ;
Worthy the Lamb !

Jesus, our Lord and God,
Bore sin's tremendous load ;
Praise ye His name ;
Tell what His arm hath done,
What spoils from death He won ;
Sing His great name alone ;
Worthy the Lamb !

—Hymn 96, Book of Praise

V. BENEDICTION.

Lesson X.

THE POWER OF THE TONGUE

June 6, 1909

James 3 : 1-12. Commit to memory vs. 8-10.

GOLDEN TEXT—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.—Proverbs 21 : 23.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth !

6 And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth

Revised Version—1 Be not many teachers, my brethren ; 2 heavier judgment ; 3 all stumble ; 4 stumbleth not ; 5 Omit and ; 6 to bridle the whole body ; 7 Now if we put the horses' bridles into their mouths ; 8 also ; 9 the ships also ; 10 are ; 11 by rough winds, are yet turned ; 12 by ; 13 rudder, whither the impulse of the steersman willeth ; 14 So the tongue also ; 15 how much wood is kindled by how small a fire ; 16 the ; 17 among our members is the tongue, which defileth ; 18 wheel ; 19 Omit it ; 20 and birds, of creeping things and things in the sea ; 21 a restless ; 22 it is ; 23 the Lord and Father ; 24 likeness ; 25 cometh forth ; 26 from ; 27 opening ; 28 a ; 29 yield olives, or a vine figs ? neither can salt water yield sweet.

LESSON PLAN

- I. The Good Tongue, 1, 2.
- II. The Little Tongue, 3-5a.
- III. The Evil Tongue, 5b-8.
- IV. The Fickle Tongue, 9-12.

DAILY READINGS

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

M.—The power of the tongue, James 3 : 1-12. T.—Speaking deceitfully, Jer. 9 : 1-8. W.—¹ Speak the truth ! ² Zech. 8 : 9-17. Th.—Devising mischief, Ps. 52. F.—Speaking vanity, Ps. 12. S.—Tongue of the wise, Prov. 10 : 11-22. S.—Keeping the tongue, Ps. 34 : 11-18.

Shorter Catechism—Ques. 19. *What is the misery of that estate wherinto man fell?* A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

the whole body, and setteth on fire the course of nature ; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame ; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter ?

12 Can the fig tree, my brethren, bear olive berries ? either a vine, figs ? so can a fountain both yield salt water and fresh.

The Question on Missions—10. What is our church doing for the foreigners ? Our Presbyterian church is helping the Galician and Hungarian settlers in the West. A kindergarten school, five hospitals, and ministers and students are supported by our church people.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 223 ; 225 ; 95 (Ps. Sel.) ; 529 (from PRIMARY QUARTERLY) ; 238.

Special Scripture Reading—Ps. 34 : 9-22. (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, M. P. 28, Horses with Bit and Bridle ; M. P. 29, Ocean Race, Showing Helm. For Mission Question, H. M. 16, Knox College Students on Horseback Setting out for Mission Fields ; H. M. 17, Ruthenian Students.

EXPOSITION

By Rev. Professor James W. Falconer, B.D. Halifax, N.S.

Introduction—The connection between the chapters in this Epistle is not very close ; but the third chapter continues the discussion of the fruits of faith as manifested in speech. James is the specialist on the tongue.

I. The Good Tongue, 1, 2.

V. 1. *Be not many teachers* (Rev. Ver.). From 1 Cor. 14 : 26 we gather that, at the meetings for worship of the early church, any member was at liberty to speak. So eager were many to become instructors of others, that these meetings often became a perfect babel, 1 Cor. 14 : 23. It is to these would-be teachers, themselves in sore need of being taught, that James addresses his warning. His words echo those of Jesus, Matt. 23 : 8-10. (Compare Acts 15 : 24 ;

Gal. 2 : 12 ; 1 Tim. 1 : 7.) *My brethren* (this is the order of the Rev. Ver.). The apostle is not afraid to utter stern rebuke, but he does it with courtesy and tenderness. *We*. James is careful to include himself among those to whom he gives his warning. *Receive heavier judgment* (Rev. Ver.) ; heavier than other Christians who did not aspire to be teachers. Those who assume to be teachers will be condemned more severely than others, if they teach false doctrine, or if they do not themselves live up to their teaching. There are frequent references in the New Testament to the danger from false or blind teachers (see Matt. 7 : 15 ; Mark 12 : 38-40).

V. 2. *In many things we all stumble* (Rev. Ver.). Every one—teachers and all—sins,

*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.

and therefore deserves condemnation. But those of us who are teachers will be judged more severely than others, if we do not practise what we know, and profess, and urge upon those about us. *If any* (teacher or other) *stumbleth not in word* (Rev. Ver.). It is in speech that we most frequently sin. *A perfect man*; a full-grown Christian, one who reflects the character of Christ (Eph. 4 : 13), whose words were full of wisdom (Mark 6 : 2) and grace, Luke 4 : 22. *Able . . . to bridle* (master) *the whole body*. The man who can control his power of speech, the most rebellious part of his nature, can master the whole.

II. The Little Tongue, 3-5a.

Vs. 3-5a. *Bits in the horses' mouths*, etc.; an illustration showing the power of little things. Man controls and guides the great animal with a small bit. *Ships also* (Rev. Ver.). A second illustration is drawn from the sea, which would be familiar to a Galilean fisherman like James, Mark 1 : 19. Ships are even harder to be governed than horses, because they cannot be trained. *Driven of fierce winds*; which add their force to the ship's weight. *A very small rudder* (Rev. Ver.). See Light from the East. *Governor*; helmsman, or pilot (Rev. Ver., "the steersman"). *Tongue is a little member*. But, like the bit and the rudder, it can do great things; these show its power. *Boasteth*. Having done great things, the tongue is apt to brag about them; that shows its evil bent.

III. The Evil Tongue, 5b-8.

Vs. 5b, 6. *How much wood* (Rev. Ver.); Rev. Ver. Margin, "how great a forest". *Kindled by how small a fire* (Rev. Ver.); as the fire left burning by a careless camper often results in the consuming of many square miles of timber. *The tongue is a fire*; a good servant, if kept under control, a bad master, if allowed to get the upper hand. *A world of iniquity*. From the tongue come all kinds of evil. *Defileth the whole body*; makes the whole man impure, (1) by suggesting sin to himself and others, (2) by committing sin, such as lying and profanity, (3) by excusing or defending sin. *Setteth on fire the wheel of nature* (Rev. Ver.). "Wheel of nature" may be "a figure for the whole of life from birth,—the wheel which then begins to roll

on its course and continues rolling until death." What seems to be meant is, that, through the tongue, sin is present and active from the beginning of life to its close. *And is set on fire by hell* (Rev. Ver.). Sin is traced to its source in hell, where Satan reigns.

Vs. 7, 8. *Beasts . . . birds . . . creeping things* (Rev. Ver.). *things in the sea . . . tamed*. The division of animals is as in Gen. 1 : 26,—quadrupeds, birds, reptiles, fishes. *Tongue can no man tame*. James does not mean that no man can control his speech. Probably he means that mere unaided human nature cannot do it. But with God all things are possible. The "perfect man" (v. 2) can master his tongue. *A restless evil* (Rev. Ver.); never idle. *Full of deadly poison*; Ps. 58 : 4; 140 : 3.

IV. The Fickle Tongue, 9-12.

Vs. 9-12. *Bless we the Lord and Father* (Rev. Ver.); praise God revealed in His might ("Lord") and in His love ("Father"). *Curse we men*. The words may apply to the Jewish Christians, who blessed God in their prayers, and yet cursed Gentiles who, as well as themselves, were made in the image of God, Gen. 1 : 26. *Ought not so to be*; and will not be so, if we yield our tongues to the control of Christ, 1 Pet. 2 : 23. In vs. 11, 12, James illustrates the fickleness of the tongue by contrasting it with: (1) *a fountain*, which cannot send forth from the same opening (Rev. Ver.) *sweet water and bitter*; (2) *the fig tree*, which can never yield olives (Rev. Ver.); (3) *a vine*, on which no one ever finds figs; (4) *salt water*, which cannot yield sweet; (Rev. Ver.).

Light from the East

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

SHIPS—James has in mind the ships which traded between the ports of the Mediterranean, and which were of considerable size. Paul's ship carried 276 persons (Acts 27 : 37), besides the supplies and cargo; many of them were capable of carrying from 500 to 1,000 tons. They had usually only one mast, with strong ropes passing through a block at the masthead, and one large sail fastened to an enormous yard. Occasionally there were topsails also. This arrangement con-

centrated the strain on a small part of the hull, and there was a great tendency to leakage there. With a fair wind, an ancient merchantman could sail within about seven points of the wind, that is, at rather less than at right angles to it. Ships of war and some others were propelled by rowers, galley slaves, who sat on benches in three rows on each side, one above the other, and their

oars varied in length according to the row. The hinged rudder was unknown in ancient times, and the vessel was steered by one or two broad bladed oars, one on each side of the stern, and handled by two men. Later, a device was invented whereby the ends of the two oars were fastened together, so that one steersman could handle them both. (See Illustration in QUARTERLIES.)

APPLICATION

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

Offend not in word. . . a perfect man, v. 2. The tongue is like the coast line of Britain, the part which is most exposed to attack.

Like Britain's Coast Line The fortifications of the United Kingdom are just at the edge of the sea. The huge battleships patrol the ocean in order to protect the coast. If the enemy can be kept from landing, all the cities, homes and people are safe. When the vast Spanish Armada sailed up the channel in the days of Queen Elizabeth, the whole might of England was hurled against it to prevent its landing. The tongue is the part of the body most exposed to temptation. If we can keep our tongues under control, we can master our feet and hands. Let us watch our words, and we shall spare ourselves many regrets for the good words that we did not speak, and probably far more for the unworthy words we did speak. And the more carefully we keep watch over our lips, the more earnestly should we call upon God to guard them from evil speaking "Set a watch, O Lord, before my mouth; keep the door of my lips."

Bits . . . rudder (Rev. Ver.), vs. 3, 4. The steering gear is always small. The colonel can steer his regiment by a word. He calls out "Forward", and the tier of companies proceeds straight ahead. He shouts, "Right wheel", and the line of advance swings a quarter circle to the right. He shouts "Left turn", and each man turns in his tracks and the regiment has a new front. He commands, "Right about turn", and the advance becomes a retreat. And many words that are spoken in other than military circles turn out to be effective commands. Lockhart, son-in-law of Sir Walter Scott, never forgot

the dying words of the old author, "Be a good man, Lockhart; nothing else is worth while." You may say some word that will change the whole direction of another's life. Therefore speak wisely. You may hear some word that will change the whole direction of your own life. Therefore listen wisely.

A fire, v. 6. One Sunday evening, in the fall of 1871, a cow kicked over a lantern in a stable in Chicago. Before the fire was extinguished, by a whole line of houses being blown to bits with gunpowder, it burned a district four miles long and a mile wide. One hundred thousand people were rendered homeless, and the loss of property amounted to nearly two hundred million dollars. The apostle James says that the tongue can act like that. It starts a story about some one. The story spreads. It grows worse as it spreads. It becomes more destructive as it grows worse. It becomes impossible to stop. It travels faster than any denial can. An innocent life is wrecked, and people who deserved nothing but happiness are made wretched. Who did it? It almost did itself. Just start the fire or the slander, and it will find its own way of spreading. Therefore we won't start it, nor help it on if it comes our way.

Poison, v. 7. When hunters in Africa kill a poisonous snake, they dig a hole in the ground and bury its head. For they know that if a barefooted native Bury the Poison stepped on the head, even long after, the native might be poisoned, so deadly is the venom. Othello, in Shakespeare's play, was a high-spirited, honorable soldier who loved his wife Desdemona with the deepest affection. The crafty Iago was able, by means of sly words, so to

infuriate Othello, that he would not even listen to his wife's defence of herself. In his passion of wrath he killed her. Iago poisoned Othello's mind. And the poisoners are busy everywhere, separating friends, breaking up families, splitting churches in two, making trouble in business, politics and society. And other people, who don't stop to think what they are doing, help to distribute the poison.

The tongue can no man tame, v. 8. God is always requiring of us impossible things. The tongue must be tamed if one is to become a perfect man; and yet, "the Dressed In Steel tongue can no man tame."

But impossible tasks ought never to discourage us when they are commanded of God. For with every bidding of His comes the strength to perform it. Before He sends us out to the duty to which no human power is equal, He permits us to touch His all-conquering Hand, and then hindrances melt away like snow before the suns of spring. Spurgeon once said, "I have read of those who bathe in certain baths of Germany which are much impregnated with iron, that they have felt after bathing, as if

they were made of iron and were able in the sun to cast off heat as though they were dressed in steel. Happy indeed are they who bathe in the bath of such a promise as this: 'I am with thee.' Put your whole self into that promise, and you will feel your strength renewed, so that you can bear troubles which before would have overburdened you."

Lesson Points

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

Those who would teach others, must not forget to teach themselves. v. 1.

Humility is the first step to excellence. v. 2.

With Jesus at the helm we shall voyage safely through life. v. 4.

The world needs doers, but it can get on very well without boasters. v. 5.

Corruptio optimi fit pessima—the best, when perverted, becomes the worst. v. 6.

Only He who made the tongue can keep it under control. v. 8.

"The praise of God is not seasonable in the mouth of one who reviles God's children." v. 10.

All nature rebukes the tongue that is given to evil speaking. vs. 11, 12.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

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

There was a strong tendency amongst the members of the early church to assume the office of teacher. The work, however, was by many viewed lightly, merely as an opportunity for talking. James warns his readers against this offence, by reminding them that words carry moral responsibility. This leads him to deal with the tongue. His thought is fixed upon two main propositions:

1. *The supreme place of the tongue in personal life*, vs. 1-8. Note the three facts: (a) The tongue becomes a test of character. Perfect self-control in speech is an evidence of perfect self-mastery of the whole body. The tongue is viewed as the most easily tempted and hardest to control of all the members of the body. Wise silence keeps the powers of mind and body under self-direction.

Once a word is spoken thoughtlessly, we are not only at its mercy, but it may also give occasion for angry controversy. It is a commonplace, that one word leads to another, and passion is inflamed by wrathful speech.

(b) The tongue controls life. Study the two illustrations, the bridle and the helm, both guiding in their purpose. Many great men have lost their golden opportunity by hasty words. Many have been ruined by gossip. The reckless tongue has driven many otherwise noble ones to wretchedness and misery. (c) It is inherently malignant. Note the change of figure, and the abundance of illustrations and pictures James uses to enforce his thought. Study the imagery which represents the tongue as: (1) inflaming the worst passions of life (How vice is spread by filthy words and suggestions!); (2) fed by hell; (3) naturally unmanageable; (4) poisonous. The teacher should bring out the full force of these expressions.

2. *The evil consequences*, vs. 9-12. The uncontrolled tongue leads to moral chaos.

Note the use of the same tongue in prayer and blasphemy. This gives a graphic picture of the sin of that day, and the social iniquity which prevailed. It was committed by professing Christians, and James severely rebukes such conduct. Study the two illustrations from the outer world to show how unnatural such conduct is. The stream is the same as the source, and bitter and sweet cannot exist in the same fountain. The olive and fig cannot both grow on the same tree. Nature is true to its own life, and hence no irregularity in its fruit. So no human heart can continue to have two such contradictory outflows as cursing and blessing. If the heart is right, swearing may be a careless habit which can be stopped. If the heart is wrong, praying is only a mere form and meaningless. James pleads for a consistent life in the use of speech.

The sin of the tongue is still a scandal in the Christian church. The unbridled tongue is the cause of nearly all personal and family quarrels. There is seldom any serious difficulty between neighbors, but the tongue magnifies the thoughtless statement until there is bitter enmity and revenge. This is equally true in the church. Social difficulties and wrangling among the workers is largely due to the idle, gossipy tongue. If the tongue could be curbed, there would be a marked revival of personal, practical piety in many churches. The secret of control in v. 17 should not be forgotten.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

Horses, a ship, a fire, wild beasts, birds, creeping things, the great sea, a fountain, fruit trees, a vine,—it should not be difficult with so many and so varied images, to hold attention, albeit the Lesson is didactic, and not narrative. The difficulty will be, to keep steadily to the teachings of the Lesson, not to be run away with by the illustrations by which the writer seeks to bring these out.

1. What leads James to speak about the tongue, is a preliminary point which needs to be made plain. See Exposition, which explains that so many among the Christian Jews to whom James wrote his Epistle were eager to be teachers (preachers), that he

thought it necessary to warn them of this folly: the more they said, the greater the condemnation if they spoke unworthily, or did not live up to their teachings. All this in v. 1. This leads the writer, naturally, to speak about the tongue.

2. The importance of the tongue. V. 2. states this: he that can keep his tongue right, can keep his whole self right. The class will easily be led into talking this out. The tongue as a horse's bit, will be interesting to boys and girls in the town or on the farm (v. 3), and as a ship's rudder, to those by the sea, to whom managing a boat is second nature. Let the emphasis be on the extreme importance of keeping the tongue right and true, seeing that it so controls the whole being and life.

3. The harm a bad tongue can do, vs. 5, 6. A forest or a prairie fire: some of the scholars have seen these. Let them tell about them; and be sure to keep them in mind that the great, spreading conflagration came from a single spark, the result of some one's thoughtless or malicious act. The lesson is evident. Remind the scholars also that Satan likes no better sport than starting the flame which an ungoverned tongue gives ("set on fire of hell").

4. Tongue training. Again, v. 7 will afford plenty of scope for the scholars: they will have much to say about the training of wild creatures. "No man can tame" the tongue (v. 8). Who then can?

5. Double tongues. Vs. 9, 10 announce a fact, alas, all too well known. The interest centres on the illustration of the fact in vs. 11, 12. The teaching is, that the double tongue is contrary to nature, as nature ought to be: it is because it is "set on fire of hell" (v. 6), that it is double.

6. The cure for it all. Perhaps the scholars can be led to suggest methods for curing bad tongues. Let them do so, but bring them, in the end, to James' cure—"the wisdom that cometh from above" (v. 17), the new thoughts and desires and purposes which the Holy Spirit of God gives to all who seek His presence within them. Select from the passages that follow, one suitable to each member of the class, and have that scholar read it aloud: the passage may "stick".—

Judg. 8 : 1-3 ; Job 13 : 5 ; Ps. 15 : 3 ; 141 : 3 ; 11, 20 ; Eccl. 5 : 3, 7 ; Matt. 5 : 22 ; 12 : 34 ; Prov. 15 : 1 ; 25 : 15 ; 26 : 4, 5, 20, 21 ; 29 : Eph. 4 : 29-32 ; 5 : 4 ; Jas. 1 : 19, 26.

THE GEOGRAPHY LESSON

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

"In its origin the Christian community was a house congregation; and when it outgrew the limits of a single house, it spread as a number of house congregations.

For their general assemblies and their missionary preaching the disciples in Jerusalem were able to meet in the temple or its precincts; but for their private worship they were divided into groups, the centre of each being the household of a convert. The only passage in the New Testament which seems to imply the existence of a church, that is, a building set apart for purposes of worship, is James 2 : 2 (Rev. Ver.). In this passage



we have a picture of a Christian place of worship, with seats of honor like those in a Jewish synagogue. Apparently, then, by the time that James wrote his

Christians of Jerusalem had formed themselves into a synagogue and built a place of meeting." After the synagogue was built, Epistle, the Jewish the house congregations still continued, the synagogue being used for larger gatherings of the Christians of the city and for missionary preaching. In like manner, as the Christians became more numerous in other centres besides Jerusalem, synagogues would be erected in those places.

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY, QUARTERLIES and LEAFLETS. The scholars should be encouraged to use these as a guide in their study of the Lesson.]

1. To whom did James address the warning of v. 1? Who were at liberty to speak in the meetings of the early church? To what did this freedom often lead?

2. What is said about the judgment to be pronounced on those professing to be teachers?

3. Why is control of his tongue a mark of a perfect man?

4. What illustrations are used to show the power of little things?

5. What kind of things can the tongue do? How is it apt to speak of these when done?

6. In what respect is the tongue like a fire? Why may it be said to defile the whole body?

7. Explain the clause, "setteth on fire the wheel of nature", v. 6 (Rev. Ver.).

8. How is the difficulty of taming the tongue illustrated? By whose help can it be tamed?

9. Of what inconsistency is the tongue often guilty? How can this be cured?

10. By what contrasts is the fickleness of the tongue illustrated in vs. 11, 12?

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Peter also warns Christians to keep the tongue from evil and the lips from guile. Where does he say this?

2. In the Old Testament, a very wise man tells us that death and life are in the power of the tongue. Find this.

ANSWERS, Lesson IX.—(1) 2 Kgs. 5 : 1-14. (2) Lesson I. (Acts 10 : 1-20) ; Cornelius.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The relation of responsibility to influence.
2. Tongue taming.

Prove from Scripture

That God knows our words.

The Catechism

Ques. 19. *In what the misery of man's sinful estate consists.* 1. Loss of communion with God. Sin has separated man from the holy God, Isa. 59 : 2. 2. The wrath and curse of God. Both the Old Testament and the New speak of God's wrath (see Ps. 90 : 7, 9, 11 ; Rom. 1 : 18). "Curse" means the condemnation of God, the sentence of His law, Gal. 3 : 13. 3. Liability to all the miseries of this life. Though great suffering is not necessarily the evidence of great sin (Luke 13 : 1-5), at the same time all human suffering dates from the fall. 4. Death. This was the penalty threatened if Adam should fail to keep the covenant, Gen. 2 : 17. It was inflicted on him (Gen. 3 : 19), and to it all his descendants are subject. 5. The pains ("penalties") of hell forever. See Luke 16 : 26.

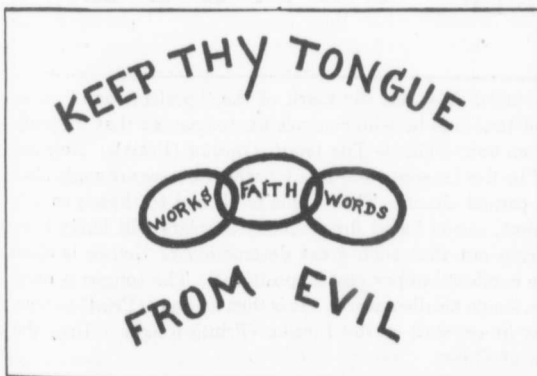
FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—A missionary giving warning.

Introduction—We are to hear something more of the letter written by James, from

which the Lesson of last Sabbath was taken. (Use the illustrations best suited to the knowledge of your class.) Let me ask you, Did you ever see a house on fire ? How quickly the flames leap from place to place ! It started, perhaps, with a very small spark. A lighted match dropped in the woods, or a tiny bit of fire left by campers, has started many a bush fire, and miles and miles of good timber have been destroyed. What power may be in a little fire ! Here is the "bit" of a horse's



The Question on Missions

By Rev. J. A. Bowman, M.A., Presbyterian Immigration Chaplain, Winnipeg

Ques. 10. Until recently, our church had under its control four or five day schools for the Galicians, but the Government has taken these over. The Presbyterian women of Winnipeg have, however, established a kindergarten school for the little children of the foreigners in the city. The Women's Home Missionary Society of our church has erected, and is supporting, hospitals for the Galicians at Teulon, Wakaw and Vegreville. Besides these, the Society supports Mission Houses at Sifton and Ethelbert, where the sick are ministered to. Quite a large class of Galician students is being conducted in Manitoba College, and these students are supported by donations of \$25.00 each from individual church members, Young People's Societies and Sunday Schools. Our church also supports Mr. Kovacs, a Hungarian minister in Winnipeg, and Mr. Kovacs, who is a traveling minister among the Hungarians. Two chaplains, Rev. Dr. Paterson, at Quebec in summer and Halifax in winter, and Rev. Mr. Bowman at Winnipeg, whose salaries are paid from the Home Mission Fund, give a hearty welcome, and practical help and direction, to the newcomers, and do a work that could not be done by Government officials, no matter what their desire to help might be.

bridle (object or drawing ; describe its use). What power this small bit has (v. 2) ! Show a picture or draw an outline of a ship. (Some of the boys may tell how a ship is guided.) You have seen the man at the helm. What power to turn and sway the mighty ship is in this small helm (v. 3) !

Lesson—Our Lesson is about something which is very small, but has great power for bad or good. This small thing lives in a very odd house (describe the mouth). There are double doors (teeth and lips), and yet it is almost impossible to hold it. The doors constantly burst open, and the small thing is free. Perhaps some of you have guessed the name of this, vs. 5-8. Print, TONGUE—WORDS. All repeat,

“Boys flying kites haul in their white-winged birds.

You can't do that when you are flying words.”

Words have much power for good or bad. Once spoken, they fly like sparks of fire, kindling either quarrels or love (give simple illustrations). “You did”, “I did not”, “Tit for tat”,—all these come from a tongue of which the owner has lost control.

Sweet and Bitter—Does the same fountain send out both sweet and bitter water ?

Neither should the tongue speak words of praise to God in hymns and prayer, and then speak bad things about those around.

A Disease and a Remedy—Did the doctor ever ask you to let him “see your tongue”, when you were ill ? He does this in order to know if there is sickness or not. The words our tongues speak show whether or not the sin disease is spoiling our hearts and minds. We should pray to God to make our hearts pure and good, and then the words we speak will be good too.

A Keeper—Ps. 34 : 10, “Keep thy tongue from evil” (repeat). Can we do this ourselves ? Ps. 141 : 3 tells us who will help us. Sing Hymn 529, Book of Praise.

Golden Text—Repeat Golden Text.

A Prayer—“Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer.”

The Best Use of the Tongue—Let the teacher make a list on the blackboard of some good ways to use the tongue. Best of all, use your tongue in speaking of Jesus. (Repeat)—

“Yes, we have a word for Jesus ;
We will bravely speak for Thee ;
And Thy bold and faithful soldiers,
Saviour we would henceforth be.”

To Think About—I should speak for Jesus.

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

THE GOOD LITTLE EVIL FICKLE TONGUE

Call for the Lesson Plan (see p. 269). Ask for the mark of the “perfect man” given in v. 2. The scholars will readily tell that it is he who controls his tongue, so that it speaks only right things and is kept pure from evil. This is THE GOOD TONGUE (Print). Now ask about the two little things spoken of in the Lesson,—the bits by which horses are controlled, and the rudder by which the ship is turned about. The tongue is likened to these ; so it is the LITTLE (Print) tongue. Talk, next, about forest fires,—many scholars will likely have heard of or seen a forest fire. Bring out that such great destruction of timber is often caused by a fire left burning by some careless camper (see Exposition). The tongue is often like such a fire, doing untold harm by a single heedless word. It is then an EVIL (Print) tongue. Use, in like manner, the illustrations in vs. 9-12 of the FICKLE (Print) tongue. Urge the yielding of the tongue to the control of Christ.

Lesson XI.

HEROES OF FAITH

June 13, 1909

Hebrews 11 : 1-3, 17-29. Commit to memory vs. 24, 25. Study Hebrews 11 : 1-40.

GOLDEN TEXT—Faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11 : 1.

1 Now faith is the ¹ substance of things hoped for, the ² evidence of things not seen.2 For ³ by it the elders ⁴ obtained a good report.3 ⁵ Through faith we understand that the worlds ⁶ were framed by the word of God, so that ⁷ things which are seen were not made of things which do appear.17 By faith A'braham, ⁸ when he was tried, offered up Isaac : ⁹ and he that had ¹⁰ received the promises ¹¹ offered up his only begotten son.18 ¹² Of whom it was said, ¹³ That in I'saac shall thy seed be called :19 Accounting that God ¹⁴ was able to raise ¹⁵ him up, even from the dead ; and from whence ¹⁶ also he received him in a figure.20 By faith I'saac blessed Ja'cob and E'sau ¹⁷ concerning things to come.21 By faith Ja'cob, when he was a dying, blessed ¹⁸ both the sons of Jo'seph ; and worshipped, *leaning upon the top of his staff.*22 By faith Jo'seph, when ¹⁹ he died, made mention of the ²⁰ departing of the children of Israel ; and gave

Revised Version—¹ assurance ; ² proving ; ³ therein ; ⁴ had witness borne to them ; ⁵ By ; ⁶ have been ; ⁷ what is seen hath not been made out of ; ⁸ being tried ; ⁹ yea, he ; ¹⁰ gladly ; ¹¹ was offering up ; ¹² even he to whom ; ¹³ Omī that ; ¹⁴ is ; ¹⁵ Omī him ; ¹⁶ he did also in a parable receive him back ; ¹⁷ even ; ¹⁸ each of ; ¹⁹ his end was nigh ; ²⁰ departure ; ²¹ goodly ; ²² grown up ; ²³ be evil entreated ; ²⁴ accounting ; ²⁵ of ; ²⁶ looked unto the recompense of reward ; ²⁷ the ; ²⁸ that the destroyer of the ; ²⁹ not ; ³⁰ swallowed up.

LESSON PLAN

I. What Faith Is, 1, 2.

II. What Faith Does, 3, 17-29.

DAILY READINGS

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

M.—Heroes of faith, Heb. 11 : 1-12. T.—Heroes of faith, Heb. 11 : 13-31. W.—Heroes of faith, Heb. 11 : 32-40. Th.—Nehemiah's faith, Neh. 2 : 11-20. F.—Daniel's faith, Dan. 6 : 1-10. S.—Let us follow I Heb. 12 : 1-13. S.—Conquerors, Rom. 8 : 31-39.

Shorter Catechism—Ques. 20. *Did God leave all mankind to perish in the estate of sin and misery ?* A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter

commandment concerning his bones.

23 By faith Mo'ses, when he was born, was hid three months ⁵ of his parents, because they saw *he was* a ²¹ proper child ; and they were not afraid of the king's commandment.24 By faith Mo'ses, when he was ²² come to years, refused to be called the son of Phar'aoh's daughter ; ²⁵ Choosing rather to ²³ suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ;26 ²⁴ Esteeming the reproach of Christ greater riches than the treasures ²⁵ in E'gypt : for he ²⁶ had respect unto the recompense of the reward.

27 By faith he forsook E'gypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible.

28 ⁵ Through faith he kept the passover, and the sprinkling of ²⁷ blood, ²⁸ lest he that destroyed the firstborn should ²⁹ touch them.29 By faith they passed through the Red sea as by dry land : which the E'gyptians assaying to do were ³⁰ drowned.

into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The Question on Missions—11. What is the Bible Society doing for the newcomers ? The Bible Society is trying to provide every newcomer who can read with a copy of the Bible, printed in his own language.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 263 ; 583 ; 34 (Ps. Sel.) ; 255 (from PRIMARY QUARTERLY) ; 272.

Special Scripture Reading—Ps. 46. (To be read responsively or in concert by the whole Schoc.)

Lantern Slides—For Lesson, B. 126, Jacob Blessing Sons of Joseph (v. 21). For Question on Missions, H. M. 18, Canadian Bible Society Depot at St. John.

EXPOSITION

Lesson Setting—The Epistle to the Hebrews was written between A.D. 65 and A.D. 68 to some church made up of Jewish Christians. (For its purpose, see For Teachers of the Older Scholars and Bible Classes.)

I. What Faith Is, 1, 2.

Vs. 1, 2. *Faith is the substance* ; Rev. Ver., "the assurance". The Greek word may signify either the giving to things as yet "hoped for" the reality of an actual "substance" ; or the inspiring by faith, in its possessor, of an assured confidence. *Things hoped for* ; namely, for Abraham and his immediate descendants, the assured possession of Canaan ; and for the Israelites in Egypt, deliverance from bondage, and the enjoyment of the Promised Land ; and for us such blessings as a glorious resurrection and life in heaven. *Evidence* (Rev. Ver., "proving"). Faith is a power by which the unseen is made as certain as visible things.

Things not seen ; gifts promised, but not yet enjoyed, by God's ancient people and blessings for us still future, and also such present blessings as forgiveness of, and cleansing from, sin through Christ, and God's guidance and care throughout life. Faith ventures on the divine promises concerning these unseen things, as we trust our property and lives to the staunchness of a vessel and the seamanship of its captain. *The elders* ; God's people of the past. *Had witness borne to them* (Rev. Ver.) ; in the Old Testament scriptures. These saints of yore owe their fame to their faith.

II. What Faith Does, 3, 17-29.

V. 3. *By faith we understand . . . worlds . . . framed by the word of God* (Rev. Ver.). Faith lays hold on God Himself. We believe that He is. For we can think of One who is perfect in wisdom, power and goodness, and only such a perfect Being could give us the

power so to think of Him. Therefore we must believe that there is a God. And no one but He could have made our world and all the "worlds". So we believe that they were all made by Him. The idea is not that we accept the fact of creation on the authority of scripture, but that, by an exercise of faith, we realize that there is a great unseen Power that made all things. *Things . . . seen*; the whole material universe. *Things which do appear*. Physical causes alone cannot explain the world. Faith realizes the invisible Cause of all things in God.

Vs. 4-16. The list of heroes begins with Abel and the other early saints, Gen., chs. 1-9.

V. 17. *Abraham* (see vs. 8-10). *was tried*; tested, as a bridge is tested by the strain put upon it. *Offered up Isaac*. See Gen. 22 : 1-13. So far as Abraham's obedience was concerned, it was as if the sacrifice had actually been completed. The sacrifice of Isaac was not merely the surrender of affection, but of all the promises that had been connected with this son. *Received the promises*; Rev. Ver., "gladly received". This suggests the joy that had come with the promises regarding Isaac, and which made the surrender all the harder.

Vs. 19-22. *Accounting . . . God . . . able*, etc.; sure of God's promise being fulfilled, even though that should require the raising of Isaac from the dead. *Received him in a figure*; Rev. Ver., "in a parable", that is, as a type of the coming Christ, in whom God's promise should be completely fulfilled. Abraham rejoiced to see the day of Christ, John 8 : 56. *By faith Isaac*; believing that, though he himself was about to die without coming into the full enjoyment of God's promises, these promises would be fulfilled in the future to his sons, each in his own measure, and to their descendants, Gen. 27 : 26-40. *Jacob*; who, also in the very presence of death, looked forward to a great future for his descendants and gave to Joseph's two sons an equal share with his own in the blessings of that future. (See Gen. 48 : 10-20.) *Joseph*. His faith, again, shone out brightly as death drew near, showing itself in his certainty that the Israelites would be delivered and in his requirement that they should take his bones to rest

in the Promised Land. (See Gen. 50 : 24, 25.)

Vs. 23-25. *Moses . . . hid . . . of his parents*. The hiding of the child was an act of faith because it showed trust in God's care. The confidence of the parents rested partly also on the child's appearance: he was a *proper* (Rev. Ver., "goodly", that is, beautiful) *child*. Beauty was regarded, by the Old Testament people, as a mark of God's favor, and, because of it, Moses' parents believed that God had some great purpose for the child. *Not afraid*, etc. See Ex. 1 : 22. *Moses . . . come to years*; forty years old, Acts 7 : 23. *Son of Pharaoh's daughter*. See Ex. 2 : 3-10. *Choosing rather*, etc. Moses realized that he must choose between the despised people of Israel, with the promises of an endless future, and the present life of pleasure and sin in Egypt. Such an alternative is always the test of moral strength, and the choice is made by faith.

Vs. 26-29. *Reproach of Christ*; the afflictions that belong to God's appointed Messiah. Even then, hundreds of years before He appeared on earth in human form, He was sharing the sufferings of the oppressed Israelites. *Looked unto the recompense* (Rev. Ver.); the reward which he believed God would give him in the Promised Land and in the future life. *Endured . . . seeing him . . . invisible*; the unseen Jehovah, with whom he afterwards spoke face to face, Ex. 33 : 11; Num. 12 : 7, 8. *Kept the passover*; an expression of confidence in God's power to deliver. *They passed through the Red sea*. Moses' faith communicated itself to the people of Israel.

In the remaining portion of the Lesson chapter, a rapid summary is given of later heroes of faith, vs. 30-40.

Light from the East

STAFF (v. 21)—This was a straight pole about six feet long, carried by shepherds to assist them in mountain climbing, to chastise their flock, or to strike down for them leaves and twigs that are out of their reach. When the shepherd was at rest, he grasped it with both hands near the top and leaned his head upon his arms. A staff that had long been carried became highly prized; the old man

laid aside from service, still kept it near him, and held it in great and affecting moments, and bowed his head upon it to worship as he did when standing on the hillside in his prime. The staff of the king was called his sceptre, was ornamented with gold and gems, and became the symbol of his government and power.

BONES (v. 22)—The Hebrews buried their dead as we do, and the bones were the only

part of the body that remained after the lapse of years. But Joseph was embalmed after the manner of the Egyptians, his mummy was placed in a coffin, kept for 360 years, carried round by the Israelites in all their wanderings, and finally buried near Shechem in the grave his father had bought, and in the centre of the territory belonging to his descendants, the children of Ephraim.

APPLICATION

Faith is the assurance (Rev. Ver.), v. 1. Some botanists were one day hunting for specimens of mountain plants in the Highlands of Scotland. They saw

"If My Father Holds the Rope" several scarce and beautiful plants growing at some distance down the face of a steep precipice. They called a boy who happened to be near and offered him a sovereign, if he would allow himself to be lowered in a basket to pluck the flowers. The boy shrank back at first, but, remembering how poor his parents were, he bravely answered, "I will go, if my father holds the rope." He knew the strength of his father's arm and the love of his father's heart, and felt safe. The assurance of our faith is our knowledge of the power and love of our heavenly Father.

Proving, v. 1. A captive was brought before an Asiatic prince. The scimitar was already raised above his head, when, oppressed by intolerable thirst, he asked for water. A cup was handed him. He could scarcely raise it to his lips, so much was he trembling with fear. "Take courage", said the prince. "your life will be spared till you drink that cup of water." He instantly dashed the cup of water to the ground. He knew how highly the barbarian ruler held his plighted word. God's promises are said to be immutable. That is a long word which means never to be broken.

Things not seen, v. 1. One evening a father and his little daughter were walking in a valley where the mist lay close to the ground.

God Sees It rose above the child's head, but the man was out of it from his shoulders up. The little girl was frightened. She cried, "I can't see our house, papa. I don't know the way.

Where are we going?" He replied, "I can see perfectly well, just keep hold of my hand, and I will take care of you." He was walking in the light, while she was walking in the darkness. He was guiding her to the "things not seen". So is it with every child of God. God sees, for He is Light and lives in light. And He leads His children safely through the darkness to the light. **Faith**

"sees the Best glimmering through the Worst, She feels the sun is hid but for a night, She spies the summer through the winter bud".

Abraham, v. 17. There is an ancient legend that the youthful Abraham, whose father Terah was a dealer in idols, once took a

Why Not? hammer and smashed all the images in his father's shop,

Terah, in his rage, dragged his son before King Nimrod. Nimrod said to Abraham, "You will not adore the idols of your father; then worship fire." Abraham replied, "Why may I not pray to water which extinguishes fire?" "Be it so; pray to water." "But why not to the clouds which hold the water?" "Well then, pray to the clouds." "Why not to the wind which drives the clouds?" "Then pray to the wind." At last Abraham said, "Be not angry, O king, I cannot pray to the fire, or the water, or the clouds, or the wind, but to the Creator who made them. Him only will I worship."

The reproach of Christ, v. 26. Fifty years ago, in Madras, India, a young Brahman became a Christian. His friends determined to kill him, rather than that he should be baptized.

"Keep Me" He was taken to the missionary's house, which had to be guarded for days by soldiers to protect him from the mob that sought his life. At last, his father and mother pretended to be reconciled to his being

baptized, and asked him to come home for his evening meal. Overjoyed and unsuspecting of harm, the young man went. The mother put into the meal a drug, which does not destroy life, but renders its victim hopelessly insane. The son ate the food, lay down to sleep, and awoke in the morning, his reason gone. He was taken to an asylum. But he still held fast to his faith. "Forsake Jesus", he would exclaim, "forsake Jesus, did you say? Never. I will never give Him up. You may kill me, but I will never give up my Jesus. Oh, Jesus Christ, keep me, keep me, keep me, keep me firm to the end."

The recompense of the reward, v. 26. "God give you eyes", wrote Samuel Rutherford to Lady Kenmure, "to see through sickness and death, and to see something

"Make Through to be at Him" beyond death. I doubt not

but that if hell were betwixt you and Christ, as a river which ye behoved to cross ere ye could come at Him, ye would willingly put in your foot, and make through to be at Him, upon hope that He would come in Himself, in the deepest of the river, and lend you His hand. Ye have also a promise that Christ shall do more than meet you, even that He shall come Himself, and go with you foot for foot, yea, and bear you in His arms. O then! O then for the joy that is set before you; for the love of the Man (who is also 'God over all, blessed for ever') that is standing upon the shore to welcome you, run your race with patience."

The walls of Jericho fell down, v. 30. In ancient history there is a story of a valiant

captain whose banner was always first in the fight, and whose sword was dreaded by all his enemies. His king once asked to see the sword.

After carefully examining it he sent it back with the message, "I see nothing wonderful in this sword. I cannot see why any man should be afraid of it." The captain sent the reply, "Your majesty has been pleased to examine the sword; but I did not send the arm that wielded it." That is the mystery of the victories of faith. The instruments are often commonplace enough, as they were when the walls of Jericho fell down. It is the strength of faith that makes them mighty to the pulling down of the strongholds of sin.

Lesson Points

Faith is the sight of the soul. v. 1.

The God who gives faith, will never disappoint it. v. 1.

Every mark of design in the universe is a finger post pointing to the Designer. v. 3.

Obedience is the proof of faith. v. 17.

Our business is to carry out God's commands: He will take care of the consequences. v. 19.

Faith is the antidote of fear. v. 23.

To be a child of God is a higher honor than to be a king's son. v. 24.

The choices we make reveal our character and fix our destiny. v. 25.

A true view of life is always a long view. v. 26.

Victory over the world is assured to those who have a vision of God. v. 27.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

A brief statement of the general object of the Epistle is necessary in order to appreciate the thought of the Lesson. The main object is to show the superiority of the Christian dispensation to the Mosaic dispensation, and the finality of the revelation in Jesus. To do this, the writer contrasts the medium through which truth was revealed, and points out the superiority of Jesus to the angels, chs. 1, 2. He further contrasts the inter-

cessors with God for the individual soul under the law of Moses and under the Christian system. The priest acted officially, because personally he was one of a sinful race (ch. 9: 7), while Jesus acted, not only officially, but also personally, because He remained unspotted (ch. 7: 26), though tempted in all points as we are, ch. 4: 15. The contrast is pointed out, also, in the results of the two systems,—the earlier could never make the worshiper perfect (ch. 7: 19), but Jesus does this by the power of an endless life, ch. 7: 16. Out of this new life in Jesus springs forth the secret of power with God

and victory over the enemy. The Lesson considers faith.

1. *The definition of faith.* Note the elements: (a) It is the "assurance of things hoped for" (Rev. Ver.), that is, the giving of reality to the things hoped for. It opens the door of reality to spiritual facts, so that the soul finds rest in these eternal things. (b) It is a conviction of things not seen, that is, a testing or venturing which proves satisfactory. The object of faith is not named, but is everywhere assumed. In the light of the whole thought of the Epistle, it is seen to be God revealed in Christ, who in the former times was made real to His people by means of the revelation then given. True faith thus gives life a controlling conviction and an assured triumph.

2. *The triumphs of faith.* The sphere is noteworthy. It includes all, in every age, who have lived in trust and obedience toward God, so that all believing and faithful ones, before and after Christ, rejoice together, v. 40. In this letter to Hebrew Christians, the illustrations are taken from the records of their own nation. The manifestations of the power of faith are varied. Faith is the principle by which the elders were seized of the truth. By it the saints, from Abel onward, lived and died. The teacher should dwell upon the particular victories ascribed to faith in each case here mentioned, so that its range may be the more readily seen.

3. *The triumphs of the past should strengthen for the future.* What has been by faith, can be. The victories of to-day are by faith. The life of faith is essentially the same in all ages. It is the privilege of all saved ones, and not a special gift to a few. Let the teacher seek to encourage the scholars to exercise this faith, until Jesus becomes very real, and life is governed by spiritual convictions.

For Teachers of the Boys and Girls

"There is one thing without which we cannot please God; what is it?" Let these be your very first words to the class. Possibly some one will quote the first clause of v. 6 of the Lesson chapter in reply. If not, lead the scholars by question and answer to that wonderful truth. You have laid a foundation for the lesson, which may be built up accord-

ing to the following plan:

I. **WHAT FAITH IS.** The definition is given in v. 1, and may be made clear and memorable through a good understanding of two words in it: (1) "substance", which means "assurance of"—sure that we shall have; (2) "evidence", proof to our minds that things we do not see, really are. Faith in the future, means that we are sure that the future will be what we hope it will be. Faith in a person, means confidence that that person will not deceive: will do what is right. Faith in God, means that we trust in His wisdom, power and love, in every word that He speaks, and in every thought that He thinks concerning us.

II. **WHAT FAITH DID:** the "Roll-call" of faith's heroes, as one might say. It would be well to arrange, a Sabbath previous, that each of five scholars should be prepared to tell about one of the chief of the heroes of faith mentioned in the Lesson, and just wherein his faith was shown: Abraham, Isaac, Jacob, Joseph, Moses. Help the scholars out by questions and hints, and additional information. It will be like turning on light after light, till faith seems like a great glowing flame which all the world may see. The puzzling questions that are sure to arise are answered in the Exposition and Light from the East. If there is time, have the class read vs. 33-40.

This may be followed by a talk with the class of what men of faith have done in the ministry and the mission field. Look into the achievements of a few of the great leaders, such as Luther, Knox, Wesley, Moody, Robert Morrison of China, David Livingstone of Africa, Mackay of Uganda, MacKay of Formosa, Geddie of the South Seas, and Robertson of the Northwest.

III. **WHAT FAITH IS DOING.** Make very clear that the heroes are not all dead. Set the scholars searching for heroes of their own acquaintance—heroes of faith, people who are suffering patiently or venturing boldly, or doing valiantly, because they trust in God. Every neighborhood has its heroes, and such names as Dr. Grenfell, and many of our own missionary men and women will be mentioned.

IV. **WHAT FAITH CAN DO.** If the teacher can get the scholars to realize that the same

faith may work in and through themselves, as wrought and is working in and through the heroes they have named, the object of the Lesson will have, indeed, been accomplished. The wonderful electric power of Niagara transmits itself through the small wires as well as through the greater ones.

Heroes were and are just common men in whom God dwells. If the class is sufficiently by itself for this to be done, no better ending of the Lesson can be made than in an earnest prayer led by the teacher, that each and all may have the faith which brings God into their hearts and lives, and so makes all heroes.

THE GEOGRAPHY LESSON

The "Dispersion" included the Jews who were scattered over countries outside the Holy Land. Those who lived in Judea, Galilee, and the region east of the Jordan,

were called Palestinian Jews. In New Testament times the Jews of the Dispersion were found in six main colonies: (1) Babylonia. These Jews to the far east were originally the descendants of those who remained behind, when small bodies returned to Judea under Zerubbabel and Ezra. Their numbers were afterwards increased by others transported from their native land. In this remote region the Jewish religion was kept freer than in Western lands from the influence of Greek thought and customs. (2) Egypt. Jews had migrated to this



country as early as B.C. 586 (see Jer., chs. 42, 43), and ten years after the death of Jesus, two entire quarters of Alexandria were known as "the Jewish", while many more

Jews were sprinkled over the rest of the city. (3) Syria. In the region of Nero (A.D. 54-68), there were no fewer than 10,000 Jews in Damascus. (4) Asia Minor. From B.C. 130 onwards, the Jews flourished in Asia Minor and the neighboring islands, Cyprus, Crete, etc., under Roman protection. (5) Greece. There were firmly established Jewish colonies in Thessalonica, Berea and Corinth, at the time of Paul's visit to these places, Acts, chs. 17, 18. (6) Rome. In the capital of the empire there was a large Jewish colony with several synagogues.

ADDED HINTS AND HELPS

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

Some Test Questions

1. When and to whom was the Epistle to the Hebrews written?
2. What definition is given of faith? Mention some of the "things hoped for"? What, besides these, do "things not seen" include?
3. Give a reason for believing that there is a God. Why do we believe that He made "the worlds"?

4. What kind of faith is seen in the patriarchs? How did Abraham prove his faith?
5. Explain "in a figure", v. 19. What New Testament passage says that Abraham saw Christ's day?
6. What proof of faith is seen in Isaac, Jacob and Joseph respectively?
7. Of what sort was Moses' faith? How was the faith of his parents proven?
8. What choice was placed before Moses? How did he act? By what motives was he influenced?

9. Explain "the reproach of Christ", v. 26. What proof of faith did the Israelites give?

10. What do vs. 38-40 of the Lesson chapter contain?

Something to Look Up

1. Find the name of a young queen whose faith saved her people from destruction. What was her other name?

2. Paul was one of the greatest heroes of faith. Find some verses telling how his faith in God saved a ship load of people from drowning.

ANSWERS, Lesson X.—(1) 1 Pet. 3 : 10.
(2) Prov. 18 : 21.

For Discussion

1. The part faith (not necessarily in God, or in Christ) plays in daily life.

2. Faith strengthened by exercise.

Prove from Scripture

That faith is a defence against temptation.

The Catechism

Ques. 20. *God's plan of redemption.* Let us begin with the last word in the Question—"Redeemer". To redeem is to "buy back", to pay the price that sets a slave free. This is what our Redeemer does for us—frees us from the slavery of sin. Why did God provide a Redeemer? "Out of His mere good pleasure", says the Question. Because He

loved the world, says John 3 : 16. And these two things mean the same. How are men redeemed? God "elects", that is, chooses, whom He will save. Don't be afraid of this word "elect". It just means that our salvation depends upon God. It doesn't hinder us from being very sure, or from telling others, that every one who believes on Jesus Christ will be saved. (See Acts 16 : 31.)

The Question on Missions

Ques. 11. The Bible Society exists to provide every one who can read with God's message to him, printed in his own mother tongue. In trying to fulfil this aim, the Manitoba and Saskatchewan Bible Society, which is a branch of the British and Foreign Bible Society, carries on an interesting work among the various nationalities in Winnipeg. Mr. Thompson, the agent, visits regularly the Immigration Halls and railway stations, distributing free scriptures, in whole or part, to the immigrants upon their arrival in the city, or upon their way further west. Through the gift of the Book he is able to get near the man, and is often enabled to persuade him to the better life. Thus he gets a new start, as he commences life in the new land. The Society co-operates with all the churches in spreading the Word among all people, and is hastening the coming of the kingdom of our Lord.

FOR TEACHERS OF THE LITTLE ONES

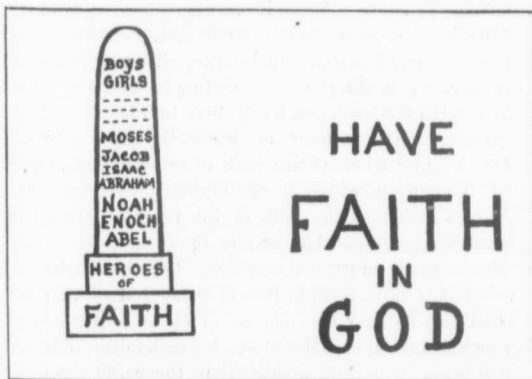
Lesson Subject—A foreign missionary encouraging.

Golden Text—Repeat Golden Text. Print FAITH. Draw from your class the meaning of

Faith. It is simply RELIEVING
that GOD } HAS DONE } EVERY-
JESUS } CAN DO } THING the Bible tells us.

Introduction—Our Lesson is part of a letter written by Paul to encourage the Hebrew Christians, by recalling the faithfulness of their forefathers.

A Monument to the Heroes of Faith—Did you ever see a monument in one of our parks or squares? Whose monument? Why was it built? The man was a hero. He had done something great and good, and he must



not be forgotten. Our Lesson is about some heroes who did something because they had faith in God. We are going to build a monument to the "Heroes of Faith". We'll draw a tall monument. Now we'll think away back to the first family of which we hear in the Bible. (Ask for names.) Which was the "bad boy" in the family? Which was the "good boy"? How did Abel show his faith in God? Now we'll print on this monument, ABEL. Of Enoch (vs. 5, 6) we are only told that "he walked with God" (by faith), and God took him (Print ENOCH on the monument). When we talk of the flood and the ark (outline), you will remember the great faith of NOAH (v. 7). Then we see ABRAHAM (vs. 7, 8) leaving his old home for a new one because of his faith in the promise of God, and then we see his faith sorely tried as he prepared to offer up his son Isaac on the altar (outline) in obedience to God (vs. 17-19). ISAAC, JACOB and JOSEPH (vs. 20-22) are all names that must be remembered as of those who had faith in God's promises (Print all these on monument). The basket boat will readily recall the baby MOSES and the faith of his mother and afterwards of himself (vs. 23-30). Many, many more Bible heroes of faith might be named.

Heroes of a Later Day—With these, we may print some names of later days, amongst them LUTHER, KNOX, CALVIN, THE COVENANTERS, OUR OWN MISSIONARIES; and there are thousands of men and women of whose names we may never have heard, whose faith in God has kept their hearts strong and brave amid sore troubles—praying FATHERS and MOTHERS.

Little Heroes—Print, also, BOYS and GIRLS, for you must remember, little people, that you may all be heroes of faith.

(All repeat)—

"Heroes are not all six feet tall.

Great souls may dwell in bodies small;
And the heart that is faithful and true, maybe,
In man of fifty, or boy of three."

Name simple ways in which true faith, planted in children's hearts, will show itself

in **WORKS.**
WORDS.

A Little Boy's Faith—A little boy was asked how he expected to live a Christian life. He replied very sweetly, "I'll reach my hand up to Jesus, and I know He'll lead me right."

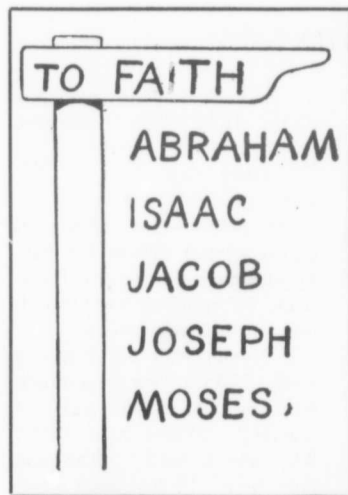
A Song of Faith—Hymn 554, Book of Praise.

"Jesus loves me, this I know,

For the Bible tells me so."

Something to Think About—Faith makes God's workers strong and brave.

FROM THE PLATFORM



Sketch rapidly on the blackboard a finger post, and print in it, TO FAITH. After touching lightly on the definition of faith in v. 1, direct the conversation to the examples in the Lesson chapter, which illustrate what faith is. Begin with ABRAHAM (Print). Bring out, by questions, the story of the offering up of Isaac in Gen. 22: 1-13. Make it clear how hard it was for Abraham to obey God's command, because he so greatly loved his son, and because all his hopes were wrapped up in the promises relating to that son. Yet he trusted God so completely that he obeyed without question. After a touch or two on the cases of ISAAC, JACOB and JOSEPH (Print each of these names), dwell on the way in which MOSES (Print) proved his faith. After a glance at the faith of his parents, bring out what he gave up, what he was ready to endure, and why he made so great a sacrifice. Get the scholars to see that to have faith is just to trust God so that we shall do whatever He bids us. Picture the blessedness which Abraham and Moses won by such faith. So faith will bring to us joys greater than the world can give.

Lesson XII.

REVIEW

June 20, 1909

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—With great power gave the apostle's witness of the resurrection of the Lord Jesus.—Acts 4: 33.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Peter and Cornelius, Acts 10: 24-48. T.—Peter delivered from prison, Acts 12: 5-17. W.—The conversion of Saul, Acts 9: 1-20. Th.—The gospel in Antioch, Acts 11: 19-30. F.—First missionary journey, Acts 13: 1-12. S.—At Iconium and Lystra, Acts 14: 8-22. S.—Heroes of faith, Heb. 11: 32-40.

Prove from Scripture—*That Christ makes His servants strong.* S. Catechism—Ques. 19, 20 (Review)

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson); 111; 116; 49 (Ps. Sel.); 547 (from PRIMARY QUARTERLY); 440. **Lantern Slides**—For Lesson, S. P. 34, Golden Text, Topic, Truth and Lesson for Quarter. For Question on Missions, H. M. 19, Doukhobor Children.

The Question on Missions—12. What should the Sunday School do for the newcomers? The Sunday School should welcome the newcomers; should show them kindness; should send papers and magazines to them; and should help to support missionaries among them.

REVIEW CHART—Second Quarter

STUDIES IN THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 10: 1-20.	Peter and Cornelius.	In every nation he that feareth him.—Acts 10: 35.	1. Cornelius directed. 2. Peter prepared. 3. Peter sent.
II.—Acts 12: 1-11.	Peter Delivered from Prison.	The angel of the Lord encampeth.—Ps. 34: 7.	1. Imprisoned. 2. Prayed for. 3. Delivered.
III.—Acts 9: 1-19a.	The Conversion of Saul.	He fell to the earth, and heard a voice saying.—Acts 9: 4.	1. A persecutor. 2. A convert. 3. An apostle.
IV.—Acts 11: 19-30; 12: 25.	The Gospel in Antioch.	The disciples were called Christians.—Acts 11:26.	1. A church founded. 2. A church growing. 3. A church helping.
V.—Acts 13: 1-12.	Paul's First Missionary Journey—Cyprus.	Go ye into all the world.—Mark 16: 15.	1. A mission commenced. 2. A convert won. 3. An opponent silenced.
VI.—Acts 13: 13-16, 38-49.	Paul's First Missionary Journey—Antioch in Pisidia.	The word of the Lord was published.—Acts 13: 49.	1. A missionary's opportunity. 2. A missionary's message. 3. A missionary's success.
VII.—Acts 14: 8-22.	Paul's First Missionary Journey—Iconium and Lystra.	All the gods of the nations.—Ps. 96: 5.	1. Healing a lame man. 2. Refusing homage. 3. Suffering persecution.
VIII.—Acts 15: 1-5, 22-29.	The Council at Jerusalem.	We believe that through the grace.—Acts 15: 11.	1. The dispute. 2. The deputation. 3. The decision.
IX.—James 2: 14-26.	Believing and Doing.	Faith without works.—James 2: 20	1. Workless faith. 2. Working faith.
X.—James 3: 1-12.	The Power of the Tongue.	Whoso keepeth his mouth.—Prov. 21: 23.	1. The good tongue. 2. The little tongue. 3. The evil tongue. 4. The fickle tongue.
XI.—Heb. 11: 1-3, 17-20.	Heroes of Faith.	Faith is the substance.—Heb. 11: 1.	1. What faith is. 2. What faith does.

The Question on Missions—Ques. 12. Our children should remember that our fathers came as strangers, or immigrants, to Canada, and this should teach them to welcome kindly those who are now coming. We should welcome them, not only to our country, but to our Sunday Schools. Our Schools should have visitors to go to their homes and teach them how to care for their children. The parents are anxious for their children to learn the English language, and this gives the Sunday Schools a great opportunity. They are very accessible, and the best way to reach them, as the best way to reach all parents, is through their children. The collection taken on Children's Day, which, in part, is to provide Lesson Helps and Illustrated Papers for Sunday Schools among the foreigners and in new settlements, should be increased. Some Schools are giving \$25.00 each to support a foreign student at Manitoba College. Other Schools might join the number of those doing like good work.

THE QUARTERLY REVIEW

For the Older Scholars and Bible Classes : FURTHER EXPANSION OF THE CHURCH

The previous Quarter's Lessons traced the expansion of the early church during the first ten years of its history. This Quarter carries the work very much further :

1. The new territory covered by the first missionary journey of Paul and Barnabas. The map will show the breaking of much new ground, and that in a very perilous country. The chief places should be pointed out, and important persons and events recalled. It should be carefully noted that among these wild people the gospel showed its power, and that in the planting of the church there is a remarkable testimony to the energy of the apostles, who were undaunted by their difficulties (Lessons V. to VII.).

2. Note the gradual strengthening of opposition on the part of the Pharisaic Jews, and how their hatred became so great that they sought to kill Paul. It is well to trace the origin of this trouble, and also the rise of the Judaizing teachers who followed Paul and sought to destroy his work. The Epistle to the Galatians gives light on this whole question. Paul's theological teaching, both as to its form and the points it emphasizes, was, in many respects, determined by the errors and the methods of his enemies.

3. A most noteworthy feature of the expansion was the decision which admitted the Gentiles to the church because of their new life in Jesus (Lesson VIII.). Bring out the value of the special revelations leading to this decision, as the visions of Cornelius and Peter (Lesson I.), and of Paul and Ananias (Lesson III.); also the part miracles had in unfolding the gracious character of Christianity, and the power of Jesus among men (Lessons II., V., VII.). Further, the success of the work at Antioch in Syria (Lesson IV.), and during Paul's missionary journey demanded some new conception of the church. The teacher should spare no pains to master the great principle involved, and to show the value of the Council at Jerusalem. It is difficult for us to appreciate the meaning of the new decision to a Jewish Christian. Observe that it was reached under the leadership of the Holy Spirit. Jesus assured His disciples that He would give the truth as they could bear it (see John 16 : 12, 13). The church should still look up, as God has still many things to bestow.

4. Special mention should be made of the overcoming life of the church. To appreciate this, recall the difficulties in the way. Note : (a) The trouble caused by persecution where, singlehanded, the church met the combined forces of the Jewish leaders and Roman state. Mention the persecutions by Saul, Herod, the Jews at Jerusalem, at Pisidian Antioch, at Iconium, at Lystra. (b) The enmity of the Pharisaic Jews, who used every art to sow discord, poisoned the mind of the church against Paul, and even sought to slay him. (c) The danger arising from the low state of morals among the Gentiles, even after they were admitted to the church. (d) The problem occasioned by the admission of the Gentiles to the church. Amidst all these, the Christian church was victorious. Note some of the factors in its success, as : (1) The conversion of Saul ; (2) The supervision by the mother church at Jerusalem ; (3) The high character of the disciples ; (4) The new spirit of love. The letters (Lessons IX. to XI.) sent out to the churches show wonderful attainment in thought and experience.

5. Special reference should be made to Paul, and the part he played in the expansion of the church. Note : (1) His training after conversion, his forced retirement, his years of quiet thought and meditation, all helped to fit him for his life work, as was seen when he was called to Antioch. (2) His relation to the mother church showed great love, wisdom and tact. (3) He had special fitness for work among the Gentiles. His conversion led him to know that Jesus saves by grace, through faith alone. His early training gave him a sympathetic grasp of the Old Testament. He could meet the Pharisaic Jews on their own ground, and overthrow their arguments against receiving the Gentiles. His conception of Christianity as a religion for all men, and his abounding sympathy easily made him master of those principles by which the human heart is reached and won.

THE QUARTERLY REVIEW

For the Boys and Girls: A TALK ABOUT POWER

In each Lesson of the Quarter, we see the power of God working in and for the early church. The Review, therefore, may take the form of bringing out by questions the different ways in which that power, straight from heaven, showed itself.

Lesson I. What Roman officer is mentioned in the Lesson? Where did he live? Where was Peter at this time? How was Cornelius directed to send for him? Why would Peter have been unwilling to go? By what means had his objections been removed? Such questions as these will lead up to the thought, that here we have God's power making Peter willing to go and preach the gospel to Gentiles.

Lesson II. It will be easy to get the scholars to tell that God showed His power in this Lesson by delivering Peter from prison. Touch on the details of his liberation, and emphasize the fact that God put forth His power, on this occasion, in answer to the prayers of the Christians throughout the city.

Lesson III. Follow the journey of the persecuting Saul from Jerusalem to Damascus. Question about the wonderful appearance of the risen Jesus which interrupted the persecutor's mission, and the great change that took place in his heart and life. Marvelous, indeed, was the power that transformed the arch-persecutor into the greatest of the apostles, sending him forth as a flaming preacher of the faith he had been striving to destroy.

Lesson IV. This Lesson brings us to the story of the founding and the growth of the church at Antioch. Question about the way in which this church was started, the part which Barnabas and Saul took in its work, and what it did for the poor Christians in Jerusalem. Make it clear that the power of God was behind the progress and helpfulness of this famous church.

Lesson V. The scholars will be eager to tell how, in this Lesson, God's power was seen, working through Paul, in the smiting with blindness the sorcerer who had opposed the gospel, and in persuading the governor of Cyprus to accept the teaching about Jesus.

Lesson VI. Here are multitudes of Jews and Gentiles alike, in Pisidian Antioch, listening to the preaching of Paul (ask about his change of name and his now becoming the leader of his company) and Barnabas, and becoming followers of Jesus? Whose power but God's could bring this about?

Lesson VII. A cripple at Lystra, lame from the day he was born, healed and made strong at Paul's word, so that the people of the place thought that Paul and Barnabas were gods,—here, again, no one can fail to see the power of God.

Lesson VIII. In this Lesson, the power of God shows itself in a way very different from that of the preceding Lesson. A great dispute had arisen between two parties in the church, but under God's guidance and control, they came into perfect agreement. Call special attention to the work of the Holy Spirit in the directing of the church in this crisis.

Lesson IX. Ask for two examples, from this Lesson, of God's power enabling His people to perform good works. Emphasize the teaching, that we should follow these examples. Set faith and works in their true relation,—the one as the root and the other as the fruit.

Lesson X. We are told in this Lesson of something which is very hard to be controlled. The scholars will tell that this is the tongue, and that only with the help of God's power can we master it.

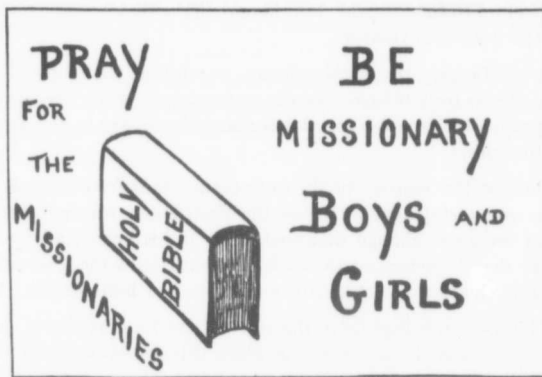
Lesson XI. Call for the names, in this Lesson, of some men who did wonderful things, and ask by whose power they were able to do them. It was by no other power than God's.

THE QUARTERLY REVIEW

For Teachers of the Little Ones: THE FIRST FOREIGN MISSIONARIES

Lesson Subject—(Review)—The First Foreign Missionaries. *Golden Text*—Acts 4 : 33.

Review—We are going to try to remember the lesson stories we have been hearing. In nearly all of them we hear of people who are traveling from place to place, but in some Lessons we hear of letters that traveled and that have been traveling ever since all over the world, and have now come to us. Outline a map of Paul's First Missionary Journey, and trace his travels as Lessons V. to VIII. are recalled, drawing a red chalk line from place to place.



Lesson I. We see Peter traveling. What had he been doing at Joppa? Why did he go to Cæsarea? Repeat Golden Text. Lesson Thought—*God loves everybody.*

Lesson II. Here is an angel going to a prison. We see the doors opened, and Peter goes out. Let the children tell the story. *God's angels protect me.*

Lesson III. We see Saul of Tarsus traveling from Jerusalem to Damascus. Why is he going to Damascus? What happens on the way? *I should help to make Jesus known.*

Lesson IV. In this Lesson we see a number of missionaries going from place to place in Palestine (map). We see Barnabas going to Antioch, and then to Tarsus to seek Saul, and together they return to Antioch to preach. Now we hear a new name—Christians. What does it mean? *It is good to be a Christian.*

Lesson V. Here we see the great missionary Saul going in a ship to the island of Cyprus to carry the gospel of Jesus. Two others are with him. Who? *I should go where God sends me.*

Lesson VI. Here we see Paul (Saul's other name) and Barnabas leaving the island of Cyprus and sailing away to the mainland (recall). *Jesus is willing to save everybody.*

Lesson VII. Here Paul and Barnabas heal a lame man at Lystra. *God has all power.*

Lesson VIII. Now Paul and Barnabas are traveling away back to Jerusalem where a Council of Christians is held. *All who trust Jesus are saved.*

Lesson IX. Here we have a letter that has traveled through all these years, and comes to us now, written by James, the brother of Jesus. In it we read that there are some things that go hand in hand with faith in God. What? *Jesus makes people good.*

Lesson X. We are still reading from the letter of James, and we hear about the tongue, and how difficult it is for people to control it. *I should speak for Jesus.*

Lesson XI. Here is another letter. In it we are told of many of the Bible heroes of faith. *Faith makes God's workers strong.*

Touch lightly upon each Lesson. Aim to impart the missionary spirit to the little ones. They may not need to travel far, to find some one who does not love Jesus, who, indeed, does not know about Him. *Something to Think About*—I should help to spread the gospel.

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS

June 27, 1909

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 12 to 20), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

Romans 13 : 8-14. Commit to memory vs. 8, 10.

GOLDEN TEXT—Put ye on the Lord Jesus Christ.—Romans 13 : 14.

8 Owe no man any thing,¹ but to love one another: for he that loveth² another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,³ Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is⁴ briefly comprehended in this⁵ saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: ⁶ therefore love is the fulfilling of the law.

11 And⁷ that, knowing the⁸ time, that now it is

Revised Version—¹ save to; ² his neighbour; ³ Omit Thou shalt not bear false witness; ⁴ summed up in; ⁵ word; ⁶ love therefore is the fulfilment; ⁷ this; ⁸ season; ⁹ for you; ¹⁰ Omit our; ¹¹ to us; ¹² first; ¹³ and; ¹⁴ revelling; ¹⁵ jealousy.

high time⁹ to awake out of sleep: for now is¹⁰ our salvation nearer¹¹ than when we¹² believed.

12 The night is far spent,¹³ the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in¹⁴ rioting and drunkenness, not in chambering and wantonness, not in strife and¹⁵ envying.

14 But put ye on the Lord Je'sus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

2 Tim. 2 : 11-22. S.—Putting on righteousness, Eph. 4 : 17-24.

Lesson Hymns—Book of Praise, Pa. Sel. 65 (Supplemental Lesson); 250; 255; 90 (Pa. Sel.); 83 (from PRIMARY QUARTERLY); 254.

Special Scripture Reading—1 Cor. 13. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, T. 29. If You Feast with Folly; T. 30. You Must Sup with Sorrow; T. 25. No Place for the Boy. For Question on Missions (Review). Use all the slides of the Quarter.

LESSON PLAN

I. The Christian's Law, 8-10.

II. The Christian's Lord, 11-14.

DAILY READINGS

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

M.—Wise walking, Rom. 13 : 8-14. T.—Dead to sin, Rom 6 : 8-18. W.—Be separate! 2 Cor. 6 : 11-18. Th.—Be ye holy! 1 Pet. 1 : 13-23. F.—Living to God, 1 Pet. 4 : 1-8. S.—Fit for use,

EXPOSITION

Time and Place—The Epistle to the Romans was written from Corinth by Paul to the Christians of the capital of the Roman empire, about A.D. 56 or 58.

Introduction—In many ways this Epistle is the most important of all Paul's writings. It falls into two parts: (1) Doctrinal, chs. 1-11; (2) Practical, chs. 12-16.

I. The Christian's Law, 8-10.

V. 8. *Owe no man any thing*; whether taxes or dues claimed by the state authorities, or reverence or honor, v. 7. We must pay every debt exactly and cheerfully. *But to love one another.* The debt of love to our neighbor can never be exhausted, and is eternally binding. We should always be striving to pay it, and yet never reckon it fully discharged. *He that loveth*; literally, "the lover", one with whom love is the rule directing all his words and deeds. *His neighbour* (Rev. Ver.); literally, "the other" (person), whoever he may be. Compare Jesus' parable of the Good Samaritan, Luke 10 : 20-37. *Hath fulfilled the law*; the law of the Second Table declaring man's duty to man. The one who loves has fulfilled this

law, because he is willing, heart and soul, to obey its precepts, and only needs to be informed as to what they require.

V. 9. *For this*, etc. Paul now selects certain of the Commandments, which are to be regarded as representative. These forbid respectively injury to the family, the person, the property, and the good name, of our neighbor, while there must not even be an evil wish or jealous thought: *Thou shalt not covet. Any other commandment.* If any one can think of other ways in which the loving man can do good to, or avoid injuring, his neighbor, he will gladly follow them out. *Summed up* (Rev. Ver.). Loving another includes all the good we can do him. *Love thy neighbour as thyself.* Compare Gal. 5 : 14. This saying seems to have impressed itself on James as well as on Paul. James 2 : 8 speaks of it as "the royal law". Jesus used it in Matt. 22 : 39; Mark 12 : 31; Luke 10 : 27. It is quoted from Lev. 19 : 18.

V. 10. *Love worketh no ill.* This verse is well interpreted through 1 Cor. 13, which is the grandest song in praise of love. All selfish action is ruled out, for "love is that

which finds its felicity in another's good". These three features have been recognized in this Christian teaching on love: (1) The duty of love is extended to all mankind. Jesus teaches this in the parable of the Good Samaritan. (2) Christ raised love from being one among the virtues, to be the ruling principle of conduct. (3) Love received its complete expression in God's love in Christ—"We love Him, because He first loved us"; "That he who loveth God love his brother also", 1 John 4: 19, 21. When we remember how much the intemperate man sins against this law of love, we recognize how grievous is this vice which the Lesson condemns.

II. The Christian's Lord, 11-14.

V. 11. *Knowing the season* (Rev. Ver.); the period of life and service, rapidly passing, to be brought to an end by Christ's second coming. This takes place, for each of us, at the hour of death. *It is high time*; literally, "already the hour". *For you* (Rev. Ver.). The apostle would bring his words home to each reader. *Awake*; rouse yourselves to activity and earnestness. "The words are as an alarm, or morning watch-bell, awakening a Christian to his day's work." While we are now saved from sin and guilt, we can fully realize the meaning of this salvation only when Christ comes in all His power and glory. Every day we live we are coming a little nearer to the full salvation,— "a day's march nearer home".

V. 12. *The night*. This present time of trial and probation is spoken of in scripture as the night which precedes the day, the dawn of Christ's advent. *Cast off*; as it were the night garments, Eph. 4: 22. *The works of darkness*; all sinful acts.

V. 13. *Walk*; spend our daily life. In his Epistles Paul speaks of the Christian life as a "walk" thirty-three times. *Not in rioting*, etc. Drinking is the commonest cause of all the sins here mentioned. Paul is very outspoken, and warns Christians against such common and gross sins as intemperance and impurity. "But every modern missionary in heathendom will tell us that the like stern plainness is needed now among the newly converted." *Strife and jealousy* (Rev. Ver.). These are classed by Paul among the most glaring sins.

V. 14. *Put ye on the Lord Jesus*. Christ is the armor every Christian must wear. Christ can be closer to us than anything else. We can live in Him, making our own His holy life, in pure speech and loving deeds, and in resolute conflict with sin in every form. *Make not provision for the flesh*. Do not keep thinking about means for realizing the desires of the flesh, that is, the sinful nature which constantly tempts us. *To fulfil the lusts*; to carry out its evil desires, of which that for strong drink is one of the most powerful and dangerous. How very important is this teaching, that the sins of the flesh can only be overcome by the superior power of Christ! "Walk in the Spirit, and ye shall not fulfil the lust of the flesh", Gal. 5: 16. The surest cure of intemperance is the life of faith in the Lord Jesus Christ.

Light from the East

RIOTING—The apostle refers to the bacchanalian orgies once prevalent in Rome, which were suppressed by the republic, but had appeared again, under the name of Liberalia, among the moral enormities of the empire. The initiated met together at night, feasted and drank to excess, and when heated with wine, indulged in the coarsest excesses. All modesty was thrown aside, and men and women vied with one another in trampling under foot every moral, legal and social restraint. Forgeries and false wills were devised, lying accusations were framed against the innocent, poisonings and murders were common. If any member protested against the excesses, his voice was drowned by drums, cymbals, or the shouting chorus of the revelers. Sometimes he was killed, and his body spirited away.

WANTONNESS—The moral life of men never reached a lower ebb than in Rome under the empire. Wealth poured into the capital from every province. Officials returned with huge fortunes, plundered from the subject races, to abandon themselves to the most shameless dissipation. There was no high moral ideal nor any religious restraint, and the infamous example of the court of a Tiberius and a Nero made Rome a cesspool, into which the dregs of debauchery flowed from every slum in the universe.

APPLICATION

Love, v. 8. Love is a wonderful worker. It has the secret of doing the most with the least effort. One man was asked for whom he labored most. He answered, "For My Friends". And being asked for whom he labored least, he answered, "For my friends". Love does most, and yet thinks least of what it does.

Hath fulfilled the law, v. 8. One of the gigantic eagles of Scotland carried away an infant from beside the hearth of a cottage.

The whole village ran after it ; but the eagle soon perched on a lofty eyrie, and every one despaired of the child's being recovered. A sailor tried to climb the steep cliff, but was forced to turn back. A robust Highlander, accustomed to the hills, next tried it, but he missed his footing and tumbled down to the bottom. When no one else would venture, a poor peasant woman came forward. Carefully she put her foot first on one shelf of the rock, then on a second, then on a third. She clung with her hands to bunches of grass and bushes and projecting points of rock. So she climbed to the very top of the crag and came down with the baby safe in her arms. Why did that woman succeed where strong and practised climbers had failed ? Because she was the mother of the child. Love could do more than strength or experience. It imparted a courage and skill that nothing else could give.

Awake, v. 11. The sin and danger of hosts of people is indifference. They do not know, and will not inquire, and refuse to listen to any one telling them of the peril they are in. It is told that a boatful of jolly young men once was floating on the Niagara river above the falls. The water was smooth and the current slow. They took in the oars and began to sing and laugh. Soon they heard a voice hailing them from the shore, "Young men, ahoy ! The rapids are below you !" They shouted back with some mocking reply, and went on with their fun. Again they heard the voice, "Young men, ahoy ! You are getting near the rapids !" But they only waved their hands in derision. In a minute they were startled by a wave

washing into their skiff. They jumped up and looked around. Already the water was white with foam, and the deep roar of the cataract was getting loud. They seized the oars and pulled for their lives, but it was too late. Let us pray and watch that we do not smile or sleep away in carelessness, our chance of eternal life. Many a soul has been lost through simple neglect of the great salvation offered in the gospel.

Drunkenness, v. 13. A rich profligate kept two monkeys for his amusement. Once he peeped into his dining room, where he and his friends had been enjoying them-

The Mimicking Monkeys selves at a wine supper, and found his pets mimicking the recent party. They mounted the table, helped themselves to the wine, and gestured and jabbered as they had seen their master and his guests doing. Soon they got merry, and jumped all about the room. Then they got to fighting on the floor and tearing each other's hair. The drinking man stood in amazement. "What", he said, "is this a picture of me ? Do even the brutes rebuke me ?" He was ever afterwards a sober man. If every man who gets drunk could only remain sober to watch himself, we may be sure that there would be fewer drunkards. So shameful a sight ought to keep one from drink.

Put ye on the Lord Jesus Christ, v. 14. This is the only sure secret of victory over the appetite for drink and over all other evil desires,—to have our natures transformed by the power of Jesus. Robert Louis Stevenson,

in his volume, *In the South Seas*, refers to the capture of an American whaler, Mr. Whalon, by the cannibals of Hiva-Oa, one of the Marquesan Islands, and his rescue by Kekela, a native Christian, to whom President Lincoln sent a reward for his gallant deed. In his letter of thanks, Kekela said, "As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the best of all that is good and true, which is *love*."

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

This Lesson is part of a series of practical exhortations which follow from the earlier doctrinal part of the Epistle (see Exposition). There are two main thoughts :

1. Love is the basal principle of the Christian life, vs. 10-14. (a) It is an obligation upon every soul,—not a matter of choice, but inherent in the very nature of the Christian life, to be expressed socially, in practical kindness. (b) Love renders injury to another impossible. It cannot work ill to one's neighbor, but only good.

2. This life of love is enforced by reference to the second coming of Christ, the final event in the history of salvation on earth. The apostles viewed His coming as drawing near, and felt the great uplift and hope which it inspired. (See also Exposition.) Note the attitude of a life expecting Christ's return : (a) There should be no indifference or idleness. (b) All deeds of darkness should be put away. Several social vices are especially named and among these, drunkenness. (c) The Christian should be clothed with Jesus Christ (see Exposition) as the secret of personal growth in holiness. The lusts of the old life are expelled by the graces of the new. It is not enough to prohibit the sins of the flesh. There must be a positive life of joy, and this is found in Jesus.

The teacher should unfold this truth in its application to intemperance. Drunkenness is here viewed as hindering the highest spiritual experiences. Leaving out of view, in the meantime, other aspects of the problem, the teacher should consider the relation of salvation or sanctification to intemperance. The final solution of intemperance for the individual is personal salvation. This has been tested in the experience of many confirmed drunkards, and has been found adequate to all needs. We are in danger of forgetting this, and many are seeking deliverance in other ways. The church must never weaken in her presentation of full salvation in Jesus.

In all departments of Christian work the same principle is equally valid. The old life must be replaced by a better. There must be a substitute for the saloon, where men can enjoy themselves in a social way, apart from the evil surroundings of the bar-room.

In the training of young people, nothing is more helpful than to enlist them in active Christian work. There is room and work for all. Life should be so consecrated, that there will be no opportunity for the lower passions to assert their influence.

For Teachers of the Boys and Girls

Take the \$76,000,000 spent annually in Canada for strong drink, and have the class figure out how many five cent loaves of bread this would buy. Bring a loaf to the class, and a map of Canada. Measure the loaf, and have the class figure out how far the loaves bought with liquor money would stretch. They will be astounded. "Wherefore this waste?" will be a telling question : how many poor, helpless people must go hungry, because of it ! He who wastes his money in strong drink, makes life harder to others, as well as to himself. (From a suggestion by Peloubet.)

Tell the story of the eleven Samoan chiefs to whom Robert Louis Stevenson sent presents and showed other kindnesses when they were in prison, and who on their release built a fine wide road through the bush to his house, and called it The Road of the Loving Heart. Here was love on the part both of the white man and the brown men : practical love, which did something to help the other man.

Ask the lawyer's question (Luke 10 : 29), "Who is my neighbor?" and lead the scholars to the Lord Jesus' wonderful answer, and the parable of The Good Samaritan (verses following).

Spring this question upon the class, "Where does the Bible say to keep out of debt?" And this one, "Where does the Bible say to stay in debt?" Probably v. 8 will be given as the reply to both questions.

Then go on to the reason why the second sort of debt is our duty. Again, v. 8 in its last clause. Explain what the "law" is :

the whole will of God as revealed in Old Testament times. Ask, where Jesus sums this all up in a sentence (Mark 12 : 30). To love God and love one's fellow man is to keep the whole law. Show how this applies in the case of each of the Commandments of the second table, vs. 9, 10. The application is easy : what scholar has not seen or heard of the evils which a man who drinks brings upon others ? If thought well, let some time be spent in instances.

But there is a stronger influence than laws and commandments, however good ; that is the influence of persons : for example, of a

pure person, a loving person (Expand this). Here is a Person, all holy, all loving, whom we honor and love. He is unseen just yet—around the corner, beyond the turn in the road, as it were, but coming. What effect should the fact that His appearing is near at hand have ? This line of thought opens out vs. 11-13 : we must keep ourselves and our neighbors pure and right because we shall so soon meet Jesus face to face.

How to do this, v. 14 tells. For its meaning, see Exposition. Let the scholars go away with the Golden Text sounding in their hearts.

THE GEOGRAPHY LESSON

The Roman Empire, in New Testament times, embraced almost the whole of the known world. Only the German tribes on the north, and the Parthians



The city of Rome, from which these vast territories were governed, occupied a space about 12 miles in circumference, on the left bank of the Tiber, about 18 miles from

its mouth, remained independent. The boundaries of the Empire were : on the west, the Atlantic Ocean ; on the east, the Euphrates ; on the north, the Black Sea, the Danube and the English Channel ; on the south, the deserts of Africa and Arabia and the Cataracts of the Nile. The population was probably between 85,000,000 and 120,000,000. To control the great number and variety of subject races, a standing army of about 170,000 men was maintained, besides the troops stationed in the capital.

The population of the city at that time is variously estimated at from 800,000 to 2,000,000. The conquered countries beyond Italy were called provinces. These were divided into imperial and senatorial provinces, that is, those under the control of the emperor, and those ruled by the senate. The emperor retained in his own hands such provinces as required the presence of a large military force, while the more peaceable were allotted to the senate. Provinces sometimes passed from one class to the other.

ADDED HINTS AND HELPS

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

Some Test Questions

1. From what city and at what date did Paul write the Epistle to the Romans ? Into what two parts is it divided ? From which

of these parts is the Lesson taken ?

2. What does Paul say about paying debts ? What debt can we never fully pay ? In which of our Lord's parables is neighbor love pictured ?

3. In what sense is it true that one who loves has fulfilled the law ? In what com-

mand are all duties to one's neighbor summed up? What does James call this command? Where does Jesus use it? From what Old Testament passage is it quoted?

4. What do the Commandments given in v. 9 forbid?

5. Mention three features in the Christian teaching as to love. Show that the intemperate man sins against the law of love.

6. What reason does Paul urge for earnestness on the part of Christians?

7. What does he mean by "the night"? What by "the day"?

8. What favorite term does he use to describe our daily life?

9. Against what vices does he warn his readers? Which of these is a common cause of all the others?

10. What is meant by putting on the Lord Jesus? What is the surest cure for intemperance?

Something to Look Up

1. "Who is my neighbor?" a certain lawyer once asked of Jesus. Our Lord told a beautiful story in answer. What is the story called, and where is it found?

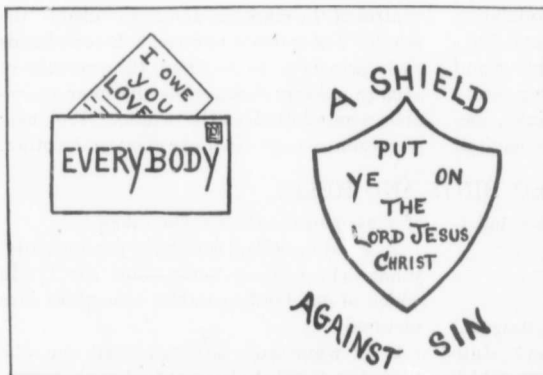
2. In what two places does John tell us that "God is love"?

ANSWERS, Lesson XI.—(1) Esther; Hadassah, Esth. 2:7. (2) Acts 27:21-44.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Temperance Lesson.

Introduction—Our Lesson is part of a letter. The writer is one about whom we



For Discussion

1. Love to our neighbor requires us to abstain from strong drink.

2. How to fight intemperance—in ourselves, in others, in the State.

Prove from Scripture

That the Christian is a new creature.

The Catechism

Ques. 12-20. (Review)—The Questions for the Quarter make a story in five chapters. In the first chapter (Ques. 12), we see God creating our first parents holy and happy, and promising to them an enduring and blessed life, on condition of obedience to the Creator's command. Dark shadows begin to fall in the second chapter (Ques. 13-15), for it shows us the pair whose lives God had so filled with good things, sinning against Him, by disobeying the command he had laid upon them. The third chapter (Ques. 16) tells of the descendants of the first man and woman. Every one of these comes into the world with a sinful nature, and this at once shows itself in sinful deeds. Sad beyond words is the fourth chapter (Ques. 17-19), for it pictures the misery brought by sin on the whole human race. But the story has a happy ending; for the fifth chapter (Ques. 20) points us to the Saviour whom God sent to deliver men from sin and all its misery.

have been hearing a great deal. We'll print his name—P-A-U-L. Away off here (map) was the great city of Rome. There were some Christians there, and Paul wrote a letter, in which he tells them how Christians should behave. The part of the letter we are to talk about tells Christians how to act towards the people around them. This letter has been sent on to us, and is meant for us too.

A *Debt We Owe*—Did you ever hear your father, or somebody else, say "that man owes me some money"? Is it right

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to owe people money? Paul says, "Owe no man any thing, but to love one another" (all repeat). We must not owe money to anybody, we must pay for what we get. But there is one thing Paul tells us we all owe to everybody. Here it is. Print, LOVE. All repeat. "Thou shalt love thy neighbor as thyself."

What Love Does—Let us think what we do for those we love. "Take care of them", "Help them", "Keep them from harm", "Speak kind words to them", "Obey them", "Make them happy."

What Love Does Not—All repeat, "Love worketh no ill to his neighbor." If we love a person, we shall not hurt his body in any way. We shall not strike nor injure him. We shall not speak in a cross, rude way to him. We shall not tell lies about him. We shall not covet good things he may happen to have. We shall not lead him into wrongdoing (give simple illustrations of these things).

Lovely Lives—Two little sisters were playing with their little brother. "Now, dear, be careful, you'll fall"; "Oh, you must not touch that, it is not good to eat"; "Don't step there, it is not safe." These were words that showed they were trying to keep the

baby brother from harming himself. Why? Because they loved him.

Keep Others from Harm—Print, "THOU SHALT LOVE THY NEIGHBOR" (our neighbor means everybody). If we love our neighbor, we shall try not to hurt him or let him hurt himself. We harm people when we let them harm themselves.

A Harm Doer—Can you think of one thing that many people drink that causes them to do great harm to themselves, as well as to other people? Print, STRONG DRINK. How can our love keep people from this harmfulness?

Golden Text—The Romans were great soldiers and knew all about the use of armor (explain). Paul tells Christians about an armor which will keep them safe from strong drink and all other harmful things. Repeat Golden Text. Draw a shield, and print Text.

Darkness and Light—We, too, must put away all works of darkness (sins) from our life and live shining lives for Jesus. Our hours and days are quickly passing. We must be up and doing, while we can, getting ready ourselves, and helping others to get ready, to live with Jesus.

Something to Think About—I should not harm any one.

FROM THE PLATFORM

"CAST OFF" .. "PUT .. ON"

Print on the blackboard, "CAST OFF". The scholars will readily tell in answer to questioning, that Paul bids Christians cast off "the works of darkness". It will be easy, also, to bring out by questions, that the works of darkness mean all kinds of sin. Now, there is one sin referred to in the Lesson, which is the cause of many others,—they will say at once that this is "drunkenness", or intemperance. Examples will readily occur of sins to which the use of drink leads,—lying, because drink deadens the conscience; stealing, because drink robs of money, and tempts to the getting of more dishonestly; and even murder, because drink makes its users mad with passion. We should be careful, therefore, to cast off drink as one of the worst works of darkness. But Paul says also, "PUT .. ON". Question out what it is to put on the Lord Jesus (see Exposition), and impress the truth that it is by having Him living in us that we shall be able to put away every evil thing.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1909

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

Ag'-a-bus. A prophet of Judea, who foretold the famine in Acts 11 : 27-30, and warned Paul of danger, Acts 21 : 10, 11.

An-a-ni'-as. A member of the early church, who was visited with divine punishment because of lying and hypocrisy.

Ant'-ti-och. The capital of Syria, on the Orontes. It became the centre of Gentile Christianity. To be distinguished from **Ant'-i-och**, a city in Pisidia, Asia Minor.

Bar-je'-sus. Meaning "Son of Jesus or Joshua". A Jewish imposter, who pretended to learn the future through sorcery. He was encountered by Paul at Paphos in Cyprus. In Acts 13 : 8, he is called **Ei'-y-mas**, which is not necessarily a proper name, but may be the Aramaic word for "magician".

Bar'-sa-bas. The surname of **Ju'-das**, who was sent to Antioch as a delegate from the church at Jerusalem with Paul, Barnabas and Silas, Acts 15 : 32.

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

Cæ-sa-re'-a. A city on the Mediterranean about 65 miles from Jerusalem. In Paul's time it was the residence of the Roman governor of Judea.

Ci-lic'-i-a. A province of Asia Minor. Its chief town was Tarsus.

Chris'-tians. Followers of the Lord Jesus Christ. The name was first given at Antioch about A.D. 43.

Clau'-di-us. The fourth Roman Emperor, who reigned from A.D. 41 to A.D. 54.

Cor-ne'-li-us. A centurion belonging to the Roman garrison at Caesarea, whom Philip admitted into the Christian church.

Cy'-prus. An island in the north-eastern part of the Mediterranean Sea.

Cy-re'-ne. A Greek colony and city in North Africa. The country is now known as Tripoli.

Da-mas'-cus. One of the oldest cities in the world, about 150 miles northwest of Jerusalem.

Der'-be. A city in the southeastern part of Lycaonia, Asia Minor.

Gre'-cians. Jews who spoke Greek, as distinguished from those who used Aramaic, the "Hebrew" of New Testament times.

I-co'-ni-um. An important city in Lycaonia, Asia Minor, now called Konieh.

I-tal'-ian. A name given to the "band" (Acts 10 : 1) in which Cornelius was a centurion, because it consisted of volunteers recruited in Italy.

John. One of the apostles, son of Zebedee and brother of the James who was martyred by Herod Agrippa I. (see Acts 12 : 2).

John Mark. The writer of the Second Gospel, the companion of Paul and Barna-

bas on their first missionary journey (see Acts 12 : 25 ; 13 : 5), and afterwards of Barnabas (Acts 15 : 37-39), whose nephew he was, Col. 4 : 10.

Jop'-pa. The seaport of Jerusalem on the Mediterranean Sea.

Ju-dæ'-a. The southernmost province of Palestine in New Testament times.

Ju'-das. A man living in Damascus, with whom Paul lodged after his conversion.

Ju'-pi-ter. A Roman deity,—"the king of gods".

Lu'-ci-us. A Christian teacher in the church at Antioch, a native of Cyrene.

Ly-ca-o'-ni-a. Meaning "Wolf Land", an elevated, rugged inland district of Asia Minor.

Lys'-tra. A city of Lycaonia.

Man'-a-en. A Christian teacher at Antioch who had been brought up with Herod Antipas as a "foster-brother".

Mer-cu'-ri-us. A Roman deity whose Greek name was Hermes : "the god of eloquence".

Ni'-ger. Meaning "Black"; the surname of **Sim'-e-on**, a Christian teacher at Antioch.

Pam-phy'-i-a. A stretch of coast land on the south of Asia Minor.

Pa'-phos. A town at the southwestern extremity of Cyprus.

Paul. The great apostle to the Gentiles, whose Hebrew name was **Saul**.

Per'-ga. A seaport in Pamphylia and capital of the province.

Phe-ni'-ce. Or Phœnicia. A narrow strip of territory along the Mediterranean to the northwest of Palestine.

Pi-sid'-i-a. An inland district of Asia Minor.

Ra'-hab. A woman of Jericho, who sheltered the spies sent by Joshua to explore the city.

Sal'-a-mis. A city on the east coast of Cyprus.

Sa-mar'-i-a. The central province of Palestine in New Testament times.

Se-leu'-ci-a. A city on the coast of Syria, the seaport of Antioch.

Ser'-gi-us Pau'-lus. The Roman governor of Cyprus at the time of Paul's visit to that island.

Si'-las. One of the delegates from Jerusalem to the church at Antioch, and afterwards Paul's fellow missionary.

Si'-mon. A tanner of Joppa, with whom Peter lodged.

Ste'-phen. One of the seven deacons and the first Christian martyr.

Syr'-i-a. The country lying north of Palestine, reaching the Euphrates on the northeast and Asia Minor on the northwest.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, 60 Bond Street, Toronto.

Competent authorities pronounce, **A Handbook of Christian Ethics**, by J. Clark Murray, LL.D., F.R.C.S. (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 328 pages, \$1.75) to be the best book on its subject in English. It is certainly one of the most readable. Dr. Murray is master of a simple and luminous style, which makes comparatively easy reading of even the most abstruse portions of his volume. Ethics, he begins defining as the science which seeks the universal principle for the government of human conduct. This principle a philosophical system of Ethics must discover by the ordinary methods of philosophical inquiry: Christian Ethics finds it embodied in the life and teaching of Christ. Taking as its subject matter the facts of that life and teaching, Dr. Murray's treatment falls naturally into four parts. Part I. unfolds the ethical ideal as revealed in Christ. Under this head, there is a most interesting discussion of ethical progress amongst the Hebrews and Greeks, showing a steady movement of thought towards the Christian principle of morality. Part II, deals with the import of the supreme ideal on human nature, and the process of its development in the inner life of man. Here, such great topics as sin, conversion, repentance, atonement, and growth in Christian virtues, fall to be considered. Part III. passes

outwards to the realization of the ideal in the church, the family and the state. The practical teaching of this section is of great value. "The Method of Moral Culture" is the suggestive heading of Part IV. Moral conduct, it is maintained, demands methodical training and practice, as much as gymnastic skill or proficiency in, say mathematics. Altogether, the book is one to be read and studied with ever increasing profit.

To have produced the best tract and the best hymn of his time, was the praise awarded to Dr. Horatius Bonar at the observance of the centenary of his birth in January last. The hymn is, I Heard the Voice of Jesus Say; the tract, Believe and Live. Dr. Bonar expressly forbade a formal biography of himself to be published. **The Memories of Horatius Bonar**, which consist of some fifteen addresses on the occasion of his centenary, are therefore the nearest that we shall have to a biography of that widely celebrated and much loved man. It is surely sufficient distinction that any one should have so many as forty-one of his hymns included in the great hymnals of the churches. Such is the distinction accorded to Dr. Bonar. The "Memories" is from the publishing house of Oliphant, Anderson & Ferrier (127 pages, with portrait, 90c. postpaid).

A King in Khaki, by Henry Kitchell Webster (Copp Clark Co., Toronto, 320 pages, \$1.25) is a story of tingling adventure. The scene is a tropical island, which has been acquired by the Tropical Products Company on whose fascinating project

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