



Why People Prefer the Underwood

IN every city in Canada the Underwood is more generally used than any other typewriter. In many places the number of Underwoods is much greater than that of all other makes combined.

Why this pronounced preference for the Underwood? It is not a cheap typewriter. It does not sell at a lower price—in fact, it costs a little more than most others.

But people do not buy Underwoods on a price basis. A typewriter is bought not for what it *is*, but for what it *does*. The Underwood does more. That is one reason for the preference.

The Underwood has a multitude of uses—for book-keeping, for order systems, for billing systems, check systems—for every kind of accounting, recording and statistical work there is a special purpose Underwood. And the system which is specially designed for your particular needs, and which is made possible by the Underwood, is worth many times the price of the machine. This system service is free.

And behind the Underwood is a highly developed typewriter organization, which will look after your interests in any part of the Dominion—a national, purely Canadian institution, with Canadian ideals and a thorough knowledge of Canadian requirements.

With the Underwood you get *service, certainty and satisfaction.*

United Typewriter Company, Limited
Everywhere in Canada

Head Office, Toronto

J. J. Settz, President

The 20th Century Wonder!

THE HOME UNIVERSITY LIBRARY OF MODERN KNOWLEDGE

1. Each volume runs to about 256 pages, with illustrations where needed, and contains a Bibliography as an aid to further study.
2. Every volume is written by a recognized authority on its subject, and the Library is published under the direction of four eminent Anglo-Saxon scholars—Professor GILBERT MURRAY, D. Litt., LL.D., F.B.A., Oxford, Mr. H. A. L. FISHER, M.A., F.B.A., Fellow of New College, Oxford, Professor J. ARTHUR THOMSON, M.A., Regius Professor of Natural History, Aberdeen, and Professor W. T. BREWSTER, of Columbia University, New York.
3. Each volume is complete and independent; but the series has been carefully planned as a whole to form a comprehensive library of modern knowledge covering the chief subjects in History and Geography, Literature and Art, Science, Social Science, Philosophy, and Religion.

LIST OF TITLES

1. **PARLIAMENT.** By Sir Courtenay Ilbert, K.C.B., Clerk of Parliament.
2. **SHAKESPEARE.** By John Masefield.
3. **THE FRENCH REVOLUTION.** By Hilaire Belloc, M.A.
4. **HISTORY OF WAR AND PEACE.** By G. H. Parris.
5. **THE STOCK EXCHANGE.** By F. W. Hirst, Editor of "The Economist."
6. **IRISH NATIONAL DEMOCRACY.** By Mrs. J. R. Green.
7. **MODERN GEOGRAPHY.** By Dr. M. Newbigin.
8. **POLAR EXPLORATIONS.** By Dr. W. S. Bruce, F.R.S.E.
9. **EVOLUTION OF PLANTS.** By Dr. D. H. Scott, F.R.S.
10. **THE SOCIALIST MOVEMENT.** By J. R. MacDonald, M.P.
11. **THE OPENING UP OF AFRICA.** By Sir H. H. Johnston, G.C.M.G., K.C.B.
12. **MEDIAEVAL EUROPE.** By H. W. C. Davis, M.A.
13. **THE PAPACY AND MODERN TIMES.** By Rev. William Barry, D.D.
14. **MOHAMMEDANISM.** By Prof. D. S. Margoliouth, D.Litt.
15. **THE SCIENCE OF WEALTH.** By J. A. Hobson, M.A.
16. **HEALTH AND DISEASE.** By Dr. Leslie Mackenzie, L.G.B.
17. **INTRODUCTION TO MATHEMATICS.** By A. N. Whitehead, F.R.S.
18. **THE ANIMAL WORLD.** By Prof. F. W. Gamble, F.R.S.
19. **EVOLUTION.** By Prof. J. A. Thomson and Prof. P. Geddes.
20. **LIBERALISM.** By Prof. L. T. Hobhouse, M.A.
21. **CRIME AND INSANITY.** By Dr. C. A. Mercier, F.R.C.P.
22. **A SHORT HISTORY OF OUR OWN TIME.** (1885-1911). By C. P. Gooch.
23. **THE EVOLUTION OF INDUSTRY.** By Prof. D. H. Macgregor.
24. **THE CIVILIZATION OF CHINA.** By Prof. H. A. Giles.
25. **MODERN ENGLISH LITERATURE.** By George Mair.
26. **PSYCHICAL RESEARCH.** By Prof. W. F. Barrett.
27. **THE DAWN OF HISTORY.** By Prof. J. L. Myers.
28. **ELEMENTS OF ENGLISH LAW.** By Prof. W. M. Geldart.
29. **ASTRONOMY.** By A. R. Hinks.
30. **AN INTRODUCTION TO SCIENCE.** By Prof. J. Arthur Thomson.
31. **HISTORY OF ENGLAND.** By Prof. A. F. Pollard.
32. **CANADA.** By A. G. Bradley.
33. **LANDMARKS IN FRENCH LITERATURE.** By G. L. Strachey, M.A.
34. **CLIMATE AND WEATHER.** By Prof. H. N. Dickson, D.Sc.
35. **PEOPLES AND PROBLEMS OF INDIA.** By Sir T. W. Holderness, K.C.S.I.
36. **THE SCHOOL.** By Prof. J. Findlay, M.A., Ph.D.
37. **ARCHITECTURE (Illustrated).** By Prof. W. R. Lethaby.
38. **PROBLEMS OF PHILOSOPHY.** By Hon. Bertram Russell, F.R.S.
39. **ANTHROPOLOGY.** By R. R. Marett, M.A.
40. **ROME.** By W. Warde Fowler, M.A.

The following not ready until June 1st :

41. **ETHICS.** By G. E. Moore.
42. **AGRICULTURE.** By Prof. W. Somerville.
43. **THE RENAISSANCE.** By Mrs. Taylor.
44. **THE KING'S ENGLISH.** By L. Pearsall Smith, M.A.
45. **BUDDHISM.** By Mrs. Rhys-Davids.
46. **GREAT AMERICAN WRITERS.** By Messrs. Trent and Erskine.
47. **ENGLISH LITERATURE ; MEDIAEVAL.** By Prof. W. P. Ker.
48. **MAKING OF THE NEW TESTAMENT.** By Prof. B. W. Bacon.
49. **CONSERVATISM.** By Lord Hugh Cecil.
50. **EVOLUTION OF CITIES.** By Prof. P. Geddes.

Cloth, 35c. Net. Leather, 75c. Net. On Sale Everywhere.

POST PAID AT THE ABOVE PRICES.

WILLIAM BRIGGS, Publisher and Bookseller
29-37 Richmond Street West, TORONTO

The Teachers Monthly

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

Vol. XVIII.

Toronto, July, 1912

No. 7

The Teacher True

The teacher true and live has passions three :
His God, the truth, God's children to be
taught.
Earth sees no higher work, none holier,
wrought
Than his whose heart and head and hand
agree,
Responsive each to other, prompt and free,
United all and to one action brought—
Engaging sure the pupil's love and thought.
The child he captures where the child may be,
Each mood he knows and where its sources lie.
Alert, he puts and takes the question's cue,
Content one point a day deep to impress,
He joys to note truth's flame in face and eye.
Exemplar is in paths and problems new,
Rich in the wealth of lives he lives to bless.

—Albert Osborn

The Light of the World

By Rev. J. A. Ramsay, B.A.

One of the remarkable features about religious scholarship in our time is the study of the Jesus of nineteen hundred years ago. In the Christian centuries His personal figure has been largely lost behind the clouds of mysticism and dogma. Now the world, dissatisfied, is turning from these to make an old request : "Sir, we would see Jesus." Men believe, that, if the clouds were driven back, the illumination they need on the duties and perplexities of life would shine clear and direct from the face of Jesus.

It was Dean Church who said, "We are like children lost on a dark common at night"; and that is exactly what we are. Our greatest need is light. There have been torch-bearers in the world, — many of them. Confucius, Buddha, Mohammed, Socrates, and the like, all bore a dim, true

light, but so dim that it only made the darkness seem the more intolerable, and our lost estate the more bitter. They threw no light upon the character of God, the destiny of man or the enigma of sin ; and in the darkness men waited for the promises seen from afar : "I, the Lord, will give thee for a Light of the Gentiles ; and I will bring the blind by a way that they know not ; I will make darkness light about them and crooked things straight." The prophecy has been fulfilled. Day has dawned. "The Light of the World is Jesus."

He illumines our daily tasks, and the things we thought were common drudgery have a link that binds them to the glories of the eternal.

He threw light upon the character of God, and God is "Our Father ; now" upon the nature of man, and we are "the children of God." He revealed the poverty of the far country and with clear winning light showed the way back home : "He that followeth Me shall not walk in darkness, but shall have the light of life."

"If a man die, shall he live again?" is a question that has trembled on the lips of thousands from Job's day to ours. When Livingstone was in Africa, he asked the natives, "What becomes of your river?" "Oh, don't know, suppose it flows on for a while, and then is lost in the sands of the desert," they said. What becomes of human life? Does it flow on for a while, to be swallowed up by and by in the darkness of eternal night? Or does it flow on and out into the vast ocean of God's eternal love and purpose? Where shall we seek an answer? The scientist says, "It is impossible for life to come from death." The materialist advises, "Eat, drink and be merry, for to-morrow ye die." The infidel affirms, "Life is a

vale between the cold and barren peaks of two eternities. We cry aloud, and the only answer is the echo of our wailing." But the Light of the World says, "He that believeth in Me shall never die." We look into His face and know that that is the truth. Study Him, therefore. Believe Him. Follow the gleam; and you will gratefully sing as you go:

"I came to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk
Till traveling days are done".
New Glasgow, N.S.

The Double "If"

By Rev. F. H. McIntosh, M.A.

How shall a man be truly happy? Ever and anon we read a paragraph in a newspaper or periodical purporting to solve this question. Even our Lord addressed Himself to the problem: "If ye know these things, happy are ye if ye do them." The double "if." If ye know the will of God, and if ye do that will of God.

Our Lord verified the truth of this statement in His own experience. He was, it is true, "a Man of sorrows and acquainted with grief", but He was also a man of joy—a joy so great, that, for the sake of it, He "endured the cross and despised the shame."

Whence came that joy? From outward circumstances? No. His outward circumstances were an empty well. His purse was light, His friends were few, and His enemies a very great multitude. His joy was the outcome of an inward attitude. He had "within Him a well of water springing up into everlasting life." He felt continually the glow that comes from doing the best we know. He only could say perfectly, "I delight to do Thy will, O my God: yea, Thy law is within My heart."

Would we have that joy of the Lord welling up within us, too? We must know the will of God, and do it ever. Many appear to think that true happiness comes from having our own way in everything, and pleasing self. Never! In fact, in that way lies much of our trouble. Half of the trouble of this life may be reduced to just wounded vanity. If we

could get rid of self, we should escape half our troubles; and the other half, which are inevitable, would be all the more easily borne because the inner man is made to glow through the energy of grace, just as the platinum wire, through the action of electricity, is turned into a loop of fire. Billy Bray once said: "If I lived up to my privileges, I should not feel the ground upon which I walk."

Dependence upon this inward source of happiness, which is available for all, will make a man independent of those outward sources which ebb and flow with the changes of this changing world. The heart that beats beneath a common coat may be just as happy as if its possessor were clothed like "Solomon in all his glory."

If, when a man is forgiven of God, he cannot forgive himself, his only relief can be found in a deeper consecration to present duty. If, when a man is faithful in service, the results are pitifully small, his only relief can come from determining to be more faithful than ever. 'Tis better to have tried and failed, than never to have tried at all. To be true to the best we know, is the only key that opens into our Lord's happy golden land.

Sydney, N.S.

Splinters in the Flesh

"Every ugly thing", says Masso, the famous Italian physiologist, "told to the child, every shock, every fright given him, will remain like minute splinters in the flesh, to torture him all his life long."

Growth in Christian Life

By Rev. D. McTavish, D.Sc.

IV. MEDITATION

Spurgeon has said, "Meditation is a word most people don't know how to spell." Yet it is admitted by all thoughtful people to be one of the essential factors in the formation of a strong Christian character.

The word is found frequently in scripture, especially in the Psalms. The New Testament word means, to consider carefully, to muse or brood over a subject.

An excellent illustration of the value of meditation is seen in the way in which

astronomers count the stars. Only about five thousand can be seen by the naked eye. But a telescope is directed to a point in the heavens, and by a kind of clockwork is continued on that point for several hours. A camera is attached to the telescope and the sensitive plate slowly but surely photographs the otherwise unseen myriads of heavenly bodies. So, as the mind and heart dwell upon any subject, old truths become more deeply fixed and new ones come within the range of vision.

The supreme need of meditation is seen in the fact that modern life has become what we call "strenuous." It is a busy, bustling, hurrying life, lived for the most part amid noise and din. The world is too much with us, and therefore calm, collected meditation is becoming a lost art. In his last visit to this city, John R. Mott, who has a world-wide experience, said this is the most serious defect in our present day Christianity. Retirement and quiet, to many, mean listlessness and ennui—so fussy and superficial has life become. They must be active, running hither and thither, talking, chattering, entertaining or being entertained. The pressure of business, the exactions of school and college life and the demands of public duty (not to speak of pleasure-seeking) have so enslaved a great majority of people, that they leave no place within life's programme for quiet and recollection and meditation.

Many say, "We have no time for it." But, as the late Dr. Dale, of Birmingham, said, with deep insight, when addressing a body of students on the subject of private devotion, "Gentlemen, there are some things for which you do not find time; but you must make 'time.'"

The benefits of meditation are manifold. It calms the mind and gives clearness to our vision of duty. It helps to digest and assimilate what we read and hear and see. He is not the best student, who reads most largely, but the one who makes his own what he reads. Prayer and worship are greatly aided by it. A Puritan divine has said, "Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plow before the sower to prepare the heart for the duty of prayer, and the harrow to cover the seed when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer."

By meditation and reflection we correct our reckoning, and as prodigals return to the place whence we strayed. The Psalmist says—

"I thought on my ways,
And turned my feet unto Thy testimonies;
I made haste and delayed not
To observe Thy commandments."

Toronto

THE TENFOLD STANDARD OF EXCELLENCE

IX. AN OFFERING ON CHILDREN'S DAY FOR CHILDREN'S DAY FUND

By Rev. Alex. Macgillivray, D.D.

"Children's Day" is the most popular institution in the church and Sabbath School. It grips the church-going as no other day in the church year. It is a splendid occasion to "rally" the forces and exemplify the numbers, enthusiasm and possibilities of this department of religious activity.

It is a great educational opportunity. It proclaims and emphasizes the size and importance of the Sabbath School constituency, and shows the church in a concrete, impressive way what her most valuable asset is, and

the greatness of her responsibility to those who compose it.

It is gratifying to know that the Day is observed by practically every School throughout the church, and that a thoroughly organized effort is made on that day "to account for every scholar", and secure the largest possible attendance of parents and friends.

On the offering made on this Day the Assembly's Committee on Sabbath Schools relies to carry on its work.

Through it the Sabbath School General

Office and office staff are maintained. The entire time of the General Secretary and all associated with him, is given to the promotion of Sabbath School work.

The staff of field workers, which this year numbers four, is also provided for, giving all their time to organizing new Sabbath Schools, strengthening weak Schools, and helping Sabbath School workers in every way possible.

Summer Schools, Conferences and Institutes are promoted, new and needy Schools are assisted with Teachers' and Scholars' Lesson Helps and Illustrated Papers. For 1911 nearly 300 Schoc's were fostered and encouraged in this way.

Le Rayon de Soleil, a French paper that circulates among the French speaking Protestants, is liberally assisted.

Ruthenian and Hungarian Schools are supplied with Lesson Picture Cards, etc., in their own tongue.

Given the means, the Sabbath School Committee can and will greatly extend its work and usefulness. Never was the necessity more urgent or the opportunity more inviting. Two hundred Schools can, and

should be, organized this year. Hundreds of existing ones need stimulating.

Pastors, Home Missionaries and Sabbath School Superintendents will plan early and thoroughly for a "Rally" of the School and its friends on Sunday, September 29th. The fine programme prepared by the Assembly's Committee, with the envelope for the offering, will be put in the hands of every one.

The Sabbath Schools are, on this Day, given the full responsibility for providing the entire revenue for carrying on all the educational, extension and missionary work among our Sabbath Schools. In addition to this, they are also giving throughout the year a much larger amount to the other Missionary Schemes of the Church. For 1911, they gave \$13,000 to Children's Day Fund, and \$47,000 to the other Schemes of the Church.

The children enjoy having their share in the work of giving to others. To learn to give is a very important part of their education, and an offering on Children's Day is "a most excellent way." Every School and scholar will measure up to this requirement of the Standard of Excellence.

Toronto

BRINGING OUT THE FACTS

By J. B. Calkin, LL.D., Truro, N.S.

I.

The function of the Sunday School teacher is teaching and influencing. Through the process of teaching he guides the scholar into possession of new knowledge; by influence he leads him to act consistently with that knowledge. Knowledge may be gained in different ways: directly, by observation through the senses, as sight or touch; by inference, through the power of reason, or through either spoken or written language. A necessary preliminary to the teaching of new truth is finding out what is already known; otherwise the teacher may waste time in useless repetition.

In the Sunday School Lesson the facts are contained in the Bible selection for the day, and in the statements of the teacher. A clear apprehension of these facts is often depen-

dent on knowing those presented in preceding Lessons. Hence the need for review. Sometimes, in showing how to do a thing, it may be helpful to state how it should not be done. Well, when there is any other practicable way of doing it, the facts are not to be told by the teacher. The most helpful teacher is he who stimulates his scholars to self-activity and keenness of perception, so that they shall see the more prominent features of the Lesson through unaided vision, and discover those which are partially concealed, through a minimum of assistance.

It is remarkable how one may look at a thing and not see it; or examine an object, and fail to discover features plainly in view. When the undiscovered things are pointed out, there they stand before the surprised

explorer, staring him in the face. An old-time puzzle was asking one to find two w's (w w) on a British shilling issued in the reign of one of the Georges. When the searcher gave it up, the hitherto invisible letters were pointed out standing conspicuous on the edge of his Majesty's coat collar. Agassiz, the noted naturalist, knew the value of discovery by unaided effort. On one occasion he gave a student a fish for examination. The young man soon finished the task, as he supposed, and then sauntered about, impatient for the professor's return. "Well, what have you found?" asked Agassiz, on coming in. "Ah! you are not done yet. Look again." And thus he kept the fellow searching for hours.

Agassiz's method would probably give good results in the case of college students; but it would not be very effective in that of the ordinary Sunday School scholar. The young learner must be guided, steadied, encouraged, yet not taken up bodily and carried,—that is, told what to see. Left wholly unaided, he would probably break down, leaving an unaccomplished task. Often the observer, reader, or listener fails to see all that is to be seen, and, still stranger, he sometimes sees things that are not there. Many persons have the idea that Matthew in his Gospel tells us that "there came *three* wise men from the east" in the quest for Him who had been born King of the Jews. The present writer has a Bible Class made up of intelligent students. In conducting the Lesson on the Birth of Jesus, he asked—How many angels appeared to the shepherds? The answer was, "Three." Another member of the Class interrupting, said, "She is thinking of the number of Wise Men from the East!"

Children at Church

V. THE FATHER'S POINT OF VIEW

By M. Parkinson, Editor Canadian Teacher

The absence of the children from the services of the sanctuary is one of the alarming evils of our day. No one can estimate the sad consequences which must follow such a condition. The boy of eight who has not already begun to form the habit of church attendance, and is not quite thoroughly

established in it at sixteen, stands a good chance of spending his entire life with little or no attachment to either church or religious things. The non-church going boy of to-day will be the Sabbath breaking man of to-morrow.

Who are we to blame for such a state of affairs? To whom are we to look for the correction of this evil?

First of all, to the parents. The Jocks and the Jeans should sit in the pew at Sunday morning service at the end of which sits the father. Parents should insist on attendance at church; the same as they insist on attendance at school; for the best interests of the child are more dependent on the development of the heart than upon the discipline of the mind.

Remember, father, that here example is better than precept. Take your boy to church. Do not send him. Make room for him in the family pew, provide him with a hymn book, and see that he has something for the collection. See that he is reverent during the service, bows his head in prayer, and is attentive to the sermon; but more than all see well to it that in the home he never hears anything disparaging of God's house, message, or messenger.

Remember, parents, it will be too late to bewail the waywardness of sons you never took the trouble to train in church going while they were boys and yet under your control.

Toronto

Deaconess Work Outside the Sabbath School

By Miss Mabel E. Kerr, Deaconess

If the church of the future depends on the Sabbath School of the present, a vital question is,—how to get the children into attendance at the Sabbath School. Many are coming voluntarily, but those of the stranger, the poor, the indifferent—how are we to get hold of them?

In this work the smiling-faced lady in the blue bonnet plays an important part. In the house-to-house visitation she acquaints herself with the home life of each family in her district. She thus discovers the children

who are not in attendance, and resolves—God helping her—to concentrate every energy in such cases to win the children to the School.

How can she make the Sabbath School appeal to the home? She avails herself of every opportunity and means to interest and influence the parents. In this connection the Cradle Roll and Home Department have been used to excellent advantage.

During her visit she solicits the name of the baby, and other children unable to attend the School. The name, date of birth and place of residence are noted, and reported to the Superintendent of the Cradle Roll Department. A Membership Certificate is forwarded, and on the little one's birthday a pretty card is received.

The visitors, in connection with this Department, keep in touch with all such until they are able to attend the Sabbath School, at which time they will enroll them in the Kindergarten.

"I haven't much use for church matters, but I want my child brought up properly", proves to us that this is often the only link between the church and the home.

Sometimes a little one takes its flight to the Great Beyond before reaching the Kindergarten. Then the heart-broken mother finds comfort in gazing upon the Certificate left her. Who knows how many heavy-hearted mothers have been thus led to the Master?

In a School where Graded Lessons are used, the Home Department study is that of the Sabbath School Lesson. The Deaconess canvasses for members and distributes manuals, requesting the parents to read daily the selected passages in the presence of the children. Where this study is earnestly pursued, the children attend regularly and many parents join the School.

A manual left in a home, after much persuasion, was the means of bringing a lad of thirteen years of age to the School to learn as he stated, "more about Paul, who could swim, and wasn't afraid of snakes nor nuthin' like that."

When poverty prevents attendance, the Deaconess gives those who have means a chance to help. When needed articles are supplied, the mother shows her appreciation by sending the children to the School.

One Deaconess secured two new members by vividly picturing to the girls busy at memory work the Diploma offered for memorizing scripture.

By advocating the holding of Rally Day Services, to which parents receive a special invitation, much has been done to increase the attendance.

When the Deaconess has a regular class, she organizes a Gleaners' Band. These workers go out to bring in new scholars. She encourages the older ones to accompany the little tots to and from the School, and the strangers who otherwise would not attend. She also calls for the lonely or the straying one, and finds for such, warm friends in the School.

When not engaged in teaching, some Deaconesses obtain from the Superintendent the names of absentees and visit as many of such as possible during the session hour. The cause of absence is reported. These visits have done much to produce regular attendance.

Toronto

Hats and Hats

One of the most successful milliners I know, noted for her skill, for her artistic sense, and for her ability to make her patrons appear at their best, one day, when I was congratulating her upon her success with all sorts of people, said to me, "You see some milliners just make *hats*. They have certain models and follow them. I make hats for *people*—for *individuals*. In making up a hat I never lose sight of the one who is to wear it. I say over and over to all my clerks and apprentices, 'Remember that the hat must look well, be artistic, in good taste; but more than that it must look well on the one who is to wear it. It must be suited to her.'"

That milliner would have made a good teacher. She held the key to success. She believed in the best material, wisely selected and put together according to general laws, but with the *individual* always in mind. She believed that it pays to adapt the hat to the requirements of the individual. Her method explains her success.—Margaret Slattery

A Hot Sunday Instance

By Professor H. T. J. Coleman

A year or so ago I visited a certain metropolitan Sunday School. It was during the month of August, and the regular class Lessons were intermitted. A large part of the School met in general session and the Lesson was taken up from the platform by one of the teachers. Through his neglect of concrete illustration and of other elementary devices of teaching and public speaking, he soon absolutely and hopelessly lost touch with his audience.

Now the Lesson story dealt with the success of Paul's ministry at Ephesus and the Golden Text was, "The name of the Lord Jesus Christ was magnified." The speaker spent some time in explaining in an uninspired and literal fashion what the verse meant. He did not see what would have been apparent, I fancy, to any one with a breath of the divine afflatus of the teacher, that in the word "magnified" there was a wealth of suggestion which would have captured the imagination of any boy.

The hymns which had been sung in the opening exercises had been thrown on a screen

by the aid of a stereopticon, and the stereopticon was there in full view. The most restless and disorderly boy would have been proud of an opportunity to tell the School what he knew of the working of that interesting bit of machinery, and, if by chance he did not know, a reference to the structure of the stereopticon would have claimed his wandering attention at once.

Supposing the speaker had held up before the School a lantern slide, and with the aid of the brighter pupils developed the information that this little bit of glass with the verse of a hymn on it, with a series of lenses in front, and a powerful electric light behind it, became the big square of white on the screen with letters on it several inches high.

There you have the meaning of the word "magnify." The application is not far to seek. With little or no violence to the inner truth of the verse the speaker might have shown how, after an analogous fashion, the name of Christ written on Paul's heart was magnified through the medium of his consecrated life. A moral for all his hearers could then have been easily drawn and effectively applied.

University of Toronto

HOW THE WORK GOES ON

Sunday School scholars are increasing at the rate of 20,000 a week.

Attention has been drawn in England to the existence of 120 Socialist Sunday Schools, with 7,000 scholars.

A League of Church Loyalty has been formed in the Irish Presbyterian Church, to promote the attendance of Sabbath School scholars at the ordinary church services. Each child belonging to the League is furnished with an attractive four-page card on which he marks his presence at church on Sunday.

The Department of Religious Education, Drake University, Des Moines, Iowa, has issued a very complete list of books recom-

mended for a Sunday School teacher's library. It embraces about 200 volumes, and is suggestive both of what teachers are not reading, and what they ought to read.

A very successful Institute was held, under the direction of the Presbytery of Guelph, at Duff's Church, Puslinch, Ont., in March, combining the work of Sabbath Schools and Young Peoples' Societies. Delegates from surrounding congregations were present to the number of one hundred in the afternoon and two hundred in the evening. Some practical results already in evidence are a Teacher Training Class of 20, and a Home Department of 100.

The Jewish Chautauqua Society announces a Correspondence School for religious school

teachers, with ten Courses of Study. This was made possible by a gift of \$5,000 by a liberal Hebrew, who believed in religious education. Here is a hint for some of our own people with long purses. There is room and need of exactly this sort of work in connection with our Sabbath Schools—the training as teachers by correspondence of many who cannot be got together in Teacher Training classes.

From the Statistical Returns to our General Assembly's Sabbath School Committee for the past year we take the following most interesting items:

Total number of Schools, 3,529, a gain of 127.

Total enrolment, including officers, teachers and scholars, 259,821, a gain of 8,603.

Total number on Cradle Roll, 25,955, a gain of 3,897.

Total in Home Department, 10,863, a gain of 624.

Total number in Teacher Training Classes, 3,909, a gain of 1,835.

Total giving to Schemes of the Church, \$56,921, a gain of \$1,713. Note the gains, and ask yourself the question, What can I do to make these even greater for the current year?

The plans of the General Assembly's Sabbath School Committee for 1912 include a thorough visitation of Sunday Schools by representatives of the Assembly, Synod and Presbytery Committees or by field workers. Rev. E. R. MacLean, B.A., one of these, gave from January to June in Saskatchewan to the work; Rev. A. J. W. Myers, Ph.D., is giving from June to December in Alberta and Manitoba; Rev. Percy N. Murray, B.A., of Manitoba College, May to September in Saskatchewan, and Mr. J. M. Mutch, B.A., Knox College, May to September in Northern Ontario. The results of this work are seen, not only in the heartening of Schools already in existence, but in the formation of many new ones.

What better use can be made of ten days of August than to spend them at Geneva Park, on the beautiful Lake Couchiching,

near Orillia, Ont., at the Presbyterian Summer School, to be held there, from August 20 to 29 inclusive. There will be seven special Study Courses, namely, in Home Missions, Sabbath School Methods, Young People's Work, Social Service, The Uplift of China, Personal Work, and a Study, led by Marian Keith, of the new book for boys and girls, *The Black Bearded Barbarian* (George Leslie MacKay, of Formosa). Marian Keith is the writer of this new book. Professor G. A. Johnston Ross, of Montreal, and Principal Gandier will deliver four lectures each. The work of the Sabbath School Publications, Deaconesses and Missions in the Sunday School will be demonstrated, with lantern illustrations. These are some of the items, which, with the afternoon sports and the general good fellowship, should go to make a pleasant and profitable holiday. The cost will be \$10.00 for the nine days, a registration fee of \$1.00, and railway fares at reduced rates. For registration or further information apply to Rev. J. C. Robertson, Confederation Life Building, Toronto.

Special attention was given during the year, 1911-12, to the department of Teacher Training.

A general campaign was conducted throughout the church in October and November, in which Synod and Presbytery Committees, and the Publications Committee heartily co-operated. As a result, a very substantial increase is shown in the number of Schools which have made this year a part of their work by organizing classes either in the First Standard Course or in the Advanced Standard Course of Teacher Training.

The number of Examination papers received for this work during the year totaled 832 (First Standard Course 572, Advanced Standard Course 260), which is more than double that of any previous year.

In addition to the regular classes in Teacher Training, this work was also carried on in two of the Provincial Normal Schools of Ontario, and in the Presbyterian Deaconess Training Home, Toronto, in all of which our Teacher Training Certificates were awarded to the Presbyterian Students taking the

prescribed examinations. Arrangements are being made with other Normal Schools and Colleges, and it is hoped that this work may thus be greatly extended among those who are to be future leaders in the educational work of our country. The valuable help

which is being so freely given in individual Sabbath Schools throughout our church by the Public and High School teachers is heartily appreciated by the General Assembly's Sabbath School Committee.
Toronto

OUR SUNDAY SCHOOL PERIODICALS

TEACHERS MONTHLY

Single copies, per year, each.....\$0.60
Two or more copies to one address, per year,
each..... 0.50

BIBLE CLASS MAGAZINE (Monthly)

Single copies, per year, each..... 0.40
Five or more copies to one address, per year
each..... 0.25

HOME STUDY QUARTERLY

Single copies, per year, each..... 0.20
Five or more copies to one address, per year,
each..... 0.12

INTERMEDIATE QUARTERLY

Single copies, per year, each..... 0.20
Five or more copies to one address, per year,
each..... 0.12

PRIMARY QUARTERLY

Single copies, per year, each..... 0.20
Five or more copies to one address, per year,
each..... 0.12

HOME STUDY LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year,
each..... 0.06

INTERMEDIATE LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year,
each..... 0.06

PRIMARY LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year,
each..... 0.06

EAST AND WEST (Weekly)

Single copies, per year, each..... 0.75
Two or more copies to one address, per year,
each..... 0.50
(May begin with any date)

THE KING'S OWN (Weekly)

Single copies, per year, each..... 0.40
Five or more copies to one address, per year,
each..... 0.30
(May begin with any month)

JEWELS

Single copies, per year, each..... 0.30
Five or more copies to one address, per year,
each..... 0.25
(May begin with any month)

COLORED LESSON PICTURE ROLL

(Providence Roll)
Per year, each..... 3.25
Per quarter, each..... 0.82
(Includes American postage)

COLORED LESSON PICTURE CARDS

(Corresponding to Roll)
Per year, each..... 0.12
Per quarter, each..... 0.03
(Includes American postage)

Lesson Calendar : Third Quarter

1. July 7.....Malignant Unbelief. Mark 3 : 20-35.
2. July 14.....The Seed in the Four Kinds of Soil. Mark 4 : 1-20.
3. July 21.....The Growth of the Kingdom. Mark 4 : 26-32 ; Matthew 13 : 33.
4. July 28.....The Wheat and the Tares. Matthew 13 : 24-30, 36-43.
5. August 4.....The Worth of the Kingdom. Matthew 13 : 44-53.
6. August 11.....A Troubled Sea and A Troubled Soul. Mark 4 : 35 to 5 : 20.
7. August 18.....The Ruler's Daughter. Mark 5 : 21-24, 35-43.
8. August 25.....The Visit to Nazareth. Luke 4 : 16-20.
9. September 1...The Death of John the Baptist. Mark 6 : 14-29.
10. September 8...The Mission of the Twelve. Matthew 9 : 35 to 10 : 15.
11. September 15...Judgment and Mercy. Matthew 11 : 20-30.
12. September 22...The Feeding of the Five Thousand. Mark 6 : 30-44.
13. September 29...REVIEW.

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

- I. PRAYER. All stand.
- II. SINGING.
 "The Lord is King ! lift up thy voice,
 O earth and all ye heavens, rejoice !
 From world to world the joy shall ring,
 The Lord Omnipotent is King."
 —Hymn 23, Book of Praise
- III. RESPONSIVE SENTENCES. Psalm 121.
Superintendent. I will lift up mine eyes
 unto the hills, from whence cometh my
 help.
School. My help cometh from the Lord,
 which made heaven and earth.
Superintendent. He will not suffer thy
 foot to be moved : He that keepeth thee will
 not slumber.
School. Behold, He that keepeth Israel
 shall neither slumber nor sleep.
Superintendent. The Lord is thy keeper :
 the Lord is thy shade upon thy right hand.
School. The sun shall not smite thee by
 day, not the moon by night.
Superintendent. The Lord shall preserve
 thee from all evil : He shall preserve thy soul.
School. The Lord shall preserve thy going
 out and thy coming in from this time forth,
 and even for evermore.
- IV. PRAYER.
- V. SINGING. Selected.
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Ps. Sel. 7, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)
 Within thy tabernacle, Lord,
 Who shall abide with thee ?
 And in thy high and holy hill
 Who shall a dweller be ?
- VIII. READING OF LESSON PASSAGE.
- IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.
- X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY".)

Class Work

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

- I. ROLL CALL, by teacher or Class Secretary.
- II. OFFERING ; which may be taken up in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.
- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.
- IV. LESSON STUDY.

Closing Exercises

- I. SINGING. Selected.
- II. PRAYER.
- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review ; it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. 2 Cor. 8 : 9 ; 9 : 15.
Superintendent. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,
School. That ye through His poverty might be rich.
All. Thanks be unto God for His unspeakable gift.
- V. SINGING.
 'Forward !' be our watchword,
 Steps and voices joined ;
 Seek the things before us,
 Not a look behind ;
 Burns the fiery pillar
 At our army's head :
 Who shall dream of shrinking,
 By our Captain led ?
 —Hymn 209, Book of Praise
- VI. BENEDICTION.

Lesson I.

MALIGNANT UNBELIEF

July 7, 1912

Mark 3 : 20-35. Read Matthew 12 : 22-50. *Commit to memory vs. 28, 29

GOLDEN TEXT—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3 : 19.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard ¹of it, they went out to lay hold on him : for they said, He is beside himself.22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out ² devils.23 And he called them *unto him*, and said unto them in parables, How can Sa'tan cast out Sa'tan ?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house ³ cannot stand.26 And if Sa'tan ⁴ rise up against himself, and ⁵ be divided, he cannot stand, but hath an end.27 ⁶ No man can enter into ⁷ a strong man's house, and spoil his goods, except he ⁸ will first bind the strong man ; and then he will spoil his house.

Revised Version—¹ Omit of ; ² the ; ³ will not be able to ; ⁴ hath risen up ; ⁵ is ; ⁶ But no one can ; ⁷ the house of the strong man ; ⁸ Omit will ; ⁹ their ; ¹⁰ but whosoever shall ; ¹¹ Spirit ; ¹² guilty of an eternal sin ; ¹³ And there come his mother and his brethren ; ¹⁴ they sent ; ¹⁵ a ; ¹⁶ was sitting ; ¹⁷ say ; ¹⁸ answereth them, and saith ; ¹⁹ and ; ²⁰ looking round on them ; ²¹ round about ; ²² he saith, Behold ; ²³ Omit my.

LESSON PLAN

I. Jesus and His Relatives, 20, 21.

II. Jesus and His Enemies, 22-30.

III. Jesus and His Disciples, 31-35.

DAILY READINGS

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

M.—Malignant unbelief, Mark 3 : 20-35. T.—The unpardonable sin, Matt. 12 : 22-33. W.—Unbelief rebuked, Matt. 12 : 35-42. Th.—“They believed not”, Ps. 106 : 7-25. F.—The saying of Esau, John 12 : 37-43. S.—“Take heed”, Heb. 3 : 12-19. S.—Life through believing, John 3 : 11-21.

Shorter Catechism—*Ques.* 21. *Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

The Question on Missions—(Third Quarter, At School in Honan).—1. What School Work is our Honan Mission doing? At Changte, Weihwei, and Hwaiking, there are Boys' Primary Boarding Schools; at Changte and Weihwei, Girls' Primary Boarding Schools; at Weihwei, a Boys' High and Normal School; besides these, there are a few country day schools.

EXPOSITION

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

Time and Place—A.D. 26 ; Capernaum.

Connecting Links—In v. 13 Mark tells of Jesus going to the mountain and appointing the Twelve. Matthew inserts here the Sermon on the Mount, and Luke, the Sermon on the Plain, from which Lessons IV. to X., Second Quarter, were taken. This Lesson follows closely Jesus' return from the hill to His temporary home at Capernaum.

I. Jesus and His Relatives, 20, 21.

Vs. 20, 21. *Again* ; see vs. 7, 9. The crowd had partially dispersed during His absence of a few days in the mountain.

28 Verily I say unto you, All ⁹ sins shall be forgiven ¹⁰ withsoever they shall blaspheme :29 ¹⁰ But he that shall blaspheme against the Holy ¹¹ Ghost hath never forgiveness, but is ¹² in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

31 ¹³ There came then his brethren and his mother, and, standing without, ¹⁴ sent unto him, calling him.32 And ¹⁵ the multitude ¹⁶ sat about him, and they ¹⁷ said unto him, Behold, thy mother and thy brethren without seek for thee.33 And he ¹⁸ answered them, saying, Who is my mother, ¹⁹ or my brethren ?34 And ²⁰ he looked round about on them which sat ²¹ about him, ²² and said, Behold my mother and my brethren !35 For whosoever shall do the will of God, the same is my brother, and ²³ my sister, and mother.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 100 ; 105 ; 17 (Ps. Sel.) ; 545 (from PRIMARY QUARTERLY) ; 110. (These hymns may be practised at home during the week.)

Special Scripture Reading—Job 1 : 1-12. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 496, Christ Teaching His Disciples ; S.P. 472, Jesus Came Not to Call the Righteous, but Sinners. For Question on Missions, C. 479, Girls' Boarding School, Weihwei ; C. 480, Girls' Boarding School, Changtefu. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, From the Temple Area Southwest over Modern Jewish Quarter of Jerusalem (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. (Owners of 1910 material need only 10 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 6 new stereographs) ; four for July, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

Could not ; had not leisure to. *Eat bread* ; take food of any kind. *His friends* ; relatives from Nazareth (see v. 31). *Heard of it* ; the sensation He was making—wonderful cures, great crowds, incessant activity. *Went out* ; from Nazareth. *To lay hold* ; the motive was kindly—to protect Him from what they regarded as His own want of care or thought. *They said* ; His relatives, not the people who reported to them. Literally, “were saying”, were beginning to say ; a new opinion of Jesus based on surprising reports of His ministry. *Beside himself* ; literally, “He is

*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.

out" of His mind : in an unhealthy state of excitement bordering on insanity.

II. Jesus and His Enemies, 22-30.

V. 22. *Scribes . . . from Jerusalem* ; great authorities in the religious world. *Beelzebub* ; rather "Beelzebul." Beelzebub, perhaps means, "god of flies", a name of contempt given to the god of Ekron (2 Kgs. 1 : 6) ; Beelzebul means, "god of dung", a term of derision for the prince of false gods. The scribes made the charge, in an aggravated and peculiarly venomous form, that Jesus was Himself the worst of demoniacs. *By the prince of . . . devils*. By the power of the great demon in Him, He drives out the demons. The prevailing theory was that spirits were cast out by the aid of stronger spirits.

V. 23. *Parables* ; figures to illustrate His meaning. *How can . . . ?* What motive can he have ? What interest will he serve ? The idea is absurd. *Satan* ; "the adversary", the Jewish name for the prince of evil (Job 1 : 6, 12 ; Zech. 3 : 1, 2).

Vs. 24, 25. These verses state the principle on which the theory of the scribes is erected. *Kingdom* ; monarchy. *House* ; an Eastern patriarchal household containing several families. *Divided* ; its members turning against each other. *Cannot stand*. Such action is suicidal.

Vs. 26, 27. *If Satan hath risen up against himself* (Rev. Ver.) ; has taken to persecuting his own subordinates, as the scribes say. *Hath an end*. His kingdom is tottering to its fall,—half in satire, for Jesus draws a true conclusion from the scribes' false premises. *Strong man* ; Satan. *Spoil* ; make off with. *His goods* ; the demons with which such havoc is being played by Jesus. *Except he . . . first bind*. Jesus is not in alliance with Satan ; He is Satan's Spoiler.

Vs. 28, 29. *Verily* ; introducing a solemn speech. *All sins* ; all classes or kinds of sin. *Blaspheme against the Holy Ghost* ; ascribe the manifest works of God to the devil. *Hath never forgiveness* ; because he has cut himself off fatally from God and God's cause. *In danger of* ; literally, "liable to" or "guilty of" (Rev. Ver.). *Eternal damnation* ; Rev. Ver., "an eternal sin", a sin which does not come to an end.

V. 30. *Because they said* ; hence His saying about the unpardonable or fatal sin. See Matthew's form (Matt. 12 : 31, 32), which is likely more original. Note his distinction between the sin against the Son of Man and the sin against the Holy Spirit. *He hath an unclean spirit* ; calling the Holy Spirit a demon.

III. Jesus and His Disciples, 31-35.

Vs. 31-33. *There came then* ; connected with v. 21. *His brethren* ; three views : (a) half-brothers, sons of Joseph by a former marriage, (b) cousins, sons of a sister of the Virgin Mary, (c) real brothers, younger sons of Joseph and Mary. The last, the most natural interpretation of Matt. 1 : 25 ; 13 : 55 ; Mark 6 : 3 ; Luke 2 : 7. *Standing without* ; because of the crowd. *Sent unto him* ; by a message passed from mouth to mouth. *Who is my mother ?* Not harsh, but tender. Compare Matt. 10 : 37-39.

Vs. 34, 35. *Them which sat about him* ; the multitude in sympathy with His teaching. *Behold my mother* ; my spiritual family, nearer to Me than My relatives who misunderstand and wound Me. *The same is my brother*. "Kinship to Jesus is not of birth, but of the Spirit, and has its essence in obedience" (Century Bible).

Light from the East

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

DEVILS—The Jews of Christ's time believed that Sammael, the first of all the angel princes of heaven, had fallen through jealousy and envy of man, and ever since, he hated, opposed and tempted men. He had under him a host of evil spirits something like the hobgoblins, elves and sprites of our fairy tales. They were cunning and malicious and dangerous ; but they were not absolutely evil from a moral point of view. They were rather the enemies of man than hostile to God ; they could be kind, and might be rendered harmless and useful. They were shaped like men, except their feet, which were birds' feet ; they ate, propagated their kind and died. They had wings, could pass through space unhindered and knew the future. They could change their forms and live in dirty places, in trees and empty houses, on roofs, in ceme-

teries and ancient ruins, in crumbs, in oil, in drinking water and in the diseases which attack men. It was dangerous to walk between two palm trees, or to salute a person

in the dark, because he might be a demon. These spirits often take possession of men and might be drawn out through the nostrils by certain charmed roots.

APPLICATION

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

When his friends heard of it, v. 21. Two strangers were one day gazing upon some beautiful scenery in Switzerland. Said one, "That is the most beautiful scene upon which I have ever looked." "Familiarity Breeds Contempt" "Yes", replied the other, "but I remember one more beautiful still; it is a view from a certain hill in Scotland", and the speaker named the hill. "Why", said the first speaker, "that hill is part of my own estate, and I never thought it worth my while to climb it." We have all been familiar with the gospel of Jesus since our earliest days. We need to be continually upon our guard lest that very familiarity should make us indifferent to the claims of that gospel upon our lives.

He hath Beelzebub, v. 22. Shakespeare's tragedy of Richard III. gives us a most interesting study of character, containing a serious warning to us all. **Cannot Tell the Difference** Richard III. began his career with the motive of ambition, which is not of necessity a wrong motive, when taken by itself. But Richard, in order to gain satisfaction for his ambition, learned to do evil deeds. And at the end of his career we find that these evil deeds have taken on such an attraction for the king, that evil itself, and not ambition, has become the master passion. It was thus with the accusers of Jesus. They had so allowed their prejudices to blind them, that they had lost all power to recognize what was good in the Saviour. Sin, in its very first stages, is something to be relentlessly torn out of our lives, lest it bring us to the place where we actually cannot tell the difference between good and evil.

All sins shall be forgiven, v. 28. Once a man came to a priest to confess his sins. The confession was one long story of crime after crime.

The Scales of Judgment

When he was through, the priest told him that his sins were too fearful for God to forgive him. But that night the priest had a

dream in which he saw the man he had condemned standing before the judgment seat of God. A large balance was placed upon the ground, and into one side of the balance the man's sins were all piled, until it seemed as if nothing could outweigh them. But an angel came with a handkerchief all wet and heavy with tears, and when it was placed in the other side of the balance, it outweighed all the sins. For the tears were the tears of true repentance which always bring forgiveness.

An eternal sin (Rev. Ver.), v. 29. One of the most tragic facts in life is, that, if our spiritual faculties are not used, they become dead and useless. Dickens tells us somewhere of a strange land in which, while every inhabitant was born physically complete, at a certain age any part of the body which had not been used was lost entirely. For example, a coachman became transformed into a being consisting only of hands and stomach; a man who spent all his time in talking became transformed into a being consisting only of a massive jaw. The punishment for not using our spiritual faculties properly is the final loss of those faculties. What need for us to guard against sin before it becomes a fixed habit, to seek deliverance from every sin through the Redeemer, who alone can make and keep us free!

Hath never forgiveness, v. 29. God never tempts man to any sin, least of all to the "unpardonable sin." When a man sins "beyond redemption", it is by persistent and wilful stiffing of God in his own soul. **Ralph the Rover** Ralph the Rover, in Southey's poem, The Inchcape Rock, cut from its float, the warning bell which the holy abbot of Aberbrothock had placed over the rock in such a way that it was rung by the motion of the waves. Returning, long after, richly laden with booty, from scouring the seas, he finds himself on the

Scottish shore in a fog and the swell of a gale.

"Now where we are I cannot tell,
But I wish we could hear the Inchcape
bell,"

was the eager, fruitless cry which preceded the wreck of his luckless vessel.

My mother and my brethren, v. 34. The minister of a seaport town noticed a man one night in church who appeared to be a foreigner, but who also appeared to enter heartily into the spirit of the service. Afterwards the stranger remained, and what was the minister's astonishment to learn that he did not understand a word of English. He was a Norseman who was ashore for a day, and had sought out a place of Christian worship. For a time the two men conversed by dumb signs, until at length the stranger spoke two words which are the same in Norse as in English. The words were, "Jesus Christ." The two men were different in language, in church, in nationality, but Jesus Christ

**Brethren of
Different
Tongues**

brought them together. They were both the brethren of Christ, and so brethren to each other.

Whosoever shall do the will of God, v. 35. Doing the will of God is something far different from merely knowing about the will of God. And doing the will of God is far more effective than merely talking about the will of God. Many of us who lack the equipment and the opportunity to preach the gospel can win others for the kingdom by faithfully living the gospel. Sir Henry M. Stanley in his autobiography, writes thus of David Livingstone: "He preached no sermon by word of mouth while I was in company with him; but each day of my companionship with him witnessed a sermon acted. The divine instructions given of old on the sacred mount, were closely followed day by day, whether he rested in the jungle camp, or bided in the trader's town or savage hamlet." Was not David Livingstone as mighty a missionary, when he was living the gospel, as when he was preaching it?

**Acting
Sermons**

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Follow the Connecting Links in order to keep the campaigns of Jesus clearly before the class. The important thing to keep in view is the growing power of unbelief. Let the class discussion gather round two main facts:

1. *Unbelief is expressed by His family*, vs. 20, 21, 31-35. Picture the growing crowd, the intense eagerness of Jesus in His work and the impossibility of taking food. The stir is so great that echoes reach Nazareth and His family journey north. Bring out: (a) The view point of His family, that He was suffering from some abnormal religious frenzy. Such things have always been common. (b) Their kindly intention to take care of Him; (c) Jesus' reply as given in vs. 31-35. Take some time to discuss the term "brethren." (See Exposition.) Notice the form of intimation made to Him, and turn to His reply. Work out the contrast Jesus draws

between the natural and spiritual relationships, to the effect that the family of God, born of the Spirit, is to be a wider and more inclusive bond than the family by nature. For illustration show how feeble natural ties frequently are, also how many abiding unions are formed in the kingdom of God. Emphasize the fact that Jesus fully appreciated natural ties, and was very thoughtful regarding His mother. Point out that each sphere has its own truth, and that the spiritual is supreme and permanent. Question about the bearing of this upon the relationships beyond death. Bring out how this form of unbelief sprang from ignorance, and how Jesus met it with fuller knowledge.

2. *Unbelief as expressed by the scribes*, vs. 22-30. Bring out by questioning the following points: (a) The charge that Jesus did His work by co-operating with Beelzebub. Explain the word Beelzebub and what its use implied concerning Jesus; (b) Jesus' reply, which is an appeal to human experience. Notice that the first argument is from the analogy of a kingdom, the second from that

of a household. Follow Jesus' logic to the conclusion that the policy would be suicidal ; (c) Jesus' positive argument that He is spoiling Satan's kingdom because He has conquered its king. He meets the unbelief based upon malignity with exposure. Turn to vs. 28-30. Dwell upon the fact that these words were spoken by Jesus to the scribes and Pharisees who were misrepresenting His mission. Bring out the meaning of blasphemy, of blasphemy against the Holy Ghost, eternal sin, and the reason for this sin. The lesson to enforce is, that unbelief may spring from ignorance of Jesus. The remedy is fuller knowledge. It may spring from deliberate malice. If persisted in, this sin becomes eternal. As such, it carries with it eternal punishment.

For Teachers of the Senior Scholars

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

This Lesson may be introduced by a talk about some popular speaker who draws the crowd. Tell the scholars how Dr. Chalmers, when preaching in London one time, found it difficult to get into the church, there was so big a crowd outside. In order that they might make room for him, he told them who he was. They laughed at him and told him that he was not the first Dr. Chalmers who had tried to get through that crowd. In some such way as this the scholars will get the background of this Lesson. It was the period of Christ's greatest popularity. How did His friends and enemies interpret this popularity ?

1. *Christ's Life Misunderstood*, vs. 20, 21. What impression did His manner of life make upon His friends ? What was it that led to this impression ? They could not understand how a person in His senses could neglect Himself in order to minister to others. They had themselves so little of the spirit of self-denial, that they could not understand enthusiasm of this kind. Are others liable to make the same mistake about us ? If we have a good deal of the Christ spirit about us, we shall meet some people who will talk in this way. There are people to-day who think that a man is a fool to give so much of his time and money to the welfare of other people.

2. *Christ's Deeds Misinterpreted*, vs. 22-30. By whom ? Note that an enemy's interpretation of a life is almost sure to be wrong. There must be love, or the interpretation will be false. What was their interpretation of Christ's deeds ? How does Christ expose the weakness and shallowness of their interpretation ? (Vs. 23-30.) What do these parables mean ? (See Exposition.) Impress upon the class the danger of sinning grievously against God by misinterpreting what God's Spirit is doing in any religious movement.

3. *Christ's Kinsfolk: Pointed Out*, vs. 31-35. Get some one to describe this scene. His mother and brothers are unable to get into the house for the crowd. They pass the message in from one to another till it reaches Jesus. How does He receive the message ? Dwell upon this beautiful revelation of Christ's larger family relationship. Do we belong to His family ? There is no family in the world so well worth belonging to. What is the badge of membership in this family ? (V. 35.)

For Teachers of the Boys and Girls

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

Recall, by rapid questioning, the story of the penitent woman in the house of Simon the Pharisee (Lesson XII., Second Quarter, Luke 7 : 36-50). What had been the woman's character ? Had she turned from her evil ways ? What did her gift to Jesus, and her lowly act in anointing His feet, reveal ? How did Simon regard the incident ? How did the others at the table regard it ? Show that malicious opposition to Jesus was growing among the scribes and Pharisees. Now take up the Lesson, and draw out by questions the teaching on the following points :

1. *The accusation of Jesus' foes*, vs. 22-27. Who were these foes ? Where had they come from ? Were they trying to find some fault in Jesus ? (Mark 3 : 2.) Teach, that, if we are following Jesus, there are unfriendly and faultfinding people watching us. Let us therefore be careful. Of what did these scribes accuse Jesus ? Explain who Beelzebub was (See Exposition). How did Jesus deal with His accusers ? Bring out His meaning clearly. Why would Satan not help Jesus to cast out devils ?

2. *The unforgivable sin*, vs. 28-30. Great care should be taken to make this plain to the dullest scholar, as many people are haunted by the fact here stated. Impressions on the mind of youth are inefaceable. What sins did Jesus say would be forgiven? Explain blasphemy. (See Exposition.) Teach that we should be exceedingly careful in our speech and thought not to put ourselves against God's working. We should pray to be kept from wrong opinions and irreverent language

about God's work and God's workmen.

3. *The true family of Jesus*, vs. 20, 21, 31-35. Who came from Nazareth seeking Jesus? What did they think about Him? Did they get close to Him? Why? What did they then do? Where did He look? What did He say? What is the condition Jesus lays down for entrance into His family? Teach, that every true Christian belongs to God's family. Press home the greatness of this privilege offered to us all.

THE GEOGRAPHY LESSON

Find on the map the number 26 at the point of a large V. If you stand at the point of that V and look off southwestward over the space between its two arms, you find directly before you a level pavement made of large, flat stones. This ground was, in Jesus' time, part of one of the temple courts. The temple sanctuary and the altar were only a few rods away at your right. No individual building that you see here stood in Jesus' day, but some of the learned scribes who went up to Galilee to investigate the Master's words and works may have lived in



homes on that ground. They had spent years in persistent study of the ancient law and of comments on the law, and supposed they knew all of religion that there was to be known. So, when their authority was endangered and their vanity was wounded by popular comparison with the Galilean, they did what self-seeking people are always inclined to do,—they turned and abused the One who

was proving Himself their superior.

You can see this place, if you use a stereograph entitled, From the Temple Area Southwest Over Modern Jewish Quarter of Jerusalem.

ADDED HINTS AND HELPS

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

Lesson Points

Worldly wise ones often think religious zeal is foolishness. v. 21.

The scribes could not deny His miracles, so they discredit them. v. 22.

Jesus prefers to meet His critics face to face. v. 23.

"United we stand, divided we fall." v. 24.

Satan is not committing suicide; he is overpowered. v. 27.

"Ye that from God depart,

While it is called to-day, repent,

And harden not your heart." v. 28.

No one has sinned against the Holy Ghost who desires His help to overcome sin. v. 29.

The appeal of goodness always challenges evil. v. 30.

The opposition of friends causes a bitter pang. v. 32.

"Let neither foes nor loving friends e'er hurt you." v. 33.

"Blest be the tie that binds

Our hearts in Christian love." v. 34.

Kinsmen of Christ should not treat one another as aliens. v. 34.

Obedience does not produce salvation, but it proves it. v. 35.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where does the apostle Paul say that as many as are led by the spirit of God are the sons of God?

2. Find the verse in Proverbs which says, "There is a Friend that sticketh closer than a brother."

ANSWERS, Lesson XIII., Second Quarter—(1) 1 John 4 : 19. (2) John 12 : 3-8.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Enthusiasm in our religion—is it reasonable?

2. When family ties and duty to God conflict, on what principles are we to decide what to do?

Prove from Scripture

That Satan is our enemy.

The Catechism

Ques. 21. *The Redeemer.* The Question is careful to tell us that there is but one Redeemer. (Read Acts 4 : 12.) Then how fully the Redeemer is described! He is the "Lord Jesus Christ", Jesus being His personal name meaning Saviour; Christ, "the Anointed One", His official title; and "Lord", expressing His dignity and rights. Now, this Redeemer has two natures. One He shares

with God, and the other is like our own. He is "eternal", that is, He has had no beginning. And He is the "Son of God", having in Himself the very life of the Father. But besides He is "Man." While on earth, He was hungry and thirsty, cold and weary, joyful and sorrowful, as we are. And yet there are not in Him two Persons, but one.

The Question on Missions

By Rev. R. A. Mitchell, Weihwei Fu, Honan, China

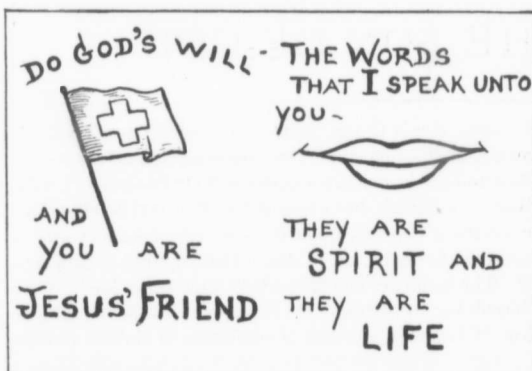
Ques. 1. Only the Changte Boys' School was established before 1900. At first it had only a few pupils, but had grown to seventy before the High School was established. Weihwei Primary Boys' School was started in 1905, and Hwaiking some time later. The Girls' Schools were started in 1906, and the High School in 1907. At Changte some "continuation work" is done in the Girls' School. All of these schools are boarding schools, drawing pupils from all over the district. Where there is a strong enough Christian community, day schools have been established in some villages. In some of these both boys and girls have attended. One of the great lacks of our school work, up to the present, is properly qualified teachers. It is hoped that the High School will gradually help in this, as all in the final year get a course of instruction in teaching.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Subject for the Quarter—The Mighty Workers' words.

Golden Text for the Quarter—The words that I speak unto you, they are spirit, and they are life.—John 6 : 63.



Introduction—We are going to take a pair of lips as our symbol for each Lesson, to help us to remember that Jesus speaks these very words to us.

Lesson Subject—The Worker's words about His enemies and His friends.

Introduction—Outline a flag with a cross on it. Long ago some followers of Jesus carried such a flag, so that people would know they were friends of Jesus (Crusaders) and fighting for His sake. We do not carry a flag to

let people know we are Jesus' friends. How will they know? Jesus tells us how they will know His friends.

Lesson—In our story to-day Jesus is telling His followers about His enemies and His friends.

The Worker at Work—Jesus is again at Capernaum (Map). Crowds have again gathered around Him, so He has no time to rest or even to take food. When His relatives in Nazareth heard how He was working, they started up to Capernaum to try to take Him under their care. They thought He would become ill Himself. They said, "He does not know what He is doing." They did not understand Jesus.

Enemies—There are others who have come from Jerusalem to Him, who are enemies and are trying to do Him harm. They said that the prince of evil spirits—Satan—was helping Jesus to cast out evil spirits. They even said that Jesus had the chief evil spirit in Himself and that is why He had power to cast them out of others.

Jesus called these enemies to Him and told them some parables to show them how foolish they were to say such things. "The evil spirits are the servants of Satan, and you think Satan is helping to destroy his own

friends and servants! He cannot live without his friends and helpers."

The Sin That Cannot be Forgiven—Then He told them of God's anger against them for daring to call the Holy Spirit in Him an evil spirit. He told them God will forgive all other sins, but any one who dared to speak against the Holy Spirit would never be forgiven.

Golden Text—Repeat and explain G. Text.

Friends—Now Jesus' friends from Nazareth have come, and the people tell Jesus that His mother Mary, and His brothers are seeking Him. Jesus knows why they have come. He knows they do not quite trust Him. His reply to the people is, "You are all as dear to Me as mother and brothers, and any one who does God's will belongs to My family, and is My brother and friend."

Practical Thought—Jesus has both friends and enemies now also. Which are you? When you go home, you may draw a flag with a cross on it, to help you to remember that you are a soldier of King Jesus, that you are fighting battles for a living Saviour.

Symbol—Outline a pair of LIPS—Jesus speaks about His enemies and His friends.

Something to Think About—I should be Jesus' friend.

FROM THE PLATFORM

By Rev. P. M. Macdonald, M.A.

"ALL SINS SHALL BE FORGIVEN"

"Them's good words, but who says 'em?"

JESUS, THE SON OF GOD

In Harriet Beecher Stowe's book *Uncle Tom's Cabin*, there is a description of a feeble old slave toiling in the cotton field beneath the blazing sun. One comes along and quotes the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The tired slave looks around and cries "*Them's good words, but who says 'em?"*" (Write the words on the blackboard.) Remark that everything depends upon the speaker of such words as were quoted to the slave. Now ask some one to read v. 28. Ask if these are not good words. Yes, they are. But who says them? The same Jesus who said, "Come unto Me." Now print over the words already on the board **ALL SINS SHALL BE FORGIVEN**, and below print in smaller capitals **JESUS, THE SON OF GOD**. Close with a prayer of confession of sin and thanksgiving for the promise of forgiveness.

Lesson II.

THE SEED IN THE FOUR KINDS OF SOIL

July 14, 1912

Mark 4 : 1-20.

Read Matthew 13 : 1-23 ; Luke 8 : 4-15.

Commit to memory v. 20.

GOLDEN TEXT—Receive with meekness the engrafted word, which is able to save your souls.—James 1 : 21.

1 And ¹ he began again to teach by the sea side ; and there ² was gathered unto him a ³ great multitude, so that he entered into a ⁴ ship, and sat in the sea ; and ⁵ the whole multitude was by the sea on the land.

2 And he taught them many things ⁶ by parables, and said unto them in his ⁷ doctrine,

3 Harken ; Behold, ⁸ there went out a sower to sow :

4 And it came to pass, as he sowed, some ⁹ fell by the way side, and the ¹⁰ fowls of the air came and devoured it ¹¹ up.

5 And ¹² some fell on ¹³ stony ground, where it had not much earth ; and ¹⁴ immediately it sprang up, because it had no ¹⁵ depth of earth :

6 ¹⁶ But when the sun was ¹⁷ up, it was scorched ; and because it had no root, it withered away.

7 And ¹⁸ some fell among ¹⁹ thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And ¹⁹ other fell on good ground, and ²⁰ did yield fruit that sprang up and increased ; and brought forth, ²¹ some thirty, and some sixty, and some an hundred.

9 And he said ²² unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the ²³ parable.

11 And he said unto them, Unto you ²⁴ it is given ²⁵ to know the mystery of the kingdom of God : but

Revised Version—¹ again he began ; ² is gathered ; ³ very ; ⁴ boat ; ⁵ all the multitude were by ; ⁶ in ; ⁷ teaching ; ⁸ the sower went forth to ; ⁹ seed ; ¹⁰ birds came ; ¹¹ Omit up ; ¹² other ; ¹³ the rocky ; ¹⁴ straight-way ; ¹⁵ deepness ; ¹⁶ and when ; ¹⁷ risen, it ; ¹⁸ the ; ¹⁹ others fell into the good ; ²⁰ yielded fruit, growing up and increasing ; ²¹ thirtyfold, and sixtyfold, and a hundredfold ; ²² Who hath ears ; ²³ parables ; ²⁴ Omit it ; ²⁵ Omit to know ; ²⁶ Omit these ; ²⁷ haply they should turn again, and it should be forgiven ; ²⁸ saith ; ²⁹ shall ye ; ³⁰ and when ; ³¹ straightway cometh Satan, and ; ³² which hath been sown in them ; ³³ in like manner are they that are sown upon the rocky places, who ; ³⁴ joy ; ³⁵ they have ; ³⁶ but endure for a while ; then, when tribulation or ; ³⁷ because of the word, straightway they stumble ; ³⁸ others are ; ³⁹ that ; ⁴⁰ these are they that have heard the word ; ⁴¹ those ; ⁴² that were sown upon

unto them that are without, all ²⁶ these things are done in parables :

12 That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest ²⁷ at any time they should be converted, and *their* sins should be forgiven them.

13 And he ²⁸ said unto them, Know ye not this parable? and how ²⁹ then will ye know all ¹⁸ parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown ; ³⁰ but when they have heard, ³¹ Sa'tan cometh immediately, and taketh away the word ³² that was sown in their hearts.

16 And these ³³ are they likewise which are sown on stony ground ; who, when they have heard the word, ³⁴ immediately receive it with ³⁵ gladness ;

17 And ³⁶ have no root in themselves, ³⁶ and so endure but for a time ; afterward, when affliction or persecution ariseth ³⁷ for the word's sake, immediately they are offended.

18 And ³⁸ these are they ³⁹ which are sown among ¹⁸ thorns ; ⁴⁰ such as hear the word,

19 And the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And ⁴¹ these are they ⁴² which are sown on good ground ; such as hear the word, and ⁴³ receive ⁴⁴ it, and ⁴⁴ bring forth fruit, ²¹ some thirtyfold, some sixty, and some an hundred.

18 And ³⁸ these are they ³⁹ which are sown among ¹⁸ thorns ; ⁴⁰ such as hear the word, and the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

19 And the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And ⁴¹ these are they ⁴² which are sown on good ground ; such as hear the word, and ⁴³ receive ⁴⁴ it, and ⁴⁴ bring forth fruit, ²¹ some thirtyfold, some sixty, and some an hundred.

18 And ³⁸ these are they ³⁹ which are sown among ¹⁸ thorns ; ⁴⁰ such as hear the word, and the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And ⁴¹ these are they ⁴² which are sown on good ground ; such as hear the word, and ⁴³ receive ⁴⁴ it, and ⁴⁴ bring forth fruit, ²¹ some thirtyfold, some sixty, and some an hundred.

18 And ³⁸ these are they ³⁹ which are sown among ¹⁸ thorns ; ⁴⁰ such as hear the word, and the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And ⁴¹ these are they ⁴² which are sown on good ground ; such as hear the word, and ⁴³ receive ⁴⁴ it, and ⁴⁴ bring forth fruit, ²¹ some thirtyfold, some sixty, and some an hundred.

18 And ³⁸ these are they ³⁹ which are sown among ¹⁸ thorns ; ⁴⁰ such as hear the word, and the cares of ¹⁸ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And ⁴¹ these are they ⁴² which are sown on good ground ; such as hear the word, and ⁴³ receive ⁴⁴ it, and ⁴⁴ bring forth fruit, ²¹ some thirtyfold, some sixty, and some an hundred.

LESSON PLAN

I. The Teacher, 1, 2.

II. The Parable, 3-9.

III. The Interpretation, 10-20.

DAILY READINGS

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

M.—The seed in the four kinds of soil, Mark 4 : 1-9.

T.—The seed in the four kinds of soil, Mark 4 : 10-20.

W.—Blessing upon the sower, Isa. 32 : 13-20. Th.—Unfruitful, Isa. 5 : 1-7. F.—Choked by riches, 1 Tim. 6 : 9-15. S.—Seed in good soil, Acts 2 : 37-47. S.—An explanation by Jesus, Matt. 13 : 10-23.

Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin

Mary, and born of her, yet without sin.

The Question on Missions—2. Who are the pupils in these schools? They are either themselves professing Christians, or the children of Christian parents. There are other schools to which children can go, but they all have heathen influences. The church wants its children to be educated in a Christian way.

Lantern Slides—For Lesson, B. 588, Behold a Sower Went Forth to Sow ; B. 337, The Four Kinds of Soil. For Question on Missions, C. 481, Some of the New Comers ; C. 482, Four Girls of High School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen).

Stereograph—For Lesson, Barley Harvest Near Bethlehem (Underwood & Underwood, see page 317).

EXPOSITION

Time and Place—A.D. 26 ; western shore of the Sea of Galilee.

Connecting Links—In Matthew and Mark this Lesson closely follows the last. Luke gives it a different setting,—before the incident of the mother and brethren.

I. The Teacher, 1, 2.

Vs. 1, 2. *Again to teach.* See ch. 2 : 13. After spending some time in teaching the disciples, Jesus now resumes the teaching of the multitude. *By the sea side ;* at various points

along the shore. *Great multitude ;* Rev. Ver., “very great”, larger crowds than ever. *Entered into a ship ;* Rev. Ver., “boat.” (See ch. 3 : 9.) *By parables ;* using figures of real life to illustrate the point of His teaching. *Doctrine ;* Rev. Ver., “teaching.”

II. The Parable, 3-9.

Vs. 3, 4. *The sower* (Rev. Ver.). The interest centres in him throughout. *Went forth* (Rev. Ver.) ; into the open country. *Way side ;* the road along the side of the field,—

first obstacle the sower met with. The narrow pathway was hard trodden by the daily traffic of passers by.

Vs. 5, 6. Second obstacle,—*stony ground*; not stony soil, but solid rock, thinly covered with soil. *Sprang up*. Unable to develop downwards, it shot up. Besides, the thin soil was sooner warmed by the beating down of the hot sun. *Withered away*; because it received no nourishment from below.

V. 7. Third obstacle,—*among thorns*; soil full of the roots of thorns. *Grew up*; faster than the wheat, as weeds and rubbish are apt to do. *Choked it*; shutting out the sun and air. *Yielded no fruit*. It threw up green stalks, but they were a failure.

Vs. 8, 9. *Good ground*; not hard or shallow or full of thorns. *Did yield fruit*; ripe grain. That among thorns yielded only the green ear. *Sprang up*; as that on the road did not. *Increased*; as that in shallow soil did not. Not a superfluous word here. *Thirty . . . sixty . . . hundred*; an Oriental way of expressing the large harvest. In spite of many obstacles, the sower was not disappointed. *Let him hear*. This implies that any attentive listener ought to have been able to understand the parable.

III. The Interpretation, 10-20.

V. 10. *Alone*; with His disciples. *They that were about him*; the large circle of disciples from whom the Twelve had been chosen. *Asked of him the parable* (Rev. Ver., "the parables"); what His meaning was, and why He used the parabolic method. Both questions are answered.

Vs. 11, 12. *Unto you*; His disciples. *Is given to know*; Rev. Ver., omit "to know." *The mystery*; what was hidden, but is now revealed. *Them . . . without*; the common crowd, who had not been initiated. *That seeing they may see*, etc.; the purpose of teaching in parables. A quotation from Isaiah 6 : 9, 10. Matthew follows the Greek Old Testament, not the Hebrew, and makes it result rather than purpose (Matt. 13 : 13), thereby softening it. *Lest haply* (Rev. Ver.), etc.; omitted by Luke, ch. 8 : 10. In Matthew the result of their own conduct, not part of the divine purpose. Different views : (1) Matthew represents the original form of the saying (Gould); (2) The parable is a touchstone

to separate those who understood from the outsider (Weiss); (3) A reflection of the evangelist, who regarded parables as puzzles or enigmas (Jülicher); (4) An attempt of the evangelist to explain why the Jews did not believe. Compare Rom. 11 : 8 (Menzies); (5) My own feeling is that Jesus quoted Isaiah's words in sad and solemn irony. We cannot accept the saying literally—that Jesus spoke in parables to hide the truth in order that His hearers might not be saved.

V. 13. *Know ye not?* By intuition or insight. *How . . . will ye know?* Knowledge gained by experience or acquaintance. The Greek uses different words for "know." This rebuke implies "an initial want of spiritual insight that boded ill for their prospect of becoming apt interpreters of parabolic teaching" (Swete).

Vs. 14, 15. *The sower*; not defined. *The word*; the teaching of Jesus as in ch. 1 : 14, 15. *These . . . way side*; "the road side people are those": the spirits of some are imperious to the truth by reason of the hardening processes of the daily worldly round.

Vs. 16, 17. *Sown on stony ground*; "the stony ground hearers are those": these are the superficial hearers. They accept with ready, thoughtless enthusiasm.

Vs. 18, 18. *Cares*; distracting anxieties. *Deceitfulness*, etc.; engrossing pursuits of material prosperity. *Lusts of others things*; either, desire for other things of the same character as wealth, or, desire for things that are forbidden. These are the hearers whose interest is divided between God and the world.

Light from the East

PARABLE—Is a short account of something which might occur in nature or life and is designed to convey some moral or spiritual lesson. Spiritual states or phases of experience are explained, approved or condemned, by comparing them to familiar occurrences. A similitude is a much briefer comparison than a parable. A myth is a fictitious narrative, a piece of folk lore or legendary tradition illustrating a truth or pointing a moral. A fable narrates things impossible in nature, it makes beasts and even things speak like men, and its purpose is to enforce worldly sagacity, or simply to amuse,

whereas a parable deals with truth of the spiritual and eternal order. An allegory is an extended simile in which the spiritual life is represented as a battle or a journey. Among the Jews the parable was often used with great point and beauty, but in their hands it made all spiritual teaching appear Jewish and national. A Jewish parable of a

lost coin, is used to show that a man should take greater pains in the study of the law than in the search for coin, since the former procures an eternal reward, while the coin, if found, would, at most, procure only temporary enjoyment. But Christ's parable sets forth His compassion in seeking the lost, and the joy of heaven in their recovery.

APPLICATION

The thorns grew up, and choked it, v. 7. In describing the notorious Judge Jeffreys, Macaulay points out that he had an original equipment of good qualities. **Good Qualities Misused** "He was a man of quick and vigorous parts. His enemies could not deny that he possessed some of the qualities of a great judge." He had the happy faculty of being able to "go straight to the true point." And yet this was the man of whom at last it was said, that, to enter his court, was to enter the den of a wild beast. Which crop are we cultivating, the wheat or the thorns? The only safe course is to consecrate our abilities to Christ while we are still young. Dickens goes so far as to say that "all good things perverted to evil purposes are worse than those which are naturally bad."

Fell on good ground, v. 8. One of the colporteurs of the Bible Society tells of a certain Armenian who was employed in an apothecary's shop in Rumania. He noticed that leaves were being torn from an old book to wrap up drugs. He took away some of the leaves to read, and discovered that the book was God's Word. Then he sought to gain possession of as many leaves as possible, but the apothecary would not allow this, and told him it was a sin to read the book. So the young man began to long for the day when he could buy himself a copy; and he is now the happy possessor and diligent reader of the Bible. There are no such difficulties in the way of our securing the Bible. The question is whether we are receiving the message of that Bible so heartily, so believingly, that it may take root in our hearts and bear fruit to life eternal.

The sower soweth the word, v. 14. We, too, are to be sowers, and our task is to make

known to men God's message of salvation as that message has been revealed to us in the Bible,—not what others think about that message, not even what we ourselves think about it, but the message itself. The Bible can be trusted to lead those who read it into the light, and our duty is to introduce others to this Bible. Luther, in championing the cause of the Bible as against the interpretations which the Roman Church has always put upon it, said, "I ask for the scripture, and Eck (Luther's foremost opponent) offers me the fathers. I ask for the sun, and he shows me his lanterns."

When . . . persecution ariseth, v. 17. When Pliny was made governor of the province of Bithynia in A.D. 111, he found heathenism almost dead and Christianity flourishing. He took prompt measures to repress what he called "the wicked and extravagant superstition." Some stood faithful to Christ, but many more went back to heathenism under the stress of persecution, and soon the heathen temples were filled again with worshipers. We may be sure that those who went back to their old idolatry had been Christians only upon the surface. They had no root in themselves. Christ would have us count the cost before we become His disciples. He wants heroic followers, who are willing to face ridicule and hardship and even death itself for Him.

The deceitfulness of riches, v. 19. In the famous French novel, *Gil Blas*, we are told of two scholars who, being thirsty and fatigued, sat down by a spring at the roadside, and happened to notice near them a stone with an inscription upon it. After some difficulty they succeeded in reading the inscription,

The Sun and the Lanterns

Surface Disciples

A Buried Soul

The Soil of Our Hearts

which had become partially defaced through time. It read thus: "Here is interred the soul of Peter Garcias." They were, naturally enough, astonished at such an inscription. Who ever heard of a soul being buried? One of them, however, decided that he would pierce the bottom of the mystery, and, loosening the stone, raised it. What was his surprise to discover a sum of money preserved in a leather purse. So this represented the soul of Peter Garcias! And the man who makes the first aim of his life the acquiring of money will find that at last his soul has room for nothing else.

And receive it, v. 20. Everything depends upon this act of the will. God's truth and God's blessings are around us on every hand, and all that we have to do is to reach out and take them. The force of electricity, for example, has always been about us. But one day certain men opened their minds to the significance of this force, and now it is applied to the

**The Shut
Door**

common uses of life. How long the Saviour has been standing at the door of the hearts of some of us, willing to enter, but not willing to enter until we are ready to receive Him; and the only thing which keeps Him out is our refusal! "If any man open the door, I will come in."

Four-in-one hearers. It should not be forgotten that this parable not only represents four possible sorts of persons, but four possible conditions of the mind "If Thou Dost Choose" and heart of any one person. As one has pointedly put it:

"Who is the wayside hearer? Thou art the man.

"Who is the rocky ground hearer? Thou art the man.

"Who is the thorny ground hearer? Again, thou art the man.

"Who receives the seed in the good ground? Once again, thou art the man, *if thou dost choose.*"

THE LESSON GRADED

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

For Teachers of Bible Classes

This Lesson introduces Jesus' new teaching method, the parabolic. The Lesson naturally falls into two main divisions:

1. *The parable of the sower*, vs. 1-9. Sketch the scene,—Jesus in the boat, the corn fields, the different kinds of soil, the beaten pathway, the birds and the thorns, all around Him. Get to the spiritual teaching in the central thought, that differences in the crop depend upon the varieties of soil. Show that the kingdom of God grows more slowly in some places than in others because of difference in the people who hear the gospel. Emphasize the fact that the sower is Christ Himself, and all Christians, and that the seed is the Word of God in whatever form it may be presented. Then take up the four cases and Jesus' interpretation. Get the class to discuss the actual conditions.

(a) The wayside hearer. (See Exposition) Get at modern conditions. Bring out such things as ignorance of the gospel, persistent care, worldly interests, bad habits, and continuous selfishness, all of which so harden the

heart that the gospel cannot penetrate the surface. Press home the danger of growing indifference to the claims of the truth.

(b) The rocky ground hearer. (See Exposition.) A thin soil over rock, which heating rapidly forces growth. Bring out the spiritual reality this represents,—an active, emotional response, which has no moral conviction. Note the sentimentalism in religion often seen in seasons of special religious interest, when people will weep over their sins, and within a month commit the same sins. Turn to the test,—affliction or persecution because of the kingdom. Point out the forms this may assume. Bring out the reason they fall—they have no depth of conviction regarding the value of the truth.

(c) The thorny ground hearer. Show that the soil was good, but preoccupied. Hearts may have good capabilities, but when preoccupied by the cares of this world, the deceitfulness of riches and the lust of other things, the truth is choked. Cite many who started well, and did well for a time, but who ultimately lost all interest in the kingdom. Warn against trying to serve God and mammon.

(d) The good ground hearer. Make clear the conditions. Bring out by questioning the different steps of the perfect life and the different degrees of fruit bearing in the kingdom.

2. *The reason for speaking in parables*, vs. 10-12. Emphasize the fact that Jesus' explanation was an answer to a question by the disciples. Discuss who are "within" and "without." Bring out the purpose of parabolic teaching: (1) to instruct the disciples in the mysteries of the kingdom; (2) to prevent the enemy from perverting His message. The lesson to apply and enforce, is the necessity of careful preparation of heart and life for hearing the Word of God.

For Teachers of the Senior Scholars

Picture the scene,—the Master sitting in the boat, looking out wistfully into the multitude of expectant faces turned towards Him from the shore. The people are all ears to hear Him, for He is telling them stories such as they had never heard before. What are these stories called? What is a parable? "An earthly story with a heavenly meaning." Why did Jesus adopt this new method of teaching? (See Exposition of vs. 10-12.) Who is the sower? What is the seed? Our attention is principally directed to the different kinds of soil.

1. *The First Kind of Soil*, vs. 4, 15. Ask one of the scholars to describe the field with the hard-beaten footpath running through it, and flocks of crows and sparrows ready at the first chance to swoop down and carry off the uncovered grain. Of what in human life is this a picture? Bring out by questioning that some people are like this, unimpressionable, unresponsive. Were they always like this? Child-nature is impressionable, but sin gradually hardens the heart, till nothing good can make much impression and Satan has no difficulty in carrying off the good seed. Impress upon the class the danger of allowing the evil things of life to rob us of what is good.

2. *The Second Kind of Soil*, vs. 5, 6, 16, 17. Ask some one to describe this part of the field. What is Jesus' interpretation? The character depicted in these words is one of the shallow, emotional kind, easily influenced for good, but not retaining good impressions long. (See Hos. 6:4.) This is a picture

of many who listened to Jesus that day. They soon went back. Impress upon the class that religion of a merely emotional kind may serve as a luxury for pleasant weather, but it is no good in the trying times.

3. *The Third Kind of Soil*, vs. 7, 18, 19. Get some one to describe this part of the field. What is Jesus' interpretation? What are the hindrances to a good life to-day? When a noted character in the world of finance died recently, the newspapers discussed the question as to whether he had a soul or not. There are a good many things in the world which take the soul out of life.

4. *The Fourth Kind of Soil*, vs. 8, 20. Note that here we have a picture of a good life. What a beautiful thing it is for a life to develop in this way. Press home upon the class that through Christ this is possible for each of us.

For Teachers of the Boys and Girls

Have a map of the Sea of Galilee, and show some of the places Jesus had visited. Somewhere on the shore, locate a bay or cove in which the boat that held Jesus floated. That boat was His pulpit when He preached the Parable of the Sower. Ask, what is a parable? (See *Light from the East*.) Why did Jesus use parables? People that would not listen to argument would listen to the story, and with the story went the teaching.

Question about the sower. Who is he? (1) Christ, (2) The apostles, (3) Ministers of the gospel, (4) All Christians. How can we sow the seed of the kingdom? By our words, our gifts, our acts of faith and kindness.

Question about the seed. What is it? God's Word. We may regard the Bible as a storehouse of precious, vital seeds.

Question about the soil: (1) The wayside soil. Did you ever see seed intentionally sown over a pavement or sidewalk? Why is it not sown there? What kind of hearts are like the pavement or path? Hearts that are trodden by worldly thoughts and profitless amusements. What are the birds that devour the good seed? Memories of worldly pleasures, love of foolish companions. (2) The stony soil. Who do these represent? Read vs. 16, 17. Many to-day are easily

affected by the truth. They shed tears over their sins, but soon show that they are not God's children. What is the trouble with them? Underneath the thin soil is hard rock. May we expect afflictions and persecutions? (See John 16:23; Acts 14:22.) Satan and the world are against us. Unbelievers will mock us. How only can we endure these trials? By being really in Jesus Christ. (3) The thorns. Why do we dislike weeds? What weeds grow in our hearts? (V. 19.) Do the seeds of them have

to be planted? Are these weeds easily destroyed? How can we destroy them? (Heb. 12:1-4.) (4) The good ground. When is ground good? When it is receptive, deep, clear of weeds, etc. What hearts are like good ground? (V. 20.)

Ask the important question, how can the hard, stony, thorn-filled soil be made good? Can we change our hearts? No, but God can, and will if we ask Him. And then the good seed will surely grow and bring forth fruit.

THE GEOGRAPHY LESSON

Palestine farm work is in several respects different from ours. We can see such a farm as Jesus spoke about, if we visit a place just outside Bethlehem. The map shows by the number 27 pretty nearly the spot where we are to stand.

At our feet is a field. Men in long cotton robes are cutting ripe barley with sickles; women and boys are gathering up the cut stalks and tying them in bundles (sheaves).

The soil right here where the best of the barley has been cut is fairly "good ground" according to Palestine standards, though most Canadian farmers have better. Beyond the grain which has not yet been reaped you see another part of the field which is evidently poor soil. The ground is stony and



almost bare. Though seeds would sprout there while the thin soil was moist with rain, the young shoots would wither and die as soon as midsummer heat came on.

If you look across the field toward the distant left, you will see a narrow footpath, where the neighbors are in the habit of going across. A farmer flinging seed over the ground by handfuls, some seed would be pretty sure to fall on the side of this path, "the wayside." Not being covered with soil like the seeds in the fields, hungry birds would promptly pick it up, and the seed, as in the parable, would be fruitless.

To see this Palestine field for yourself, use a stereograph entitled, A Barley Harvest Near Bethlehem.

ADDED HINTS AND HELPS

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

Lesson Points

The sower is forever sowing in the soil of our hearts. v. 3.

Fruitage is impossible without a planting. v. 4.

Shallowness may be a serious sin. v. 5.

Thorns are anything that interferes with our Christian life. v. 7.

There are degrees of fruit bearing. v. 8.

No soil is so good that it cannot be improved. v. 8.

Satan is always watching God's grain fields. v. 15.

Ignorance may breed emotion but never devotion. v. 17.

It is better to have few interests and be devoted to them. v. 19.

Even the good man is bad if he refuses to try to be more useful. v. 20.

Something to Look Up

1. "Ye cannot serve God and mammon." These words of Jesus are written in Luke's Gospel. Where?

2. Jesus said, "He that abideth in Me bringeth forth much fruit: without Me ye can do nothing." Find the words.

ANSWERS, Lesson I.—(1) Rom. 8 : 14. (2) Prov. 18 : 24.

For Discussion

1. Our own responsibility, or the opposite, for the sort of soil our hearts are.

2. Why is it that the same gospel produces such different fruits in different people? Discuss fully.

Prove from Scripture

That Jesus was meek.

The Catechism

Ques. 22. *How Christ became man.* He did not *become* the Son of God. That He always was. But He became man. He is now a real man, because He has a true body. Luke 2 : 40, tells us that He had, as a Boy, a body which grew. From Luke 24 : 39, we

learn that He had a body which could be seen and handled. Then, every man has a soul as well as a body. And Christ has a soul. The word "reasonable" is intended to teach that His soul is like ours, a soul that grew in wisdom (Luke 2 : 52), a soul that had the same feelings and desires as ours, except that there was no sin in Him. His body was prepared for Him by the Holy Ghost. It was the shrine of His divine nature.

The Question on Missions

Ques. 2. The Honan Mission was established as pre-eminently an evangelistic mission. Education was to get second place, and to be for only the Christian church. So far was this idea carried, that probably we were too late in starting educational work. We would like every Christian child to have the elements of an education at least, and many to have a more advanced education. If we can attain this, the church will take a leading part in the country, which is largely illiterate. While this is still our policy, there is a growing tendency to widen the scope of our school work. Many think that one of the best ways of evangelizing will be to bring the youth under our influence in schools, as, in the changing China, all minds are open to new influences. It may be that there will be others besides decided Christians admitted to the schools.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Worker's words about the hearts of His hearers.

Introduction—A handful of seed will serve to introduce the Lesson. Let us repeat (with gestures) these pretty verses about sowing seed :

"In my little garden bed, raked

so nicely over,

First the tiny seeds I sow, then

with soft earth cover ;

Shining down, the great round

sun shines upon it often ;

Little rain-drops, pattering

down, help the seeds to

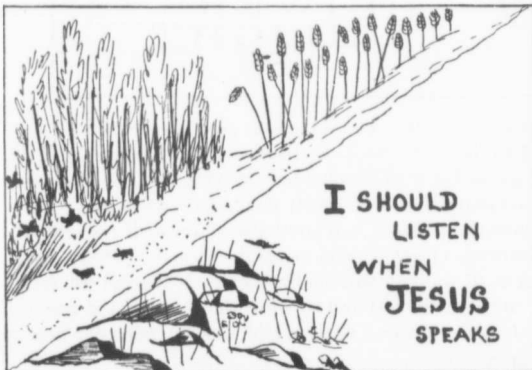
soften.

"Then the little plant awakes,

down the roots go creeping,

Up it lifts its little head,

through the brown mold



peeping ;
High and higher still it grows, thro' the
summer hours,
Till some happy day the buds open into
flowers."

Lesson—Picture Jesus by the sea shore (Map), crowds of people following Him, and He, getting into a boat (sketch) near the shore, sits in the boat as it gently rocks, telling them stories (parables) that teach good lessons. These stories were nearly always about something they saw around them or something they did in the home or in the fields.

To-day Jesus is telling them about a sower who went forth to sow. Describe the "farmer" of those days as he walked over the ground dipping his hand into a bag hung by a cord about his neck or waist. Let us show how he scatters the seed far and wide (motions). This sower went out into the open country. We'll make a sketch. First he comes to the wayside—the pathway beside the fields—where the ground is hard, and the seed just lies there till the birds come and pick it up. Continue to sketch and describe the different kinds of ground the sower finds, and the results of the sowing.

The Hearts of the Hearers—Then Jesus tells them what the parable means. The Sower sows the Word of God. The wayside hearts (outline) are careless people who will not try

to obey God's Word. The stony-ground hearts (outline) are people who hear God's Word gladly and obey for a time, but there is no depth of earth, and God's Word dies out of their hearts when it is not easy to obey, and they give up trying. The thorny-ground hearts (outline) are people who hear God's Word, and it takes root in their hearts, but so many other things grow there also, cares, pleasures, love of money, etc., that soon God's Word is crowded out. The good-ground hearts are those who hear God's Word and love and obey it, and whose lives bring forth fruits of love and service. Let us pray that each heart here may be good ground.

A Missionary Sowing—

"Sow the seed beside all waters,
North and south and east and west,
That our toiling sons and daughters
In the harvest may be blest.
Tell the tidings of salvation
'Mid the storms of Labrador ;
Speak the word of consolation
By the lone Pacific shore."

—Hymn 448, Book of Praise

Golden Text—Repeat Golden Text.

Symbol—The LIPS will remind us that Jesus tells us about the hearts of His hearers.

Something to Think About—I should listen when Jesus speaks.

FROM THE PLATFORM

GOOD SEED
SOIL
SHOWERS
UNLIGHT

After you get perfect quiet, say that you want to be told how to get a good harvest. Ask, can you get a good harvest by using bad means? No, everything used must be good (Print GOOD). Well, what are the good things needed? You must have good SEED (Print). What is the Golden Text? What is the seed in our Lesson? Next you must have what? Good SOIL (Print). What does the soil represent? Then, can you have a harvest if the seed lies in a dry soil? No, you must have SHOWERS (Print). Who sends the showers? God. And He will send showers of blessing upon us, if we pray to Him for them. Is that all we need? No, we must have SUNLIGHT (Print) to warm the soil and to cheer the blade that is growing up. Who sends this? God, and God only. Shall we not ask Him to shine upon our hearts, that the seed there may be made to grow?

Lesson III.

* THE GROWTH OF THE KINGDOM

July 21, 1912

Mark 4 : 26-32 ; Matthew 13 : 33. Commit to memory vs. 26-28.

GOLDEN TEXT—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6 : 10.

26 And he said, So is the kingdom of God, as if a man should cast seed ¹ into the ground ;27 And should sleep, and rise night and day, and the seed should spring ² and grow up, he knoweth not how.28 ³ For the earth bringeth forth fruit of herself ; first the blade, then the ear, ⁴ after that the full corn in the ear.29 But when the fruit is ⁵ brought forth, immediately he putteth in the sickle, because the harvest is come.30 And he said, ⁶ Whereunto shall we liken theRevised Version—¹ upon the earth ; ² up and grow, he ; ³ The earth beareth fruit ; ⁴ then the full ; ⁵ ripe, straightway he putteth forth the sickle ; ⁶ How shall ; ⁷ in what parable shall we set it forth ; ⁸ upon ; ⁹ though it be less ; ¹⁰ are upon the earth ; ¹¹ yet ; ¹² Omit it ; ¹³ the ; ¹⁴ putteth out ; ¹⁵ birds of the heaven can lodge ; ¹⁶ thereof ; ¹⁷ it was all leavened.

LESSON PLAN

I. The Seed Grain, 26-29.

II. The Mustard Seed, 30-32.

III. The Leaven, Matt. 13 : 33.

DAILY READINGS

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

M.—The growth of the kingdom, Mark 4 : 26-32. T.—God's husbandry, 1 Cor. 3 : 1-11. W.—They shall spring up, Isa. 44 : 3-8. Th.—Ezekiel's vision, Ezek. 47 : 1-9. F.—His dominion, Ps. 72 : 1-8. S.—Not with observation, Luke 17 : 20-25. S.—The seed and the leaven, Luke 13 : 18-30.

Shorter Catechism—Ques. 23. What offices doth Christ execute as our Redeemer ? A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

kingdom of God ? or ⁷ with what comparison shall we compare it ?31 *It is* like a grain of mustard seed, which, when it is sown ⁸ in the earth, ⁹ is less than all the seeds that ¹⁰ be in the earth :32 ¹¹ But when it is sown, ¹² it groweth up, and becometh greater than all ¹³ herbs, and ¹⁴ shooteth out great branches ; so that the ¹⁵ fowls of the air may lodge under the shadow ¹⁶ of it.Matt. 13 : 33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till ¹⁷ the whole was leavened.

The Question on Missions—3. From what kind of homes do the children come ? Most of the homes are quite poor, with only earthen floors and paper windows, and no heating in the winter. There is little furniture, and fewer ornaments. The better homes have brick floors, and are partly heated with open coal fires.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 122 ; 225 ; 116 (Ps. Sel.) ; 483 (from PRIMARY QUARTERLY) ; 202.

Special Scripture Reading—Ps. 119 : 9-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 407, The Leaven Hid in the Meal. For Question on Missions, C. 343, From Homes Such as These Come Girls to the School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Bread Making in the Court of a Syrian Home (Underwood & Underwood, see page 317).

EXPOSITION

Time and Place—A.D. 26 ; the western shore of the Sea of Galilee.

Connecting Links—This group of parables has the same general teaching : in spite of early appearances, the kingdom is sure to come. Each, however, has its special teaching. The sower : here are hindrances, but there is hope of what falls in good soil. The fruit-bearing earth : nothing to be done after sowing except wait ; but the harvest is certain. The mustard seed : beginnings are humble, but results are sure. The leaven : the work of the kingdom is secret, but all-pervasive. Mark alone, records the parable of The Seed Grain.

I. The Seed Grain, 26-29.

Vs. 26, 27. Kingdom of God ; not mentioned by Mark since ch. 1 : 15. Jesus does not define it. He deals in each parable with only one aspect of it. As if a man should cast ; literally, "as a man had cast" (aorist tense), an act done once for all. And should sleep and rise ; present tense. And should then go

on sleeping and waking, as night and day pass by, till the great forces of nature do their work and harvest comes. The monotonous life of a man who can only wait for results of what he has sown. *The seed* ; the power of growth in it is to be looked at specially. *He knoweth not how* ; and careth not. The method of growth does not interest him ; the fact is enough.V. 28. *Of herself* ; spontaneously, of its own accord, without external aid and beyond external control. This is the heart of the parable. Man may do much, but there are limits to his power (1 Cor. 3 : 6, 7). *The blade* ; the green shoot. *The ear* ; running up the stalk and appearing at the top. *Full corn* ; ripe, perfect grain filling the ear. The three stages specified may suggest the gradual growth of the kingdom, but are not to be pressed. The parable pictures the easy mind of the sower, who knows that the forces stored up in the soil will do their work unaided.

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter

V. 29. *Is brought forth*; Rev. Ver., "is ripe"—literally, "yields itself", or "per-mits", that is, the sickle, by being ripe.

II. The Mustard Seed, 30-32.

Vs. 30-32. *Whereunto*; Rev. Ver., "how." *Comparison . . . compare*; Rev. Ver., "In what parable shall we set it forth?" The original is very graphic. *Mustard seed*. It grows to the appearance almost of a small tree, from six to ten feet high. The contrast is between the relatively small seed and the size which the plant attains. *Less than all the seeds*; not than all in the world, but than any familiar to the people of those parts: a Jewish proverb, "small as a grain of mustard seed." *Greater than all herbs*; than all that had a place in a Jew's garden. Matthew and Luke make it a tree; here it is still a herb. Mark is likely the original. *Great branches*; relatively to its kind, not to forest trees. *Fowls of the air*; Rev. Ver., "birds of the heaven." *May lodge*; not for nesting, but for resting and devouring the seeds. The parable teaches what vast power of growth there is in the small germ of the kingdom of God.

III. The Leaven, Matt. 13: 33.

V. 13. *Leaven*; a piece of sour dough that served the purpose of our yeast. Elsewhere in the New Testament leaven is used figuratively of the working of evil. (See 1 Cor. 5: 6, 7; Gal. 5: 9.) Jesus uses its secret working and all-pervading character as an illustration of the growth of His kingdom. *Hide*; by the process of kneading. *Three measures*;

literally, "seahs", the Hebrew modius, measuring a little more than two and a half gallons. Three measures of meal was the quantity usually taken for household use, Gen. 18: 6.

Light from the East

SICKLE—The grain in Palestine is still cut with the sickle which was used four thousand years ago. It is a little longer than our reaping hook, the blade describes a wider circle and the point is turned slightly backwards. Sometimes it has a toothed edge, but more frequently it is plain and sharp. The total length of the handle and blade is from eighteen to twenty-four inches.

HARVEST—The season in Palestine varies in different places according to the climate, the semi-tropical Jordan valley being much earlier than the colder region of the hills. Sowing begins in the early part of winter, or if it is very cold and wet, in January or the beginning of February. An Eastern proverb says, "Four months from seeding to harvest", but it is sometimes more and often less. Barley harvest begins on the Jordan in the middle of April, on the coast plain a fortnight later, and in the hills a month later. Wheat is two weeks later than the barley all round, and the whole harvest lasts about seven weeks. When the grain is very short, it is sometimes pulled by hand, but usually it is cut by the sickle a foot from the top and laid in bunches for the binder to tie into sheaves, which are set in heaps.

APPLICATION

He knoweth not how, v. 27. Our duty is to sow the seed. It is God who controls the secret processes of growth. The pioneer of modern Protestant missions in China was Robert Morrison, who went to that land in 1807. Alone he faced the stupendous task of preaching the gospel in the world's most populous empire. Before he sailed from New York, the man who owned the ship upon which he was to make the voyage, said to Morrison sneeringly, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir", was Morrison's reply, "I expect God

will." And the missionary's noble faith has been amply justified. What a needless discouragement we shall feel, so long as we forget God's part in the evangelization of the world!

First the blade, v. 28. The spread of the gospel upon the mission field affords one of the best illustrations of the fact that the Christian life is a growth, and a most unpromising beginnings. A missionary from Madras writes, "I am continually led to wonder at the way in which these people become Christians. Most of them are so densely ignorant that they fail to follow anything like abstract

**Unpromising
Beginnings**

thinking or philosophy. And yet they grasp the gospel message,—enough of it to make salvation available. They forsake idolatry and heathen practices; they believe in God; they receive Christ as Saviour, believing that He died for their sins, rose again, and that He is now alive and able to save and sympathize. This may be the full extent of their apprehension, but it works marvels in their lives. I have seen some real saints among them."

Grain of mustard seed, v. 31. Among his young schoolmates Count Zinzendorf formed a society which was called the "Order of the Grain of Mustard Seed." The badge was a ring of gold bearing the motto, "No Man Liveth to Himself." That small society was the seed that grew into a great tree with branches of blessing spreading everywhere, known as the great Moravian Brotherhood, one of the greatest missionary forces in the world.

Less than all the seeds, v. 31. For many years it seemed as if the gospel would make little or no impression upon the great Chinese Empire. A hundred years ago, one of the pioneer missionaries believed that Christianity would be giving a good account of itself if it had won 1,000 converts in a century, an average of just 10 a year. At the end of the first thirty-five years of missionary effort, there were but six converts in the whole of China. Twenty years later the number of Chinese Protestants was reported to be fifty. Since then, however, the prophecy of our parable has been fulfilled. There are at present fully 175,000 Protestant church members in China, and in addition there are multitudes who have been touched by the gospel, but who have not yet taken the decisive stand of church membership.

Shooteth out great branches, v. 32. It is a most encouraging fact in connection with foreign missions, that already a number of native churches are conducting organized missionary work to carry the gospel to distant regions of their own land or to other heathen countries. Chinese Christians have organized an effort to send the gospel to Tibet. Burmese Christians are carrying on aggres-

sive missionary work in Siam. Several Hindu Christians are at work among laborers of their own race who have gone to the Fiji islands. There is a missionary society in the Manchurian Christian church engaged in spreading the story of Christ through Mongolia. And these instances are simply a few amongst many which might be mentioned. The gospel possesses the same power to-day as it possessed in the first century, of resowing itself abundantly.

Like unto leaven, Matt. 13:33. Jesus' favorite method of spreading the kingdom was by the influence of one man upon another, by what has been called the contagion of personality. And this method is the most effective on the foreign mission field, as it is at home. If you were to ask a Korean Christian, for example, "Where did you first hear the gospel? At church? On the street? At prayer meeting? By reading the Bible?" the almost certain answer would be: "No, I heard it first from Brother Kim or Brother Pak, or Brother Choi; he came to my house and we read together." It has been from lip to lip, from heart to heart, that the gospel has spread all over the land of Korea. Friends, relatives, acquaintances, are sought out and plead with to enter the discipleship of Christ. The time indeed has come for the church at home to learn from the church abroad. There are people in Canada who may never become Christians, unless through your invitation.

Until all was leavened, v. 33. The church is beginning to believe that, if she is only faithful—only leavening the world, as believers in the living, omnipotent Christ ought to and may leaven the unbelieving—it may not be long until *all* the world may know of Christ's love and power to save, and may be saved through that knowledge. John R. Mott, who first started the modern church to believe in the evangelization of the world in this generation, says that he hears five great voices—sometimes lies awake at night with the pathos of their call—five great voices calling the Christian church to a supreme effort to conquer the world for

The Moravian Brotherhood

Growth in China

Resowing Itself

A Blessed Contagion

Five Voices

Christ, now. The voices are: The cry of the world's great need; of its hopelessness without Christ; of missionary successes; of

patriotism; we must make the non-Christian nations Christian, or they will make us pagan; and of urgency: now is the time.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by stating the general subject, how the kingdom of God grows. Each of Jesus' parables deals with some definite aspect of its growth. Let the class discussion gather round these three great principles:

1. *The kingdom grows spontaneously*, vs. 26-29. Discuss three points: (a) The action of the farmer who casts seed into the earth and has no further responsibility for its growth. (b) The spontaneous action of the earth yielding its proper results. (c) The definite order in life according to God's plan. Bring out the teaching that the kingdom of God is a spiritual life introduced into the world and working, without haste, through the moral forces in human life. Truth and man are adapted to each other. No teacher can make the good seed grow. He can sow it, and in due time reap the harvest. This is the parable of encouragement, as, beyond our knowledge and power, God has forces planted in the world which guarantee victory. (For Missionary Teaching, see Application.)

2. *The kingdom grows visibly*, vs. 30-32. The two points are: (a) the smallness of the seed (see Matt. 17:20 and Luke 13:19); (b) the size of the plant. The heart of the parable is the contrast between these. It is the parable of sublime hope. For missionary teaching, turn to the small beginnings of Christianity,—a Teacher, a band of twelve men without rank or worldly power, to supplant the old Jewish church opposed to change, and to meet the antagonistic world. Take up the visible results in numbers,—500,000,000, in influence, in missionary achievement, in education, in the higher quality of life and in broadening sympathy.

3. *The kingdom grows by personal communication*, Matt. 13:33. Bring out by questioning two things: (a) The nature of the leaven,—“It consists of minute living organisms, single-celled plants, with a capacity to pro-

duce a new group of from two to six or eight members.” (b) The necessity for contact,—it must be actually placed in the meal. Teach that personal touch is the secret of missionary achievement. Christianity must be first living in the heart, and then applied personally to other hearts. Illustrate not only the work in the foreign field, but urge this method upon all Christian workers. This is the parable of direction in method.

For Teachers of the Senior Scholars

Call attention to the thoughtfulness of Jesus' sermons. If we succeed in an hour, or in a life time in fully understanding these three stories, which Jesus could not have taken more than a minute or two to speak, we shall do well. Note that they all have to do with growth, vegetable growth, spiritual growth.

1. *Growth is always mysterious*, vs. 26-29. What is there mysterious about vegetable growth? Lead the class to see that, although we have come to know a good deal about vegetable growth, we cannot yet explain the process. What does this parable suggest about the growth of the kingdom of God? When we sow the seed of the Word in the School, or in the church, or in the world, we lose sight of it for a time in the heart of the hearer. It undergoes a mysterious process there which we cannot explain. Then it manifests itself in the life and develops into a harvest of good. Note that the secret process which is a mystery to us is God's work. He knows all about it. (See John 3:7, 8.)

2. *Growth is sometimes marvelous*, vs. 30-32. Have a talk with the class about small seeds which produce large plants. The mustard seed was of this kind. What does this parable suggest about the growth of the kingdom? The day when Christ spoke these words seemed a day of small things. Only a little band of disciples, Jewish peasants, ignorant and unlearned men. This small seed produced a marvelous growth. One hundred years ago, how small was the seed of the

kingdom in heathen lands, when Carey went to India and Morrison to China. What marvelous things have resulted from the little seed sown. Impress upon the class that we are living in an age when a still more marvelous growth of the kingdom is being witnessed in non-Christian lands.

3. *Growth is sometimes pervasive*, Matt. 13 : 33. Ask one of the class to describe the process of growth in the case of leaven. What does this suggest about the growth of the kingdom? Every Christian life should be touching some other life in such a way as to make that life Christian. In this way the power of the gospel will pervade the whole world.

Are we living in such a way that others are finding it easier to do right because they associate with us?

For Teachers of the Boys and Girls

Briefly question about the previous Lesson. Where did Jesus sit when He spoke the Parable of the Sower? Who is the Sower? What is the seed? Name the kinds of soil Jesus spoke about. How should we hear God's Word? (Ques. 90, Shorter Catechism.)

We are to learn more about the seed to-day. What does Jesus say the kingdom of God is like? V. 26. When the seed is sown can the man hurry its growth? Can he direct its growth? V. 27. How, then, does the seed grow? The earth has power to make the seed grow. Where did the earth get this

power? (Ps. 65 : 9, 10.) What are the three stages of the seed's growth? (V. 28.) What is the fruit? The full grain in a ripened condition. When this fruit appears, what is done to the crop? What is the name of the season when crops are reaped? (V. 29.) What did Jesus say the harvest represents? (Matt. 13 : 39.) What kind of crop shall we reap if we sow the good seed? (Gal. 6 : 7, 8.)

Jesus also spoke about a mustard seed. Among seeds sown in garden earth, how small is it? (V. 31.) Does it stay small when it is sown? How high does the well-sown mustard herb grow? (See Exposition.) Had God's kingdom a small beginning? (Luke 2 : 7.) Is God's kingdom small now? No, more than one-third of the human race are Christians, and the greatest nations are the Christian nations.

Matt. 13 : 33 gives us more of Jesus' teaching about the kingdom. Have you ever seen bread baked? What makes the flour swell and rise? Leaven or yeast. Question as to how this comes about. Jesus said the kingdom is like leaven. Leaven is a kind of life that imparts itself. The kingdom of God is a life that acts in the same way on human life.

Teach : (1) that God's kingdom will yet include all men. (2) He allows us help to bring it in by acting as leaven. Are we in the kingdom? Are we so living that our lives are bringing others into it?

THE GEOGRAPHY LESSON

When Jesus compared the growth of the kingdom of heaven to the working of yeast in flour, He used an illustration that was familiar to all His hearers. We may watch a Syrian housekeeper at her old task, if we visit a modern home in Palestine. The particular house to which we shall go is at Ramallah, about three hours' journey north of Jerusalem. Our map on page 330 marks the spot 28.

As you look through the stereoscope you find yourself in a court or roofless, open space with house walls all around you.

There are three women here at this moment. One of them is kneeling on the ground before a pan full of dough, kneading a part

of it in her hands and shaping it ready for the oven you see just beyond her. It is a hard-dried mass of clay, with a hollow in the middle, and an opening at the top to let out smoke. When she wishes to bake, she builds a wood fire inside the oven, and keeps it burning long enough to make the interior as hot as necessary. Then the embers are swept out, and the dough is laid in their place to cook. Some of the old people in Canada can tell about similar methods of bread baking in brick ovens in the early days. Indeed, in some places they are still in use, and excellent bread they make.

Use a stereograph entitled, Bread Making in the Court of a Syrian Home.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Paul says that "we are laborers together with God." We plant the seed and water it, but God gives the increase. Find the verse.

2. "My word shall not return unto Me void, but it shall accomplish that which I please." God spoke these words by the mouth of the prophet Isaiah. Find them.

ANSWERS, Lesson II.—(1) Luke 16 : 13. (2) John 15 : 5.

For Discussion

1. God's part and our part in the growth of our bodies—their relations to one another.

2. Great things spring from little things: discuss as bearing upon the formation of habits.

Prove from Scripture

That angels obey Jesus.

The Catechism

Ques. 23. *The Redeemer's Work.* "Office", in the Question means the work which the Redeemer was appointed to do. Three kinds of work are spoken of, that of a prophet, of a priest, and of a king. All these He does at the same time, and is doing continually. Two "estates", that is, conditions, are spoken of in which Christ has existed. The "estate of

humiliation" means His life upon the earth, where He toiled, and suffered, and at last died. The "estate of exaltation" means His life in heaven, where He sits at God's right hand, sharing the glory of the Father. To see the difference between the two estates, read Phil. 2 : 6-8. Both on earth and in heaven He is the Prophet, Priest and King of His people.

The Question on Missions

Ques. 3. The great bulk of the people of China are very poor, and the Christian church has quite its full share of the poor. To a Westerner the homes seem cheerless indeed. Poverty has been a large factor in keeping the people illiterate. Families could not afford to send their children to school. In our schools we do not ask for any tuition fees, but only the cost of the food (uncooked). This was fixed some years ago at about \$7.00 per annum. Even this, many find difficult to raise, especially as the cost of living has been steadily rising. Some get a reduction in fees, or help from individual missionaries to pay the fee. As, however, we wish to inculcate self support, we urge all to do their best, and the rule is that none should get help beyond the half. Collecting these fees is rather difficult, and it is one of the hardest duties of the missionary, who is himself fairly comfortable, to dun men who seem on the verge of want.

FOR TEACHERS OF THE LITTLE ONES

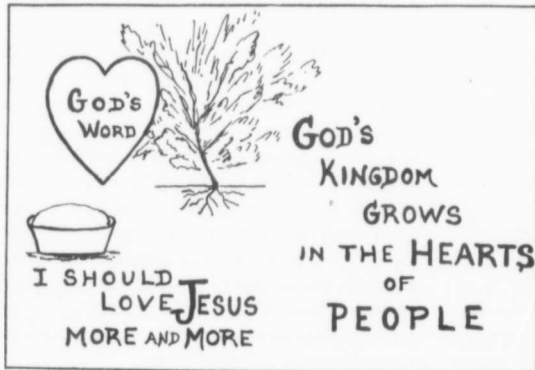
Lesson Subject—The Worker's words about His kingdom growing.

Introduction—"God has been here to-day, Mother, He's been down our lane", said a sweet little boy.

"What makes you think so, dear?" asked Mother.

"Because yesterday there was not a single pussy willow and now there are lots of them! Nobody could do that so quickly but God, Mother."

Lesson—Jesus is now telling a story about the wonderful way in which God makes the little seeds grow and blossom and bring forth fruit. While we are waking and sleeping, this wonderful work goes silently on. First comes up the tiny blade,



then the ear of wheat, then the full grain in the ear, ripening for the harvest. We never see them growing, we do not know how they grow, we only know that they do grow.

The Mustard Seed—Then He speaks of the tiny mustard seed, which, when sown, springs up and grows and grows till it becomes a great bush, or tree, where the birds come and rest in the branches.

God's Kingdom Character—Jesus tells us God's kingdom is like such a seed growing. When we hear God's Word and take it into our hearts, that is like the seed being sown. God will make it grow and grow, if we only let Him, till the beautiful plant, Character, is formed; and this is what Jesus means by the kingdom of God within us,—a lovely Godlike character. Our life will be full of righteousness, peace and joy.

The Leaven—Then Jesus speaks of the leaven, or yeast, which those who bake bread put into the flour to make the bread. It works and grows through all the dough, till every bit of it is bubbling and foaming. So God's kingdom spreads in our heart and life, and, through us, spreads into other hearts and lives, giving them God's kingdom also. And it is in this way that Christ's kingdom on

earth (all His true followers) grows and spreads.

God's Kingdom Growing—It is God alone who can make it grow. We can only give God's Word (through missionaries and others) to those who do not hear it. That is sowing the seed. Then we must do all we can to help to make their hearts "good soil" for the seed to grow in, by teaching them to pray and to love and obey God's laws; and God will cause the seed to grow and the character plant to blossom and bear fruit in beautiful lives, which will, in turn, help to spread it to other lives.

Golden Text—Repeat Golden Text. We are asking God to make His kingdom come into all hearts, till His will is done on earth as it is in heaven, and all people shall belong to Jesus' kingdom.

Repeat—

"God, who made the grass,
The flower, the fruit, the tree,
The day and night to pass,
Careth for me."

—Hymn 509, Book of Praise

Symbol—The LIPS will remind us that Jesus tells us about God's kingdom growing.

Something to Think About—I should love Jesus more and more.

FROM THE PLATFORM

REV. JOHN GEDDIE, D.D.

WHEN HE LANDED (IN ANEITEUM) IN 1848, THERE
WERE NO CHRISTIANS HERE, AND WHEN HE LEFT
IN 1872 THERE WERE NO HEATHEN

Print upon the blackboard this extract from the tablet in the church of Aneiteum, in the New Hebrides, where the first Presbyterian missionary from Canada, REV. JOHN GEDDIE, D.D. (Print), labored. Tell the story of his mother devoting him to the foreign field when he was an infant in her arms, and praying that God would call him to that great work. Small in stature, gentle as a girl, he was known at school as "little Johnnie." He hardly seemed fit to go among cruel heathen people, who could easily kill him. But he went under God's care. He took the Word of God in his heart and hand and speech, and planted it as good seed in Aneiteum. His life was like leaven, and there, far away from home, he was hidden among needy lives, and the kingdom of God went from him to one after another, until, after twenty-four years of work, the whole of Aneiteum was Christian. Perhaps some of you will follow in his work to some heathen land.

Lesson IV.

THE WHEAT AND THE TARES

July 28, 1912

Matthew 13 : 24-30, 36-43. Commit to memory vs. 37-39.

GOLDEN TEXT—Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.—Matthew 13 : 30.

24 Another parable ¹ put he forth unto them, saying, The kingdom of heaven is likened unto a man ² which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares ³ among the wheat, and went ⁴ his way.

26 But when the blade ⁵ was sprung up, and brought forth fruit, then appeared the tares also.

27 ⁶ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? ⁷ From whence then hath it tares ?

28 ⁸ He said unto them, An enemy hath done this. ⁹ The servants ⁹ said unto him, Wilt thou then that we go and gather them up ?

29 But he ¹⁰ said, Nay ; lest ¹¹ while ye gather up the tares, ye root up ¹² also the wheat with them.

30 Let both grow together until the harvest : and in the time of ¹³ harvest I will say to the reapers, Gather ¹⁴ ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

36 Then ¹⁵ Je'sus sent the multitude away, and

Revised Version—¹ set he before them ; ² that ; ³ also ; ⁴ away ; ⁵ sprang up ; ⁶ And the ; ⁷ Omit from ; ⁸ And he ; ⁹ say ; ¹⁰ saith ; ¹¹ haply ; ¹² Omit also ; ¹³ the ; ¹⁴ up first ; ¹⁵ he left the multitudes, and ; ¹⁶ Explain ; ¹⁷ Omit unto them ; ¹⁸ these are the sons of ; ¹⁹ sons of the evil one ; ²⁰ Omit the ; ²¹ up ; ²² with fire ; ²³ cause stumbling ; ²⁴ the weeping and ; ²⁵ He that hath ears let.

LESSON PLAN

I. The Sowings, 24, 25.

II. The Growings, 26-29.

III. The Reaping Time, 30.

IV. What It All Means, 36-43.

DAILY READINGS

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

M.—The wheat and the tares, Matt. 13 : 24-30.
T.—The wheat and the tares, Matt. 13 : 36-43. W.—The deceiver, Gen. 3 : 1-8. Th.—Be not deceived, 2 Thess. 2 : 3-12. F.—Be diligent, 2 Pet. 3 : 9-14. S.—Thorns for wheat, Jer. 12 : 8-17. S.—The harvest, Rev. 14 : 13-19.

Shorter Catechism—Review Questions 21-23.

The Question on Missions—4. What ages are the pupils when they enter school ? They must be be-

went into the house : and his disciples came unto him, saying, ¹⁶ Declare unto us the parable of the tares of the field.

37 ⁸ He answered and said ¹⁷ unto them, He that soweth the good seed is the Son of man ;

38 ⁶ The field is the world ; ⁶ the good seed ¹⁸ are the children of the kingdom ; ⁶ but the tares are the ¹⁹ children of the wicked one ;

39 ⁶ The enemy that sowed them is the devil ; ⁶ the harvest is the end of the world ; and the reapers are ²⁰ the angels.

40 As therefore the tares are gathered ²¹ and burned ²² in the fire ; so shall it be in the end of ¹³ this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that ²³ offend, and them ² which do iniquity ;

42 And shall cast them into ¹² a furnace of fire : there shall be ²⁴ wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their father. ²⁵ Who hath ears to hear, let him hear.

tween the ages of seven and seventeen, and unmarried. Many come in quite late, because their parents were not formerly Christians, and did not send them to school.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 240 ; 251 ; 1 (Ps. Sel.) ; 543 (from PRIMARY QUARTERLY) ; 246.

Special Scripture Reading—Matt. 25 : 31-46. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 475, While Men Slept an Enemy Came and Sowed Tares ; Or, A Set of Six Slides on the Parable of the Tares. For Question on Missions, C. 483, Group of Girls at Changtefu Boarding School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Gathering Tares from Wheat in the Stony Fields of Bethel (Underwood & Underwood, see page 317).

EXPOSITION

Time and Place—A.D. 26 ; the lake shore and Capernaum.

Connecting Links—This Lesson is peculiar to Matthew, who places it immediately after Lesson II. of this Quarter.

I. The Sowings, 24, 25.

Vs. 24, 25. *Put he forth unto them ;* Rev. Ver., "Set he before them", as food is arranged for visitors : a verb used usually of serving meals, here of mental entertainment. *Is likened.* He could not yet tell them what the kingdom was, only what it was like. Hence the parables and metaphors. *Good seed ;* genuine, without mixture of other seeds,—"good" is emphatic. *While men slept ;* during the night, an act and time of secrecy. *Sowed ;* all over the wheat field : in addition to the sowing of the good seed by

the owner. *Tares ;* darnel, a plant which resembles wheat, but is poisonous.

II. The Growings, 26-29.

V. 26. *Went his way.* But the great enemy, the devil, does not go away. *Then appeared.* The difference was scarcely noticeable until the time for ripening ; then easily so by the form, the ear of the darnel branching out with prickles on each wing.

Vs. 27, 28. *Didst thou not sow* (Rev. Ver.) ? Implying an affirmative answer. The work-people were surprised at the extent of the wild growth. It could be explained neither by bad seed, for the master was a careful farmer, nor by natural growth out of an unclean soil. The tares were all over the field. *Enemy hath done this ;* an inference from the state of the field. He had no previous knowledge of the

treacherous act. *Gather them up*; pull up the weeds by the roots, as was, and is, ordinarily done in Palestine. The servants were watchful, but unwise.

V. 29. *Nay*; emphatic. *Lest*. The risk was that wheat and tares be uprooted together, their roots being intertwined and having firm hold of the soil.

III. The Reaping Time, 30.

V. 30. *Let both grow*; this is the main point in the interpretation of the parable, vs. 39-43. *Gather. first*. Before or after the crop was cut? Immaterial, for the wheat was now ripe.

IV. What It All Means, 36-43.

V. 36. *Left the multitudes* (Rev. Ver.); correct reading, as context shows. *The house*; probably His temporary home at Capernaum. *Declare*; Rev. Ver., "explain." The language of intimate intercourse. *The parable of the tares*. This seemed to them the most important of the three, vs. 24-33.

Vs. 37-39. The sower is *the Son of man* Himself. Not so identified in the interpretation of the Parable of the Sower. This title was frequently applied by our Lord to Himself. It implies Messiahship, and refers to Him as humanity's new Head and Representative. *The world*; not the narrower area of Judaism. Universal religion. *Good seed*; not the Word this time, but *sons of the kingdom* (Rev. Ver.), His true followers,—they who had the spiritual characteristics of His kingdom. *Children of the wicked one*; that is, of the devil. They who are dominated by the spirit of evil, and represent his character and influence. *End of the world*; or "consummation of the age"—a phrase found only in Matthew. In Jewish thought, the day of judgment was to be the dividing line between this æon (age) and the coming one. *Reapers. .angels*. See Matt. 24 : 31,—ministers to fulfil God's judgments. As the main point of the parable is the separation at the harvest, the agents in this separation are named.

Vs. 40-42. *So shall it be*; a final separation. *The Son of man shall send*; our Lord thus claims superiority to and lordship over, the angels who are "ministering spirits" (see Heb. 1 : 14). *Gather*; collect, and so separate. *All things that offend*; Rev. Ver., "that

cause stumbling"—abstract for concrete. All who create stumbling-blocks for others. *Which do iniquity*; or, "lawlessness." (See ch. 7 : 23.) Not "antinomians", in the strict sense, but all who morally transgress. The children of the wicked one, mentioned in v. 38. *A furnace*; Rev. Ver., "the furnace." Some hold that this refers to the well-known figure of future punishment, and is equivalent to "the Gehenna of fire." Others find in it a reference to the ancient custom of execution by cremation (2 Sam. 12 : 31; Jer. 29 : 22; Dan. 3 : 6). *There shall be weeping and gnashing of teeth*. For a moment Jesus passes beyond the limits of the parable to add this terrible clause that shows the tokens of rage and despair. The expression occurs also in ch. 8 : 12, where the doom is rejection into the outer darkness.

V. 43. *Shine forth*; a quotation from Dan. 12 : 3, used here to point to the new and eternal phase of the kingdom of heaven, when believers shall enjoy the full privilege of sons. *As the sun*; as it emerges from behind a cloud. The phrase is a very strong one. *Let him hear*. The meaning of this solemn conclusion is not, as is frequently supposed, let every one listen; but rather let every one who has spiritual discernment attend to this utterance.

Light from the East

TARES—In Canada and in Britain, "tares" is the common name of vetches which are often sown for green fodder. But here it means the bearded darnel, a pernicious weed, very like wheat when it is in the blade, but very different when the head is out. The kernel is black, bitter, and poisonous and greatly depreciates wheat in value. Women and children are employed to pull it up just before harvest, because earlier it is not easily distinguished, and when the wheat is in the milk, any disturbance of its roots is injurious to it. Sometimes it is left until the harvest, separated by hand and laid in different bundles from the wheat. After the grain is threshed and winnowed, it is sifted in a sieve that lets through the darnel and holds the wheat. Farmers think wheat will turn into darnel, because fields where they sowed

wheat will sometimes come up darnel. The explanation is, that a wet season drowns the wheat, but is favorable to the weed, the seed of which is in the ground already. Sowing

diverse seed in a neighbor's field is very uncommon in the East, and its rarity made its malignity appear all the more execrable. It is not altogether unknown in Canada.

APPLICATION

While men slept, v. 25. Is it not mostly when we are off our guard that evil finds lodgment within us?

“And yet it never was in my soul
To play so ill a part,
But evil is wrought by want of thought
As well as want of heart.”

are true words. The devil is master of meanness, and so he poisons sleeping souls. Especially does he gloat in contaminating the young soul, which is only half awake to the evil that is in the world. His slyness needs double wakefulness to match it

His enemy came, v. 25. There is a large painting by the artist Vedder, which is called, *The Devil Sowing Tares*. The atmosphere of the picture is dark and mysterious. The ground rises toward a slope upon which can be seen the foot of the cross of Christ, the centre of the redeeming influence for the world. But in the foreground of the picture, the spectator sees Satan with a pot of gold under one arm, from which he sows with the other hand coin after coin, flinging them, as a farmer flings the seed, up toward the very foot of the cross. In our day one of the devil's favorite methods for interfering with the work of Christ is by spreading amongst men, men who stand close to the very cross, the ambition for money. How greatly we all need to have within our hearts such a loyalty to Christ as shall keep the first place for Him, leaving no room for the appeal of unworthy ambition!

Go and gather them up? v. 28. The servants were eager to set wrong right; and their motive was a good one. If the tares were rooted out there would be more room for the wheat to grow. They forgot one most important point—what if, in rooting up the tares, the wheat should be rooted up also? The lesson is plain—our clumsy hands are not fit to

separate the evil from the good without damage; that is something which God alone can do. It is God's way that the good and the bad should live together in the world. As one rather smartly says, “If the good people were removed out of a great city, it would leave hell; if the bad were removed, the result would be heaven.” We must be patient and charitable.

“There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behoves any of us
To talk about the rest of us.”

His disciples came unto him, v. 36. In reading the life of Napoleon one cannot but be impressed by the difference which his personal presence made in the outcome of a battle. More than once we see his best marshals quite outwitted by the enemy, and then we read, “But the Emperor now arrived”,—and victory was grasped from defeat. Wellington was once telling of how, at one point in the Peninsular War, he expected Napoleon to be present in person, “Him by himself I should have regarded at least as an accession of forty thousand men.” In the Christian life it is the presence of our Leader, Christ, which makes all the difference between defeat and victory, perplexity and peace. And His followers can always count upon that Presence with them, so long as they truly deserve it. The apostles had learned that lesson well. “To whom shall we go? Thou hast the words of eternal life.”

The field is the world, v. 38. Our Christian religion is not the peculiar property of any nation. It has an appeal for men everywhere. There is a painting by an artist of Naples representing Mary and the Christ Child. The Italian artist had never been in Palestine, and so he painted for a background to

Modern
“Tares”

The Presence
of Our Leader

Gather
Them Up

Belongs
Everywhere

his picture Mount Vesuvius and the Bay of Naples, with both of which he was so familiar. Now, at first sight, we might feel like condemning as absurd the work of an artist who painted the Christ Child as if He has been born, not in Palestine, but in Italy; not in Bethlehem, but in Naples. And yet as we think of it a little more, we shall see that the artist was not so absurd after all. He was expressing one of the greatest truths of Christianity—Christ is at home in all lands, His gospel belongs everywhere.

The good seed, v. 38. After St. Augustine had read an account of the early martyrs who had sealed their testimony to Christ with their very lives, he cried out, "Shall we not follow?" John Howard, the English philanthropist, who did so much to awaken a sentiment for the reform of prisons in the eighteenth century, was aroused to undertake this Christian service by the mere sight of the face of John Wesley. Let us never forget the power which our life ought to possess of inspiring others to follow Christ.

As the sun, v. 43. When Andrew Melville, who became the virtual successor of John Knox, was a student at St. Andrew's, John Douglas, who was rector of the University, used to take the puny orphan youth between his knees, question him on his studies, and say, "My silly, fatherless and motherless boy, it's

hard to know what God may make of thee yet." The most of us are very far removed from what Christ expects us one day to become, and sometimes we feel as if the ideal set before us is too high. But we are to remember that God is not finished with us yet. "It doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Let him hear, v. 43. A well known English essayist tells us that the readiness to receive, lies at the root of the Christian life. That fact is well illustrated by the manner in which Christ always chooses His disciples. He does not choose them by any mere whim or chance. In the days of His flesh there were multitudes of men who *might* have been His disciples. They crowded about Him at Capernaum. They crowded about Him when He preached the Sermon on the Mount, and when He taught those parables of His. Any of these *might* have been His disciples. As a matter of fact, only a handful of them so became. Men and women like Nathanael and Philip and Peter, like Mary and Martha, were chosen as His disciples, because they alone were willing to welcome His words and to receive Him as Lord and Master. And it is just as true to-day, that it is to those who receive Him that He gives "power to become sons of God."

The Reproduction of the Good

Who are to be Disciples?

Not Finished With Us Yet

THE LESSON GRADED

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

For Teachers of Bible Classes

Get the proper view point of this parable. Jesus had been speaking parables which dealt with the growth of the kingdom, showing why it was variable, secret, aggressive and all pervading. This parable sets forth the contemporaneous growth of evil, explains whence it comes and why it must be endured. The parable shows the mingling of good and evil on earth, and their future outcome. For purposes of teaching, take the parable and the interpretation together. Bring out the four main thoughts:

1. *The kingdom is planted by Jesus in God's*

world. Discuss the point, that only good has been planted by God. The earth, and His spiritual kingdom in the hearts of the disciple are "all very good", and the disciple is the seed of the world. Teach man's co-operation with God.

2. *The origin and nature of evil.* Get the class to discuss: (a) The origin of evil is in an enemy, the devil, who appears in wicked men as their master. Bring out the malice and zeal of the enemy as especially emphasized in the parable. (b) The nature of evil. Explain the nature of the tares,—the darnel, a noxious weed closely resembling wheat in its earlier stages of growth. This is the seductive power of evil: it looks so much like the good.

3. *The resulting problem, destruction, or toleration?* Bring out Jesus' answer: (a) Wise toleration, where destruction of evil would also destroy the good. The principle of Jesus is to conserve all good, even if it means the toleration of evil. Where no good is involved, destroy the works of the devil. (b) The final separation will come at the end of the world, when the Judge of all will do the work. Teach the lesson of leaving to God the punishment of evil, as it demands a knowledge man cannot attain. (c) The final destiny of good is to shine forth in the presence of God; the final destiny of evil is banishment from God into the furnace of fire. Notice that destiny is according to moral character.

4. *The agents who assist in the final ingathering and separation*,—the angels, ministers of God's judgments.

Summarize the outstanding truths in practical lessons: First, the forces of evil are destined to intermingle with the kingdom of God. Evil is secondary and gradually losing its power as the harvest of good increases. This should cheer us. The victory is with the truth. And also save us from falsely accusing ourselves for the presence of evil in the world and church. Second, the wisdom of not seeking to secure an absolutely pure church on earth. Human wisdom is not competent to see all the good and evil. Many weak Christians and many strong Christians have been cast out by ignorant ecclesiastics. We must recognize the limitations of our knowledge and power. Third, the final triumph of the kingdom shall be supremely glorious. Urge the possession of those moral and spiritual virtues which are eternal.

For Teachers of the Senior Scholars

Get some one to tell the parable story. Ask the class if they have ever known anything like this. Tell them the story which Trench tells of how a tenant, who had been rejected, sowed wild oats in the landlord's fields and almost ruined the farm. Note that this parable is the history, not of good and evil in the life of the individual, but of good and evil people in the world. If it were the history of good and evil in the life of the

individual, instruction would have been given to pull up the tares at once.

1. *The Origin of Good and Evil People*, vs. 37-39. Good people are all related to the Son of man; bad people are related to the evil one. This will be sure to lead some one to ask if God did not create the whole human race,—if we are not all God's children. A sufficient answer to this will be, that God created man good, and that the devil does his best to re-create him evil. People go to a good deal of trouble in tracing their descent. Note that Christ's method of tracing human pedigree is very simple. We are either children of the kingdom, or children of the evil one. Every good life is the result of God's good seed; and every evil life is the result of the devil's evil seed.

2. *The Association of Good and Evil People in the World*, vs. 26-30. Note that in the early stages of growth the wheat and the tares look alike. We cannot always tell in boyhood and girlhood how life will develop. But the time comes when there is no difficulty in telling the wheat from the tares, the good from the evil. What is to be done then? Discuss the method suggested by the servants. How has the adoption of this method worked in the history of the church? What is the divine method? What reason does Jesus give for tolerating evil people in the world? (V. 29.) The present condition of things is best for all concerned.

3. *The Separation of Good and Evil People*, vs. 40-43. When? How? Why? We have here the doom of the wicked and the reward of the righteous. Have John 3:16 read, and explain and impress it. Let us make sure that our own lives are right in God's sight, and let us work and pray to help others to live well.

For Teachers of the Boys and Girls

Review briefly the previous Lesson. What three parables did Jesus speak? What did the first teach? That the seed grows secretly. What did the parable of the mustard seed teach? That the seed grows greatly. How does the leaven affect the meal?

Ask the class questions on the Lesson for to-day. Why did Jesus speak in parables about the kingdom? (See Exposition.)

Why did He use illustrations from common events? That all who wishes to learn might understand. What kind of plant is the tare? (See *Light from the East*.) When is the tare best known from the wheat? When it is ripe. (Vs. 24-26.)

Why could the tares not be pulled up as soon as they were discovered? Why could not they be made into flour? Why were they burned? What was done with the wheat? (Vs. 27-30.)

Why could not the disciples understand the parable? Perhaps they did, but were anxious to hear their Master on it. What is the soil of the field? Who are the "children of the kingdom?" What do the tares represent? Why did Jesus not interpret the sleep of the sower? This was not necessary to bring out the teaching. In what respects are the evil like tares? How can the devil be said to sow bad men? Where do bad and good get mixed together? What would society be like if every good person were taken

out of it? Should all evil people be cast out of the church? How is one with a tares' nature made fit for heaven (John 3 : 3)? (Vs. 36-39.)

What is meant by the end of the world? (See Exposition.) How will that time be like a harvest? Who shall send out the reapers of the human harvest? What will these reapers do? What is the meaning of "offend?" What does the furnace of fire mean? Who makes hell—God or man? How only can we escape hell? (John 3 : 18.) Will it be possible for the good to go to hell, and the evil to go to heaven? Who presides over the separation of the evil and the good? (Matt. 25 : 31, 32.) What shall be the condition of the righteous in their Father's kingdom? What is the meaning of the last sentence of the Lesson? (See Exposition.) (Vs. 40-43.)

Teach in closing : (1) Our acts lead to habits, habits lead to character, character leads to destiny. (2) God makes no mistakes in judgment.

THE GEOGRAPHY LESSON

Find on the map (page 330) the number 29 near Bethel village. If you stand at that spot, and look south between those two lines which spread from 29, you see a field where young grain is growing. Some women and boys are at work carefully pulling up some of the worst weeds, while a tall man in a long robe and a cotton turban is giving orders. At the farther edge of the field is a stone fence, with a tree-covered hill beyond it. A narrow lane leads to the village. Jerusalem is about ten miles away, beyond a long, dark hill (Olivet) which you see at the left. It is quite possible that Jesus, on some of His many journeys between Galilee and Jerusa-

lem, may have passed through Bethel and seen this field where the people are now at work; but of course the same kind of field might be seen in almost any part of Palestine. Though these people are just trying to do some effective weeding, it is difficult to clear out the weed known as tares. When very young it looks almost exactly like young wheat. When older, it is liable to bring the wheat up with it, if one pulls it out of the ground.

Use a stereograph entitled, Separating Tares From Wheat in the Stony Fields of Bethel.

ADDED HINTS AND HELPS

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

Lesson Points

Both good and evil need men in their service. vs. 24, 25.

Evil men sit up nights to accomplish their wicked purposes. v. 25.

Sin may be sown in secret, its harvest is reaped openly. v. 26.

If evil shows itself, be sure no good man has

done it. v. 28.

True reform goes deeper than mere uprooting. v. 29.

There is a difference between patience and approval. v. 30.

Punishments are postponed that they may ripen. v. 30.

Jesus is His own best Interpreter. v. 36.

The Son of man is always sowing good seed. v. 37.

What God separates no power can join.
v. 41.

Something to Look Up

1. "The Lord searcheth all hearts." A king of Israel spoke these words to his son. Who was the king? Who was the son? Find the words?

2. Where in Matthew is it said that Jesus will separate the good and the bad at the last day, as a shepherd divides the sheep from the goats?

ANSWERS, Lesson III.—(1) 1 Cor. 3 : 6,
9. (2) Isa. 55 : 11.

For Discussion

1. The bearing this parable has on our criticism of others.

2. The judgment as a sure discerner between good and evil lives.

Prove from Scripture

That Christ's enemies shall be destroyed.

The Catechism

Ques. 21-23 (Review). The last two monthly Reviews dealt mainly with the sad subjects of man's fall and the suffering that followed. It is a brighter topic that we have to-day—God's glorious work of redemption. Recall God's plan for redeeming men (see Ques. 20 for last month). Emphasize the facts that the work of redeeming men had its origin in the great love of God, and that

salvation, while all of God, is free to all. Then take the headings of this month's Questions in order: 1. The Redeemer. Bring out clearly the facts of the two natures in the one Person. 2. How Christ became man. Make very clear the reality of Christ's human nature. 3. The Redeemer's work. Be sure that the scholars see the three aspects of Christ's work, and that they grasp the distinction between the two "estates."

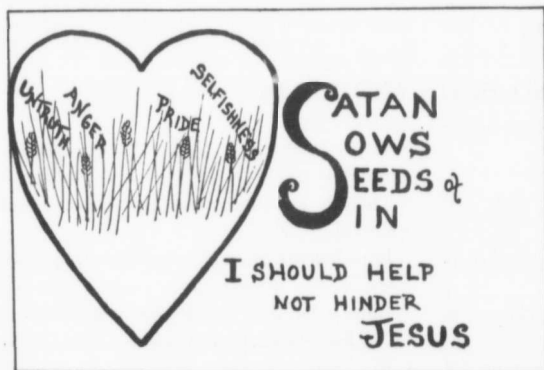
The Question on Missions

Ques. 4. The great bulk of the Chinese never get the opportunity to attend school on account of the financial difficulty. They cannot afford to support a boy there. But we instil into the minds of the believers that they ought to learn to read, even when old; much more that they ought to have their children able to read the gospel. To this end they have the help of Mission Schools without fees, and many send their boys to school for the first time, when they have reached the age of fifteen or sixteen. Early marriages are common, and often a boy of sixteen is married. We consider it best for the School that such boys should not be there along with young children. Occasional exceptions are made, and boys even older are admitted. The tendency now, however, is to get most of the children quite young. A kindergarten is contemplated by one of our missionaries.

FOR TEACHERS OF THE LITTLE ONES

Subject—The Worker's words about His enemy.

Introduction—A little girl wanted to help the gardener to weed the flower beds. She



began her work beside him, but he was called away to another part of the garden, and she went to another flower bed and began to pull out weeds, but they grew so thickly in this bed that she could not get them without rooting up many of the good plants. When the gardener returned, he found that flower bed nearly empty and the pathway strewn with good plants as well as the weeds.

Lesson—Jesus' story to His followers to-day is about good wheat and tares, or weeds.

Let us sketch a wheat field, with a lot of waving heads of grain in it, and amongst the grain many tall weeds growing. Now we'll listen to Jesus' story or parable.

An Enemy Hath Done This—A man sowed good seed in his field, but while he slept an enemy came and sowed tares (a kind of weed) among the wheat, and went away. When the wheat grew, there were seen the tares growing up amongst it. The man's servants came to him asking how the tares got there. "An enemy hath done this", he said. Then the servants ask if they shall go and pluck out the tares. "No", he said, "lest while you are plucking out the tares, you might pull out the good wheat also. Let both grow together till harvest time", etc. (v. 30).

The Enemy Satan—Then Jesus tells them the meaning of this story. The Sower of the good seed is Jesus. The field is the world. The good seed are the children of God's kingdom. The tares are the children of the wicked one. The enemy that sowed them is Satan. The harvest is the end of the world. The reapers are the angels.

The Weeds Taken Out—Some time Jesus will send His angels, and they will gather out of the world all things and people who are sinful, and will destroy and punish them,

but the children of God's kingdom shall live on in joy and peace and goodness.

Heart Gardens—In our heart-gardens many weeds grow up. We shall name some of them, —pride, anger, selfishness, etc. The best way to treat these weeds is to make the good plants of love, gentleness, kindness, etc., grow so big and strong in our hearts, that there will be no room for the bad weeds to grow and they will be crowded out. This is the best way to help God's kingdom to grow,—keep sowing lots of good seed. Jesus will destroy the sin weeds, and the good shall have joy in His kingdom.

A Hymn Verse—

"O what can little hearts do
To please the King of Heaven?
Our hearts, if God His Spirit send,
Can love and trust their Saviour Friend:
Such grace to mine be given."

—Hymn 532, Book of Praise

Symbol—The LIPS will remind us that Jesus spoke of the enemy Satan sowing bad seed.

Helping Jesus—We must try to keep Satan from sowing seeds of sin in our hearts and in the hearts of others. We hinder Jesus, when we let the sin seeds take root in our hearts.

Something to Think About—I should help, not hinder, Jesus.

FROM THE PLATFORM

CARELESSLY SOWN
CERTAINLY GROWN
CAREFULLY MOWN
CALLED BY THEIR OWN

As the classes are assembling for the closing exercises, print on the blackboard the above four lines. Your work will help to quiet the scholars. Pause a moment before you say that there is just enough time left to see the history of the seeds of tares. Ask what the tares represent. Yes, evil thoughts, words and actions. Does one need to resolve and plan, in order to sow tares? No, they may be CARELESSLY SOWN (point out). As we grow up, do these seeds die? No, there comes a day when we see that they have CERTAINLY GROWN (point). All around us tares are flourishing. What are we to do about them? Are we to attack them in anger? No, no! They must be CAREFULLY MOWN, or we shall do a lot of harm. God will take these evils out of life, and allow them to be CALLED BY THEIR OWN kind. Shall we not pray, "Deliver us from evil?"

RESULTS OF TEACHER TRAINING EXAMINATIONS

FOR THE QUARTER ENDING MARCH, 1912

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

I. FIRST STANDARD COURSE.

- Barney's River, N. S.*—Rev. D. K. Ross, Minister. Old Testament : Mabel MacPhie.
Reyton, N. B.—Rev. A. D. Archibald, Minister. Old Testament : Margaret Weston, Mary Cameron, Jean H. Archibald, Drusilla Smallwood. Teacher : Mary R. McLean.
Bass River, N. B.—Rev. J. I. Miller, Minister. New Testament : Margaret Allanach.
Harcourt, N. B.—Rev. R. H. Stavert, Minister. New Testament : R. H. Stavert, Edith Black, Dorothy Livingston, Ruby Livingston, John K. Ward, Jean Livingston, James Black, Dorothy Geddes, Morton MacMichael, Annie Warren, Jas. M. Cameron.
Brookfield, N. S.—Teacher : Mrs. Byron McLennan, Gertrude E. McLearn, Benjamin Stairs, Mamie L. Hamilton, Frank P. Hamilton.
Walton, Ont.—Rev. R. A. Lundy, Minister. New Testament : Susan Hislop, Ada W. Gardiner, Nellie McArthur, J. S. MacArthur.
Little Rapids, Ont.—Pupil : Mrs. J. Holcombe, Alma MacDonald, Mabel Rowan, Nerna Ewan, Faye Kintrea, *Welwyn, Sask.*—Rev. F. A. Clare, Minister. New Testament : Gertrude E. Ward, Agnes F. McKinley.
Abbotsford, B. C.—Rev. L. J. Campbell, Minister. New Testament : Mrs. Campbell, Grace Kennedy, Chas. Tupper McPhee, T. H. Boyd.

II. ADVANCED STANDARD COURSE.

- Pictou, N. S.*—Rev. A. W. Thomson, Minister. Books of New Testament : Ella Grant, Anna J. McInnes, Isaac E. Grant, Estella M. Ogilvie, Ada M. Ogilvie.
Pictou, N. S.—Rev. L. H. MacLean, Minister. Books of Old Testament : Annie MacKay, Alex. D. MacKay, Katherine Fraser, Annie Fraser, Christina Gilchrist, Margaret Fraser, Mrs. John Mowat, Annie M. McLeod, Addie F. Robinson, Edna V. Williams, Agnes M. Thomson, Mrs. Abigail G. Gilchrist, Helen MacLeod, Annie Crookford.
Truro, N. S.—Rev. P. A. McLeod, Minister. Missions : P. A. McLeod.
Louisburg, N. S.—Rev. John MacKinnon, Minister. Life and Times of Christ : Jessie MacPherson, Euphemia Macdonald.
Richmond, Que.—Rev. H. Carmichael, Minister. Teacher and School : Emma V. MacLeay, Isabel Ewing, Helen Driver.
Ramsayville, Ont.—Rev. J. A. McDonald, Minister. Teacher and School : Christena Stewart, Jessie Anderson, Agnes M. McDonald, Robt. Stewart, Bena Kettles. From One to Twenty-One : Robt. Stewart, Bena Kettles, Christena Stewart. Doctrine : Christena Stewart, Jessie Anderson.
Presbyterian Missionary and Deaconess Training Home, Toronto.—Rev. J. C. Robertson, Instructor. Teacher and School : 27 candidates. **Diplomas—Jean Cowan, Helen B. Laughlin, Mabel E. Maclean, Bessie L. Kirkwood, Grace A. Sykes.**
Niagara Falls, Ont.—Rev. Jas. Barber, Minister. Books of New Testament : Jeannie Scott, W. E. Gordon. Church History : Norman A. McMurray. Missions : Norman A. McMurray.
Beaverton, Ont.—Rev. T. A. Symington, Minister. Books of New Testament : T. C. Kennard.
Queensville, Ont.—Rev. H. Ross, Minister. Life and Times of Christ : Annie Wright, Mrs. Wm. Bain, Janet E. F. Breckon. Books of Old Testament : Janet E. F. Breckon. Teacher and School : Janet E. F. Breckon. Books of New Testament : Janet E. F. Breckon, Mrs. Wm. Bain, Annie Wright.
Mount Albert, Ont.—Rev. D. G. Cameron, Minister. Books of New Testament, and Church History : Wilhemina C. Peters.
Stratford, Ont.—Rev. R. Martin, Minister. Books of New Testament : Clara Preston.
North Pelham, Ont.—Rev. P. Reith, Minister. One to Twenty-One : Mary Julian. Church History : Jennie Balfour.
Melrose, Ont.—Rev. A. E. Cameron, Minister. Books of New Testament : Olive Macfarlane, Mrs. Harry Hill, Teresa Jordan.
Strathroy, Ont.—Rev. W. M. Kannawin, Minister. Missions : Mary Scott Drynan, L. W. Cuddy.
Sonya, Ont.—Rev. H. N. Konkle, Minister. Doctrine, Church History, and Missions : Winnifred Purdy.
Diploma—Winnifred Purdy.
Erebet, Ont.—Rev. W. L. Atkinson, Minister. Doctrine : Maud Patton, Hugh W. McGill.
Manotick, Ont.—Rev. W. R. Cramm, Minister. Life and Times of Christ, Doctrine, Books of New Testament : Violet E. Smyth. **Diploma—Violet E. Smyth.**
Caledon East, Ont.—Rev. Hug' Matheson, Minister. Books of Old Testament : Mrs. Robt. J. Cranston. Doctrine : Huldah Higginson. Church History : Mrs. Robt. Cowan, Christina I. Cranston.
Churchill, Ont.—Rev. L. MacLean, Minister. Teacher and School : D. Harvey Allan, Annie I. Patterson, Cora M. Canning, Myrtle Todd.
Winnipeg, Man.—Rev. W. A. Maclean, Minister. Books of New Testament : Belle M. MacLeod.
Springfield, Man.—Rev. D. Iverach, Minister. Missions : Jennie M. Henderson, Barbara A. Henderson, Harry Matheson, John M. Black, Wm. Black.
Moat, Sask.—Books of Old Testament : Emma A. Coles.
Vancouver, B. C.—Rev. R. J. Wilson, Minister. Life and Times of Christ : Fern Howard, Mrs. H. L. Drummond, Hilda Forbes, Mrs. R. J. McLaren, Nellie M. Robson, Minnie Buick, Thos. S. Somers, Jessie M. McCabe, Amy W. Paddon, Frederic H. Terry, Robt. Newbigging, F. Gillard, Gordon Fraser, David Colville, Robt. H. Gillespie, Bertha M. Mitchell, John Norris, J. H. Henderson, Eric A. Nickson, W. J. White, George M. Smart, Elizabeth Stuart, Mack Rutherford.

N.B.—The next regular Examination will be held the last week in September.

GUILD TEXT BOOKS

PAPER COVER, 20 CENTS

POSTAGE PAID

- ROMANISM AND PROTESTANTISM**—By REV. ROBERT W. WEIR, D.D.
- THE INTERPRETATION OF NATURE**—By REV. H. FARQUHAR, B.D.
- BETWEEN THE TESTAMENTS**—By REV. CHARLES M. GRANT, D.D., Dundee. Fifth Thousand.
- EXPOSITION OF THE PILGRIM'S PROGRESS**—By REV. R. STEVENSON, B.A. (Cantab), B.D., Gargunnoch. Tenth Thousand.
- THE APOSTLES' TEACHING**—(Part 1, The Pauline Theology)—By REV. PROFESSOR PATTERSON, D.D. LL.D., University of Edinburgh. 12th thousand.
- STUDIES IN THE ACTS OF THE APOSTLES**—By REV. WM. ROBERTSON, D.D., Coltness. Twentieth Thousand.
- BIBLE MANNERS AND CUSTOMS**—By REV. GEORGE M. MACKIE, D.D., Beyrout. Twentieth Thousand.
- CHURCH, MINISTRY, AND SACRAMENTS**—By VERY REV. NORMAN MACLEOD, D.D., Edinburgh. Tenth Thousand.
- HISTORY OF THE ENGLISH BIBLE**—By REV. GEORGE MILLIGAN, D.D., Caputh. Thirteenth Thousand.
- OUR LORD'S TEACHING**—By VERY REV. J. ROBERTSON, D.D., Whittingehame. Fifty-third Thousand.
- RELIGIONS OF THE WORLD**—By the late PRINCIPAL GRANT, D.D., LL.D., Queen's University, Canada. Thirty-ninth Thousand.
- LANDMARKS OF CHURCH HISTORY**—By PROFESSOR COWAN, D.D., D.Th., D.C.L., University of Aberdeen. Thirty-fourth Thousand.
- LIFE AND CONDUCT**—By SIR J. CAMERON LEES, K.C.V.O., D.D., LL.D., Dean of the Chapel Royal of Scotland. Forty-fifth Thousand.
- THE NEW TESTAMENT AND ITS WRITERS**—By REV. J. A. M'CLYMONT, D.D., Aberdeen. Sixty-sixth Thousand.
- THE OLD TESTAMENT AND ITS CONTENTS**—By PROFESSOR ROBERTSON, D.D., LL.D., University of Glasgow. Forty-fifth Thousand.
- HANDBOOK OF CHRISTIAN EVIDENCES**—By PRINCIPAL STEWART, D.D., St. Mary's College, University of St. Andrews. Fortieth Thousand.

UPPER CANADA TRACT SOCIETY

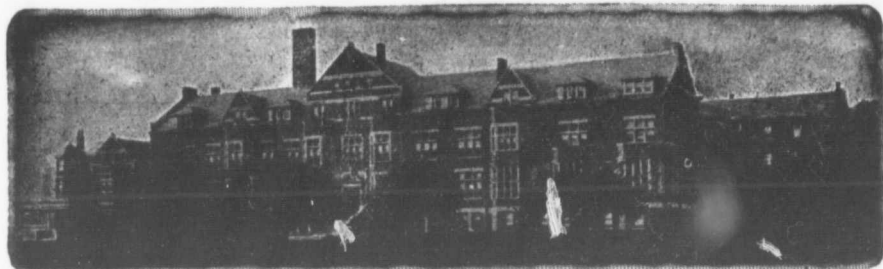
(JAS. M. ROBERTSON, DEPOSITARY)

2 Richmond St. East :: Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

ST. ANDREW'S COLLEGE

TORONTO, CANADA



A RESIDENTIAL AND DAY SCHOOL FOR BOYS UPPER AND LOWER SCHOOLS

Boys prepared for the Universities
The Royal Military College and Business

Excellent Staff
Complete Equipment
Large Athletic Fields

Careful oversight in the Classroom and on the Athletic Field

Autumn Term Commences September 11th, 1912.

Calendar sent on application

Rev. D. BRUCE MACDONALD, M.A., LL.D.

2518

Headmaster

St. Margaret's College, Toronto



A Residential and Day School for Girls

Founded by the late George Dickson, M. A., former Principal of Upper Canada College, and Mrs. Dickson.

MRS. GEORGE DICKSON, President.

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

University matriculation a specialty. Classes limited in numbers. Resident mistresses of French and German. Music, Art, Domestic Science, Physical Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink, Swimming Bath. ¶ Write for illustrated prospectus.

THE BOOK PAGE

The very title of Rev. Richard Roberts' volume, **The Renaissance of Faith** (Cassell & Company, Toronto, 308 pages, \$1.75) strikes a note of hope. Mr. Roberts is one of the younger ministers of the Presbyterian Church of England. His work is in the world's centre, London. He evidently "keeps his ear close to the ground." He knows his time. If he is caustic and at times almost pessimistic, it is not through ignorance but because of his knowledge. Part I. of the book is an arraignment of *The Average Man* as well-nigh inevitably and incurably materialistic. Part II., entitled *The Wilderness*, is a survey and criticism of the social, intellectual, and religious tendencies of our time. And Part III. is a prognostication of a coming renaissance of faith, and of spiritual life, with the results for thought and conduct likely to accrue therefrom. The whole is an indictment and a look forward, which sets one athinking, and which this materialistic time needs, both for its rebuke and its inspiration. Mr. Roberts, who writes, as Professor Johnston Ross says, "with the vivacious, surging fluency of the bilingual Welshman," never loses for an instant his grip on the reader.

Here is a book which every Sunday School should have, and especially every Sunday School superintendent or Missionary Committee. It is Dr. George H. Trull's **Five Missionary Minutes**, and is published by the Foreign Mission Committee, Presbyterian Church in Canada, Confederation Life Building, Toronto, and, with its 122 pages, costs only 50c. postpaid. Dr. Trull shows what five missionary minutes each Sunday can do in promoting knowledge of and interest

in missions in the Sunday School.

"What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?" And what are Sunday Schools for but to set the feet of the scholars on this splendid highway of missionary emprise? The peculiar merit of Dr. Trull's book is, that it not only tells how the five missionary minutes may be most advantageously used, but it furnishes stories and talks for each of 52 Sundays. These are drawn from all over the mission field, and include missions at home as well as missions abroad, and Canadian missions as well as missions of the United States and Britain. We notice, for example, a capital Grenfell story, a live letter from an Alberta missionary, a story for Dominion Day, a bit from Dr. Donald MacGillivray of Shanghai, etc. We should be glad to furnish this book to any address at price above named. Where our Question on Missions is not used, or side by side with our Question on Missions where it is used, Dr. Trull's **Five Missionary Minutes** will do magnificent service. This brief, well selected missionary material for platform use for the Sunday School for 52 Sundays in the year will make its influence felt.

In his, **Faith, Freedom and the Future** (Hodder & Stoughton, Toronto, 348 pages, \$1.50), Principal Forsyth attempts to reinforce the old wine skins so that they may hold new wine. It is an effort to reconcile modern views with the traditional theology. The writer understands the modern spirit, appreciates

Every Student and Teacher should have Farrar's Life of Christ PRICE AND EDITIONS TO SUIT ALL

PEOPLE'S LIBRARY, CLOTH, gilt, 539 pages, with complete index. Size of vol. $4\frac{1}{2} \times 7\frac{1}{2} \times 1$. 25c., postage 6 cents. Also same edition in LIMP LEATHER. 50c., postage 6 cents.

POCKET EDITION, CLOTH, 563 pages, gilt, with complete index. Size of vol. $4 \times 6\frac{1}{2} \times 1$. 60c., postage 6 cents. Also same edition in LIMP LEATHER, 90c., postage 6 cents.

OCTAVO EDITION, CLOTH, 712 pages, gilt, with complete index and 16 full page plates. \$1.00, postage 13 cents.

Order through your bookseller or from the publishers

CASSELL & COMPANY, LIMITED
42 ADELAIDE ST. WEST, TORONTO

it and, indeed, sympathizes with it—that is, so far. His quest is for authority—something definite, unchangeable, apostolic. He is opposed to subjectivism as being too individual, variable, untrustworthy, and yet recognizes that it cannot be excluded. The plea of the book is for "the gospel", "the Word" (not the Bible), "the evangelical message." He does not commit himself to a definition. He thinks there ought to be a short written creed, but does not give us one. The impression produced is that he considers the substitutionary view of the atonement to be the one thing absolutely necessary. He leaves the impression that Biblical critics and theological students may have a free hand, so long as they do not touch this central doctrine. "Faith" means accepting that. "Freedom" is a gift which men receive through that. The "Future" of the church depends on its holding to that. The writer would be a reconciler of the old and new—a conservative and a liberal—a defender of the old theology and a champion of the new. It is questionable if he has succeeded. The book is well worth reading. It is not easy, for the antithetical style which the writer affects does not make for lucidity. But it is full of history and good ideas. These ideas well repay the trouble of digging them out. To those interested in the genesis and development of the independent churches the book will prove helpful and suggestive. Principal Forsyth has studied the mighty movements of the Reformers and Puritans to some purpose. His spirit is all that could be desired. He deals with a large subject in a large way. If we cannot accept all his conclusions, we can learn much from his argument.

The Old Nest, by Rupert Hughes, author of *Excuse Me*, Zal, Miss 318 (Toronto, Copp, Clark Co., 178 pages, \$1.00 net), is a sweetly told story of a sleepy, happy Middle West village, with the fledglings flying away one after another from the village Doctor's house,—the young lawyer to New York, the young doctor to Denver, the young artist to Paris, the elder daughter to become a society woman in a home of her own in New York, and, as the story opens, the baby Emily to a sweet and rather rapid romance which carries her, also, off to Paris, and leaves the old doctor and his dear, domestic old wife all alone in the nest. It is all very sympathetically told,—the old doctor plodding away at his daily tasks, the old mother watching the birds building their spring nests in the trees under the windows, and longing, oh, so yearningly for her absent children, who all are so busy in the rush of their lives, and so far away, till by and by the lawyer who has become a judge of the Supreme Court, brings heavenly joy to the "old folks at home" by hurrying back to share with them the first intimation of his appointment to the great honor. The book does not lack Rupert Hughes' well-known humor, and ends with an interpretation: "If you who read it should remember piously your mother—if she is dead; or if she lives, if you were impelled to sit down and write her a letter or send her a long telegram saying, 'I am well, I am thinking of you and I want you to know how much I love you!' or, above all, if you should be persuaded to go home and see her—why, then, this story would have given more real joy than perhaps any other story ever written."

Telephone
Main 2377

A. MACOOMB
Manager

THE BRYANT PRESS

LIMITED

PRINTERS, PUBLISHERS
BOOKBINDERS

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