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Vol. XVI., No. 2

February, 1910

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Presbyterian Church in Canada

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Editor & Business Manager

60. Bond Street, Toronto

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TORONTO

The Teachers Monthly

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

Vol. XVI.

Toronto, February, 1910

No. 2

THE BIBLE CLASS MAGAZINE is now fairly launched, and will go out month by month, to the aid of what we trust will be an ever increasing number of people, young and older, who are members of Bible Classes. Already, although only the second number has been issued, the list of subscribers is a long one, and embraces Bible Classes in every Province of the Dominion. An interesting fact is that some large classes which, up to the present, had been pursuing their own special lines of Bible study, now that material on the International Lessons, specially adapted to Bible Class needs, is being furnished, have taken up the International Lessons. The BIBLE CLASS MAGAZINE is primarily for the scholars. But the teacher also should have it, if for nothing else, that he may be familiar with the material his Class is studying. Besides, the portion devoted to methods and experiences is equally interesting to the teacher, officers and members of the Class.

“First”

The Master's “first” is a supreme test of faith. He boldly reverses the world's judgment of values. Money-getting is not the main thing,—that is His message to the rich. Biting anxiety to make a living is unnecessary,—that is His comforting assurance to the poor. Before rich and poor alike He sets a new object for their striving,—to have God's righteousness in their hearts and in all hearts, to have God's will done in their lives and in all lives.

Such is the standard to which all our conduct must conform. Actions must be

adjudged right or wrong by the plumb line and the spirit level of God's law and character. Ambitions are to be followed with all our might or trampled under our feet as they run in agreement with, or counter to, the will that rules in heaven. All lower desires and views are to be unsparingly sacrificed for the sake of the higher purpose that possesses our lives.

“Seek ye first the kingdom of God”, so runs the summons of Jesus. And along with the summons there is a promise. No one will ever be a loser by giving himself to this quest. All the forces of nature, under God's rule, unite for the help and support of those who thus yield themselves to Him. Everything they require will come to them. The friends will be raised up for them who can give them the most efficient aid. Nothing can happen which will not be overruled for their good.

By faith we step out with confidence upon this promise, making the great venture of life. Facts may seem to be against us. But we have the word of One who knows the secret workings of the unseen forces that fashion the destinies of men, and we can safely risk everything on His faithfulness. Those who, with all their hearts, seek the “kingdom” will find themselves heirs of all things present and to come.

Into the Deep

By Rev. Henry Dickie, D.D.

“We have toiled all the night, and have taken nothing”, is the despairing cry of many a Christian worker. And to him the Master comes, as to those old-time Galilean fishermen, saying, “Launch out into the

deep ; make another effort ; do not give up because the last attempt failed ; the very next cast of the net may enclose a multitude of fishes."

Think of the bearing this has upon our individual life. The trouble with us often is, that we are hugging the shore, and have never launched out into the depths of infinite grace and love. What of our progress in thought, in knowledge, in experience, since we began to follow the Christ? No Christian can ever know the strength, the inspiration, and the blessedness of religion without that complete surrender implied in the words, "Launch out into the deep."

The application to the activities of the church is equally obvious. After the transforming vision of Christ, we are to launch out into life. Surely the proper place for saved men and women is in the world, where sin is the strongest and most malignant, so that they can help others in their deadly struggle. The great work of the church is to seek the conversion of men that they might be instructed and inspired for social service. "Follow Me", said Christ, "and I will make you fishers of men", and the church which is prepared to obey is the church that will purify society, defeat sin and save men.

Chatham, Ont.

Getting What We Give

By Rev. R. B. Cochrane, M.A.

Experience has no more practical lesson to teach than this, that what we get out of life is determined largely by what we put into it. Hate is rewarded with hate, love is answered by love. If we desire to live at peace with all men, it is never hard to find peace-loving people around us. On the other hand, if we are ready to fight on the least provocation, there will always be people with whom to fight. If we are out for self alone, men will likely contest our rights to anything and everything we seek ; but if we recognize the claims of our neighbor, and desire to help bear his burdens, opportunities for service will not be lacking, and when we ourselves are in need, friends will be at hand to help lift the load. When we are sus-

picious of others, rarely do we escape suspicion ourselves. The uncharitable and critical man soon learns the truth of the Master's words, "With what measure ye mete, it shall be measured to you again." If we have no place for faith in the unseen and the eternal, we are bound to reap a harvest of doubt and pessimism. But when our lives are based on a simple trust in God, every day brings us new revelations of the Father's love. Everywhere what we give determines what we get.

The practical applications of this truth to the Christian life are obvious. For example, see its relation to the public worship of God. The man who comes on the Sabbath to the church service in a careless, thoughtless, and flippant spirit, will get very little out of the hour of worship. But the Christian, praying, longing for a blessing, eager to meet God face to face,—he must find the service helpful and uplifting. Thus the secret of the success or failure of any service is quite as likely to be found in the spirit of the pew, as in the strength or weakness of the pulpit.

Church membership, too, means little to many just because they are willing to have it so. We know few of our fellow members, because we have never given them a chance to know us. We have never looked for our own sphere of service, and therefore we have found none. Those who are constantly complaining that so many congregations of Christians are cold, distant and formal, are generally to blame themselves. They are usually the ones who never make any advances towards friendliness and cordiality. In the average church, the newcomers who are anxious and willing to work, soon find something to do. We get out of our church membership exactly what we put into it.

The same is true of our Christian profession in general. Because some men put so little of themselves into their service, they find the religion of Christ unsatisfying. Only as it costs us something to be Christians will we begin to get the return Christ promised His followers. As we lose for Him, we find ; as we give, we get ; as we die, we truly live.

Woodstock, Ont.

The Teacher's Study of the Bible

The Bible as Literature

By Rev. Professor John E. McFadyen, M.A.

The Bible is one of the great literatures of the world—the greatest indeed, if the greatness of a literature be fairly measured by the influence it has had on history and men. It deals not only with religion, but with the multitudinous things that constitute the charm of other literatures,—that

“natural sorrow, loss, or pain,

That has been, and may be again.”

The theme of the Bible is life, and its treatment, whether we consider the form or the contents, is at once sublime and simple. Its very simplicity is its strength. Where are the tales that can compare with those of the Bible, presenting as they do the profoundest interpretation of human life, yet with a simplicity which would not baffle the understanding of a child? Take, for example, the beautiful story of Joseph, and consider the skill with which it is told, how through sorrow, temptation and persecution he reaches in the end the seat beside the mighty king of Egypt.

Again, nothing could be more effective, and certainly nothing could be simpler, than the poetry of the Bible. It does not depend for its effect upon rhyme; but in the two halves of a verse there is a rhythm of thought—deep calling unto deep, thought rising and falling like the ebb and flow of the sea. It is, as Herder finely says, as if the father spoke to the son, and the mother repeated his charge.

Like all great literature, the Bible is sustained throughout by a high seriousness of purpose. To weary spirits it comes as a tonic, helping us to feel the largeness of these little lives of ours, and that there is more in the world than we can count or weigh. Though the Bible dearly loves the earth and its common things—for the earth is the Lord's and the fulness thereof—there is always about it the sense of a beyond. It sees life in the larger light, and takes its unseen things into solemn account. While able to look with clear and affectionate eyes

upon the dear interests of this life, it also looks upon the far-away—upon the unseen things which are eternal, upon the city which has the foundations, whose Builder and Maker is God. Thus the Bible, though simple and natural, is never petty; the grand note runs through it all, for it sees all things in the light of eternity.

And how healthy and bracing is its moral tone! When the Bible deals with vice, it always forces us to feel how hideous and awful she is, how strong men have been slain by her, and her steps are the pathway to hell. And how glorious is the Figure in which the whole wonderful story culminates; One who has compelled the adoration of friend and the homage of foe, One who has moulded history, explained life, transfigured death, inspired men and movements, created indeed a new heaven and a new earth.

The words of the Bible have a strangely haunting power. “We spend our years as a tale that is told.” “Here we have no continuing city.” “We wept when we remembered Zion.” Words like these are instinct with a sense of the pathos of life, but they are balanced by other words not a few, which remind us that the loving-kindness of God reaches to the heavens, and His mercy is all the day.

Knox College, Toronto

For Personal Growth

By Rev. D. McTavish, D.Sc.

What are some of the initial conditions required of us in this particular kind of Bible study?

1. We must submit ourselves to the authority of scripture. The Bible is not a collection of human opinions, however wise and useful. It is a revelation from God and does not come to discuss with men the theory of life, but to lay its commands on the soul and demand obedience. Jesus said, “Who-soever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man.” The Bible has real value only to those who submit their souls to its teaching.

2. We must give ourselves seriously to it. The most helpful things for spiritual growth will not disclose themselves to casual readers. They must be searched for as for hid treasure, but the searcher will not fail of his reward.

3. There must be a quiet and devout attitude before God. It is God speaking to the soul through the Word, and He should have an unhurried season each day when He may speak the very message our souls need to fit us for that day's trials or duties.

But with many, two difficulties will arise : (1) the time difficulty, and (2) the "how" difficulty. As to the first of these, the old Dutch proverb says, "That which is heaviest weighs heaviest." We manage to get time for three meals each day and also for from six to eight hours sleep. To this we generally add some time for necessary recreation. Thus we give good attention to the mind and body. Can any one say we cannot get time for ministering to the needs of our immortal spirits ?

How should we study the Bible for spiritual growth ? (a) It is important if possible that one should be alone in this exercise. (b) There are portions of the scripture that lend themselves more readily to devotional study than others, such as the Gospels, the Epistles, the Psalms, etc. If a Gospel is taken for a time, it should be sub-divided into smaller portions, so that there may be time to take in its meaning. (c) To prevent that bane of meditation, "mind wandering", ask yourself from time to time questions upon the passage and at the end record the truth that has impressed you most deeply, and pray that it may become a living truth in your own life. (d) Do not allow yourself to be diverted from the purpose, namely, personal study for spiritual growth. One is apt to get preparing a subject for teaching, or to become interested in some critical question that may arise. Don't be sidetracked by these during your devotional period, no matter how important they may be. (e) Have a regular and fixed season for this study. The daily plan and the morning hour have usually proved the most helpful. Ruskin addressing students at Oxford, said, "Read your Bible, making it the first morning business of your life to understand some

portion of it clearly, and your daily business to obey it in all you do understand."

Toronto

For Soul Winning

By Rev. D. C. MacGregor, B.A.

Soul winning is the teacher's first business, and a devotional study of the Bible is absolutely essential to success. Such a study will have a two-fold result :

(1) It will arouse and keep burning within the teacher a passion for the souls of those committed to his care. Without this he will fail. But if there is a yearning in the heart of a teacher for the souls of his boys and girls, they will unconsciously find it out and respond to it.

Nothing will arouse this passion like a study of the lives of the Old Testament heroes and New Testament saints, and, above all, of the life of the Saviour Himself. How it stirs the heart to read of Moses earnestly praying God to forgive Israel's great sin, or of Paul who caught himself wishing he were accursed from Christ, for his brethren, his kinsmen according to the flesh. In the Psalms we find this same spirit of yearning, and in the prophets the burden of a lost Israel weighs heavy on the hearts of the servants of God. But zeal finds its highest stimulus in the study of the Gospels. The teacher who spends much time in the company of Him who came to seek and to save the lost, and who gave His life a ransom, will not fail to catch the spirit of the Master, and in all his teaching will seek to bring his class to personal decision for Christ.

(2) It will help the teacher most effectually to press the claims of the gospel.

In all his study he should keep in mind that his object is to present truth in such a way as will lead his class to decision. He must become familiar with the Gospels. There he will learn Christ's own method of personal dealing. By a careful study of His words and deeds he will be able to picture the Saviour to his class in such a way as will attract them to Him. When they see Him with interests like their own, admiring the flowers, caring for the birds, loving little children, they will be drawn to Him. When

He is revealed as fearless in rebuking sin refusing to make any compromise with evil, and confounding His enemies with argument, they will admire Him. When He is pictured as the champion of the weak and defenceless and the friend of the outcast and abandoned, they will love Him. Usually a vivid picturing of Christ is all that is necessary. The spiritual responsiveness of the child will do the rest.

The Lessons of this year lend themselves to this kind of treatment. But no matter what portion of the Bible is being studied, the teacher should never be satisfied until he has succeeded in bringing his class into the presence of Jesus. Let the ideal of every Sabbath School teacher be that of Spurgeon, who said that no matter where he chose his text, he always made straight across country for Jesus Christ.

Orillia, Ont.

For Training in Service

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

"No impression without expression", is an axiom in education. The scholar does not really know the story he has heard, unless he can retell it. The surest test of his having correctly memorized, say the Golden Text, is to have him write it out. "Writing", said Bacon, long ago, "maketh an exact man."

But expression in deed is more important even than expression in word. The knowledge of Lesson truths gained in the act of reducing these to actual practice will abide. The best learning is doing.

The teacher, therefore, who would have the Word of God enter into the very fibre of the scholar's nature, must be on the lookout, in his study of the Word, for opportunities to press home upon the scholar practical duties he can perform, helpful service he can render.

Such opportunities will constantly present themselves in the course of the Sabbath School Lessons. Take, for example, the Lessons of this month. Lesson VI. (Matt. 6 : 1-15) deals with the duty of giving, and opens up the way for a discussion of the objects and methods and motives of right giving. The same Lesson contains the Lord's

Prayer, in which one of the petitions is, "Thy kingdom come." The alert and skilful teacher will not fail to point out that such a prayer will be mockery on our lips unless we are doing something to help on the coming of that kingdom in all parts of the world.

Or take the verse in Lesson VII. (Matt. 6 : 19-34) in which the service of God and the service of mammon are contrasted. How natural it will be, in studying this verse, to emphasize the truth that we must serve either the one or the other of these two masters, and to indicate some definite practical ways of showing that we are on the right side.

In like manner, such a verse as the Golden Rule (Matt. 7 : 12) in Lesson VIII., and our Lord's test of true discipleship in Matt. 7 : 21 (Lesson IX.) will furnish points of departure for conversations regarding the obligation to serve God and our fellows.

The Letters of a Primary Teacher

By Esther Miller MacGregor

II. DISCIPLINE

MY DEAR PRINCIPAL :—

This Primary class is proving a severe training school to its ignorant teacher. I wish I could say the pupils were learning half as much as their so-called instructor. My big lesson for this month is, that if the Sunday School is to reflect heaven in the smallest degree, order must be its first law. You left everything so beautifully disciplined, that I supposed that was the natural condition of the class, until it rose up and taught me my mistake.

The first Sunday after you left, the small scamps whispered and wriggled ; the second, they pushed and pinched ; the third,—well, the third, fourth, and fifth, they gave themselves up to riot and confusion. Miss Hallett adds to my joys by telling me assiduously what you used to do and advising me to do it,—just as if I could be like you !

One afternoon she shouted above the din that I should keep the children quiet. I screamed back that I agreed with her, but how was it to be done ? She said, "Tell them." That sounded easy, so I banged the bell and issued a general edict covering all

Primary class iniquities, from pinching your neighbor to dropping your penny on the floor. I was horribly stern and solemn, and they sat up straight and became perfectly silent. But they looked scared, the darlings, and I felt like a child-eating monster. Next, I started to rummage for a hymn, and by the time I had found one the small scamps were all whispering again. I subdued them with another bang of the bell. Silence for a moment, and again the buzz swelled forth, and again I quenched it. And so, rising and falling on the billows of noise, we plunged through a stormy afternoon that threatened to shipwreck your poor class.

One more tempestuous Sunday convinced me that I was developing into a common scold. I went in despair to the superintendent.

Mr. Wentworth gave me heaps of practical advice. "It's the early teacher that catches the good discipline", he said. "You must have everything ready beforehand. You must know your programme and your lesson so well that you haven't to even think about them. And you must keep your children jumping, so that they haven't time to jump of their own accord." Then he denounced a dozen things I had been practising. I find I mustn't be noisy myself, nor excited. I mustn't talk so much, nor scramble round for books and chalk during class hour, nor do ever so many more things you never dreamed of doing.

Well, the next Sunday, I astounded myself by being half an hour early. Don't you remember how strongly you advised it, and I scouted the idea as impossible? Now it's impossible to stay away. Verily necessity has many children, and one of them is enterprise. I had been studying my lesson all week, and was sure of it, so I picked out the hymns, arranged the lesson plan and the Golden Text on the board, and hung up the picture roll in place. When the babies began to arrive, I saw how disastrous my coming-exactly-on-time had been. I forestalled more noise and disorder in that first half-hour than you could believe.

When we started, I had them well in hand. I made them stand up to recite one verse and sit down for another, and I had singing

about every five minutes. They marched round the room singing, while they dropped their pennies into the basket, and indeed were so busy they hadn't time to poke and pinch. And, best of all, they actually sat like dear little mice while I told the Lesson story.

Things have been improving steadily since, I am proud to say; but you mustn't run away with the idea that we've arrived at the beautiful state of affairs which prevailed under the head teacher. Baby Newton still pulls Joey's hair occasionally, and last Sunday Tommy Baird insisted upon playing duets with Miss Hallett during singing time. But cheer up, Principal, we're not hopeless any more. Write soon, and give some more of your splendid encouragement to your toiling,

ASSISTANT

Orillia, Ont.

They are Interested

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

[Mr. Little is Convener of the Committee on Sabbath Schools of the Synod of Manitoba, and writes the following article out of his experience in conducting Sabbath School Institutes last summer within the bounds of that Synod.—EDITORS.]

"Topic No. 6, please."

Topic No. 6 read: How may we better interest parents in our work and secure their cooperation? Again and again was this question asked, as we went from place to place holding our Sabbath School Institutes. Not once during the tour of the Dauphin Presbytery did our Sabbath School teachers and officers fail to call for the discussion of this topic. At last we grew almost persuaded that parents are not interested in this important department of the work of the church. Our conferences proceeded more and more on this assumption. We all seemed to take it for granted.

Monday evening, August 16th, we were due at the Gartmore School, about twelve miles south of Togo, Saskatchewan. As the hour for the meeting drew near, there were many signs of a coming storm. The sky grew dark and threatening. The low, rumbling sound of thunder could be heard in the distance. The air was hot and op-

pressive. The mosquitoes attacked one with unwonted violence. The harvest had already begun and the farmers were much concerned. Surely, we said, as we waded through the tall grain on our short cut to the school, surely there will be no parents out to-night.

The storm broke in its fury as we reached the building. In a disheartened mood, we lighted the lamps and then fought mosquitoes until our patience was exhausted, and perspiration showed on every face. Then in desperation we lifted the top off the stove, built a strong smudge within, flung open the windows and tried hard not to suffocate until our worst enemy that night was driven out. The windows were then closed again and our meeting was formally opened—with every seat filled. They had come from all directions, through the midnight darkness and the storm, the oppressive heat and the swarming mosquitoes, and the majority of those present were—parents. For almost two hours they sat there, uncomfortable, pestered, perspiring—but interested. In our discussions that night we did not assume that parents are not interested in the Sunday School.

Parents *are* interested. Every teacher and officer may take that for granted. But ministers, in their pastoral visitation and in their pulpit work, may do much by tactful suggestion to encourage the expression of that interest on the part of parents in ways that will make it, more than it at present is, an inspiring and dynamic force in the lives and service of the oft-disheartened Sabbath School workers.

Elgin, Man.

A Missionary School

By Rev. Daniel Strachan, B.A.

We didn't do much theorizing, nor did we have many conferences. I cannot now recall any. We were laying foundations, and when it came to the Sabbath School, we didn't seem to have any other thought, than that ours should be a missionary School. We are over a year old now, and as yet we have no elaborate machinery. We meet in a public school, consequently we have little equipment,—no maps, nor Cradle

Roll, nor picture, nor separate class rooms,—but we have a missionary School.

We have the most meagre paraphernalia, and the minimum of external attraction, yet the scholars come, and are coming in large numbers. We haven't even had a contest yet, between the "*blues*" and the "*reds*"—yet the scholars come, and I think it is because we have given the School a missionary flavor. About all the attraction we have is a superintendent. And he has two qualifications—he knows boys and girls, and he has the missionary spirit.

He doesn't "*fuss*", and he has no fads. He believes that if you "bring up a child in the way he should go, when he is old he will not depart from it." So when the congregation decided to have weekly missionary envelopes the superintendent said, "We will have them too."

Every child has an envelope, numbered and dated like the church envelopes. That is the only collection taken up in the School. The plan was put into operation by the teachers, each teacher looking after his own class.

The present result is quite beyond our expectations. The future result will of course be very great. The givings of the School are much more than doubled, and the whole School is taking a deep and an abiding interest in the great work of our Church.

Our School was closed perforce during July and August, as almost every child had gone away. But when many of the children came back, they brought all their envelopes with them for these two months, and the usual collection in each one.

At the end of our first year I quite expect that every scholar of our School, will have contributed for missions, the amount per week the General Assembly suggests as the minimum amount per member for the Schemes of the Church. I have remarked upon our absence of external equipments, not because I despise them, but to show that the most poorly equipped School, can have breathed into it to-day the higher spirit, that a School is not to be ministered unto, but to minister. We often think we are dependent on conventions and movements, and modern school-rooms. These all have some place, but no essential place.

What we are doing, any School anywhere can do, and the results will be unquestioned.
Rosedale, Toronto

A Good Record

By Frank MacGregor, Esq.

[Few Sunday Schools can show a better record than the brave little school in Cape Breton Island, of which Mr. MacGregor tells in the following article.—EDITORS.]

Hunter's Mountain Sunday School, Cape Breton Island, is composed of about sixteen families. Our enrolment is twenty-five. We meet in a small country schoolhouse from May 1st until Nov. 1st, with the exception of a class of nine scholars who are three miles away from the School, but who do excellent work in the home of one of our teachers.

The first of November, owing to the distances and cold weather, the School is divided into two groups, which meet in two of the homes on Sunday evenings, where they do good work in memorizing of scripture and Shorter Catechism. The superintendent is always present at one of those places on Sunday evening. Within the past three years, eleven diplomas were given for Shorter Catechism, some of the successful pupils being as young as eight years of age; four certificates for those that cannot read; four diplomas for List II.; and four for List III., and four red seals, which goes to show that children will take an interest in Sunday School work, if teachers and officers and parents show an interest.

Even under difficulties the Nova Scotia Sabbath School Association's Teacher Training Course was taken up by four of our

teachers with good results. One finished the course and received the diploma for the advanced course, the other three got as far as the last book, with good results, but were obliged to leave the Province.

The work was taken up by each one at home, the class never meeting until the day of the examination.

The people of Hunter's Mountain are descendants of Highland Scotch, and the Bible is still read in the homes, which may be a reason for the young people's interest in Bible study.

Hunter's Mountain, N.S.

An Interesting Class

A professor in one of our theological Colleges writes: "A few students came to me last fall, and requested that I should give to them an hour every Sunday in the study of the Gospels. About twenty-five or thirty men meet with me regularly. They are all students in arts, science or medicine. It is a very significant thing that these fellows who are hard wrought all the week with lectures, research work and hospital duties should request me to guide them in their study of the Gospels. It is a hopeful sign. Two things are specially to be noticed: (1) The class is not held in any church, but in one of the University rooms. (2) The demand was for Gospel studies from the scientific point of view. These enquiring young men wish to know what is going on in the New Testament class rooms in our Colleges. I have been surprised at their keenness."

Lesson Calendar: First Quarter

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

Lesson VI.

ALMSGIVING AND PRAYER

February 6, 1910

Matthew 6: 1-15. *Commit to memory v. 6.

GOLDEN TEXT—Take heed that ye do not your righteousness before men, to be seen of them.—Matthew 6: 1 (Rev. Ver.).

1 Take heed that ye do not your ¹ alms before men, to be seen of them; ² otherwise ye have no reward ³ of your Father which is in heaven.

2 ⁴ Therefore when thou doest ⁵ thine alms, ⁶ do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have ⁷ their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret ⁸ himself shall ⁹ reward thee openly.

5 And when ¹⁰ thou prayest, thou shalt not be as the hypocrites ¹¹ are: for they love to ¹² pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have ⁷ their reward.

6 But thou, when thou prayest, enter into ¹³ thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth

Revised Version—¹ righteousness; ² else ye; ³ with; ⁴ When therefore; ⁵ Omit thine; ⁶ sound not; ⁷ received; ⁸ Omit himself; ⁹ recompense thee (omit openly); ¹⁰ ye pray, ye shall not; ¹¹ Omit are; ¹² stand and pray; ¹³ thine inner chamber and having shut; ¹⁴ And in praying; ¹⁵ Gentiles; ¹⁶ Omit ye; ¹⁷ as in heaven, so on earth; ¹⁸ also have forgiven; ¹⁹ bring; ²⁰ the evil one (omit rest of verse).

LESSON PLAN

I. How to Give, 1-4.

II. How to Pray, 5-15.

DAILY READINGS

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

M.—Almsgiving and prayer, Matt. 6: 1-15. T.—Insincerity, Matt. 23: 1-12. W.—Hypocrisy, Matt. 23: 23-32. Th.—Lips and heart, Matt. 15: 1-9. F.—Vain prayers, Isa. 1: 10-20. S.—True prayer, Luke 18: 9-14. S.—“The Lord heareth”, Ps. 34.

Shorter Catechism—*Ques. 45. Which is the first commandment?* A. The first commandment is, Thou shalt have no other gods before me. *Ques. 46. What is required in the first commandment?* A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

The Question on Missions—6. Tell about Home Mission work in the lumber camps. The missionary travels on foot, or takes a chance on a “tote” team. In the evening after supper, he holds a brief service

in secret shall ⁹ reward thee openly.

7 ¹⁴ But when ye pray, use not vain repetitions, as the ¹⁵ heathen do: for they think that they shall be heard for their much speaking.

8 Be not ¹⁶ ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done ¹⁷ in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we ¹⁸ forgive our debtors.

13 And ¹⁹ lead us not into temptation, but deliver us from ²⁰ evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

in the camp, and literature is distributed. On Sabbath, regular preaching services are conducted in a central camp.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 397; 398; 113; (Ps. Sel.); 401 (from PRIMARY QUARTERLY); 395.

Special Scripture Reading—Psalm 25. (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. 287, “But thou, when thou prayest.” For Question on Missions, H. M. 241, Hauling Logs to the Browns.

Stereographs—For Lesson, View North from Mount Tabor, showing Mount of Beatitudes and upper Galilean Hills (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 15 stereographs for Quarter's Lessons, \$2.50; 4 for February Lessons, 67c.; less than four in one order, 20c. each; stereographs, 85c. (postage paid in all cases). In ordering please mention TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A.D. 28; the elevated plateau rising from the northwest of the Sea of Galilee.

Connecting Link—The Lesson continues the Sermon on the Mount.

I. How to Give, 1-4.

V. 1. *Take heed*; “turn your mind to”, attend to, be on your guard against, as against some cunning foe. *Alms*. We should read “righteousness”, as in the Revised Version. Almsgiving was a prominent part of Pharisaic righteousness, and in the speech of the Jewish rabbis, almsgiving was called righteousness. Thus the word “alms”

crept into this verse. *Before men*. In ch. 5: 16 Jesus commands His disciples to let their light shine before men; here He forbids their doing righteousness before men. There is no real contradiction. The temptation in one case was to hide the light; in the other to make a display of charity. Both must be resisted. There moral cowardice, here vulgar ostentation, is forbidden. *Otherwise*; that is, if you make winning the praise of men your chief reason for doing good. *No reward of your Father*; that is, God, who sees the selfish motive behind the apparently generous gift.

*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.

Vs. 2-4. *Therefore*; because a mere show religion counts for nothing with God. *Doest thine alms*. See Light from the East. *Do not sound a trumpet*. A trumpet was commonly used to summon great assemblies (see Num. 10 : 3 ; 2 Kgs. 9 : 13 ; Ps. 81 : 3). *Hypocrites*; literally, "actors"; those who are playing a part in religion, whose conduct does not express their real character. *Synagogues and .streets*; places where crowds gathered. *Glory of men*; seeking for self the honor they should seek for God, ch. 5 : 16. *Verily*; a word pointing to a solemn and important statement. *They have* (literally "have in full") *their reward*. They win the applause of men, but not the praise of God. *Let not thy left hand know*, etc. Using a Jewish proverb, Jesus enjoins simplicity in the exercise of charity. The Christian is to give without self-complacency, which involves vanity, and leads to ostentation. *In secret*; so that your gift is known only to the receiver, but through you, at least, to no other, hardly even to yourself. *Reward thee openly*; at the judgment (ch. 25 : 40 ; Luke 12 : 8), but also now with the joy of His favor and the happiness that doing good always brings to the doer.

II. How to Pray, 5-15.

Vs. 5, 6. *When thou prayest*; as the Jews did at 9 a.m.; 12 noon; and 3 p.m. (compare Ps. 55 : 17 ; Dan. 6 : 10). *Standing*; the ordinary attitude of prayer. *Synagogues . . corners of the streets*. The Pharisees arranged that the appointed times for prayer should find them where people were congregated. *Thy closet*; originally a "storehouse", then any place of privacy. Social prayer is not forbidden, but it will only be sincere and effective, when participated in by those who practise private prayer.

Vs. 7, 8. *Use not vain repetitions*; literally, "stammer not". It points to the repetition of the same form of words, as one who stutters, repeats the same syllable, like the priests of Baal, 1 Kgs. 18 : 26. *As the heathen do*; thinking by mere words to weary their gods into granting their requests. *Your Father knoweth*. Why, then, should we pray at all? Because we cannot receive unless we desire, and what we desire we will ask for.

Vs. 9, 10. *After this manner*; in this simple, direct and trustful way. *Our Father . . in heaven*. The address indicates reverential trust in God's love. *Hallowed*; sanctified or revered. The first petition is, that God the Father may become the object of worship in the whole world. *Thy kingdom come*. The second petition is that the reign of the Father, who knows His children's needs may come in all human hearts. *Thy will be done* May right everywhere prevail. The Christian, in his prayer, thinks of God and others before himself.

V. 11. *Our daily bread*; literally, "bread for the coming day". Perhaps the prayer was given in the evening, the beginning of the coming day for the Jews. We are to seek sustenance "just for to-day".

Vs. 12-15. *Our debts*; moral debts, sins *As we forgive*; Rev. Ver., "have forgiven". Our forgiveness of others is necessary to our receiving the divine forgiveness. *Lead us not into temptation*. Keep us from coming under the power of temptation which we must meet. *Deliver us*. So lead us that we may be safe from *evil or the evil one* (Rev. Ver.), that is, Satan. *For thine is the kingdom*, etc. A doxology or expression of praise to God is added to the prayer. *If ye forgive*, etc. It is hypocrisy to ask God to do for us what we will not do for others.

Light from the East

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

ALMS—Bad social conditions, a corrupt government and frequent wars, made many beggars then, and their number is still large. Almsgiving by the well-to-do remains the only method of relief. Our Lord and His apostles commanded it, the Koran extols it and every heathen moralist enjoins it as a duty. Few rich people pass the beggars which swarm in every public place without giving each of them half a cent. Some of them are impostors, but many of them are really deserving. Paralytics are laid at church doors in the hope that the entering or departing worshipers will be sympathetic. The blind appeal to you when they hear you approaching, and the lepers stand off a short distance and rattle some coins in a tin, to call your attention to their sad case. In

some cities Saturday is beggars' day, when they go from door to door collecting coins and food laid by for them, and invoking blessings on the benefactors and on all their posterity. Some Christians and most Jews reserve a certain portion of their income for

their needy brethren. Alms may still be necessary at times among us, but helping the poor to earn a livelihood is better, and working towards social conditions in which poverty will be unknown is most Christlike of all.

APPLICATION

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

Do not your alms . . . to be seen, v. 1. As the skilful player on the harp draws forth its sweet music, each string vibrates so rapidly that it cannot be seen. Only the notes it contributes to the harmony reveal to the onlooker its existence. So we should be well content to remain ourselves unknown, while with loving hearts and eager feet we go swiftly to and fro, busied with deeds of kindness and good will. For no music, we may be sure, sounds sweeter in heaven than that which breathes out from a life spent in doing good. Such melody will follow us, if only our hearts have been touched by the hand of the master Musician.

Not . . . as the hypocrites, v. 5. Atlantic icebergs tower aloft in their glittering brightness, a solid mass, which, it would seem, no power could overthrow. But two-thirds of the iceberg are under the surface, and the warmer waters below lave the ice continually, until it begins to soften and melt. Then one day the iceberg, its foundations having thus been gradually washed away, topples over on its side, and becomes submerged. It is possible to build up a reputation, by hypocrisy and double dealing, that looks strong and stately. But sooner or later, the foundations on which the hypocrite has rested his structure, will give way, and it will fall into ruins. It is only the reputation won by truth and righteousness that will endure the tests that time never fails to bring.

Pray to thy Father, v. 6. Some years ago our Queen Alexandra was called upon to mourn the loss of a loved child. After weeks of exhausting watching by the cot she had to give up the little one at God's command. One who saw her afterwards spoke of her cheer and composure, both of which were alto-

gether queenly. "Ah!", she said, "if I could not pray to my heavenly Father to help me, I would be a sad woman now, for during all my dark, anxious hours, and now, He hears me, and puts my loss in such a light, that I would be sinning if I murmured or complained." The heavenly Father is no respecter of persons. He is as ready to hear and help the poorest subject as the sovereign on the throne.

Pray . . . in secret, v. 6. Robert Louis Stevenson, in his essay, *The Lantern Bearers*, tells how the Scotch lads, in his native city of Edinburgh, meet once a year, buckle each a lighted bull's-eye lantern under his coat, and march in single file along the street, to the wonder of onlookers who see this odd procession for the first time. The lantern is there under each boy's coat, ready at any moment to throw its radiance on his path. In the secret heart of every true child of God, there burns constantly the lamp of prayer to his heavenly Father, and its light, concealed from the prying gaze of the world, casts its blessed rays upon every difficult and puzzling path of life. Let that lamp never go out.

Our Father . . . thy will be done, vs. 9, 10. The Lord's Prayer does not begin with, "Thy will be done", or it would be a prayer for slaves, who obey that will because they are compelled to do so. But it begins with "Our Father", reminding us that we are sons of God, who are to obey Him because we love Him, and find in His service our gladdest freedom.

Give us this day our daily bread, v. 11. Here, in one room of a great factory is the steam engine, and yonder is a spindle whirring five hundred yards away. Nobody thinks

The Unseen
String

How the Ice-
berg is
Overturned

Sovereign
and Subject

The Lantern
Bearers

Not Slaves
But Sons

Engine and
Spindle

that the bit of belting round the wheel of the spindle makes it go. It is the engine that moves the spindle. So our daily bread comes from God, though it is through our efforts. He brings our food to us, as the engine communicates its power by means of the belting.

Lead us not into temptation, v. 13. Remembering our own weakness and knowing how many, as strong as we, have fallen be-

fore temptation, we may well pray to be shielded from it. But such a prayer will only make us the more resolute in fighting the temptation when it does come. Our courage

Caution and
Courage

need be none the less because of our caution.

If ye forgive . . . your heavenly Father will also forgive, v. 14. Turner, the great artist, was a member of the committee that chose the pic-

tures for an exhibition in London. After all the places on the wall were filled, a picture came in from a rival of Turner's, who had abused him in the newspapers. Turner examined it, and saw that it was a good picture. To make room for it, he took down one of his own. That is how God forgives us,—showing kindness to us in spite of our sin against Him. And His forgiveness should be the pattern of ours.

How God
Forgives

TEACHING HINTS

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

For Teachers of Bible Classes

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

After setting forth the chief principle of moral conduct, "Love your enemies", (ch. 5 : 44, last Lesson) our Lord proceeds to investigate certain religious practices, and this Lesson is confined to the subject of private worship. In those days the daily devotions of the righteous Jews consisted of alms, prayer and fasting, and the Master points out the glaring defects in the manner and spirit in which these were practised. The Golden Text expresses the main teaching,—in all acts of righteousness or devotion, avoid ostentation, and better still, do all in secret. Under each division consider : (1) the mistaken idea of the Pharisee ; (2) the evil results of his conduct ; (3) the method of correction.

1. *In alms.* Point out the wrong motive in the Pharisee's vulgar display of charity in the synagogue and on the street corner. Discuss briefly the best methods of helping the poor. Many are the advantages of secret benevolence : (1) A better way of finding out who are deserving of help. (2) Opens up the way to imparting comfort, advice and spiritual enlightenment. (3) Screens the sensitive poor from the public gaze. (4) Enables one to keep clear of the professional beggar. (5) Helps the giver to forget self-praise. (6) Avoiding the public notice is some proof that it was brotherly

love which prompted the deed of mercy. (7) "Thy Father which seeth in secret himself shall reward thee."

2. *In prayer.* The Pharisee made two serious mistakes : (1) a parade of piety in the deliberate choice of busy places for his daily devotions ; (2) a superstitious use of repetitions and an offering of information unto God. (See also Luke 18 : 11.) Indicate how we dishonor God and weaken our faith through the use of vain repetitions. Two corresponding corrections are mentioned, for Christ never points out a fault without at the same time suggesting the remedy : (1) Use the inner chamber for prayer. Emphasize its value in four ways : (a) A complete removal from the sights and sounds of the world ; (b) An impressive symbol of the God, spiritual and unseen, with whom we would converse ; (c) A secret business conference of the man and his Master ; (d) The silence and darkness help us to listen for the answering voice of God. (2) Follow the Lord's Prayer as a model and inspiration. Note the balance, the completeness, the directness of this divinely authorized "disciples' prayer". Discuss the uses and abuses of this prayer.

The Lesson is incomplete without considering the mistakes that enter into our private worship and the means for correcting them. Worse than all the faults of the Pharisee, is the utter neglect of private worship. Lay stress upon the vital need of regular, real prayer.

For Teachers of the Senior Scholars

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

This Lesson deals with two of the most common exercises of religious life. The needs of others are always appealing to us, and our needs are always appealing to God.

1. *Christ teaches us to beware of low ideals in these exercises*, vs. 1, 2, 5, 7. The religion of that age was largely external, ostentatious, a mere matter of forms and ceremonies, intended to be seen of men and to win glory for them, but with little or no thought of God about it. Is there much of this spirit in the world to-day?

Note that the Jews placed their ideal of life so low that they succeeded in realizing it, for Christ says that they have their reward, that they succeed in getting what they are looking for, in getting people to think that they are very religious, very generous, very pious.

Can the present age be fooled as easily as the long ago? Or is the present age more discerning? Can all the people still be fooled some of the time, and some of the people all the time?

Discuss low ideals of life,—living for popularity, or pleasure, or wealth. Are ideals like these worth living for? Is it not better to aim high and fail, than to aim low and succeed? There is nothing divine that a man gets out of realizing a low ideal, v. 1.

2. *The beautiful ideal of Christ*, vs. 3, 4, 6. Almsgiving and prayer are beautiful exercises when done in Christ's way, with no selfish thought in them, free from self-consciousness, when inspired by the divine Spirit. They bring man's spirit into immediate contact with God's Spirit. Life then is real, life is earnest.

Exercises of this kind have a rich reward (vs. 4, 6) in the development of a beautiful character. Make the most of this grand opportunity of impressing upon the class a life free from show and sham.

3. *The model prayer* (vs. 9-13), sometimes called the Presbyterian Lord's Prayer, since it is the form used most frequently in the services of the Presbyterian Church. The form in the Book of Common Prayer is not in the Bible.

Here we have Christ's ideal of life expressed in a prayer. Can we tell what our ideal of life is by our private prayers? Have we a heart big enough to take in the whole world, or is it just big enough to take in our own family and friends? The prayer which Jesus taught His disciples to pray fills our hearts with large thoughts of God and His kingdom. Dwell upon the different petitions and make them more meaningful, and close with the great thought of forgiveness in vs. 14, 15, suggested by the prayer.

For Teachers of the Boys and Girls

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

Have the scholars count how many times in the Lesson the name "Father" is used of God,—eight times in all. It seems as if Jesus specially wished to impress on His disciples' minds that God was their Father. He is our Father also, and we are His children. Now Jesus, in the Lesson teaches several things of interest to God's children:

1. *How God's children should give*, vs. 1-4. First, they should not give like the "hypocrites". Work out the meaning of this hateful word—"play actor" it meant at first, one who concealed what he was and pretended to be what he was not. Picture a man with a trumpet, blowing it as hard as he can, to attract a crowd. Like that trumpet-blower, the hypocrites give when there are lots of people about to see them. "They have received (in full) their reward." Not one word of praise will they receive from God, oh, the sadness of it!

In what way, then, should God's children give? Secretly, says Jesus. Bring out, in the conversation, that it is not wrong to set others an example in giving, but we should not give for show. And the reward,—why it comes from our Father, in the very happiness of giving itself and in His sweet words of approval.

2. *How God's children should pray*, vs. 5-8. Here, again, the contrast should be worked out between the prayers of the hypocrites and the heathen, and those of God's true children. The Exposition gives all the information necessary about the formalists' use of the Jewish hours of prayer, and the "vain repetitions". There will be a question about the use of prayer, since God knows

beforehand what we need. See Exposition for the answer.

3. *A form of prayer for God's children*, vs. 9-13. After pointing out that we need not always use the very words of this prayer, but that we should always pray for the things mentioned in it, go over the different clauses in the prayer (see Exposition for needful explanation). Call attention to the "our" before "Father". If God is our Father, then we are brethren of all that use this

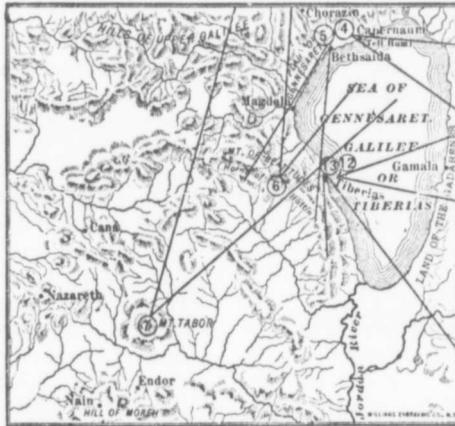
prayer. Have the scholars notice, also, the "thy" in the first, three petitions and the "us" in the last three. Bring out the teaching that we should put God's glory and the advancing of His kingdom before our own wants. The "doxology" brings home to us the power of God which gives us confidence that our prayers will be answered.

Leave time to enforce the lesson of vs. 14 and 15, that the forgiveness which we ask of God we should be ready to extend to others.

THE GEOGRAPHY LESSON

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

At the northeast of the rich plain of Esdraelon, and only about 5 miles from Nazareth, is Mount Tabor, one of the most striking and celebrated mountains in Palestine. It is 1,843 feet high, cone-shaped, with a fairly level, oval-shaped summit. The mount is often capped with mist, and even in the dry season, heavy dews give new life to the oaks, pistachios and other trees which partially cover its slopes. The stereograph (see circle 7) shows on the side of the mountain the ruined walls of an old building. Looking to the north, one sees the Horns of Hattin, the traditional Mount of Beatitudes.



So centrally situated and so beautiful is Mount Tabor, that the Jewish rabbis say it was the mountain on which the temple would have been built but for the express command of God that it should be erected on Mount Moriah. The belief, probably, however, incorrect, that this was the mountain on which our Lord was transfigured has led

to the building on it of churches and monasteries. These are now in ruins, but the Latin and Greek monks from Nazareth continue to hold an annual service on the mountain in commemoration of the Transfiguration.

ADDED HINTS AND HELPS

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

Lesson Points

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

Not spectators, but the spirit that seeks their praise, are we to shun in doing our good deeds. v. 1.

The highest reward comes to those alone who do good with no thought of reward. v. 2.

Happiness springs from kindness like the flower from the root. v. 4.

Solitary prayer gives reality and power to social prayer. v. 6.

In prayer it is not the words of our lips, but the desires of our hearts, that count with God. v. 7.

Real prayer brings nothing to God, but looks for everything from Him. v. 8.

Through faith in the Son we are adopted as sons of God. v. 9.

God's glory before our own wants,—that is the true order in prayer. v. 10.

Both body and soul are the objects of God's loving care. vs. 11-13.

We dare not ask God to do for us what we will not do for others. vs. 14, 15.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Jesus once told a parable of a king who forgave a servant's debts, but the servant did not forgive his debtors. Find this story and see what happened the unforgiving servant.

2. A poor woman was highly praised by Jesus for her almsgiving. Find her story in Mark's Gospel.

ANSWERS, Lesson V.—(1) Mark 12 : 29-31. (2) Luke 23 : 34.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Does Matt. 5 : 6 contradict Matt. 6 : 1 ?
2. How God answers prayer.

Prove from Scripture

That God hears prayer.

The Catechism

Ques. 45, 46. *The First Commandment, and what it requires.* The First Commandment assumes that men will worship some being or beings. It does not present a choice between the true God and no god, but between the true God and false gods. The duty here laid down is to recognize Jehovah as the true God. This recognition includes: (a) the knowledge of who and what Jehovah is. We must know Him as Creator, Preserver, Governor and Redeemer. (b) It also includes

faith. We must believe that God exists, and that He is what He reveals Himself to be. We must believe that we are His creatures and children. (c) Again, confession is included in this recognition of God. Confession is made, not only by accepting a creed, but also by acts of worship, such as praise, prayer and thanksgiving.

The Question on Missions

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

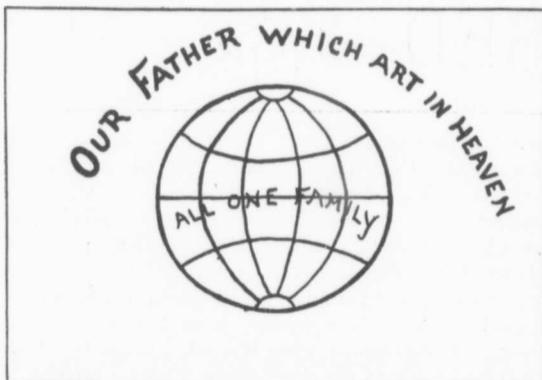
Ques. 6. The lumbering business in the Maritime Provinces is one of the important industries. In New Brunswick between three and four hundred million feet are marketed annually. It is not easy to determine the number of men employed in this industry definitely, but there are between 15,000 and 20,000 employed annually in the woods and the mills. The efforts which have been made to give the gospel to these men far away from home, more or less isolated and shut off from many of the privileges, have been irregular and spasmodic. Our church has provided funds for the prosecution of this branch of missionary effort, but so far has failed to secure laborers who are prepared to undertake the task of visiting the camps and presenting the gospel. We must continue to pray the Lord of the harvest to send forth more laborers.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—The King's prayer.

Introduction—Walking along a beautiful country road with apple and peach orchards



on either side and cherry trees here and there beside the fences, I met five little people, and stopped them to have a little talk. "What is your name, girlie?" I asked the smallest toddler. "Molly is my name, I's free years old and I can walk to grandmudder's house", was the sweet reply. "And your name? And yours?" I asked each in turn. There was Tom and Kate and Ned and Nancy and the wee girl Molly. "Do you all belong to one family?" I asked. "Yes, we're all broth-

ers and sisters, and our father is Mr. Bell."

Lesson—We are going to speak of a very large family of children, big and little, who have one father who watches over them and takes care of them and loves them.

Our Father Who Art in Heaven—Jesus taught people that "God is love", that He is kind and gentle and forgiving. In our Lesson to-day Jesus is teaching people to call God by such a beautiful name. Listen! Print, OUR FATHER WHO ART IN HEAVEN. How near that makes God seem! Our dear, kind fathers here do so much for us. You may tell me some things they do for you. And God is very much kinder than the very best fathers here.

The Lord's Prayer—We should pray to God every day, and thank Him for His goodness to us. Jesus teaches us a beautiful prayer that He wants us all to pray. (Bow head, close eyes, clasp hands in lap, while all repeat the Lord's Prayer.)

One Family—If God is everybody's Father, everybody must be brother or sister to everybody else. The people in the world must be all one big family. Outline a picture of the world and print over it ONE

F	ATHER.
AMILY.	

Almsgiving—If you saw your brother or sister hungry, what would you do? If you saw them cold, no warm clothing to wear, would you care? If you were hungry or cold, what would you like some one to do for you? We call giving to needy ones almsgiving. Jesus tells us not to go around telling what we give to people. We are just to give without saying anything about it.

Golden Text—Repeat and explain,

A Nice Way to Give—"Mother", said a sweet little girl, "Walter B. told our teacher he could not buy a new reader because his mother will not have any money till she gets through helping Mrs. D. to houseclean. We all have to have the new kind of reader to-morrow. May I buy one for Walter?" The book was bought out of Mary's own pocket money and handed to the teacher "for Walter". "Hands up all who have no books." There goes Walter's hand up! You should have seen his bright face when the teacher said, "A kind fairy sent you a new reader, Walter." Mary knew that God is her Father, and Walter's Father too. God had given her more money than poor Walter had so it was right she should help Walter.

To Think About—God is our Father.

FROM THE PLATFORM

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

OPEN	HANDS
CLOSED	HEART
	LIPS
	DOOR

Ask the scholars what the Lesson teaches should be OPEN (Print) to the poor and needy. A little questioning will bring out the answer HANDS (Print). Have a little talk about the objects of, and the reasons for, generosity in giving. The question, Whence should the prayers come that we offer to God? will suggest the second thing in the Lesson that should be open, namely, the HEART (Print), and, as a little further questioning will make clear, this should be open towards God. Turn now to two things that should be CLOSED (Print). A question as to what we should not do regarding our gifts will lead up to the thought that our LIPS (Print) should be closed about the good things we do ourselves. A word or two will bring home the folly and the sin of boasting. In like manner, when it is asked where the Lesson says we should pray, the questions will lead easily to the closed DOOR (Print). Impress the importance of sincerity in prayer.

Lesson VII.

WORLDLINESS AND TRUST

February 13, 1910

Matthew 6: 19-34. Commit to memory v. 24.

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

19 Lay not up for yourselves treasures upon¹ earth, where moth and rust doth² corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth² corrupt, and where thieves do not break through nor steal:

21 For where³ your treasure is, there will³ your heart be also.

22 The⁴ light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is¹ that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to⁵ the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you,⁶ Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than⁷ meat, and the body than¹ raiment?

26 Behold the⁸ fowls of the air: for they sow not, neither do they reap, nor gather into barns; ⁹ yet

Revised Version—¹the; ²consume; ³thy; ⁴lamp; ⁵Omit the; ⁶Be not anxious; ⁷the food; ⁸birds of the heaven, that they; ⁹and you; ¹⁰not ye of much more value than they? And which; ¹¹being anxious; ¹²are ye anxious concerning; ¹³Omit And; ¹⁴But if; ¹⁵doth; ¹⁶Be not therefore anxious; ¹⁷his kingdom, and his righteousness; ¹⁸will be anxious for itself.

LESSON PLAN

- I. Covetousness, 19-24.
II. Care, 25-32.
III. The Kingdom, 33, 34.

DAILY READINGS

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

M.—Worldliness and trust, Matt. 6: 19-34. T.—“A bag with holes” Hag. 1: 1-6. W.—Lasting treasure, Luke 12: 16-34. Th.—A root of evil, 1 Tim. 6: 6-21. F.—A hindrance, Luke 18: 18-30. S.—Trust, and fear not! Ps. 37: 1-20. S.—Safe trust, Ps. 37: 27-40.

Shorter Catechism—Ques. 47. *What is forbidden in the first commandment?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other which is due to him alone.

Time and Place—A. D. 28; the elevated plateau rising from the northwest of the Sea of Galilee.

Connecting Link—Vs. 16-18 contain Jesus' teaching as to fasting.

I. Covetousness, 19-24.

Vs. 19-21. *Lay not up*; a command against hoarding for the mere sake of possessing, contrasted with wise use for good ends. *For yourselves*; with selfish disregard of others. *Treasures upon earth*; money, and things money can buy. *Moth*; the destroyer of costly garments, in which Eastern wealth largely consisted and which were handed down as heirlooms. *Rust*; literally “eating” (so the Greek word is translated in 1 Cor. 8: 4). It refers to the whole class of

your heavenly Father feedeth them. Are¹⁰ ye not much better than they?

27 Which of you by¹¹ taking thought can add one cubit unto his stature?

28 And why¹² take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29¹³ And yet I say unto you, That even Sol^omon in all his glory was not arrayed like one of these.

30¹⁴ Wherefore, if God¹⁵ so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31¹⁶ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gen^tiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first¹⁷ the kingdom of God, and his righteousness; and all these things shall be added unto you.

34¹⁸ Take therefore no thought for the morrow: for the morrow¹⁸ shall take thought for the things of itself. Sufficient unto the day¹⁸ is the evil thereof.

The Question on Missions—7. Why is Home Mission work needed by lumbermen? The lumbermen are absent from their homes for more than half the year, and all classes of men congregate together. The profane jest and rough speech are very common. It is hard to live right; and the missionary's help is greatly needed.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 297; 293; 28 (Ps. Sel.); 210 (from PRIMARY QUARTERLY); 295.

Special Scripture Reading—Ps. 37: 23-40. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 286, “Consider the Lilies of the Field”, Matt. 6: 28. For Question on Missions, H. M. 243, “A Lumber Camp in Winter”; H. M. 244, “Inside a Lumber Camp.”

Stereographs—For Lesson, Roses of Sharon; “Consider the lilies, how they grow” (Underwood & Underwood, see page 67).

EXPOSITION

agents that consume valuables, not merely to the wearing away by rust of the metal money of the East (see *Light from the East*). The practice was common, for safe keeping, to bury money in the ground (see ch. 25: 18), where it would be specially liable to rust. *Break through*. The burglar effected an entrance into the Eastern hut by digging a hole through the mud wall. *But, treasures in heaven*; that is, things counted as treasures in heaven, such as holy character and loving deeds. *Where your treasure, your heart*; and therefore, for permanent satisfaction only heavenly treasures are sufficient, since all earthly treasures will one day perish.

Vs. 22, 23. *The light of the body*; Rev. Ver., “the lamp”. The eye is the lamp which

gives us the light we need for our daily work. *Single*; sound or healthy. Clear vision depends on the health of the eye. *Evil*; diseased. If the eye is not healthy, we are in darkness. If the eye of the soul be single, free from covetousness, from the desire to hoard earthly treasure (vs. 19-21), our spiritual natures shall be full of light; we shall see what is right and act wisely. If worldliness, desire for material wealth, possesses the soul, our natures are full of darkness; we shall fail to see the difference between right and wrong, or to see the best amongst things that are good.

V. 24. *Can serve*; be the slave of *two masters*. Each claims him as his property, and one or the other he must serve with absolute devotion. *Hate. love*. He will prefer one to the other; and his preference will be shown in his service; or (*hold. despise*), he will find it in his interest to cleave to the one rather than to the other. *Mammon*; a word from the Syriac originally meaning wealth, but really including everything that estranges us from God.

II. Care, 25-32.

V. 25. *Therefore*; because the one real business of life is to serve God; for those who do this He will surely provide. *Take no thought*; Rev. Ver., "Be not anxious". The Greek verb is derived from the word which means "to divide". The reference is to that which divides and distracts the mind. Unnecessary anxiety is forbidden, not prudent forethought. *The life more than meat*. Since God has given the greater gifts of life and the body, may we not trust Him to supply the smaller things—food and clothing?

Vs. 26, 27. *Behold the fowls*; flying about the group on the hillside with free, careless movements. *They sow not*. The birds provide for the future, and search for their food; but they are apparently free from worry. *Better than they*. If God provides for His creatures, will He not care for His children? *Which of you. can*. Anxiety is useless as well as needless. *One cubit*. This may refer to adding a foot and a half to the height of the body, or a short space of time to the length of one's life,—both alike impossible.

Vs. 28-32. *Consider the lilies*. Jesus perhaps pointed to some of the richly colored flowers that abound in Palestine (see *Light from the East*). *Solomon in all his glory*. See 1 Kgs., ch. 10. *Cast into the oven*. The oven was a round earthen vessel, narrow at the top, heated by a fire within, the dough being spread on the sides. Wood being scarce, grass was used for fuel. The lovely flowers of yesterday are to-day mere grass used to prepare food for men. *Therefore*; pointing back to God's care described in v. 25. *The Gentiles seek*. In v. 7 (last Lesson), the vain manner of heathen prayer was referred to; here the things they ask for—material goods.

III. The Kingdom, 33, 34.

Vs. 33, 34. *Seek ye first the kingdom*. Spiritual blessings are to be the first object of Christian prayer and effort. If righteousness is our chief care, God will look after our happiness. The material necessities of life may legitimately be sought, but their place is not "first". *The morrow shall take thought*. The morrow will bring its own "evil", that is, anxiety or distress. It is the future that calls forth worry and hoarding; therefore let us restrict care to the present. Thus we shall completely conquer it.

Light from the East

TREASURES—Wealth long ago was not held in the form of bank receipts, or certificates of stock in mercantile companies, nor was it often transferred from one country to another by bills of exchange, although something like these was known. It was mostly hoarded in concrete forms of merchandise, or bullion, or carried in the form of precious gems, which could easily be concealed about the person or elsewhere. Every one of these forms had dangers of its own. The setting of precious stones might corrode, and not a few of them were subject to clouding and consequent depreciation in value. Pearls, like people, sometimes turned sick with a strange disease, stores of grain were liable to mildew and the ravages of vermin. Costly furs and splendid clothes were handed down from generation to generation, for the fashions never changed, but in spite of careful treatment of drugs, and

aromatic herbs, and close-fitting caskets, they were in constant peril from the moth.

LILIES—The Arabic word for lily covers a great variety of flowers, lilies, irises, glad-ioli, poppies and tulips, and very likely the

Hebrew word had the same breadth. But there is little doubt that the Saviour here refers to the scarlet anemone with which the hillsides of Palestine are covered even before the grass is up.

APPLICATION

Lay not up for yourselves, v. 19. Jesus told one young man to sell all he had, and give the proceeds to the poor; but He did not tell all rich men to give up their riches. After Pentecost, many disciples who had lands, sold them, and brought the price to lay it at the apostles' feet. They counted their wealth no longer theirs. It belonged to the Lord who had redeemed them. When we, as did those early disciples, bring our possessions to Jesus, He will teach us what to do with them,—whether we shall give them up, or whether we shall keep them and use them, as He may direct us, in relieving the needy, in fighting ignorance and disease and vice, in spreading the blessed gospel. But there is one absolutely wrong thing to do with money, and that is to lay it up for ourselves. Like all our powers of mind and body, our money, be it little or much, is entrusted to us to use for Him to whom we ourselves and all we have belong.

Treasures upon earth. . . moth and rust doth corrupt. . . thieves break through and steal, v. 19. Science tells us that every vegetable has its own particular kind of bacteria. Everything that grows has to fear the gnawing tooth of some special enemy. It is equally true that some kind of danger threatens every treasure we can grasp, which belongs to the earth. Money,—does not every one know stories of men, whose names have been carved over the doors of the great warehouses in which they carried on trade with the whole world, and who have become bankrupt and have sunk out of sight? Pleasure,—well, vicious pleasures have filled the bones of many a young man with diseases that make life a burden; and, in any case all worldly pleasures, in time, become stale and wearisome. The moth and the rust and the thief are still doing their work upon all earthly treasures.

There. . . your heart, v. 21. Take off the

weight from the sapling, in the nursery garden, which has been hung upon it to turn it into a weeping tree, and A Heart Mirror straightway the elastic stem springs back to the erect position. Throw the rein loose upon the horse's neck, and it will trot straight home to its stable. To what do our hearts turn when we are free from restraint? The Assyrians had a superstition that they could frighten away demons by the use of a mirror. When the evil spirit, they believed, saw his face in the glass, he would fly in terror. When we see our hearts, with all their wrong and foolish desires and purposes, mirrored in such a text as this, the sight is enough to fill us with sorrow and shame, and send us straight to Him who can give us better hearts, with purer desires and nobler purposes.

No man can serve two masters, v. 24. We must choose one or other side. Moral and spiritual questions allow no neutrality.

Like Pilate, we are compelled For Christ or Against Him to take sides. Harlan Page said to a band of young people, who in their hearts believed Jesus Christ to be their rightful Lord, "Shall I put you down as for Christ or against Him?" and with a notebook and pencil he went to each that their names might be placed for or against Christ. Sooner or later, such decisions are forced home upon us. Once to every man and nation comes the moment to decide whose will shall be their law. When we say to God, "Thy will be my law", we begin the service that satisfies.

Shall he not much more clothe you, v. 30. But if each of us is to earn his own living, by the work of his hands, how then is it the gift of God? It is God's Our Work and God's Gift gift as Bezaleel's art in the setting of precious stones and the carving of wood for the tabernacle was the gift of God. God did not carve the wood

for him. He gave him the wisdom and the skill to carve it. God clothes the grass of the field. It is not said that He clothes the field with grass. He clothes the grass itself. For there is a time when the grass is naked. It is bare grain. But in that bare grain, in that very naked seed of grass, there is packed a whole set of weaving machinery, distilling apparatus, and pumping gear; and along with it there is packed driving power in the shape of vital force. Place the seed under favorable conditions, and the pumps begin to work, the shuttles begin to fly, and the grass receives its raiment of green." So God gives to us our powers and faculties and the materials on which these may work; and when we use our energy in harmony with His will, all our needs are supplied.

Seek ye first the kingdom of God, v. 33. Three years ago a young man came to Canada from England. He had been a Sabbath School scholar there, and coming here, he resolved to put into practice what he had been taught. He took this text as his motto, when he gave himself to Christ and joined the church. Constant and faithful in attendance, he found true friends in the church, and their homes were open to him. In October of last year, he went out to China to help in the missionary cause there, as a practical printer in a Christian publishing house there. His modest and thankful testimony is, that when we seek first the good things of God's kingdom, He sees to it that we find the best in life.

TEACHING HINTS

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

For Teachers of Bible Classes

Following His teaching on private worship, Christ now points out how we are to apply religion to the cares and concerns of this world. The defects of our religion, as related to the world, are summed up in the worship of mammon and the sin of worry.

I. GOD VERSUS MAMMON. Christ could not go very far in such a comprehensive sermon, without touching on money matters.

1. *Earthly wealth as a treasure.* What is a treasure? It is whatever a man thinks best and seeks first, the thing he believes has the brightest blessing for him, and of which the loss or the lack means the most misery. When money is the treasure, then it is a root of evil, and in three ways the Master shows the evil and folly of laying up treasures on earth: (a) Insecurity. Are riches safer to-day? What are the present forms of insecurity? (b) Corruption of character. The mania for wealth is sure to kill out the unselfish and spiritual, until nothing is seen beyond the commercial and carnal. If a soul can be petrified, then the rust of mammonism will do it. (c) Idolatry. A man may firmly believe in the existence of God and know all the arguments of theology, but if he is bound heart and soul to his riches, then he is an idolator of the worst

order. Dives (Luke 16: 19-31) and the man with the filled barns (Luke 12: 16-21) are telling illustrations of the havoc of misused wealth.

2. *Treasures in heaven.* The two previous Lessons explain to us the nature of these treasures. Contrasted with the treasures on earth, they are absolutely secure: their acquisition builds character, and is the sincere worship of God.

II. THE SIN OF WORRY. The connection is obvious. There is nothing more trying, than the vain attempt to serve the two masters, God and mammon.

1. *Worry is unreasonable, vs. 26, 28-30.* If God cares for flowers and birds, will He not care for man's eternal soul?

2. *Worry is useless, v. 27.* We can no more undo the past, than we can alter our stature. The laws of nature will not change for our selfish benefit.

3. *Worry is irreligious, v. 32.* It is pagan and infidel in principle, it at least forgets the Fatherhood of God. A man has no real faith in God when he has anxious fears for the day.

4. *Escape from worry, vs. 33, 34.* Enter the kingdom of God and cultivate His righteousness therein. This seeking of the kingdom means conversion, but it has a further meaning here. Whenever the cares of this world assail you, rise above them through

prayer, into the spiritual realm, and from that vantage point you can command and control them.

For Teachers of the Senior Scholars

In this fourth Lesson in the Sermon on the Mount, Jesus teaches us to think not so much about making a living as about making a life.

1. *Jesus teaches us how to go about making a life.* It sometimes takes a person a good while to learn how to make a living. It is not an easy matter to learn how to make a life. (1) In making a life the heart must be set upon heavenly things, vs. 19-21. No one ever succeeded in any other way. Our affections must twine about everything that is good, about the things that endure, which cannot be stolen. Christ must be the treasure of our souls. (2) The vision of the soul must not be dimmed, blurred, distorted by sin, vs. 22, 23. We must see life as God does. The evil eye which sees double, or sees objects in an unreal light, is the symbol of a defective soul. (3) The service of the life must be undivided, v. 24. God must be supreme. This is the great secret of success in life. Any attempt at divided service is distracting, wearisome, painful.

2. *The advantages of living in this way,* vs. 25-34. We are free from worry, free from anxious thoughts about making a living. We shall live then more as the birds do, more as the flowers do, which are cared for by a kind, loving heavenly Father.

Note that the making of a life will always aid us in the making of a living, v. 33. Those who live with their thoughts and affections twining around everything that is good, with a vision of God in their souls, are better fitted for life in every way. The person who gives Christ the first place in his heart has a much better chance of getting on in the world. Honesty and industry and temperance and a desire to help others to bear the burdens of life, are things which go to the making of a successful life. The human wrecks are all away from Christ. Is not our experience the experience of the old psalmist, Ps. 37 : 25? In making a life we are sure of making a living, and we are sure that the structure upon which we are working will grow in beauty till God's loving hand will crown us with

perfect life in the bright, beautiful beyond.

Note further that when life is properly centred, when Christ is the controlling influence, the making of a living will always aid us in the making of a life.

For Teachers of the Boys and Girls

Jesus, in the Lesson, speaks of treasures. And He divides all the treasures that people seek for into two kinds,—the scholars will name these—"treasures on earth", that is, belonging to the earth, and "treasures in heaven", that is, treasures belonging to heaven.

Get the scholars to mention the treasures most highly valued in the world,—they may be summed up under three heads,—riches, pleasure, power. What has Jesus to say about this kind of pleasure? Explain about the "moth" and "rust" and "thieves", and use illustrations to show that there is something that will at last destroy every kind of earthly pleasure. Then turn to the "treasures in heaven", such as a noble character, a record of good deeds that have made others happier and better, and all the fruits of the Spirit, Gal. 5 : 22, 23. Emphasize the truth that these treasures last, while the first kind sooner or later perish. Is not that a good reason for setting our heart, not on the first kind, but on the second?

But not all people see that heavenly treasures are better than earthly treasures. The "single eye" is needed, the eye that sees truly and clearly. This will guard us against being deceived into thinking, as so many do think, that worldly riches and pleasure and power are of more account than spiritual blessings.

But, once more, people often see what is right but do not choose to do it. Therefore Jesus sets before us the choice between God and mammon (see Exposition for the meaning here). Make it clear that mammon includes, not money only, but anything that hinders us from giving our whole hearts to God, and serving Him with all our might. Emphasize, also, the fact that we *must* choose between God and mammon. Every one is taking one side or the other.

From this point on, the Lesson gives reason

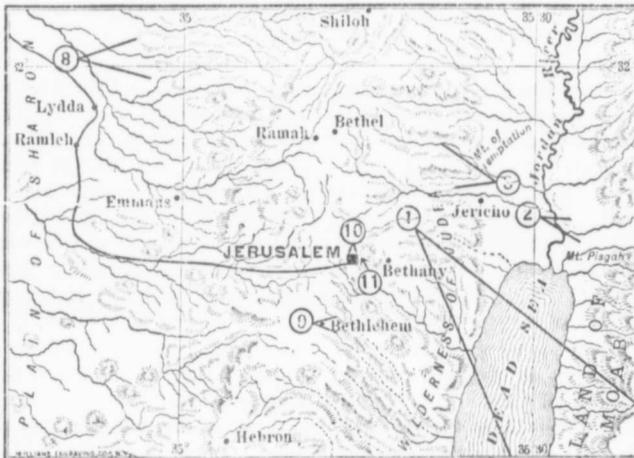
after reason why we should choose God's service and trust Him to supply all our needs: (1) He has given us life; will He not also give the lesser gifts of food and raiment? (2) He feeds the birds; will He not feed His children? (3) He knows what we cannot do for ourselves; will He not do that for us? (4) He cares for the lilies though they last but a day; will He not care for those who are to live forever? (5)

The heathen ("Gentiles") seek only the things of the world; how differently we should act from them since we know God as our Heavenly Father? (6) God knows every one of our needs; will His love not supply them?

After clearly bringing out these reasons, press home the conclusion of the Golden Text, and urge each scholar to make it his life rule.

THE GEOGRAPHY LESSON

Palestine has a most wonderful wealth and variety of flowers. The known species exceed three thousand, and probably there are many others not included in this large list. The variety is due to the remarkable diversities of soil, surface and climate found in this little land. Amidst the heights of Lebanon, for example, the flora is Alpine in its character, while, at the other extreme, in the gorge of the Dead Sea, it is tropical. Amongst the beautiful flowers of Palestine may be mentioned anemones, crocuses, cyclamens, gladioli, hy-



cinths, poppies, roses and tulips. The "lilies of the field" in the Lesson, may be a general name for a variety of flowers of brilliant colors. The stereographs (see circle 8) show lilies and roses of Sharon,

that is, the beautiful plain along the Mediterranean Sea, of which Dr. George Adam Smith says, "Over corn and moorland a million flowers are scattered—poppies, pimpernels, anemones, the convolvulus and the mallow, the narcissus and blue iris—roses of Sharon and lilies of the valley." These two flowers are always found together.

ADDED HINTS AND HELPS

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

Lesson Points

Giving is the surest way of getting. v. 19.
Those whose hearts are in heaven will have heaven in their hearts. v. 21.

Sincerity is the window through which light from heaven comes into our lives. v. 22.

We cannot serve both God and mammon, and we must serve one or other. v. 24.

It is not foresight, but foreboding, that Jesus condemns. v. 25.

God's gift of life is His pledge to give every thing needful to sustain it. v. 25.

Creation is a mirror in which we may behold the character of the Creator. v. 29.

In every longing God has implanted within us is wrapped up the promise of its satisfaction. v. 30.

The Father's love is as wide as the Father's knowledge. v. 32.

Strength is promised for every burden when it comes, but not for the anticipation of it. v. 34.

Something to Look Up

1. Jesus tells His disciples in another place of how God cares for the sparrows, and compares them with His disciples. Find His words.

2. The psalmist tells us that, though he was an old man, he had never seen a righteous person forsaken, nor his children begging bread. Where is this statement?

ANSWERS, Lesson VI.—(1) Matt. 18 : 23-35. (2) Mark 12 : 41-44.

For Discussion

1. Riches—how to get and how to use.
2. The unreasonableness of worry.

Prove from Scripture

That God will supply all our needs.

The Catechism

Ques. 47. *What the First Commandment forbids.* It forbids to deny that there is a God, whether the denial be made in so many words or consist in living as if there were no God. It makes it a sin, also, to withhold from God the worship and glory which belong to Him. Again, the Commandment forbids the giving to others what is due to God alone. This law tells against the Roman Catholic

practice of offering prayers to saints and angels, and paying divine honor to the Virgin Mary. It is true, that the Roman Catholic Church professes to justify such practices, by saying, that the honor paid to saints and angels and the Virgin is of a lower kind than that paid to God ; but the marks by which the two kinds of honor are distinguished are not satisfactory.

The Question on Missions

Ques. 7. I have been told again and again that conditions in the lumber camps are unfavorable for those who are anxious to be in communion and fellowship with God. Crews are made up of mixed and various classes, some young, others who are no longer young with whom character is formed and are often profane and irreligious. The jest most appreciated in the lumber camp is unsavory, there is a universal lack of the refining influence of woman. The Sabbath is general wash day, otherwise the time is spent in idleness, smoking, and conversation unprofitable and oftentimes injurious to religion and morals. The spiritual interests of our lumbermen in the Maritime Provinces are sadly neglected. A great and good work remains to be accomplished by the several branches of the church. May the spirit of service fall on many of our young men, who will arise and say, "Send me."

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's care.

Introduction—Let the introduction of this Lesson be taken from the latter part of the



Lesson—vs. 26-34. Are you good "guessers", little ones? Let me see if you can guess the answer to my riddle. There are some things that we all love. They have a nice soft coat, sometimes it is bright yellow, or black and red, or grey, or brown. They have two feet but they do not walk much. They cannot talk, but they can sing very sweetly. Their home has no roof, and they have no place to store up any food for themselves. They just find their food here and there. Now guess

my riddle all of you who can.

Lesson—Oh yes, such a lot of hands up ! Here we'll make (or show) a picture of a bird (outline).

God's Care for the Birds—Have you watched the birdies hopping about, picking up crumbs or tapping the trees to get the little insects out of the holes in the bark ? Do you know where the birdies go when the cold winter is coming on ? Who sends the birdies to the south ? Jesus tells us something about the birdies in our Lesson to-day (read v. 26 : explain).

God's Care for the Flowers—Now let us look at this beautiful flower (show a real flower, or outline a lily blossom, or show a picture of flowers). What color is the dress of this flower ? Is it made of silk or velvet or satin ? Who made the beautiful dresses for the flowers ? Let us show where the warm sunshine comes from to make the flowers grow (all point upward), and how the rain comes pattering down to help the sunshine in its work (illustrate with falling arms and fluttering fingers). Listen ! Jesus tells us who dresses the flowers in their beautiful dresses (read vs. 28, 29).

God's Care for Us—If God watches over and provides food for these birdies, and makes the beautiful dresses of the flowers,

shall He not much more give His people all they need, but not in the same way of course.

Anxious Thought—Now some people work so hard to get food and clothing and money for themselves and their families that they never think about God. They are worrying all the time for fear they will not have enough money, or for fear they will not have health to enjoy their money.

Golden Text—If you went along the street and should see a sign telling you, if you find the right place, you will get all the clothing and food and money you need, would you not all hurry to look for that place ? Would you not run to tell your father and mother and brothers and sisters and friends that they might find it also ? On this sign-board we'll print our Golden Text, for that tells us, tells everybody, where to look, what to seek first, and they will get also every other needed blessing from God.

Our Hymn—

“ God made the little birds and flowers,
And all things large and small ;
He'll not forget His little ones,
I know He loves them all.

—Hymn 514, Book of Praise

Something to Think About—I should never worry.

FROM THE PLATFORM

The Choice

GOD

MAMMON

Picture a traveler making his way along a road and desiring to reach some city, and before taking each step, wondering and questioning as to whether it will help him on towards his goal. The scholars will easily see that the time to settle such doubts and questions is not after one has started on his way, but at the starting point. If the right road has been chosen, then all that is required is that he move steadily onward. Now speak of THE CHOICE (Print) spoken of in the Lesson. It is the choice between GOD (Print) and MAMMON (Print). Be sure that the scholars understand that “mammon” stands for earthly riches, and, further that it is not the getting of riches by right means that is condemned, but the allowing of riches to become one's master. Help them, also, to see that the right time to make the choice is at the beginning of life's road. Then, when any difficulty arises as to what is right to do, it is necessary only to ask what God would have us do.

Lesson VIII.

THE GOLDEN RULE—TEMPERANCE
LESSON

February 20, 1910

Matthew 7: 1-12. Commit to memory vs. 7, 8.

GOLDEN TEXT—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7: 12.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Revised Version—¹ unto; ² Omit again; ³ cast; ⁴ lo, the beam; ⁵ cast out first; ⁶ Omit ye; ⁷ the; ⁸ haply; ⁹ Omit again; ¹⁰ who; ¹¹ shall ask him for a loaf, will give; ¹² shall ask for; ¹³ Omit he; ¹⁴ All things therefore; ¹⁵ unto you, even so do ye also unto them.

LESSON PLAN

I. Charity, 1-6.

II. Prayer, 7-11.

III. Kindness, 12.

DAILY READINGS

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

M.—The Golden Rule, Matt. 7: 1-12. T.—Judge not! Rom. 14: 7-13. W.—Be merciful! Luke 6: 27-38. Th.—Burden bearing, Gal. 6: 1-10. F.—Encouragement to prayer, Luke 11: 5-13. S.—Pleasing others, Rom. 15: 1-13. S.—Golden Rule in practice, Luke 10: 25-37.

Shorter Catechism—Ques. 48. *What are we specially taught by these words [before me] in the first commandment?* A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Question on Missions—8. What is being done for the immigrants? A minister of our church meets all Presbyterian immigrants who land at the ports of Halifax and St. John, and furnishes, to those who desire it, a letter of introduction to the minister in charge at the point where they intend to locate. This brief and friendly interview is highly appreciated by the newcomers.**Lesson Hymns**—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 217; 211; 38 (Ps. Sel.); 412 (from PRIMARY QUARTERLY); 216.**Special Scripture Reading**—Ps. 15. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. V. 22. "Knock, and it shall be opened unto you," Matt. 7: 7; T. 85, "Thou art the man," The Golden Rule. For Question on Missions, H. M. 110, St. John's, N. B. and Harbor.**Stereographs**—For Lesson, Traditional Capernaum (Underwood & Underwood, see page 67).

EXPOSITION

Time and Place—A.D. 28; the elevated plateau rising from the northwest of the Sea of Galilee.**Connecting Link**—Continuation of the Sermon on the Mount.

I. Charity, 1-6.

Vs. 1, 2. *Judge not*; do not condemn without the fullest knowledge of all the facts and motives in the case, and even then speak out your condemnation only when necessary, and always in the spirit of love. (Compare Rom. 14: 3). *Be not judged*. If we would escape harsh judgment from others, we must see to it that we do not judge them harshly. *Ye shall be judged*; that is, condemned: (1) by yourselves, for, in passing sentence on others, you condemn yourselves, since you also have sinned (see Rom. 2: 1); (2) by your fellow men, who will treat you as you treat them; (3) by Christ, at the last day (see James 2: 13). *With what measure*, etc. As you give to others, it will be requited to

you, charity for charity, severity for severity, generosity for generosity.

Vs. 3-5. *Why beholdest thou*; like the Pharisee of Luke 18: 11. *Mote*; a dry particle of dust or chaff. *Beam*; a wooden joist, monstrous symbol of a great fault, an exaggerated metaphor, like the camel and the needle's eye, ch. 19: 24. *Beholdest... considerest not*. The censorious man refuses to think of his own faults, but he looks with unkind eye on the less grave faults of others. The hypocrisy of the Pharisee is a far deeper and more fatal sin, than the sensual vices of the publicans and harlots whom he condemns.V. 6. *Give not*. Jesus here qualifies His saying on judging others. Censorious judgment is forbidden; but moral criticism is necessary. The motive of the one is egotism, of the other self-defence. Unless we know the world, we shall be imposed on. Jesus judged the Pharisees; but He was guided by love. His motive was the interests of

humanity. *That which is holy*; the spiritual things that are sacred and precious to the Christian. *Pearls*; the only gems mentioned in the Gospels. They stand for the kingdom of God (ch. 13 : 46) and the blessings belonging to it. *Dogs..swine*; unclean animals among the Jews (see Light from the East), symbols here of profane persons. *Trample..rend*; a vivid picture of how some people are only provoked to anger by the offer of gospel blessings, and to whom, therefore, it is foolish and useless to offer them.

II. Prayer, 7-11.

Vs. 7, 8. *Ask*. The connection is not clear. The disciples may have asked, "How shall we discriminate between people?" Jesus answers, "Pray for discernment, and it shall be given you along with other 'good things'." The moral criticism of others that is passed after prayer for guidance may be trusted. It will be fair, not censorious. *Knock..opened*; implying importunity and intense fervor. The prayer will be granted, the lost object found, the barred door opened.

Vs. 9-11. *What man is there*. The argument is from the human to the divine. *Bread..stone?* There is a resemblance between Eastern loaves and stones. *A fish..a serpent?* A serpent-like fish, without scales, is caught in the Sea of Galilee and is thrown away as worthless. The father will not mock his child, even though he may not grant his request. *Evil*; a strong expression. The moral evil referred to is selfishness or a grudging spirit. *How much more..your Father..in heaven*; whose very name and nature are Love, who has given us His own Son (John 3 : 16), and will not therefore withhold any lesser gift that will prove a real blessing. Rom. 8 : 32. *Good things*. Luke 11 : 13 has "the Holy Spirit". God's spiritual gifts are the best.

III. Kindness, 12.

V. 12. *Therefore*. The Golden Rule follows

from the sayings in judging and prayer. The thought of the divine judgment (v. 1) and divine goodness (v. 11) teaches human charity. *All things whatsoever*. This rule is found in negative form before the time of Christ, for example, amongst the Jewish rabbis,—“What thou thyself hatest, do to no man”; and in Confucius,—“Do not to others what you would not wish done to yourself.” Jesus first gave it in positive form. The negative teaches justice; the positive, generosity or grace. *The law and the prophets*; an expression for everything that is necessary in right conduct.

Light from the East

DOGS—While greyhounds are kept for hunting and household pets, and other breeds are used for herding sheep, most of the dogs in the Turkish empire still run about the streets in a half wild state. They lie burrowing in the dust and in refuse heaps, eating offal, or the half putrid carcasses of abandoned animals, fighting fiercely with every intruder upon their domains, and making night hideous with their quarrels. An aged horse, or a much abused donkey no sooner falls dead on the street than it is attacked and torn to pieces by these hungry brutes. The belated drunkard who is overcome by his cups and falls by the way, is not infrequently devoured by them. To throw even common bread to them is still deemed a profanation because of its sacred office in sustaining life.

SWINE—Were kept by the Egyptians and the other heathen around Israel and were offered in sacrifice to some of their deities. Their unclean habits, pagan associations and dangerous diseases, made them unlawful in Israel both for food and sacrifice. As neither Jews nor Mohammedans will touch pork, swine are kept in Palestine to-day only by German colonists, and the horses and cattle have an extraordinary aversion to them.

APPLICATION

Judge not, v. 1.

"If wisdom's ways you wisely seek,

Five things observe with care :

Of whom you speak, to whom you speak,
And how, and when, and where."

Like the lights that mark out the safe channel

into a harbor, these five rules will guide us
in speech that helps and
never hurts. Augustine tells in
his Confessions, how much his
mother disliked everything that was unkind
in speech about others, and so well did he

The Five Points
of Right Speech

remember her views that he had carved upon his table where his guests sat, the lines, well worth our memorizing.

"He that is wont to slander absent men
May never at this table sit again."

With what measure ye mete, it shall be measured to you, v. 2. A boy came to his mother with a grievance. He had been out

Getting What
We Give

near the forest, and a boy had mocked him. "I called 'Ho!' and he called 'Ho!'. I said, 'Who are you?' and he answered 'Who are you?' I said, 'Show yourself', and he said 'Show yourself'. Then I went into the forest but could not find him, so I came back and said 'If you won't come out, I'll hit you', and he said, 'I'll hit you'." "Ah, my son", said the mother, "if you had said, 'I love you', he would have said, 'I love you.'" And then she told him about the echo and the law in life that we get back what we give.

Give not that which is holy unto the dogs, v. 6. The drunkard breaks this command. He casts away his God-given powers by his indulgence in the use of de-

A Better Man
Once

basing drink. The story is told of how drink caused the downfall of a brave soldier. After a debauch he would be full of remorse and self-accusation. At such times he would promise to do better. But he always failed. One cold night he came home, looking aged and broken, and said to his wife, "You are a good, clever woman, and you should have married a better man than I am." Thinking of what he had once

been, she said, "I did marry a better man than you now are." "Yes", said he, sadly, "I have given my better self to the dogs."

If his son ask bread, will he give him a stone, v. 9. Often this is done. Alcohol can so

The Drink
Demon

change a father, that he will not only fail to provide for his family's needs, but will even steal and sell for drink the few comforts his home may contain. A man crazed with appetite for liquor overtook his own child, who was carrying home a hard-earned loaf of bread, to make a meal for the mother and three other children. The man took the loaf, and went to the saloon. The child followed, crying and begging for the loaf, and the father turned upon him and beat him, leaving him nearly dead on the cold, wintry street. Once he had been a kind father, but drink had made him a cruel thief.

Whatsoever ye would . . . do, v. 12. A news-boy met with an accident that sent him to the hospital. He was worrying because his

"If I Was
Here"

customers would not get their papers, when a rival newsboy came and said he would take charge of the sufferer's papers until he got well again. The nurse asked the boy if he was a friend of her patient. "Not much", he answered, "we quarreled just the other day, but the teacher at the Sunday School taught us the Golden Rule, and I guess if I was here, I'd want somebody to help me, and so I want to help him, do you see?" She saw and so did the sick lad, and his worry was over.

TEACHING HINTS

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

For Teachers of Bible Classes

I. NEIGHBORLY JUDGMENT. This Lesson relates back to Lesson V. (Matt. 5 : 17-26, 38-48), where brotherly love received the emphasis. There we first considered how we injure others, then how we are to treat those who injure us, and now a third problem emerges, how are we to treat those who are injuring themselves and others. First of all we must never judge others for the sake of judgment, but merely as the necessary

means of correcting their faults. There is a suggestive connection with all that precedes in this great sermon. "I have now given you several perfect sets of rules", says the Master, "most profound and heart-searching, but they are worthless if you do not apply them to yourselves. If you only use them to pick out the flaws in another's man conduct, then they are worse than useless." This sermonette on the judgment of others is simply an application of the fifth Beatitude, "Blessed are the merciful."

II. THE ENERGY OF PRAYER. There is much in the teaching of Christ on the subject

of prayer. In Lesson VI., the manner and substance of private prayer came in for discussion, but there are many other important phases of this essential element of religion. Here the Master teaches that a persevering spirit and a free output of faith and will are necessary that prayer may prevail. The fourth Beatitude, "Blessed are they which do hunger and thirst after righteousness", lies behind the truth enforced. There must be a constant prayer spirit in the soul in living touch with God. Prayer is virtually the breathing of the soul, and so in that "ask . . . seek . . . knock", Jesus is urging us to practise deep breathing exercises, through the vehement earnestness and the persevering exertion in our petitions.

In keeping with these two main thoughts, the following outline is suggested :

1. *The criticism of men.* The evil results of unfair criticism—God and man will judge severely, vs. 1, 2. The principal cause of unfair criticism—similar faults, v. 3. The folly of seeking to help by unfair criticism—illustration of the mote and beam, vs. 3, 4. The secret of helpful criticism—self-correction first, v. 5.

2. *The discrimination of men,* v. 6. The illustration of holy things and pearls suggests the evil waste and personal injury resulting from bad judgment.

3. *Perseverance in prayer,* vs. 7-11. Requests—how to make them, v. 7. Results—the certainty of good things in answer, vs. 8-11.

4. *The Golden Rule,* v. 12. The first law of the Christian social world. It embodies two separate acts—self-examination, and exchange of place with others.

5. *The temperance issue.* Apply the four above divisions as follows : (1) The moderate drinker denouncing the drunkard ; (2) Merely preaching at the liquor men ; (3) Prayer all the way through ; (4) Our whole duty to others.

For Teachers of the Senior Scholars

The Golden Rule may not yet be able to get into politics, but it is able to get into temperance. It has been the inspiration of all the best work done in this great moral reform. It was the Golden Rule which in-

spired Miss Willard to make the great sacrifices which she made, to live the beautiful life she lived.

Show how infinitely superior the Golden Rule of Christ is to the Golden Rules of heathen sages. Quote the golden rule of Confucius : "Do not to others what you would not have others do to you." How does this differ from Christ's Golden Rule ? (See Exposition.) Our Lesson to-day is the application of the Golden Rule to the work of temperance.

1. *The Golden Rule teaches us to be kind and considerate in judging others,* vs. 1-5.

(1) We should do this in judging those who have come under the influence of strong drink. A man may be a total abstainer, and yet may be a poor miserable sinner along some other line. He may be as mean as dirt, and his meanness may have kept him from yielding to the sin of drunkenness. There is something in almost every life symbolized by the "beam" of the Lesson. This should make us kind and loving and charitable in thinking and speaking about the weaknesses and sins of others. (2) We should be charitable in judging those who differ from us as to the proper method of dealing with the drink traffic. In advocating temperance, we should guard against an unkind and intolerant attitude towards those who cannot see eye to eye with us. No good cause is ever advanced in an un-Christlike way.

2. *The Golden Rule teaches us to be wise as to ways and means of helping the intemperate,* v. 6. There is a bungling way of going about this work, an inopportune time, which is like casting pearls before swine. There is no use in preaching temperance to a drunk man. It is not only unwise, it is unkind and un-Christlike, to tell a drinking man too freely what we think of him in the presence of his wife and family, or father and mother, or most intimate friends.

3. *The Golden Rule teaches us to do our temperance work in a prayerful mood,* vs. 7-11. Those who have accomplished anything worth while in this reform have been praying men and women. Illustrate by references to the lives of Father Matthew, and Dr. Cuyler, and Frances Willard. Without prayer they

could do nothing, they had no heart to do anything, no power. A kind heart that judges charitably, and a good head that judges wisely, and a loving hand that works willingly, and a reverent spirit that prays unceasingly can do wonders in this great work of temperance reform.

For Teachers of the Boys and Girls

Perhaps a good way to begin the Lesson would be to call for the Golden Text, and have it repeated in concert. Then talk over with the class what this rule has to say about some things mentioned in the Lesson :

1. *About judging others.* Make it clear that the judging spoken of in vs. 1, 2 is harsh judgment, unkind criticism. Draw some illustrations from the every-day life of the scholars. Ask how we wish other people to judge us. All of us desire to have kindly, charitable judgments passed upon ourselves. The Golden Rule says that we should judge others in the same way.

2. *About correcting others.* Explain the meaning of Jesus when He speaks of the "mote" and the "beam" (see Exposition), and show how common it is for people to think that their own faults are very small and that the faults of others are very much bigger. Bring home to the scholars, by some simple instances, the folly of trying to help others to get rid of their faults, when, all the while, we have even greater faults than theirs. The Golden Rule comes in here again, for we certainly should not like

others with worse faults than ours to begin correcting us.

3. *About dealing with thoroughly bad people.* After explaining "that which is holy" and the "pearls", and what sort of people are pictured by the "dogs" and the "swine", question out how the Golden Rule bears on the command of Jesus in v. 6. The case may be worked out somewhat in this way. If we knew that, receiving some precious gift, we should simply destroy it or make a bad use of it, and, still worse, try to injure the giver, we would not honestly think that the gift should be bestowed upon us. Well then, if we are convinced about any people, that they would simply despise our gifts and hate us for offering them, shall we not be obeying the Golden Rule in holding back these gifts?

Call attention, now, to the "therefore" at the beginning of the Golden Rule. It points back to a reason why we should do good to others. Looking at v. 11, we find this reason to be, that our heavenly Father has done us so much good. To whom does the Father in heaven "give good things"? "To them that ask Him." This will lead to a little talk about prayer. Bring out the meaning of "ask", "seek", "knock" (v. 7), and dwell on the comparison between the earthly fathers and our Father in heaven.

In closing, apply the Golden Rule to the question of temperance. Clearly it is breaking this rule to give or sell drink to others, or to lead others, by our example, to use drink.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The Underwood stereograph for this Lesson (see circle 4) shows, in the foreground, heaps and irregular rows of stones once used in buildings, but now half hidden in weeds and grass. In the distance, on the shore of the Sea of Galilee is a modern building surrounded by a walled garden. This place is now called Tell Húm, and it is believed by many to be the site of the ancient Capernaum, the city in which Jesus made His home. In place of the ruins, there stood houses built generally of black basalt. These were built around a four-sided courtyard, often, if the owners were wealthy, paved

with marble and having fountains and gardens. The roofs were flat, and were much used, especially in the cool evenings. They were protected by battlements, and could be reached, by an outer staircase, from the courtyard below. The houses of the poor were often built of mud or sun-dried brick, usually of one story and with but one room, in which the cattle, as well as the people, were housed in cold weather. The flat roofs of such houses were made of rough rafters, with brushwood laid across, and over all a plaster of mud rolled flat in showery weather with a stone roller.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Moses told the Israelites they must not bear grudges against each other, for each was to love his neighbor as himself. Find this law.

2. Where are we told to pray without ceasing?

ANSWERS, Lesson VII.—(1) Luke 12 : 6, 7. (2) Ps. 37 : 25.

For Discussion

1. Reasons for care in our judgment of others.

2. Ways in which people are injured by strong drink.

Prove from Scripture

That we should do good to all.

The Catechism

Ques. 48. *Reasons for obedience to the First Commandment.* The first is, that God sees all things, including our deeds and words and even thoughts. In the first six verses of the hundred and thirty-ninth Psalm, the writer dwells upon the omniscience of God, while in the following six he declares the divine omnipresence: wherever we go, we are at all times before God. The second reason is stronger than the first. God takes

notice of what we do. Our record is before Him, and He does not overlook a single item. Some day we shall have to face this record. The third reason is the strongest of the three. It is that God is displeased with the sin of having any other God. This is not the displeasure of a stern Judge, or hard Master, but of a loving Father.

The Question on Missions

Ques. 8. The immigrant landing on our shores feels that his old home with all its endearing ties is far behind him, and that he is now in a strange country surrounded by a people he does not know. The immigration chaplain begets confidence in the heart of the newcomer, and this is the welcome surprise, that there is one human being in the new land who takes a warm interest in the welfare of the stranger. The church finds a larger place in the life of those she befriends in so opportune circumstances. This meeting with the chaplain will never be forgotten. The interview is generally very brief, a word about the passage and the old land, an enquiry about the final destination and the prospect for the future, and last but not least, a kindly reminder that there is a Presbyterian minister waiting to extend a welcome at the end of the journey, and the immigrant boards the train, with his burden of life grown wondrously light.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's rule.

Introduction—Show a rule or measure, or outline one on the board. We can think of

a great many things that are sold by measure (illustrate).

Lesson—Our Lesson is about something that is measured, that we cannot cut off in yards nor put into a measure. Just as much as we give of it, we get back again. We'll print the name of it, THE WAY WE TREAT OTHER PEOPLE. If we give kindness, we get back kindness. If we give unkindness, we get back unkindness, and the more we give of either of these the more of the same thing we get back (all repeat v. 1).



Judge Not—"That little girl across the street is not a nice little girl at all, mother. She has such a dirty face I won't play with her", said Susie in a very disdainful tone. "Run upstairs, Susie, and look in the mirror", said her mother. Susie did so, and was astonished to find her own face even dirtier than the little girl's across the way. This is just what our Lesson tells us, not to find fault with other people, for our own faults may be just as bad as theirs. We should try to get rid of our own naughty ways and then we may be able to tell other people of their faults and help them to get rid of theirs.

Repeat—

Pattern of our childhood
Once Thyself a Child,
Make our childhood holy,
Pure and meek and mild.

—Hymn 304, Book of Praise

Asking, Seeking, Knocking—God will always help us to have a right spirit if we ask, seek, knock (explain persistent prayer). God wants us to not only ask but to seek—try hard to get His help in having a right spirit. If we want to get into God's kingdom, into His loving arms, under His kindly care, we must knock at the door, by prayer, and He will let us in just as mother does, when

we knock at the door of our home.

Golden Text—"Oh that's against the rule", we heard some merry voices shouting as we passed the school play-ground where the children were playing at recess. Jesus has given us a beautiful rule for playing the "game of life". Many times we do things that are against the rule, and that makes us losers in the game, but Jesus will help us to keep the rule if we ask Him. Now repeat and explain Golden Text and print it on a scroll in yellow chalk.

Do As You Would Be Done By—In Kingsley's beautiful story, *The Water Babies*, Tom meets a fairy, a sweet-faced woman whose name is Madam Do-as-you-would-be-done-by, and so long as he does what is pleasing to her he has no trouble at all. But he also meets another fairy,—a wrinkled, hard-faced old woman named Mrs. Be-done-by-as-you-did, and following her always brought unhappiness.

A Temperance Thought—This may be made a Temperance Lesson, by urging the children never to do anything which causes harm to anybody. If you are cold water boys and girls, you will never harm any one by leading them to take strong drink.

Something to Think About—I should harm no one.

FROM THE PLATFORM

AS—SO

At one end of a line print the word AS, and at the other end the word SO. Point out how exactly these two words, each with its two letters, balance one another. With equal exactness should what we do to others balance what we should like them to do for us. That is the Golden Rule. As an illustration, recall the terrible coal mine explosion in Illinois, about three months ago, in which hundreds of men lost their lives. A brave young doctor went down into the mine, again and again, at the risk of his own life, and, by his efforts, brought several men to the surface alive and safe. He lived out the Golden Rule. If he had been down in the mine, he would have wished those above to come down with help, and he did the same for others. Make the temperance application. If we were suffering from strong drink as thousands are, would not we desire others to help us by trying to do away with it? What, then, should we do?

Lesson IX.

FALSE AND TRUE DISCIPLESHIP

February 27, 1910

Matthew 7: 13-29. Commit to memory vs. 13, 14.

GOLDEN TEXT—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7: 21.

13 Enter ye in ¹ at the ² strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many ³ there be which go in thereat:

14 Because strait is the gate, and ⁴ narrow is the way, ⁵ which leadeth unto life, and few ⁶ there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly ⁷ they are ravening wolves.

16 ⁸ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but ⁹ a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 ¹⁰ Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord,

Revised Version—¹ by; ² narrow; ³ be they that enter in thereby. For narrow is; ⁴ straitened; ⁵ that; ⁶ be they; ⁷ Omit they; ⁸ By their fruits ye shall know them; ⁹ the; ¹⁰ therefore; ¹¹ did we not prophesy by thy name; ¹² by; ¹³ Omit have; ¹⁴ do many mighty works; ¹⁵ Every one therefore which heareth these words; ¹⁶ shall be likened; ¹⁷ words; ¹⁸ smote; ¹⁹ thereof; ²⁰ Omit had; ²¹ multitudes; ²² teaching; ²³ their.

LESSON PLAN

- I. The Two Ways, 13-23.
II. The Two Houses, 24-29.

DAILY READINGS

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

M.—False and true discipleship, Matt. 7: 13-29.
T.—The strait gate, Luke 13: 18-30. W.—Tested by fruit, Jas. 3: 10-18. Th.—Knowing and keeping, 1 John 2: 1-11. F.—Hearing and doing, Jas. 1: 17-27. S.—Treasure of the heart, Luke 6: 39-49.
S.—The rock foundation, 1 Cor. 3: 9-15.

Shorter Catechism—Review Questions 45-48.
The Question on Missions—9. What is being done for people in hospitals? A chaplain is appointed to the General Hospitals in St. John, Halifax and

¹¹ have we not prophesied in thy name? and ¹² in thy name ¹³ have cast out devils? and ¹² in thy name ¹⁴ done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¹⁵ Therefore whosoever heareth these sayings of mine, and doeth them, ¹⁶ I will liken him unto a wise man which built his house upon ⁹ a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell not: for it was founded upon ⁹ a rock.

26 And every one that heareth these ¹⁷ sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and ¹⁸ beat upon that house; and it fell: and great was the fall ¹⁹ of it.

28 And it came to pass, when Jesus ²⁰ had ended these ²¹ sayings, the ¹⁷ people were astonished at his ²² doctrine:

29 For he taught them as *one* having authority, and not as ²³ the scribes.

Charlottetown, who visits regularly Presbyterian patients. People from United States, Great Britain and the West Indies, and even from Australia and New Zealand, are found in these hospitals, as well as Canadians.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 138; 162; 31 (Ps. Sel.); 145 (from PRIMARY QUARTERLY); 136.

Special Scripture Reading—James 1: 19-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 292, Parable of a House Built on a Rock and One Built on Sand, Matt. 7: 25-27; B. 285, A House in Syria Built on a Rock, Matt. 7: 24. For Question on Missions, H. M. 245, The Public Hospital, St. John, N.B.

EXPOSITION

Time and Place—A.D. 28; the elevated plateau rising from the northwest of the Sea of Galilee.

Connecting Link—Conclusion of the Sermon on the Mount.

I. The Two Ways, 13-23.

Vs. 13, 14. Two gates and two ways, leading to two goals—life and destruction. *Enter ye in.* Luke's (ch. 13: 24) "strive to enter in" suggests the difficulty of squeezing in. *Strait*; narrow. *Gate*; representing the entrance into the kingdom of Christ, which is so narrow, or so untrodden, that it may easily be missed. It has to be sought for. "The gate is narrow", says Bunyan, "because there is only room for body and soul, but not for body and soul and sin." *Wide, broad*; a picture of the liberty which Satan deceitfully offers to those who follow Him. *Way*; literally, a common road, but it suggests a manner of life. The Christian

life is frequently called "the way" in the Acts (ch. 9: 2; 19: 9). In our Lord's allegory here, the gate and the way are practically one. *Destruction*; not annihilation: the contrast is with *life*, that is, not existence merely, but true life, the life that is worth living.

V. 15. *False prophets*; teachers in the Christian church who will lead you astray. (Compare ch. 24: 11-24, and 1 John 4: 1.) *In sheep's clothing*; the conventional dress of a prophet, Heb. 11: 37. There is probably a reference to the gentleness and innocence of the sheep. By pretending to have these qualities, the false prophets would seek to gain an entrance into the flock. *Ravens wolves.* The Teaching of the Twelve, an early Christian writing, warns the church against "Christ traffickers", the prophets who are greedy for power and who teach for money. This is the meaning here—self-seekers.

Vs. 16-20. *By their fruits*; the life and conduct which their teaching produces in themselves and others. *Grapes of thorns, or figs of thistles?* There were, in Palestine, thorns with grape-like fruit, and thistles with heads like figs. But no one was deceived by these. *Good tree*; sound, healthy. *Corrupt tree*; degenerate through age or bad soil. *Good . . . evil fruit*. The conduct corresponds to character. *Hewn down, and cast into the fire*. To this day, in the East, trees are valued only so long as they bear fruit. And the only teaching worth anything is the teaching that results in good lives. *Wherefore*. The original Greek suggests the difficulty of knowing a false prophet,—"at least" by their fruits, if in no other way. His doctrine may be sound and his outward life moral. But his conduct will reveal whether he is a self-seeker, or has the Christ-spirit of service.

Vs. 21-23. *Saith . . . doeth*. Profession of Jesus as Master must be followed by doing the will of God. *In that day*; the day of judgment. *In thy name*; thrice repeated,—for Thine honor. *Will I profess*; publicly declare. The falsehood of the fruitless profession will be made known before men and angels. *I never knew you*; as My disciples. *Depart*; the sentence of doom, as in Matt. 25: 41. God abides now even with the ungodly, that He may lead them to repentance, Rom. 2: 4. But He will, at the judgment day separate them from Him forever.

II. The Two Houses, 24-29.

Vs. 24, 25. *Heareth . . . doeth*. These must go together. (See James 1: 22-25.) *I will liken him*; Rev. Ver., "shall be likened". It might mean "made like" or "compared to". *A wise man*; a thoughtful person who considers carefully what he is about and makes plans accordingly. *Built his house*; a serious undertaking, to make for himself a lasting home. *A rock*; rocky or firm foundation. *Rain* fell on the roof, *floods* or rivers swept around the foundations, *winds* beat against the walls; but the house *fell not*.

Vs. 26, 27. *A foolish man*; not a deliberately wicked person, but a thoughtless one. He did not of purpose choose a bad foundation, but simply gave the matter of a foundation no consideration whatever. *The sand*; the

loose sand near the bed of a mountain torrent. It is not a question of choosing one or other of two foundations, but of choosing or neglecting to choose a foundation. This man carelessly built his house without any foundation. *Beat upon*; a different word from that in v. 25,—struck it with sudden fatal effect. *Great was the fall*. The ruin of the house, whether it was large or small, was complete.

Vs. 28, 29. *His doctrine*; teaching, the manner rather than the substance of it. *Having authority, and not as the scribes*; the "sopherim", meaning either "those who count", because the scribes counted each letter and word of the Bible, or "those occupied with books". These orthodox teachers based their teaching on the authority of tradition. They quoted the fathers in favor of their teaching. Jesus taught with personal authority, with direct intuition of truth and with straight appeal to the soul of his hearers.

"He argued not but preached,
And conscience did the rest."

Light from the East

FLOODS—Palestine is a stretch of steep rocky hills with no trees, and as the rain comes in the winter in sudden downfalls, the water is not held by the soil, but runs off in great floods, which convert many ravines, dry nine-tenths of the year, into raging torrents. The houses of the peasants are sometimes built of mud bricks, sun-dried, and easily dissolved by wet. For that reason the villages of Egypt are always built on a mound, or a little hill, above the reach of the Nile in flood. Even in Palestine where the houses are mostly of stone they are plastered with mud, which in very wet weather becomes as slippery as soap, and the walls fall. In summer when all gullies are dry they are often very tempting camping places, and even building sites for those who do not know the country well, for they are often sheltered from the sun and also from the wind. But when, with very little warning, some great thunderstorm or waterspout empties itself on the hills above, the flood comes down the ravine sweeping all loose

things before it, and beasts and men must seek safety in sudden flight to higher ground,

and they are fortunate who can find a cave or other shelter above the torrent's reach.

APPLICATION

Enter ye in at the strait gate, v. 13. A house took fire in the deep-sleep hours. All but one escaped before the danger was great.

He was at last aroused to his "Too Narrow" peril, and charged to hasten for his life. The main hall was burning, so he had to go by a narrow outlet to a ladder. Having gathered his trinkets and treasures in his arms, he tried to get through this narrow door, but it was impossible. He shrieked, "The door is too narrow, I can't escape." One heard him and called up to him, "Throw down your bundle, and save your life." He did so, and then came out safely. The door of salvation is too narrow for us to take along our sins however dear. We must leave them behind if we would gain admission and find safety.

Narrow is the way, v. 14. Amongst the highest mountains in England is Helvellyn, in the beautiful lake region. One of the approaches to the summit is called Striding Edge, which has a reputation of difficulty and danger. The path runs along a rocky ridge, with steep sides of loose stones. Yet the path is narrow rather than difficult. It is all along distinctly marked; and though there are many points where, a few steps ahead, it seems impossible, and a few steps back one is puzzled to think how it could have been traversed, if one goes quietly on, not looking to the right hand or the left, it is not more difficult than many broad and grassy ways. So it is with the narrow way which our Lord describes. It is marked out by many feet, first His own and then those of His followers during many centuries. For those who have a mind to press steadily on and to resist distractions, there is no point where it is impossible. The danger lies in leaving the path on one side or the other, but there is safety in the narrow way. Following it, the summit will at last be won.

Narrow is the way . . . unto life, v. 14. When Naaman went to Elisha for healing from his leprosy, he wanted to be cured in a manner befitting the great courtier and general that

he was,—the friend and favorite of the king of Syria. But he was obliged to strip himself of his office and dignities and "No Difference" pride and come down to the level of any other leper. It is so with us, if we would be cured of the deeper leprosy of sin that ends in eternal death, and enter into eternal life. We must strip ourselves of any fancied goodness or worth of our own, and accept salvation as poor and helpless sinners, But not one of those who come to the Saviour in such a spirit will ever be cast out.

Ye shall know them by their fruits, v. 16. Two lads who professed their love for their mother, were asked to tell how they showed their affection. One of them Deeds Better Than Speech said he told his mother very often every day that he loved her. "When she is hard at work, I come and whisper it to her." The other said he sometimes told his mother he loved her, but he saw to it that she never had to carry in any coal or wood, and tried never to disobey her wishes. The mother understood the love that was slower of speech, but was always ready to show itself in deeds; and while she liked to be told that she was loved, she could also see behind the daily acts of help and kindness the true love in the heart that prompted them all.

Figs of thistles? v. 16. A repentant prisoner in a jail told how he had come to be imprisoned there. "I sowed thistles and thought I could reap figs; Sowing and Harvest but I was mistaken. In my youth I hated school and played truant. I hated work and ran away from it. I deceived my parents and smoked cigarettes unknown to them, and went with evil companions. They died broken-hearted because of my doings, and when the thistles I had sown grew up and pricked me, I became hardened and worse until, under the influence of liquor, I broke into a bank and stole. Then I was sent here. No one can sow thistles, and gather figs.

Not every one that saith, v. 21. Profession

may be only pretension. An architect who was careless and dishonest in his work, had built a lighthouse on a dangerous coast. When the inspector came, he was not satisfied with the structure, and refused to order payment of the cost. The architect insisted that the inspector was mistaken, and declared his entire confidence in the building. At last to show that he meant it, he agreed to spend a week of November in the lighthouse. He went, and the very first night a wild storm tore the flimsy place to pieces. The day of judgment will test our lives to the very foundation. We can stand before that test only if, by God's help, building truth and righteousness into the work of every day.

He that doeth the will of my Father, v. 21. The persecutors of the aged and venerable Polycarp, the noble old Christian who had been a disciple of John the beloved apostle, tried to turn him from his faith in Jesus Christ, by saying that there is no evil in calling the Roman Emperor "Lord" and offering sacrifice to him. But he answered, "Eighty and six years I have served Christ, and have

had from him always nothing but good. How then can I renounce Him? I shall adhere to Him, and still do His will come what may. I care not if I lose ease or life for my faith, since God hath promised me entrance into heaven at last." Then they burned him, but the martyr flames lighted him on the way to the Celestial City, where the crown of faithful service was awaiting him.

And it fell not, v. 25. In the San Francisco earthquake, there was a row of buildings partially wrecked. Half of them had been built upon the bed rock, and half upon the shale and sand which had been the site of that part of the city that had suffered most. The solid rock in that mighty disturbance was unmoved, and remained the unshaken foundation of the structures upon it; but the shale and sand gave way, and dragged to ruin all upon it. It is the foundation of our life that determines our standing or falling. One member of a family falls, and another stands, because their foundations are different. Only if we are built upon Christ the solid Rock, shall we survive the shocks of life and death.

The Lighthouse
in the Storm

The Earth-
quake Test

TEACHING HINTS

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

For Teachers of Bible Classes

In this Lesson Jesus brings all His sublime teaching down to the stern and matter-of-fact, every-day affairs of men in the flesh. "I know your danger", He says, in effect, to His hearers. "You are pleased to be told the door of heaven is open, you rejoice to catch this passing glimpse of the glory within, and yet back to the old life of sin you are apt to go. Strive to enter in, you can and *must* live the truth I teach. Take hold of all My sayings and translate them into conduct and character."

Jesus develops this thought in three parables emphasizing respectively the struggle to enter, the danger of deception, and the necessity of a right beginning.

I. THREE PARABLES. 1. The Two Ways (vs. 13, 14), one leading to life, through the narrow gate of repentance and along the

straitened path of holiness, the other leading to destruction through the wide gate of self-gratification and along the broad way of worldliness. 2. The Trees of Evil, or Two False Sign-posts: (a) the misleading by the hypocrite in becoming the disciple of his false doctrine or the dupe of his false life (vs. 15, 16); (b) the misdirection by our own hypocrisy in employing lip praise without heart loyalty, and preaching the truth without living it, vs. 21-23. 3. The Two Foundations. The sand foundation is self with its shifting inclinations, short-lived appetites and varying judgments. The rock foundation is Christ, not merely His precepts, however holy, but His own life.

II. ALTERNATIVES OF DESTINY. For all that life is so variable and complex, in God's judgment there are but two alternatives; a man is either right or wrong, good or evil, saved or lost. Only two ways for all the pilgrims of life; the many middle ways the world seeks are all Satanic delusions and

snare, merely side-paths on the broad way. Again there are only two classes of trees and only two classes of dwellings.

III. JUDGMENT OF RESULTS. In choosing the way, look to the destination. Never mind the advantages or disadvantages en route. Does it lead to life or destruction? In judging the trees, wait for the fruit and decide by it. In the building of the house, look first to the foundation and build for future storms. So must we judge the business of life. Dwell upon the serious loss and danger in traveling one year along the wrong way, in bearing evil fruit for one season, or building one story of character upon the sand.

Briefly review the sermon from the standpoint of Christ's authority, v. 28. Where does He claim authority over the law and the prophets (John 5 : 39), and over sin (ch. 9 : 6), authority as the Son of God (John 17 : 1-3) and as final Judge (ch. 25 : 31-33)?

For Teachers of the Senior Scholars

I. THE TWO GATES AND THE TWO WAYS, vs. 13, 14. Are these illustrations intended to teach that it is hard to be a Christian, and easy to be a sinner? In what sense is this true? In what sense is it easy to be a Christian and hard to be a sinner? (See Matt. 11 : 30 and Prov. 13 : 15.) One of the most successful evangelists of our church has a sermon on how hard it is to go to the bad, how many of love's barriers must be broken down.

II. THE TWO TREES, vs. 15-20. The way to distinguish between the true and the false. God's way of testing character is to look upon the heart as well as upon the outward life (1 Sam. 16 : 7), but we are not endowed with this divine insight. We have read of wonderful spectacles the magical quality of which was that when the wearer looked at any one through them he could see the real man. These spectacles have not been placed on the market. It is not possible for us to do as God does, to look upon the heart. We must determine character in some other way,—by outward conduct, by the way a man lives. If a man is kind and considerate in speech, Christlike in spirit, interested in

everything that is good, we are right in forming a favorable estimate of his character. If he is unkind in life, tricky in business, hard and grasping, self-indulgent, spending freely upon himself and meanly and niggardly upon every good cause, we are right in forming an uncomfortable estimate of his character.

III. THE TWO MEN, vs. 21-23, the man who talks religiously, and the man who also lives religiously. A good deal more depends upon what we do, than upon what we say that we believe. Does this mean that a man's creed cannot be wrong when his life is in the right? Is the Master discounting a good deal of religious talk?

IV. TWO LITTLE PICTURES OF LIFE, vs. 24-27. Note the contrasts,—the wise man, the foolish man; the rock, the sand; the safe refuge, the complete ruin. (See 1 Cor. 3 : 10-17.) A good enduring life, successful for time and for eternity, cannot be built up by merely hearing the best words ever spoken, by merely reading the best books ever written. It is necessary to translate the good and beautiful thoughts into life. They must become part of us. They must enter into our souls and regulate our lives.

No wonder the people on the mountain side were astonished that day at hearing such a sermon. The world has never listened to these words without astonishment.

For Teachers of the Boys and Girls

The teachings of the Lesson may be grouped about half a dozen words in it which may be called key words. Have the scholars write down each of these words with pencils and pads provided for the purpose. Question, under each of the key words, somewhat as follows :

1. "Enter", v. 13. Into what did Jesus bid His hearers enter? What do the narrow gate and way stand for? How do we begin in the Christian life? (By trusting Jesus to save and keep us.) What is pictured by the "wide gate" and "broad way"? Whither do these lead?

2. "Beware", v. 15. Against whom did Jesus warn His hearers? To what fierce animal did he compare these? How did He picture their deceitfulness? What was

their real purpose in their teaching?

3. "Fruits", v. 16. How did Jesus say the false teachers might be known? From what could people not gather grapes? On what would they never find figs? What is the sure test of a good tree? What of a worthless tree? What was done in the East with a fruitless tree? What is the fruit that true teaching should produce? (A good life.) When may we be certain that teaching is false and bad? (When it results in an evil life.)

4. "Doeth", v. 21. What is meant by saying to Jesus, "Lord, Lord"? What more is needed to enter the kingdom of heaven? Of what day does Jesus speak in v. 22? What will many say to Him then? What is it to prophesy? What is meant by the "name" of Jesus? What will He deny regarding these pretended followers? Whither will He send them? Why?

5. "Wise", v. 24. On what foundation did Jesus say a wise man built his house?

To what danger was it exposed? What effect upon it had the "rain" and "floods"? Have a little talk about the mountain torrents of Palestine. (See *Light from the East*.) Whom did Jesus liken to the wise man? When we have heard the words of Jesus, what should we do?

6. "Foolish", v. 26. Where did Jesus say a foolish man built a house? By what was this house attacked? What happened to it? Who does Jesus liken to the foolish man? Did the foolish man deliberately choose a bad foundation? (Bring out the fact that he simply thought nothing about the foundation.) Is it only those who openly refuse to obey Jesus who are in danger? (Press home the truth that neglect of His words is as full of danger as positive rejection.)

Dwell, for a moment, on the wonderful effect of Jesus' words (see vs. 28, 29). But make it clear that it is not enough to admire His teaching; that teaching must be obeyed, if we are to be saved by it.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The following description from Thomson's, *The Land and the Book*, of the River Damur, which rises in the Lebanon Mountains, to the north of Palestine, illustrates the destruction wrought in that country by streams swollen by the winter rains: "Though not more than twenty-five miles long, yet, from the vast extent of lofty mountains which pour their winter floods into its channel, it rises suddenly into a furious, unfordable river. Many people are carried away by it and perish at this ford. This broken bridge was built by the Emir Beshir Shehâb, some thirty-five years ago; but it soon gave way

before the violence of the stream. From the nature of the bottom, it has always been difficult to establish a bridge at this place. The emir erected his on the ruins of one more ancient, built probably by the Romans, and with no better success than they. The river frequently changes its channel, and the Romans constructed this heavy wall running up the stream to confine it to its proper bed; but in winter it sets all bounds at defiance. During a great flood last year it spread through these gardens of Mûallakah, tore up the mulberry-trees, and swept them off to the sea."

ADDED HINTS AND HELPS

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

Lesson Points

The kingdom of God is not for those who drift but those who strive. v. 13.

"True freedom is not to do as you like, but to like to do as you ought." v. 14.

Counterfeits bear witness to the value of the genuine coins. v. 15.

Outward conduct is the index of inward character. v. 16.

Use or lose is the law of the spiritual as of the natural world. v. 18.

There is no true religion without practical obedience to the will of God. v. 21.

Nothing is really done in the name of Christ that does not manifest His spirit. v. 22.

Sin unforsaken and unforgiven will at last separate the soul from the Saviour. v. 23.

Character is the only human building that will last forever. v. 24.

Others may teach the truth: Jesus is Himself the Truth. v. 29.

Something to Look Up

1. Jesus once, in speaking of the judgment day, told of what will happen to those who refuse to do His will. Find His words in this Gospel.

2. In the Revelation there is a wonderful picture of the Judge on a great white throne, with all the dead standing before Him to be judged. Find the passage.

ANSWERS, Lesson VIII.—(1) Lev. 19 : 18. (2) 1 Thess. 5 : 17.

For Discussion

1. Christianity judged by its fruits.
2. The peril of not thinking.

Prove from Scripture

That Jesus expects fruit from us.

The Catechism

Ques. 44-48 (Review). These Questions set before us the most important choice we can ever be called upon to make, the choice of God as our God. Ques. 44 states the great reason why we should make this choice. It refers to the wonderful love of God, shown in redeeming His people from Egypt, and still more clearly in redeeming the world from

sin through the sacrifice of His own Son. Ques. 45 tells us what the choice is. It is that we give to God the highest place in our thoughts and affections and purposes. And Ques. 46 and 47 declare more fully what is involved in the choice. Ques. 46 deals with the things which it requires us to do. and Ques. 47 with the things which we must avoid. God's displeasure with the choice of any other god is set forth in Ques. 48.

The Question on Missions

Ques. 9. A lady who was a patient in one of our hospitals writes, "I am a staunch church woman. I have a deep interest in Home Missions since I have come in contact with our chaplain at St. John. In an hour when the nervous strain was very severe, for I had to undergo a serious operation, the kind words of encouragement and fervent prayer of a minister of our own church made me strong and brave, so that I did not fear whatever was before me." Scores of other cases could be cited to show the good that is being accomplished in this department of work. There is a mission working along this line in England. Medical missions in heathen lands are being emphasized, and there are openings for effective work at our own doors. Familiarity may harden our hearts, so that we can not see or hear the suffering which lies about us.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's warnings.

Introduction—Suppose I were to tell you of a beautiful garden full of flowers, and a

I SHOULD DO
WHAT JESUS
SAYS

beautiful palace in which a king lives. Suppose I were to tell you of a pathway that leads to this beautiful place, would you not all be eager to follow the path and reach the king's palace? And suppose I should tell you the king has sent you an invitation to come to his beautiful home, you would be in a greater hurry to get into the right pathway.

Lesson—Our Lesson to-day tells us of an invitation and of a pathway that leads to the home of a King. It is the King

Himself who is giving us the invitation and telling us the way to get there. Jesus is the King, heaven is the palace, and "Enter ye in" is the invitation. Jesus tells us that the way is not easy, the path is narrow, the gateway is strait; but if we keep in this narrow way we'll reach His heavenly kingdom and life. Jesus also warns us that there is another way that looks easier. It is a broad way and many people are walking on it, but that way leads to destruction.

The Two Ways—Now we outline two ways or paths. On this narrow one we'll print God's WILL. On this broad one we'll print SELF-WILL. At the entrance to the narrow way we'll print Jesus' invitation, ENTER YE IN.

Golden Text—Many people would like to get into God's kingdom, but they do not want to take the trouble to walk on this narrow path. They stand at the gateway and shout "Lord, Lord", etc., but Jesus will not listen to their boastings about all the good things they have done. He tells them He does not know them and sends them away; but to all who enter upon this pathway of doing God's will, King Jesus gives a loving welcome into His heavenly kingdom. All repeat Golden Text. Where shall we find out God's will? (Show Bible.)

House on the Sand—Many people hear God's Word read and preached, but they never try to do it. Jesus tells these people that they are like a man who built his house on the sand, and the wind blew and the water came and knocked down the house.

House on the Rock—Another man built his house on the rock, and the wind blew and the water came dashing up to it, but it stood firm. This is like the people who listen to God's Word and do God's will. Nothing can harm these people. They are able to bear all the troubles that come to them in life because their heart is fixed on Jesus.

My Verse—

"Life is lying all before you,
With its pathways yet untrod;
One that leadeth to destruction,
One that leadeth up to God.

Each of you must choose a pathway,
For your little feet to go—
Upward to a home of glory,
Downward to a life of woe.

Jesus Christ, the children's Shepherd,
Waiteth now to know your choice;
He alone can rightly guide you,
Listen to His warning voice."

To Think About—I should do what Jesus says.

FROM THE PLATFORM

THE SAND FOUNDATION ROCK

Bring out, by a few rapid questions, our Lord's description of THE SAND (Print) and the ROCK, FOUNDATION (Print), and His comparison of two classes of hearers respectively to a man who should build a house on the sand and one who should build upon the rock. Then use the following illustration: "On the Fraser River in British Columbia, there is a huge, swirling eddy, which has eaten away a great piece of ground, and goes foaming and growling in a circle round the edge of its triumph, seeking to devour yet more. On a rocky point jutting out between the main channel and the bed of the eddy, stands a house. It is the third house which was built upon the bank of the river there. Two earlier houses, built on earth, have been sucked into the torrent. Then the proprietor built on the rock, and thought the hungry stream may set him on an island in time, it cannot overthrow the house." Emphasize the importance of building our character on the rock-solid foundation of obedience to Christ.

* AN ORDER OF SERVICE : First Quarter

Opening Exercises

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

II. *School.* All rise and sing :

Come, Thou Almighty King,

Help us Thy name to sing,

Help us to praise.

Father all glorious,

O'er all victorious,

Come, and reign over us,

Ancient of days.

(Tune 438, Book of Praise)

III. PRAYER.

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

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

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

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 32, Book of Praise.

Jesus ! name of wondrous love !

Name all other names above !

Unto which must every knee

Bow in deep humility.

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

X. READING OF LESSON PASSAGE.

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

XII. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Thou art the Way, the Truth, the Life :

Grant us that Way to know,

That Truth to keep, that Life to win,

Whose joys eternal flow. Amen.

—Hymn 39, Book of Praise

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

III. RESPONSIVE SENTENCES. Colossians 3 : 16, 17.

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

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

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

V. SINGING.

O Saviour, bless us ere we go ;

Thy words into our minds instil ;

And make our lukewarm hearts to glow

With lowly love and fervent will.

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

O gentle Jesus, be our light !

—Hymn 607, Book of Praise

VI. BENEDICTION.



The man that hath no music in himself,
 Nor is not moved with concord of sweet sounds,
 Is fit for treasons, stratagems and spoils ;
 The motions of his spirit are dull as night,
 And his affections dark as erebus ;
 Let no such man be trusted.—*Shakespeare.*

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

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

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

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

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

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

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

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

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

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

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

Ja'-cob. The son of Isaac and Rebekah. **James and John.** Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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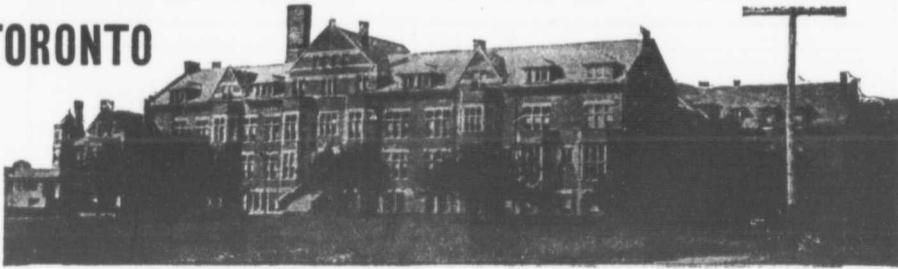
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THE BOOK PAGE

Professor George Jackson, in the preface to his, **Studies in the Old Testament** (William Briggs, Toronto, 239 pages, \$1.00 net, postpaid), recalls his earlier book, *The Fact of Conversion*. Both of these volumes consist of lectures delivered to University students. The author expresses the wish that the two books could be made into one, having as its title, *The Faith of an Evangelist*. One understands this wish when he turns to the closing chapter, *Does the Old Testament Contain a Divine Revelation?* The answer is an unhesitating affirmative, supported by a statement of reasons familiar enough in themselves, but expressed with unusual clearness and force. The other chapters deal with much debated questions of criticism. It is impossible not to feel, in reading these discussions, that the writer's interest in critical investigations is that of the preacher striving after more effective methods of presenting the divine revelation found in the Old Testament, or, however one may differ from him in his conclusions, not to be impressed with his candor and reverence.

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Faces in the Mist, by John A. Steuart (Copp Clark Company, Toronto, 399 pages, \$1.25), opens with a dramatic adventure in a smothering fog on the Cairn Dhu Craigs in the Highlands of Scotland. Pamela Fairhurst, a beautiful American heiress, is lost on the hills, and a young Scotch engineer, who has built railroads all over the world, well nigh loses his life in the attempt to save her. Later there are further adventures among the bandits of the Far

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trary, would be injured, if she were invested with the suffrage."

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