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The Teachers Monthly

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

Vol. XII.

July, 1906

No. 7

Course Ed.
"The Sunday School of to-day is the church of to-morrow," pithily said a worker the other day. The truth of the saying cannot be reasonably questioned. Then, no better building for the future can be done than by teaching and training the scholars now. A Sunday School with hearts beating true to Christ, loving the Bible as a message from God, bringing over with enthusiasm for the saving of the world—this is the soil out of which the ideal church is to grow.

Course Ed. A Year's Advance

The great parliament of our church, the General Assembly, met last month, to review the work of the year, and to lay plans for the future. The Reports submitted by the Sabbath School and by the Sabbath School Publications Committee show a very marked advance. As to the Publications, there is a gratifying increase in circulation. The Sabbath School Committee's Report is encouraging, as indicating a decided growth in the efficiency of the schools. There has been a gain of 5,115 in the number of scholars committing scripture to memory. More diplomas, by 602, than in 1904 have been awarded for learning the Memory Verses, and more, by 94, for repeating the Shorter Catechism. The number of teachers' meetings has increased by 65, and of those taking the Teacher Training Course, by 544, while the number of communicants received from the Sabbath Schools is larger by 648. The amount contributed to the Schemes of the Church was \$32,064, a slight increase on the previous year. In the contributions to Children's Day Fund, there is an advance of \$1,058, the total being \$9,552. This is the Fund which supports the Sabbath

School Committee in its important and growing work of Teacher Training and Supplemental Lessons, and also in supplying new and needy schools, French and English, with Lesson Helps and Illustrated Papers, as well as in the promotion of Sabbath School work in general. It is interesting to note that last year several Indian, and at least one Galician school, received help from this Fund. Every school should contribute to it. A most cheering feature of the Report is the large number of scholars, 5,981, who have become members of the church, in full communion. During the present year there have been wonderful revivals in various Sabbath Schools, which have brought great joy into the hearts of parents and ministers and teachers.

Use What You Have

By Rev. Henry Dickie, M.A.

Elisha's question to the poor widow, who, in her dire need, came imploring help, is well worth pondering. "Tell me," said he; "what hast thou in the house?" And when she answered, "Thine handmaid hath not anything in the house, save a pot of oil," the line along which he could most effectively and judiciously render her the necessary assistance became clear. It was the old principle of ministering help through the use of what we have.

This principle holds in the physical sphere. The farmer's first question in the spring of the year is, What have I in the house? There may not be as much seed-wheat and seed-oats in his bin as he would like, but he knows full well that it is only by gathering together what he has, and by falling in line with the divine

way of working, that he can receive the miracle of the harvest in the autumn.

With equal thoroughness does the principle we have stated obtain in the intellectual sphere. When a young man stands facing the future, it is a serious question with him whether or not he is going to succeed; and he had better understand at the outset, that what God makes a boy by nature, stands in a certain fixed relation to what that boy can make of himself by education. Let him try to work at cross-purposes with his aptitudes, and he will certainly fail. Success does not depend so much on the number of talents we have, as on getting our little underneath God's blessing and in the line of his plans and purposes.

It is in the spiritual sphere, however, that we find the most important application of this principle. O church of Christ, or, more specifically, O Christian, tell me, what hast thou in the house? Perhaps you can talk effectively. Perhaps you can sing. Perhaps you have a kind and winning way, and could not only gather a class of boys or girls about you in the Sunday School, but could hold them with instructive and inspiring teaching. Perhaps you have executive ability. Perhaps you have a genius for making money. Or possibly you have only a talent for little things. Remember Dorcas, who is clothing the world still, and the widow, who, through her two mites, is filling the Lord's treasury still. But whatever our talent is, according to this principle, we must use it if we would get more. Refuse to use it, and we shall lose it. "For," as the Master Himself said, "unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Woodstock, Ont.

The Upward Look

By Rev. G. B. McLeod, M.A.

Man was made to look up: he was not made to grovel in the dust. His finer tendencies are upward. Like the eagle, which, soaring the earth, soars above the mountain peaks and turns its gaze upon the sun, man, following his noblest aspirations, lifts his

thoughts above the mountain peaks of earth, beyond suns and worlds and all things material, and holds fellowship with God. Man is never so happy, never so great, never so satisfied, as when he is looking upward. His grandest achievements bear the impress of the upward look. He sees the vision of the ideal, and seeks to embody it in poetry, or to fix it in the colors of the canvas, or to chisel it in marble, or to give it expression in some beautiful cathedral, or to clothe it in the harmony and melody of music. There is something above him and beyond him, something that he feels holds kinship with his own soul, that calls and beckons him to follow. What are these visions, aspirations, ideals, beckonings, callings? What are they but the voice of the Eternal seeking expression through his own moral and religious nature, and telling him that his origin is in God.

The upward look brings inspiration, power—the inspiration of true purpose, the power to interpret life's work, not primarily in terms of its material product, but in terms of the making of manhood. The material product of our toil is a valuable asset; for man must live. But man cannot live by bread alone. He is paying too great a price for the cash value of his toil, if he sacrifice character in securing it.

A great French artist painted a picture. It greatly pleased a customer, who praised it, and was ready to buy it. But the artist would not sell. The picture did not please him; and he turned a blind eye to the customer's gold, and a deaf ear to his praise, saying: "I have some one more difficult to satisfy than you. I must satisfy my own self-respect."

He who fails to satisfy his own self-respect, may make material profits, but he has lost something in his own soul that cannot be reckoned up in dollars and in cents. Satisfy self-respect. Meet the demands of conscience. Jesus put as much conscience into the making of a chair, a table, a plough, or a pair of harrows, as He put into the preaching of the Sermon on the Mount. He did it because He had ever the look upward. When we have caught the vision of the upward look, then may we look *downward* and see God

there; then may we look *inward* and see God there; then may we look *outward* and see God everywhere. Then is life filled with inspiration, power, as the sunlight fills the harvest, and the ocean fills the tide. The downward look means manhood dwarfed, diminished. The upward look means manhood crowned in God.

Truro, N.S.

What Children Owe to Christ

By Rev. R. P. MacKay, D.D.

Palestine is a small country, and, for centuries before the days of Christ upon the earth, was surrounded by the most powerful nations in the world. Greece, Rome, Assyria, Egypt, Babylon, were great military powers and figured largely in the world's history. Yet the Hebrews, who lived in Palestine, a mere handful, were the only people in the world who had reverence for childhood. Roman law authorized the father either to abandon or kill his children, if he did not care to rear them. The children who were retained in the home were nursed by slaves, and from them learned all manner of cruelty and vice. The Hebrew mothers nursed their own children, and carefully trained them in the history and religion of their own people.

In Greece, children who were sickly or weak in body were placed in a cave to be torn by wild beasts, or to die of hunger or exposure. The Hebrews regarded all children as the heritage of the Lord. When children were born, they were presented to the Lord in the temple, with thank-offerings, and the day of their birth was commemorated in the family as a glad event.

Greek and Roman philosophers and orators, such as Cicero and Plato and Aristotle, said that if a child died young, it was no cause for grief; if it died in the cradle, it was no cause for concern. A child, they said, belonged more to the state than to the parents, and if it did not give promise of being strong enough to serve the state, it might be destroyed. On the other hand, the most touching passages in Hebrew literature are those relating to the grief of parents in the loss of their children. Their idea of a prosperous and happy city was to have many boys and girls playing in the

streets. How did the Hebrews come to be so far in advance of all the other nations? Because the Spirit of Christ was the Spirit of the Old Testament prophets.

But the best had not yet come. The New Testament grew out of the Old, and surpasses it in the appreciation of children as in all else. Jesus came as a child, and the angels announced His coming. Wise men came from the East, with gold and other treasures, and worshipped Him in the manger. When Jesus grew up, He took children into His arms and blessed them. He identified Himself with the children, and said, "Whoso shall receive one such little child in My name receiveth Me." He placed a little child in the midst of the disciples and said, "Ye must become as a little child." This was the coronation of children. From that day to this, wherever the gospel is preached, the children are blessed. Laws are made to protect them, schools are opened to teach them, books and papers and pictures are prepared to entertain and instruct them, parents and all grown up people are instructed to love them. All this has come from Jesus Christ, who was Himself a Child and is still the Friend of children. No prayers are offered which He more tenderly regards than the prayers of children. No praises are sung that please Him more than the praises of the little ones He came to save.

Toronto

The Teacher and the Poets

IN TWELVE ARTICLES

VII. POETRY AND THE GREAT BELIEFS

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

Can a study of the poets be of any value in the construction of our great Christian beliefs? Yes, assuredly. Poetic study presupposes the dull heart to accept those wonderful idealities that constitute our most holy faith. Moreover, poetry often is the most happy statement or most beautiful illustration of religious truth. Not that it is the business of the poets to turn dogma into verse. They rather paint those living convictions, of which the creeds are but the framework.

Of all the poets who are also seers, the most definitely theological are Milton and Brown-

ing. At the same time, they are the most difficult to read—the more's the pity. But those who are less theological can also be made to yield a wealth of truth.

In our Christian system we stake much on the freedom of the will. All wholesome poetry—and most of it is wholesome—supports this faith. In Shakespeare's, Julius Caesar, are these great words:

"Men at some time are masters of their fates :

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

An echo of this is found in Tennyson's, Locksley Hall, Sixty years After :

"Follow Light and do the Right ; for man
can half control his doom."

To this same purpose we might quote lengthily and frequently from many sources.

Then, in our Christian system, we make the mercy of our God a chief corner stone. This is the belief beautiful, and has seldom been better put than in Portia's speech in the, Merchant of Venice :

"The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven.

* * * * *

It is an attribute to God Himself ;
And earthly power doth there show likest
God's,

When mercy seasons justice."

Or, better still, turn to Tennyson's, Romney's Remorse. Romney was a painter, and had a wife and child. He left them for a time to seek his fortune in the great city. He made his fame and fortune, but he was ashamed to send for his wife and child. He feared what the Lady Hamilton might think of them. Moreover, he excused himself by remembering that a great painter said that "marriage spoilt an artist." He ignored his wife for many years ; but one day the wheel of fortune turned. Romney found himself poor and old and desolate. No one would help him. He applied to his long neglected wife to receive him. She did so. When Fitzgerald heard of it he said that that one act of hers was worth all the pictures Romney ever painted. Tennyson describes the remorse of Romney's dying hour, and makes him say this fine thing in answer to his wife's inquiry, if he had any hope.

"O, yes, I hope, or fancy that perhaps,
Human forgiveness touches heaven, and
thence—

For you forgive me, you are sure of that—

Reflected sends a light upon the forgiven."

The broken man argues from the magnanimity of his wife to the lovingkindness of his God.

Then, again, one of the most passionate postulates of our faith is the hope of a personal immortality. Who is not strengthened in that belief by reading, In Memoriam, that strong story of loss turned into love, and death turned into life. It would make us say of any one we have lost awhile,—

"Thy voice is on the rolling air ;

I hear thee where the waters run ;

Thou standest in the rising sun,

And in the setting thou art fair."

Or, once more, read Browning's, Prospice, which he wrote when he lost his wife. It is among the finest things on mortal tongue. Fear death ? he asks :

"No ! let me taste the whole of it ; fare like
my peers,

The heroes of old

Bear the brunt, in a minute pay glad life's
arrears

Of pain, darkness and cold.

For sudden the worst turns the best to the
brave.

The black minute's at end.

And the element's rage, the fiend voices
that rave

Shall dwindle, shall blend,

Shall change, shall become first a peace out
of pain,

Then a light, then thy breast

O thou soul of my soul ! I shall clasp thee
again,

And with God be the rest."

—

If you want to fix a thing in your mind, tell it to another. He may not retain it as his own, but you will. A skilled teacher said to his pupils, in urging them to "talk back" to him by question and comment, "You may forget all that I say to you, but you'll not forget all that you say to me." A thought best reaches one's mind by coming out from one's mouth.

Field Work in Missions

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

For the past six months the scholars in our Sabbath Schools have been studying two great branches of our church's missionary work in our own country—Home Missions and Augmentation, and French Evangelization. Week by week, the Question on Missions from the QUARTERLIES has been asked and the Answer given. In the TEACHERS MONTHLY the teacher has found an exposition of the Question and Answer, containing fuller information of great interest for the scholar.

The summer months bring opportunities for actual observation of Canadian mission fields and mission methods. Many of the scholars live in mission fields themselves, and thus have first-hand knowledge within easy reach. Others spend their vacation in these fields. They attend church for several weeks at some mission station, or augmented congregation, or at some point where missionaries or colporteurs are at work amongst French people. Now, students of surveying often join surveying parties, in order to fix their book knowledge in their minds by actual practice. There is no better way. The students of missions in our Sabbath Schools will find a new zest in their work by watching missionary operations at close range.

A little help, of course, at the start, will be needed from the teacher. He should indicate to his class the points they should observe in the mission fields where they may happen to be. Let him tell the scholars that he will ask each of them in the autumn for a report covering these points, and they will be delighted to gather the information. By way of suggestion the following points may be mentioned:

I. THE FIELD. The name of the field should be learned, and also its location, extent, the number of stations included in it, the distance between the stations, and the kind of country in which the field is situated. Any special features should be carefully noted.

II. THE PEOPLE. Are they farmers, or lumbermen, or miners, or men at work building railways? How many families are there? And how many single persons not belonging

to these families? Are they natives of Canada or foreigners? Do they speak English or French? These are some of the questions to which the scholars should find answers.

III. THE WORK. The number of services the home missionary holds on the Sabbath, and of the Sabbath Schools in which he is superintendent or teacher; the week-night meetings he conducts; the territory over which he visits; his mode of traveling—these the scholar should be able to describe with the fulness and accuracy of an eyewitness. Or, if he is in a French field, he should find out as much as he can about the labors of the missionary and colporteur.

IV. THE WORKERS. In many fields there are interesting stories to be heard, especially from the older people, of the missionaries who labored in them in early days. Then the scholars should get acquainted with the present missionary—he will be so glad to know them—and learn, if he is a student, what college he comes from, at what stage in his course he is, how long he has been in the field, how long he expects to remain, etc.

V. THE SUPPORT. The scholars know that in Home Mission and French Evangelization fields, the support comes partly from the people themselves, and partly from the Home Mission and French Evangelization Funds. They should find out how much comes from each source. In many cases they will be surprised at the liberality of the people.

VI. THE RESULTS. The attendance at church, at Sabbath School, at the weekly prayer meeting, the Young People's Society, should be carefully recorded week by week. If the communion service is held during the scholar's stay, let the number of new communicants be noted. Let the ways in which the people are benefited by the church's work be closely watched.

These are hints for the wide-awake teacher. If he follows them up, it will be an interesting session of his class when they, in the autumn, give the results of their summer's practical work in mission study.

This plan of study will awaken in the boy and girl from the strong centre a keener sympathy, born of fuller knowledge, with the work in the mission field, while the boy and girl in the far away place will remember with pleasure the interest of the visitor. Thus our church will become even more closely united, the strong helping the weak and the weak trusting the strong.

Self-Training by the S. S. Teacher

By Arthur W. Wright, B. A.

From one point of view all education is self-education; from another point of view there is no such thing as self-education. Self-training by the Sabbath School teacher may be defined as that obtained by the teacher's own efforts, without the aid of attendance on Normal or Teacher Training classes. These are to be encouraged by all means; but no one should be deterred from being a teacher, because he cannot get the benefit of them. Superintendents do not wish to contend with this new plea, "I never attended a Teacher Training class."

The essential qualifications of a Sabbath School teacher are but two: he should be a Christian; and he should have the will to teach. All other qualifications may be acquired. Mothers make the best teachers in the world, yet most of them have not been taught how to teach. So, many of the most efficient Sabbath School workers are those who had no "educational advantages," and never attended Teacher Training classes.

A few of the other aids to improvement may be given here. Prayer is the most important aid. A Christian will pray, of course, and thus obtain divine guidance and strength for his duties as a Christian worker. The study of God's Word comes next. The teacher must know his text-book, and the more thoroughly he knows it the better. But it is not necessary, it is not possible, that he should know all about the Bible. It is not even necessary that he should know more than his pupils, though it is certainly desirable that he should keep at least a little in advance of them, and this he can mostly do by dint of diligent preparation of each week's lesson. Thus will he learn rapidly. In teaching,

above all other things, he who gives most, gets most.

A small library of books of reference is a valuable aid. A good dictionary, a Bible dictionary, a concise commentary, a concordance, a few good maps of Bible lands, should be acquired by the teacher. Some of these and other aids are to be found in condensed form in most Teachers' Bibles.

Most of the matter throwing light on the current lessons is to be found in the many excellent Helps now published. A diligent use of such aids will go far towards providing the information and suggestion required.

The occasional perusal of a work on teaching will be fruitful in suggesting principles and methods. As an outline, the five small Teacher Training Handbooks published by our church may be carefully read even by those who cannot attend a class for their study, and will be found very suggestive and helpful.

A teachers' meeting for the study of the lesson and conference on the work, is indispensable to the best work being done, and is an invaluable means of training. Attendance at Sabbath School conventions and conferences is also fruitful in stimulus to devoted endeavor in the work.

Mount Forest, Ont.

Discouraging Children

By Rev. D. McTavish, D.Sc.

In writing to the Colossians, Paul has this significant sentence, "Fathers, provoke not your children to anger, lest they be discouraged." When a child has honestly tried and failed—perhaps sadly failed—in moral endeavor, and receives nothing but angry rebuke, is it any wonder if that child should conclude: "Well, there is no use in trying; I cannot be treated any worse if I don't try at all"? A child feels the force of rebuke against a deliberate wrong, but when a really good intention has miscarried and receives angry criticism, he is stung with a sense of injustice that utterly eclipses the good and arouses all that is worst in the nature.

Some parents and teachers accomplish the same thing by carrying on a petty warfare against the child. Every little slip or failure

is magnified into an offence of the first magnitude, and all the artillery of rebuke and correction are turned upon the hapless victim, until he is stupefied. It is like turning all the guns of Gibraltar upon a fishing smack. Here again, the feeling of injustice is engendered, because there is an intuitive sense of disproportion between the offence and its correction. Again, one can easily see how children may become discouraged by being kept too constantly around the foot of Mount Sinai, whose summit frowns upon them and whose message is one everlasting "Don't." A frequent excursion to the Mount of the Beatitudes would be of immense value in correcting the tendency to discouragement. Anyway, "Blessed" is a much sweeter word than, "Don't." If some parents and teachers spent as much time in devising healthful ways in which the restless, overflowing energies of the child may be directed, as they do in seeking to repress them, there would be fewer discouraged and lawless children. It is always doubtful wisdom to sit upon the safety valve of a high-pressure engine. When prohibitions are too frequent they are apt to lose all distinction and force.

A hard and unfeeling spirit will also produce the same result. Some parents seem to have the idea that they must hold their children at arms length, lest familiarity might mean the loss of dignity and influence. The strongest influence we know in this world is love. In the true sense, children cannot be loved too much. Their little hearts are hungry for it. By love I mean true and wise affection, not the cheap maudlin sentiment that lets a child always have his own sweet will. This is worse even than sternness. But if the child does not get affection where he has a right to expect it, is it any wonder if he turns away somewhere else to look for it, and sips from the flowers that give poison instead of honey?

Perhaps the most serious way of discouraging children in their religious life is to apply to them the standards of matured Christians, and because they do not reach these standards to cast doubt upon the reality of their religious experience. To discredit the sincerity of a child is to commit one of the most serious offences against his religious experience.

One has known the genuineness of such experience to be discredited by tests, which, if applied to older Christians, would sweep nine-tenths of the members off our communion rolls. A child, for example, loses control of his temper, and he is promptly reminded that he cannot be a Christian at all, or he would not do such a thing. How many "grown ups" are ready to face such tests? When will parents and teachers alike come to hold common-sense views in regard to the religious experience of children, and place themselves toward them in an attitude of sympathy rather than of discouraging criticism?

Toronto

A Summer School

From July 9th to July 20th a Summer School of Bible Study and Sunday School Methods will be held in Victoria College, Toronto, under the auspices of the Ontario Sunday School Association. Full particulars may be obtained from Mr. J. A. Jackson, General Secretary, Ontario S.S. Association, Confederation Life Building, Toronto.

The Birth of a Sunday School on the Prairie

By Rev. W. R. Sutherland

[See article, The Birth of a Sunday School in the City, April TEACHERS MONTHLY.—EDITORS.]

To appreciate the formation, development, and usefulness of a Sabbath School on the prairie, one must be able to see the sad conditions entailed on succeeding generations, where the first settlers in a new land have been neglected. "Life begets life: like begets like."

See that family, parents and ten children, striking out from town with ox team, wagon and supplies! Ninety miles brings them to their homestead, the first in the township. They pitch tent, have worship, and lie down to sleep. Refreshed, they rise on a rainy Sabbath morning in June.

Having come from an up-to-date Sabbath School in the East where the baby belonged to the Cradle Roll and the mother to the Home Department, the older boys to the "Messenger Service," and the girls to the "Sunshine Band," they know just what to do,

and how to adapt themselves to the new condition of things.

At 10 a m., Bibles are on the table around which the family is seated, with father as superintendent and mother as assistant. A well prepared lesson on, "Abraham's Journey to Canaan" is carefully reviewed with further study and application.

An offering for the home school, praise and prayer, close the exercises—but not the influence; for, as Bishop Vincent would say, "This session has set the free, hallowed, Christian conversation for the home."

To be a mission band, a light on the prairie, is their highest ambition. This is their motto: "None may spend their first Sabbath in the township uninvited to our school."

As time goes by new settlers arrive. On Saturday a white tent is seen and a messenger is sent, with the result that two young men join them next Sabbath morning, who return to their tent absorbed in deep thought. The next, an unobserved settler, finding the first Sabbath long, strolls over after dinner, to where he saw a smoke. As he approaches, plans are quickly laid for an afternoon session, to the great delight of the children. He is not met with, "Don't you know this is Sabbath?" but, "Glad to see you—welcome to our township and Sabbath School. Come in; we are all ready." He soon finds himself in the atmosphere of a Christian home and a hallowed Christian Sabbath. Interested, instructed and impressed, he returns to his lone tent with a mind well occupied. The next received is a small family. Thus the settlers come and have their names added to the school roll, which is to-day an institution as old as the settlement, as large as the settlement, and as strong as the combined strength of the settlers—a real neighborhood school "of the people, for the people, by the people." They are also reaching out, doing aggressive work on every hand among the non-English speaking settlers.

Now the secretary has day and date of the birth of this school, and a minute of each session since. And to-day you will find them instant in the study of the life of Jesus, with that wonderful sense of His nearness which so many schools are now enjoying as never

before, and which will surely make 1906 the best year in the history of Sunday School work throughout the world. If all church members who have come West had been like this family, "silent Sabbaths," and neglected souls would have been unknown here. Will pastors and superintendents in the East allow an old man in the West to ask, What kind of members are you going to send us?

Yorkton, Sask.

Organized S. S. Work in Newfoundland

By *Rev. Andrew Robertson, D.D.*

[In the JUNE TEACHERS MONTHLY was completed a series of nine articles on Organized Sabbath School Work in the various Provinces of the Dominion. We now follow this series by an article on Newfoundland.—EDITORS.]

Organized Sunday School Work in the ancient colony is only struggling into birth. For some time there has been a local organization in the city of St. John's, but no attempt was made to reach outside districts.

In March of last year, however, under very happy circumstances, a movement was made in the direction of calling together in convention the Sunday School workers of the colony. This was successfully accomplished, and in April an exceptionally enthusiastic gathering was held in the city of St. John's. The largest auditorium in the capital was crowded to inconvenience, and though there were but about forty delegates from outside centres, an impetus was given to the work which cannot fail to issue in an organization practically covering the whole island.

Arrangements are now in progress for the second convention. In the interval a committee, known as The Council of Ten, has been at work, gathering statistics, formulating a constitution, and in every practicable way keeping in touch with the schools throughout the island. In the course of a couple of months, it is confidently expected that Newfoundland will take its place among the organized provinces of the Sunday School world of the west.

No one who is unacquainted with the geographical difficulties we have to face, can begin to appreciate the work that is involved in securing the meagrest kind of organization.

But we have set our hearts on something more than that; and one of the hopeful features of our present condition is the business-like determination which possesses our leaders to see the thing through. Another hopeful fact is to be found in the genuine co-operation of the denominations. With the exception of the Anglicans and the Roman Catholics, all the Christian bodies are interested and share in the movement with sympathy and enthu-

siasm. As an evidence of further hopefulness, it is only necessary to say that already the question of engaging a trained Sunday School worker to devote his time to organization and visitation has been seriously discussed. We hope to be greatly assisted in this and other matters by Mr. Marion Lawrance, whose visit in the near future we anticipate with the greatest interest.

St. John's, Nfld.

Lesson Calendar: Third Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE).

- 1. July 1.....Jesus and the Children. Matt. 18: 1-14.
- 2. July 8.....The Duty of Forgiveness. Matt. 18: 21-35.
- 3. July 15.....The Good Samaritan. Luke 10: 25-37.
- 4. July 22.....Jesus Teaching How to Pray. Luke 11: 1-13.
- 5. July 29.....Jesus Dines with a Pharisee. Luke 14: 1-14.
- 6. August 5.....False Excuses. Luke 14: 15-24.
- 7. August 12.....The Parable of the Two Sons. Luke 15: 11-32.
- 8. August 19.....The Judge, The Pharisee, and The Publican. Luke 18: 1-14.
- 9. August 26.....The Rich Young Ruler. Mark 10: 17-31.
- 10. September 2.....Bartimæus and Zacchæus. Luke 18: 35 to 19: 10.
- 11. September 9.....Jesus Enters Jerusalem in Triumph. Matt. 21: 1-17.
- 12. September 16.....Jesus Silences the Pharisees and Sadducees. Mark 12: 13-27.
- 13. September 23.....REVIEW.
- 14. September 30.....Temperance Lesson. Gal. 5: 15-26; 6: 7, 8.

OUR PUBLICATIONS

Lesson Helps

- THE TEACHERS MONTHLY—48 to 56 pages a month, 60c. a year; 2 or more to one address, 50c. each.
- THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. *Largely used also in the Home Department.*
- THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.
- THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.
- THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each a year.

Illustrated Papers

- EAST AND WEST—A Paper for Young Canadians—Treats Young Peoples' topic; articles on our own Missions; 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.
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Other Supplies

- TEACHER TRAINING HANDBOOKS—Principal Scrimger's BOOKS OF THE OLD TESTAMENT, 10c. Principal Falconer and Prof. Ballantyne's LIFE AND TIMES OF JESUS CHRIST, 10c. Professor Kilpatrick's SUMMARY OF CHRISTIAN DOCTRINE, 10c. Prof. Murray's ONE TO TWENTY-ONE: Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS: Studies in Teaching and Organization, 10c.
- SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.
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- RECORD (OUR OWN) 20 classes, 30c.; 30 classes, 40c.
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- REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILDE'S BIBLE PICTURES (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.)
- OXFORD TEACHERS' AND SCHOLAR'S BIBLE; BOOK OF PRAISE; BIBLE AND BOOK OF PHASE. Send for list and prices.

- FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. *Sample of descriptive Leaflet free.*
- CRADLE ROLL—FRAMED "FLINT" CRADLE ROLL—With space for 60 NAMES, \$1.50; 100 NAMES, \$2.00; Fine slits are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" CRADLE ROLL—Ready to hang up, with gilt stick on top and bottom, 50c. less than above prices. Add postage to above prices. APPLICATION CARD—10c. per dozen; printed form on back to be filled out.
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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO.

Assoc. Ed.
***AN ORDER OF SERVICE: Third Quarter**

OPENING EXERCISES**I. SILENCE.**

II. Superintendent. Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

School. He that hath clean hands, and a pure heart.

Superintendent and School. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 251, Book of Praise. (It is expected that this "Supplemental Hymn" will be memorized during the present Quarter.)

IV. THE LORD'S PRAYER. Repeat in concert.

V. SINGING.

Hail to the Lord's Anointed,
 Great David's greater Son!
 Hail, in the time appointed,
 His reign on earth begun!
 He comes to break oppression,
 To set the captive free,
 To take away transgression,
 And rule in equity.

—Hymn 444, Book of Praise

VI. RESPONSIVE SENTENCES. Ps. 93.—
Superintendent. The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself:

School. The world also is established, that it cannot be moved.

Superintendent. Thy throne is established of old:

School. Thou art from everlasting.

Superintendent. The floods have lifted up, O Lord, the floods have lifted up their voice;

School. The floods lift up their waves.

Superintendent. The Lord on high is mightier than the noise of many waters,

School. Yea, than the mighty waves of the sea.

Superintendent. Thy testimonies are very sure:

Superintendent and School. Holiness becometh Thine house, O Lord, for ever.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

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

CLASS WORK

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

1. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

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

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES. James 1: 21, 22.—

Superintendent. Receive with meekness the engrafted word, which is able to save your souls.

School. But be ye doers of the word, and not hearers only.

V. SINGING.

Father of mercies, in Thy Word,
 What endless glory shines!
 Forever be Thy name adored
 For these celestial lines.

Here springs of consolation rise
 To cheer the fainting mind;
 And thirsty souls receive supplies,
 And sweet refreshment find.

—Hymn 118, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

JESUS AND THE CHILDREN

July 1, 1906

Matthew 18 : 1-14. Commit to memory vs. 2, 3.* Read Mark 9 : 14-50 ; 10 : 13-16.

GOLDEN TEXT—It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18 : 14.

1 At the same time came the disciples unto Jesus, saying, Who ² is the greatest in the kingdom of heaven ?

2 And ³ Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye ⁴ be converted, and become as little children, ye shall ⁵ not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is ⁶ greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ⁷ offend one of these little ones which believe in me, it ⁸ were better for him that a ⁹ millstone were hanged about his neck, and that he ¹⁰ were drowned in the depth of the sea.

7 Woe unto the world because of ¹¹ offences ! for it must needs be that ¹² offences come ; but woe to that man ¹³ by whom the ¹⁴ offence cometh !

8 ¹⁵ Wherefore if thy hand or thy foot ¹⁶ offend thee, cut ¹⁷ them off, and cast ¹⁸ them from thee : it is ¹⁹ better for thee to enter into life ²⁰ halt or maimed,

Revised Version—1 In that hour ; ² then is greatest ; ³ he called to him a little child, and, etc. ; ⁴ turn ; ⁵ in no wise enter ; ⁶ the ; ⁷ cause, believe on me to stumble ; ⁸ is profitable ; ⁹ great millstone should be ; ¹⁰ should be sunk ; ¹¹ occasions of stumbling ; ¹² the occasions ; ¹³ through ; ¹⁴ occasion ; ¹⁵ And if ; ¹⁶ causeth thee to stumble ; ¹⁷ it ; ¹⁸ good ; ¹⁹ maimed or halt ; ²⁰ the eternal fire ; ²¹ the hell of fire ; ²² See that ; ²³ Omñ v. 11 ; ²⁴ any man ; ²⁵ goeth ; ²⁶ rejoiceth over it more than over the ninety and nine which have not gone astray.

LESSON PLAN

I. The Children Welcomed, 1-5.

II. The Children Hindered, 6-9.

III. The Children Sought, 10-14.

DAILY READINGS

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

M.—Jesus and the children, Matt. 18 : 1-14. T.—The blessing, Mark 10 : 13-16. W.—Greatness of service, Luke 22 : 24-30. Th.—Teaching humility, 1 Pet. 5 : 1-7. F.—Children's praise, Matt. 21 : 6-16. S.—Preferring one another, Rom. 12 : 6-16. S.—Christ's humility, Phil. 2 : 1-11.

Shorter Catechism—*Ques.* 20. *Did God leave*

rather than having two hands or two feet to be cast into ²⁰ everlasting fire.

9 And if thine eye ¹⁰ offend thee, pluck it out, and cast it from thee : it is ¹¹ better for thee to enter into life with one eye, rather than having two eyes to be cast into ¹² hell fire.

10 ¹³ Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 ¹⁴ For the Son of man is come to save that which was lost.

12 How think ye ? if ¹⁵ a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which ¹⁶ is gone astray ?

13 And if so be that he find it, verily I say unto you, he ¹⁷ rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

all mankind to perish in the estate of sin and misery ? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The Question on Missions—(Third Quarter, TRINIDAD AND BRITISH GUIANA). 24. When and by whom was our Mission in Trinidad begun ? Rev. John Morton, now of Tunapuna, went from Nova Scotia in 1807, and Rev. K. J. Grant, now of San Fernando, in 1870. These two and their wives are still in the work.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 197; 292; Ps. Sel. 14; 567 (from PRIMARY QUARTERLY); 134.

EXPOSITION

By Rev. Principal R. A. Falconer, D.D., Litt.D., Halifax, N.S.

Time and Place—Autumn, A.D. 29, shortly after the Transfiguration (see Luke 9 : 28-36, Lesson XII., Second Quarter) ; a house in Capernaum, perhaps Peter's.

Connecting Links—On His return to the disciples from the Mount of Transfiguration, Jesus healed a lunatic child, and on His way to Capernaum again predicted His death to His disciples, ch. 17 : 14-23. They show how little they understood His words by their dispute as to which of them should have the highest office in His kingdom, Mark 9 : 33, 34. Arriving at Capernaum, He sent Peter to pay the temple tax with the money found in the mouth of a fish, ch. 17 : 24-27. The Lesson follows.

I. The Children Welcomed, 1-5.

Vs. 1, 2. *In that hour* (Rev. Ver.). A quiet moment has come for a lesson that the disciples much need. *Came the disciples.* Jesus had just asked them about their dispute by the way (see Connecting Links), Mark 9 : 33. *Who is the greatest ?* That is, which shall have the highest office in the earthly kingdom which they expected Jesus to found. Perhaps, as Professor Bruce thinks, the address to Peter (ch. 16 : 18, 19), and the selection of the three (ch. 17 : 1) as witnesses of the Transfiguration, may have brought this question to the front. *Called a little child ;* who may have been playing near, and was attracted by the Saviour's winning smile and

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lessons Leaflet.

kindly looks. *Set him in the midst.* Mark (ch. 9 : 36) adds that He took the child in His arms.

V. 3. *Be converted.* The literal meaning here is to "turn" (Rev. Ver.) and face in the opposite direction. Turning their backs on vanity and earthly ambition, and facing in the direction of lowliness and humility, they were to become as little children in spirit — trustful, and dependent upon their heavenly Father. *Shall not enter . . . the kingdom* ; to say nothing of being great in that kingdom. The kingdom was before long to be established with power, Mark 9 : 1 ; but men must prepare themselves to receive its blessing. Self-sufficiency and false ambition are antagonistic to its spirit.

Vs. 4, 5. *Humble himself* ; by subduing all of self and pride and unhallowed ambition, as this little child — innocent of the world's ways. *Is greatest* ; because likest to the meek and lowly Jesus, Phil. 2 : 7-9. Only a childlike spirit, willing to receive and love, has the power of growing into great nobility of character, on which rank in the kingdom depends. *Whoso shall receive* ; in kindness and love. *One such little child* ; esteeming him, and those like him, as fellow-disciples, in spite of their humility and need. *In my name* ; out of loyal respect for Me and recognizing My spirit in the child (see ch. 11 : 29). *Receiveth me.* To appreciate the childlike spirit and to "receive" the childlike, is to appreciate and receive the Christ who put such honor upon the little ones.

II. The Children Hindered, 6-9.

Vs. 6, 7. *Whoso shall offend* ; literally, "cause to stumble." *One of these little ones* ; not simply little children, but all of whom a child is the emblem, all the weak in faith or character. *A millstone.* The reference is to one turned, not by hand (see Illustration, HOME STUDY QUARTERLY ; Luke 17 : 35), but by an ass, and therefore very heavy. *About his neck* ; to make escape impossible. *Drowned* ; a swift and terrible punishment for crime, common in Greece and Rome. By this illustration Jesus shows how awful it is to lead another, and especially the feeble, into sin. *Woe*, etc. The loving Saviour laments that there are so many hindrances

("occasions of stumbling") to doing good, especially for children, in this sinful world. To lead others, and most of all, the little children and the weak, into sin, is a most fiendish business, and its punishment cannot be too severe.

Vs. 8, 9. *Hand . . . foot . . . eye offend* ; tempting us to do wrong, to go into wrong ways, to desire wrong things. Earthly pleasures, possessions, honors, etc., which may be as dear to us as hand or foot, must be given up, if they tempt us or lead us into sin. *Cut them off* ; shrinking from no cost of pain or sacrifice. *Better for thee* ; better to sacrifice the things that cause us to sin, than to enjoy them here, and miss eternal life. *Hell fire* ; literally, "Gehenna of fire." Gehenna was a valley south of Jerusalem, where the refuse of the city was always burning. It was a symbol of the fearful torment of the impenitent sinner.

III. The Children Sought, 10-14.

Vs. 10, 11. *Despise not.* Do not think it matters nothing how you treat the children, the poor, the weak, the ignorant. *Their angels* ; not their spirits after death, but apparently a mode of stating the truth, that God regards the children with especial love. Their spirits, like angels, are in the very presence of God, being undefiled as yet by actual sin. *Always behold . . . my Father* ; having free personal access to him. *For* ; another reason why the little ones should not be despised. *Son of man* ; a favorite title applied by Christ to Himself, denoting His closeness to humanity as Head of the kingdom. *To save . . . lost* ; even the weakest and the poorest. This verse is omitted in the Rev. Ver. ; but is found in Luke 19 : 10.

Vs. 12-14. By a parable (given more fully in Luke, ch. 15) Jesus would illustrate God's special care for the weak and straying. *The will of your Father.* It is God's desire that all should be saved, 1 Tim. 2 : 4. *Little ones should perish* ; not the children alone, but those weak in character, helpless through strong passion and poverty, the downtrodden and oppressed, all of whom so easily go astray. And the true disciples will find true greatness in following the example of the Father in caring especially for the weak.

Light from the East

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

THEIR ANGELS—Jewish writers elaborated a vast hierarchy of angels, in which every scrap of information regarding them in the scriptures is greatly expanded. They meditate between God and man, and intercede for those on earth. They carry up men's prayers to the throne, and there an angel set over the prayers weaves them into a crown for the Most High. They write down also all the deeds of men before the face of the Lord. One angel has been set over each of the elements, and every nation has a special angel or prince over it. God determines everything, and then

sends an angel to execute His will. Every man has his angel of destiny, who brings about all the good or evil that he experiences. And every man has also one or more guardian angels. A pious Jew, compelled to go into an unclean place, asked his accompanying angels to wait until he came out again. Besides the angel who constantly attended him, others are sometimes appointed as temporary companions to assist or preserve him in a definite work. If a Jew forsake the community of his fathers in its hour of need, his guardian angels lay their hands on his head, saying, "May he have no share in the salvation of the community!"

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

The greatest in the kingdom of heaven, v. 1. The greatest in finance is the clever business man, who can buy the most railroads, steamships, mines, houses, lands. The greatest in worldly society is the one who can dress finest, say the wittiest and gayest things, and give the grandest parties. The greatest in the school, as many judge, is the boy who can stay top of his class and win all the first prizes. But in the kingdom of heaven it is quite different. There the greatest is the humblest, the gentlest, the kindest, the least thoughtful of self, the most thoughtful of others. That is why it is called the kingdom of heaven.

Except ye be converted, v. 3. Instead of "be converted" the Rev. Ver. has "turn." Both these words refer to the change of heart required, if we would enter the kingdom of God. "Be converted" points to the Holy Spirit's part in bringing about this change. Our Lord said to Nicodemus, "Ye must be born again" (see John 3 : 3, 5, 7). Divine power alone can accomplish the new birth. "Turn" directs attention to our part. It is as if we had been walking in the wrong direction, and must face the other way to reach our destination. A wrong notion sometimes held is, that we are to remain passive, waiting for the Holy Spirit to do His work in us. But the man with the withered hand was commanded to stretch it forth while it was yet helpless. It was in the act of obedience that

the new strength came. So Jesus bids us "turn"; and it is ours to obey, in the confident assurance that the Spirit of God will impart to us the enabling power.

Become as little children, v. 3. On a old fresco in Florence is depicted a long procession of wayfarers ascending to a platform in the centre, on which stands the gate of heaven. The procession is formed of full-grown men and women, but no sooner do they place their feet upon the platform that supports the gate, than they become of very small stature, and pass through its portals as little children. Even so must proud men and va'n women forget all about their imagined greatness, and become as conscious of their own weakness, as humble and loving in their hearts and as confident of the power of their heavenly Father, as a little child feels in the presence of an earthly parent, if they are to enter the kingdom of God.

Humble himself, v. 4. There is a spurious humility, which parades itself in tone and manner. "I have no humility to brag about,"

said one. Cnidius, the skillful Egyptian architect, in building a watch-tower for the king, covered it over with lime and mortar, and then wrote on the top of that the name of the king in letters of gold, thus pretending to honor his sovereign, but knowing that in time the rain would wash away the mortar and leave exposed to future generations his own

Different Kinds of Greatness

At Heaven's Gate

The Spirit's Part and Ours

The Real and the Counterfeit

name in the hard rock. Humility is not pretending to put God first and write His name in letters of gold, while really seeking our own interests : it can exist only where in deed and in truth the Christian seeks first the kingdom of God and His righteousness.

Whoso . . . cause . . . little ones . . . stumble (Rev. Ver.), v. 6. A father attempted to climb a perilous hill, purposely choosing a time when his children were at play, that they might not be led into danger by attempting to follow

"Take the Safest Path!" him. He was nearing the most precipitous part when a little voice behind shouted, "Father, take the safest path, for I am coming behind you." With trembling footsteps he hurried back, just in time to rescue his child from danger. The little ones are always following. They are close at our heels. It is a frightful responsibility to lead them through thoughtless conduct into moral danger. Woe unto that man!

Despise not . . . little ones, v. 10. A certain king demanded of the Spartans fifty of their children as hostages. "We would prefer," they replied, "to give you fifty of our most distinguished men."

The Men of To-morrow

In the children they saw the warriors and statesmen of the future. It

is the children of to-day who are to make the world of to-morrow a better and a happier place to live in. Any help or encouragement we can give them will be amply repaid. Many a man has owed his success or greatness to the kind assistance or counsel of some older friend at the start. What joy will be ours if we give such timely aid! We shall share the triumph and gladness of all the achievements that follow.

One of them be gone astray, v. 12. Horace Mann, in opening a reformatory institution for boys, remarked that if only one boy were saved it would pay for all the cost and labor of establishing such an institution. Afterwards a gentleman rallied Mr. Mann upon his statement, saying, "Did you not color that a little, when you said that all the expense and labor would be repaid, if it only saved one boy?" "Not if it was my boy," was the reply. And yet every wayward lad is some mother's boy, and therefore has a claim to be sought as earnestly as anyone whom we personally know and love; and in God's eyes all are equally precious. He makes no difference between high and low, rich and poor, young or old. Every child in His great family is dear to the heavenly Father.

TEACHING HINTS

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

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

Childhood is more honored by Christianity than by any other religion. What a unique place boys and girls have in Christian civilization, with their marvelous toys, books and education in kindergarten and school! The reason for this is not far to seek. The Founder of Christianity put high honor on childhood, not simply by becoming a child Himself, but by exalting childhood in the thought of His disciples. Make it your aim to trace the degrees of honor indicated in this particular passage:

1. Christ honors childhood, by making it the model of true ambition, vs. 1-4. The disciples were hot and flushed with a dispute into which they had entered by the way (Mark

9 : 34) over the question which of them should be greatest. They bring the question to Jesus, v. 1. Jesus gives a concrete answer. He takes a child (not impossibly Peter's), and puts it in the midst of them. Then He says, "The greatest among you is the one who knows how to be like this child. However big you are, you must be childlike in your spirit of trustfulness (Gal. 3 : 26), obedience (1 Pet. 1 : 14), and love, Eph. 5 : 1, 2." In a word, life-long retention of the child heart ensures the noblest Christian manhood and elicits the highest service for Christ.

2. Christ honors childhood, by safeguarding its inviolable rights, vs. 5-9. It is the men of the child heart, after all, who keep the world sweet. They are to be welcomed in society for Christ's sake, v. 5. To slight them, snub them, despise them, is a risky thing, deserving — Christ says — of severe treatment such as criminals received, who, in those days, were

encased in lead, or had a millstone tied about their necks, and were thrown into the sea, v. 6. It is a criminal thing to tamper with the inviolable rights of the child heart. Everything must be avoided that will hinder its development, not only in relation to others (v. 7), but in relation to ourselves, vs. 8, 9. Whatever in us is contrary to the simple, childlike spirit of Christ must be sacrificed at any cost, though seemingly as indispensable as a hand or foot (v. 8), or as dear and desirable as an eye, v. 9. Better sacrifice false ambitions now, than sacrifice the glad life hereafter.

3. Christ honors childhood, by magnifying the place it holds amongst angelic beings and with God Himself, vs. 10-14. The passage is mysterious. It were wisdom on your part not to dogmatize. But you may at least discourage the idea that people who die actually become angels. It is better to interpret v. 10 as referring to "guardian angels." Childhood is respected and loved by beings so high in honor as the angels. They love nothing better than the child heart, which is imbued with the spirit of Christ. Christ's mission to earth disclosed the Father's heart, v. 14. It was a mission to recover lost children, vs. 12, 13; Luke 15 : 4-7. The breadth of God's love and strength of His purpose (v. 14) encourage us to believe, not merely that all infants are saved, but that all who have the child heart are sure of salvation, Matt. 11 : 25; John 6 : 37.

For Teachers of the Boys and Girls

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

"Who's biggest?" is a question that not only children are fond of asking, but older people as well: in fact, much of the struggle of life is a struggle for the first place. The Lesson tells of a novel way of being the greatest.

The Question, v. 1. It comes soon after the Transfiguration (Lesson of June 17): Jesus and His disciples had gone southward from Mount Hermon to Capernaum, Mark 9 : 33. What led to the question? An unseemly dispute as they journeyed, about which Jesus now asks them, Mark 9 : 33, 34; perhaps the rest were jealous of Peter and James and John; perhaps these were proud because they

had been again and again especially honored by their Master, as at the Transfiguration. The shamed silence is broken by the question of v. 1. Explain the sort of kingdom the disciples were looking for—an earthly kingdom, in which Jesus was to be King, and they princes (compare ch. 20 : 21). The scholars will want to discuss the question of ambition—Is it right? The question will be more easily answered as the Lesson goes on.

2. *The Answer*, vs. 2-6. The disciples had seen Jesus do strange things; but surely this the strangest by way of answer to a question about greatness—v. 2 (Jesus, let it be observed by the teacher, was a model Teacher: He taught in the concrete, not in the abstract; and counted the object lesson, as here, the most effective sort of teaching). What does He say? (a) Something about entering the kingdom of heaven; (b) Something about being greatest in it; (c) Something about the preciousness of the little ones. Take up these points one by one: (a) Cannot even enter the kingdom (that is, become a Christian), unless "be converted (turn), and become as little children." Does this mean, sinless? No, for even little children need to be saved from sin, vs. 11, 14. It means, become humble, teachable, obedient, trustful. Such is the pathway to the kingdom. (b) Who is the greatest? Again (v. 4), the humblest and most childlike (compare ch. 5 : 3, 5). (c) The preciousness of the child, vs. 5, 6. The child is the nearest like Christ of anything on earth (work this out); causing a child, or a childlike person, to stumble (v. 6, Rev. Ver.), is a terrible crime (explain the "millstone" and the punishment here described). To shipwreck one's own soul is awful; but to shipwreck the soul of another is more dreadful still.

3. *A Warning*, vs. 7-9. Strange sayings these (you will have had the class read them through). Make sure they understand, "offences" ("occasions of stumbling," Rev. Ver.). In a sinful world there are sure to be temptations, but woe to those who place them in another's way, and beware also, Jesus adds, of being yourself stumbled by your own hands, feet or eyes. (The hand, a temptation to do what is sinful; the foot, to go in wicked ways; the eye, to want what is wrong.) Discuss

what is meant by "cutting off," "plucking out," and the alternative of doing this, with life as the result, or not doing it, with awful and everlasting woe. Choice ought not to be difficult.

4. *A Reason*, vs. 10-14; that is, for not causing the little ones "to stumble." Heb. 1:14 is a good commentary on v. 10. The parable of vs. 12, 13 is as simple as it is beautiful, and the statement of v. 14 crowns all.

ADDED HINTS AND HELPS

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

Lesson Points

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

A kingly character is a greater prize than any earthly crown. v. 1.

Jesus has never revoked his invitation to the children. v. 2.

The world can be changed only by changed men and women. v. 3.

True ambition seeks not so much to win, as to be worthy of, honor. v. 4.

When Christ dwells in the heart there will be room also for his humblest followers. v. 5.

The worst of sins is causing others to sin. v. 6.

He who destroys others cannot escape destruction. v. 7.

Warnings are given to save us from woe. vs. 8, 9.

There is room for every child in the heavenly Father's home. v. 10.

The church that is doing most for the children is showing most of the spirit of Christ. vs. 12, 13.

None are ever lost because God is unwilling to save. v. 14.

From the Library

The man who makes much of himself, is sure to make light of others; and he who is ambitious for worldly greatness, will have little regard for those who, in his eyes, are small. The Lesson, then, would have been incomplete had He not vindicated the claims of the little ones.—Dr. J. Monro Gibson.

We rise by sinking. The deeper our consciousness of our own unworthiness and weakness, the more capable are we of receiving the divine gifts, and therefore the more fully shall we receive them. Rivers run in the hollows; the mountain-tops are dry. God works with broken reeds, and the princes in His realm are beggars taken from the dung-hill. The desire to be foremost must be cast

out, in order that it may be fulfilled.—Dr. Alexander Maclaren.

Conversion is within the sphere of human experience, and in it the will of man co-operates with the will of God. The word means to turn round and go in the opposite direction. When the human soul leaves God it goes from home; when the human soul returns to God it returns home, and this turning round and this going back is conversion.—Dr. John Watson.

The detection of inconsistency is fatal to the reception of our message. "A child is the most rigid exacter of consistency." "I say," may count for little or nothing; "I know," may count for very little more; "I am," is the incarnation which gives defence and confirmation to the gospel.—J. H. Jewett.

I have seen a sheep comfortably cropping the short grass on a down over the sea, with one foot out in the air, and a precipice of five hundred feet below it, and at the bottom the crawling water. It did not know that there was any danger of going over. That is like some of us. If you believed what is true—that "sin when it is finished, bringeth forth death," and understood what "death" meant, you would feel the mercy of the Shepherd seeking you.—Maclaren.

Prove from Scripture

That we should be childlike.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where had Jesus been transfigured? Where were Jesus and His disciples now?

1-5 About what had the disciples been disputing? Whose opinion do they now ask? Whom did Jesus set in their midst? What does He say is necessary if we would enter into His kingdom? In what ways should we be like little children? How may we "receive" Jesus?

6, 7 What is it to cause a "little one" to

stumble? How great punishment does this deserve?

8, 9 What three things are named through which temptation may come to us? How will sin be punished? Who longs to save us?

10-14 What heavenly beings have charge of the little ones? In what story does Jesus show God's care for them?

Seniors and the Home Department—
Mention other disputes among the disciples (Matt. 20 : 20, 24 ; Luke 22 : 24.)

1-4 Name childlike qualities we should possess. (Matt. 6 : 31 ; 1 Cor. 14 : 20 ; 1 Pet. 1 : 14.)

5-9 How may we cause others to stumble? (Rom. 2 : 23, 24 ; 14 : 21 ; 1 Cor. 8 : 9-13.)

10-14 How did Jesus show His loving care for children? (Matt. 10 : 42 ; 19 : 13-15 ; John 21 : 15.) For the childlike? (Luke 12 : 32.)

The Catechism

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

Ques. 20. *God's plan of redemption.* Let us begin with the last word in the Question—"Redeemer." To redeem is to "buy back," to pay the price that sets a slave free. This is what our Redeemer does for us, frees us from the slavery of sin. Why did God provide a Redeemer? "Out of His mere good pleasure," says the Question. Because He loved the world, says John 3 : 16. And these

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

The Question on Missions

By Rev. J. Morton, D.D., Tunapuna, Trinidad

Ques. 24. The first seed of the Trinidad Mission was visibly sown in the winter of 1865, when Rev. John Morton, of Bridgewater, N.S., visited the West Indies for his health, and was moved by the need of the East Indian immigrants there. He was appointed first missionary in July, 1867, but did not reach Trinidad till January 1, 1868. He labored for over three years at Iere Village, teaching a day school for over a year, acquiring the language and using means to secure a second missionary to be located at San Fernando. In 1870, Rev. K. J. Grant was sent out. Additional schools were opened in the San Fernando, Princetown and Couva districts. A few months after the arrival of the Rev. K. J. Grant, Mr. Morton removed to San Fernando, and the two missionaries united their efforts in the erection of Susamachar Church, San Fernando. Thus the mission began.

FOR TEACHERS OF THE LITTLE ONES

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

*Subject for the Quarter—*Jesus' work among men. In these lessons we shall note the gentleness of Jesus in all His ways and words, as He goes about among the people. The

first four Lessons have been called "at school with Jesus," the gentle, all-wise Teacher.

*Lesson Subject—*Jesus telling what God thinks of the little ones.

*Review—*Let us "think back" two Sundays ago. We saw Jesus and three disciples on a mountain (outline), and something wonderful happened to Jesus. What was it? After the Transfiguration Jesus and His disciples went to Capernaum. The tax-gatherers (explain) came to Peter asking, "Does not your

**A LITTLE CHILD
THE**

— PATTERN —

Master, Jesus, pay the tax like other people?" Peter knew that Jesus obeyed all the laws of the land, so he replied, "Yes." Then he went home and told Jesus. Tell Jesus' reply regarding the taxes and the wonderful way that money was found to pay the tax, ch. 17 : 27.

A Pattern—Show a maple leaf or some other design cut from paper. Can you cut one like it? "Yes," you say, "if we have the pattern." We need a pattern or copy for nearly everything we do. Sometimes little people try to be like bigger girls and boys. (Have you seen little ones putting on mother's or sister's dress, "to look like mother"?) Did you ever hear of big people trying to copy (or "be like") little children?

A Child the Pattern—Here we see Jesus and His disciples. Let us picture them as they stand in a group on the seashore (outline). What do you think the disciples are asking Jesus? "Which of us will be the greatest in the kingdom of heaven?" Perhaps they are a little bit jealous of Peter, because Jesus had seemed to take more notice of Peter than of the others. They had been disputing among themselves. Jesus does not scold them. Listen to His gentle reply!

An Object Lesson—He takes by the hand one of the little children standing near by, and

leads him into the midst of the group, and standing with His gentle hand upon the child's head, He tells the disciples that they must take for their pattern—A LITTLE CHILD. They must be CHILDLIKE. They must have a childlike spirit. (Let us write some of the "good things" we like in little children—"Obedient," "kind," "trustful," "truthful," "pure," "gentle," "humble," "loving.") Only such ones can enter the kingdom of heaven, and also they must be kind and helpful to all who, like little children, are learning to love Jesus. They must not harm nor cause these to do wrong, or they will be punished by God, who has a special interest in the little ones.

God's Special Care of Children—Jesus refers to the popular belief in guardian angels, when He says (v. 10) special angels have the care of little children and of such as are childlike in spirit.

Golden Text—Repeat Golden Text.

The Great Sheepfold of Heaven—Our great Shepherd wants every little lamb to be safe in God's heavenly fold, vs. 12, 13. Let us all follow Jesus. Let us be good patterns.

Something to Draw at Home—Draw a picture of a little child, or print, A LITTLE CHILD—THE PATTERN.

Something to Remember—God loves even me.

SUPERINTENDENT'S BLACKBOARD REVIEW

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

JESUS' WELCOME
WARNING
WITNESS

Get from the scholars the question which the disciples asked of Jesus, and His answer, first in act and then in words. This leads to the first point in the Review—JESUS' WELCOME (Print). Whom does Jesus welcome into His kingdom? Those who are like little children. The scholars will tell you that this means humble, innocent, willing to learn, etc. Next, we have a WARNING (Print). What was this warning against? Leading astray one of the "little ones" (the weak and easily tempted). Ask for ways in which this may be done, emphasizing the awful sin of acting thus and the fearful doom it will bring. Thirdly, Jesus bears WITNESS (Print) to the heavenly Father's eagerness to save the "little ones." Question about the illustration of the shepherd and his sheep. Make it very clear that God has done everything that is needed to save us, and that all we have to do is to accept the salvation He offers.

Lesson II.

THE DUTY OF FORGIVENESS

July 8, 1906

Matthew 18 : 21-35. Commit to memory vs. 21, 22. Read Matthew 18 : 15-20 ; Luke 17 : 1-5.

GOLDEN TEXT—Forgive us our debts, as we forgive our debtors.—Matthew 6 : 12.

21 Then came Peter¹ to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would² take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not³ to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27⁴ Then the lord of that servant⁵ was moved with compassion,⁶ and loosed him, and forgave him the debt.

28 But⁷ the same servant went out, and found one of his fellowservants, which owed him an hundred pence;

29 And he⁸ laid hold on him, and took him, and took him by the throat, saying, Pay me that thou owest.

30 And his fellowservant fell down⁹ at his feet, and besought him, saying, Have patience with me, and I will pay thee¹⁰ all.

31 And he would not; but went and cast him into prison, till he should pay¹¹ the debt.

32 Then his lord,¹² after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou¹³ desiredst me:

33 Shouldest not thou also have had¹⁴ compassion on thy fellowservant, even as I had¹⁵ pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due¹⁶ unto him.

35 So¹⁷ likewise shall my heavenly Father do also unto you, if ye¹⁸ from your hearts forgive not every one his brother¹⁹ their trespasses.

dred pence; and he⁸ laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29¹⁰ And his fellowservant fell down⁹ at his feet, and besought him, saying, Have patience with me, and I will pay thee¹⁰ all.

30 And he would not; but went and cast him into prison, till he should pay¹¹ the debt.

31 So when his fellowservants saw what was done, they were¹² very sorry, and came and told unto their lord all that was done.

32 Then his lord,¹³ after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou¹⁴ desiredst me:

33 Shouldest not thou also have had¹⁵ compassion on thy fellowservant, even as I had¹⁶ pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due¹⁷ unto him.

35 So¹⁸ likewise shall my heavenly Father do also unto you, if ye¹⁹ from your hearts forgive not every one his brother²⁰ their trespasses.

Revised Version—¹ and said to him; ² make a reckoning with; ³ wherewith to pay; ⁴ And the lord; ⁵ being; ⁶ released; ⁷ that servant; ⁸ laid hold; ⁹ what thou owest; ¹⁰ So; ¹¹ Omit at his feet; ¹² Omit all; ¹³ that which was due; ¹⁴ exceeding; ¹⁵ called him unto him, and saith to him; ¹⁶ besoughtest; ¹⁷ mercy; ¹⁸ Omit unto him; ¹⁹ shall also my heavenly Father do unto you; ²⁰ Put "from your hearts" after "brother"; ²¹ Omit their trespasses.

LESSON PLAN

- I. The Forgiving King, 21-27.
II. The Unforgiving Servant, 28-35.

DAILY READINGS

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

M.—The duty of forgiveness, **Mat.** 18 : 21-35, T.—Joseph forgives, **Gen.** 50 : 15-21. W.—David's forbearance, 1 Sam. 24 : 1-12. Th.—Love to enemies, **Matt.** 5 : 38-48. F.—Prayer and practice, **Mark** 11 : 20-26. S.—Repentance and forgiveness, **Luke** 17 : 1-5. S.—The great Example, **Col.** 3 : 8-13.

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

The Question on Missions—25. Where is Trinidad? It is the most southerly of the West India Islands, lying within sight of Venezuela, and is about the same size as Prince Edward Island.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 151; 161; Ps. Sel. 23; 395 (from PRIMARY QUARTERLY); 180.

EXPOSITION

Time and Place—As in last Lesson, autumn, A. D. 29; Capernaum.

Connecting Links—The Lesson follows close on that of last Sabbath. Jesus, having shown the greatness of the sin of causing another to stumble, proceeds to instruct His disciples in their duty towards one who should so offend, vs. 15-17. Vs. 19, 20 contain a blessed assurance relating to prayer and worship. The law which Jesus lays down of lovingly trying to win back the offender from his evil way, is a difficult one for the impulsive Peter to understand, and he asks for more light.

I. The Forgiving King, 21-27.

Vs. 21, 22. *Then come Peter; already in ch. 16 : 16 the leader of the disciples. Lord, how oft, etc.?* Probably a question of practical difficulty in the little band. No one of them, probably, had offended and been offended oftener than the impulsive Peter.

Till seven times? The rabbin, who were the recognized religious teachers, said three times (compare **Luke** 17 : 4). Peter's limit, therefore, would seem to himself to be a very great stretch of virtue. But he failed to catch the true principle of forgiveness. *Jesus. Until seventy times seven; a picturesque way of saying "always."* There must be no limit to forgiveness.

Vs. 23-25. *Therefore. Jesus justifies the requirement of v. 22 by a parable. Kingdom of heaven likened.* The parable is to illustrate the spirit of heaven's King and of His true subjects. *A certain king* (literally, a man, a king); a human monarch in whose conduct towards his servants are pictured the dealings of the divine King with men. *Would make a reckoning* (Rev. Ver.); settle accounts with. *With his servants* (Rev. Ver., "slaves"); officers of state who had been appointed to collect the revenues from taxes, or to superintend

the departments of the government. *One was brought*; some important officer, perhaps the Governor of a province or the Grand Treasurer, the Finance Minister, as we should say. *Owed him ten thousand talents.* He was in arrears to the enormous sum of \$12,000,000, reckoning the talent at \$1,200. *Not . . . to pay.* He had squandered the money belonging to the king, and was now a hopeless bankrupt. *Commanded him to be sold*; a common practice of creditors at that time (see Deut. 15 : 1, 2, 7, 12). *Wife, and children.* They were regarded as simply property of the man, and could be sold (see 2 Kgs. 4 : 1).

Vs. 26, 27. *The servant therefore*; when he knew the king's intention. *Worshipped him*; bowed down at his feet in the most abject way. *Pay thee all*; a larger promise than he could fulfil. *Lord . . . moved with compassion*; at the humiliation of his official. *Loosed . . . forgave.* The debtor was loosed from imprisonment, his debt was canceled, and he was probably continued in the office which he had held.

II. The Unforgiving Servant, 28-35.

Vs. 28-30. *That servant went out* (Rev. Ver.); immediately after he had been treated so generously. *One of his fellowservants*; a subordinate official. *An hundred pence.* A penny, or denarius, was worth about 17 cents, a day's wage, ch. 20 : 2. The whole amount would be equal in purchasing power to about \$100, a petty debt in comparison with the one canceled by the king. *Laid hold . . . took . . . by the throat* (Rev. Ver.); "choking him after the brutal manner allowed by ancient custom, and even by Roman law." (Bruce.) *Fell down at his feet*; as he himself had done before the king. *Have patience, etc.*; the same petition and the same promise, and with much better prospect of fulfilling the promise, the sum being so comparatively small. *He would not*; a heartless creditor. *Cast him into prison*; a terrible fate in those days when prisoners were immured in dark and loathsome dungeons.

Vs. 31-34. *His fellowservants*; the officials associated with him in the government of the country. *Very sorry*; hard men as they were. *Told unto their lord*; sure of a sympathetic hearing from one so merciful. *Called him*;

into his presence. *O thou wicked servant*; without pity or compassion. *All that debt*; so immense that it never could be paid. *Shouldest not thou, etc. ?* "Did not common decency demand that you should have treated him as I treated you?" *His lord was wroth*; intensely and justly indignant at such hypocrisy and cruelty. *To the tormentors*; those who would torture him to find out whether he had any concealed treasure. Till quite recently in the East such tortures were inflicted on prisoners as the extraction of teeth and the slitting of ears and noses.

V. 35. *So likewise . . . my heavenly Father.* God is not a despot, like the king in the parable; but it is the principle of His government that the merciless shall not find mercy, ch. 5 : 7; 6 : 14, 15. Men are in debt to Him. They cannot pay. He freely forgives them, but only on condition that they have a merciful and forgiving heart towards their fellows. *If ye from your hearts forgive not, etc.*; the central thought of the parable, enforcing the limitlessness of forgiveness, which is reasonable, when we consider the magnitude of our offences against God and how freely and fully He forgives us. Jesus often speaks of sin as a debt we owe to God, ch. 6 : 12.

Light from the East

SOLD—The institution of slavery was an integral part of all ancient civilizations. Slaves were to the old world what machinery is to ours. In Egypt there were many of them, both domestic and foreign, and they sometimes rose to high official positions in the state. In all lands there were generally four sources of supply : those born in slavery; prisoners taken in war; those sold in childhood by their parents, or by themselves, in cases of extreme poverty; and those sold by their creditors when they were unable to pay their debts. It is doubtful if this was permitted by the terms of the Jewish law, but it was the custom of the nations around them, and many allusions in the Old Testament show that it was not uncommon in Israel. It was the law in Athens up to the time of Solon. In Rome, in the fourth century B.C., the unusual prevalence of usury consequent on hard times, led to so many being sold into

slavery, that a section of the people revolted. In the third century B.C., the right of a creditor to enslave his insolvent debtor was

abolished by law, but this law was evaded in various ways and the custom continued long afterwards.

APPLICATION

How oft. . . shall I forgive . . . ? v. 21. The kind of water that comes from the cistern depends upon that which flows into it. If it is connected with a pure and wholesome fountain, the outflow from it will sparkle in the sunlight. If it is connected with a turbid and polluted source, it will prove offensive to the sight and taste of him who uses it. So the questions which a man asks, depend upon the springs that feed his heart. If these are purely natural, he will ask from the earthly standpoint, "Am I forever to receive blows, endure insults, submit to slander and never strike back? How long is my sword arm to be fettered by legal or moral restraints? Three times? Seven times at most surely?" But if it is the Spirit of Christ that dwells in him, he will not want to resent an injury; but his prayer will be, "Father forgive them; for they know not what they do."

Owed. . . ten thousand talents, v. 24. Over \$10,000,000! An impossible debt to discharge! Such is the bankrupt condition of every human soul towards God.

A World of Bankrupts The intellect owes Him truth, the will obedience, the heart love, the hand service, the tongue praise, the ear attention, the eye singleness, and the whole body consecration. But all the members have rendered a mere pittance of what they owed; and sin has accumulated its obligation at the highest rates of compound interest. One offence begets another, as one wave circle on the surface of a pond originates others in swift succession, until the poor, debt-burdened sinner despairs of ever making his peace with God.

Payment to be made, v. 25. The "Virgin's Kiss" was a horrible invention used by the fathers of the Inquisition. "The victim was pushed forward to embrace the

The Wages of Sin image, when, lo, its arms enclosed him in a deadly embrace, piercing his body with a hundred knives." Just such a deceitful image is sin. Fair and plausible to behold, apparently little to be

feared, she beckons to the simple minded and he approaches. But swift and terrible is the punishment. A hundred pang of shame, fear and remorse pierce through him. Nor even then will she let him go, not until full payment is made, and her wages is death. Such is the just punishment of those who render service to Satan rather than to God, and refuse to discharge the debt they owe their Creator.

Forgave him the debt, v. 27. A wicked man, when he came to die, was visited by a Christian, who spoke to him about faith and pardon. But the man despairingly replied, "I have been such a sinner, that I do not think God Almighty can forgive me." "Very well," replied his visitor, "then you think you can do something greater than God. If your sin is greater than His mercy, you must be greater than God." The unhappy man realized that if sin abounded, grace did much more abound. The greatness of the debt forgiven serves but to show the infinite greatness of the God who pardons.

Thou also. . . even as I. . . thee, v. 33. A slave owner, who had maltreated a poor negro, overheard him pray: "O God, bless poor massa, show him mercy, that he may be merciful; make him holy, that he may be happy."

The Slave's Prayer The Christian slave had learned how God had compassion on his own sinful condition and had pardoned him, and he in his turn felt pity for the cruel and wretched darkness of heart in which his master lay. It is through such a spirit that we best serve our Saviour and do most to promote the interests of His kingdom, though perhaps it is the hardest task that we may have to learn.

The tormentors, v. 34. It is not needful to picture the future abode of the wicked as haunted by hideous demons. There are other forms of suffering than those which come from external surroundings, and among these not the least is the unveiled knowledge of

The Mirror Punishment

one's own wickedness. The mirror punishment of ancient times was more terrible than many a loathsome dungeon or physical torture. The victim was placed in a room made of mirrors, which from every side reflected portions of his body. Every weakness and ailment confronted him whatever way he

looked, and few could stand the terrible presentation for very long, without losing their reason. So to see one's inner life, to know one's heart, to be appalled at one's own corruption is the inevitable doom which the sinner who will not receive Christ's Spirit, brings upon himself.

TEACHING HINTS

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

For Teachers of the Older Scholars

It was a rule of the rabbis, that a person might be forgiven three times, but not a fourth. Peter thinks he will be magnanimous if he doubles the rule of the rabbis and adds one. He brings his sum of sevenfold forgiveness to Christ to test it, vs. 21, 22. To his surprise, he learns that forgiveness is to be exercised by Christians an indefinite number of times. (See Exposition.) The Rev. Ver. Margin says, "seventy times and seven." The accepted text is, "seventy times seven," that is, four hundred and ninety. Some suggest seven multiplied by itself seventy times, which, within a dozen removes gives over two billions. This would make Christ's answer mean that forgiveness is demanded by Christian principle an inconceivable number of times. The parable spoken to enforce this deals with exaggerated contrasts :

1. *The Largeness of the Debt Forgiven*, vs. 23-27. The king's servant (v. 24), probably a satrap or viceroy, accustomed to handle large amounts, had incurred a debt of ten thousand talents, or over ten million dollars. Severity is threatened against him (v. 25), but, in response to his importunate appeal (v. 26), he is freely forgiven the enormous debt. Urge the enormity of the debt incurred by sin. It is this debt we plead to be forgiven, ch. 6 : 12. Our forgiveness is obtained at great cost, Mark 10 : 45. The least sin we commit is, in its nature, "a blow in the face of God." Yet our sins are freely forgiven in Christ, 1 John 1 : 9.

2. *The Littleness of the Unforgiving Spirit*, vs. 28-31. This man who had been forgiven so much, found another who owed him comparatively little,—100 denarii ("pence"), or about \$17.00. He insists on exacting this,

v. 28. He will listen to no plea for patience, vs. 29, 30. He deliberately exposes himself to the indignation of his fellow-servants and his master, v. 31. Compared with what we have been forgiven, what do the gravest personal injuries from which we suffer amount to ? Sin against us affects ourselves. Sin against God affects the moral fabric of the universe. Who of us has not been forgiven more by God than we are ever called upon to forgive in others ? Luke 17 : 3, 4. Our attitude to those who have wronged us brings us at last to—

3. *The Crucial Test of Forgiveness*, vs. 32-35. The debtor who had been forgiven so much, was brought before his master (v. 32), reproached for his severity (v. 33), and informed that his own forgiveness was revoked. Forgivingness is the evidence of forgiveness, v. 35. When an unforgiving man offers the Lord's prayer, he in reality prays that he himself may not be forgiven, ch. 6 : 12, 14. This is one of the hardest possible lessons to teach and to practice. "Human nature" in us too readily makes a revised version of its own which reads, as Dr. Dale suggests, something like this : "Whosoever speaketh a word or committeth a wrong against God, it shall be forgiven him ; but whosoever speaketh a word or committeth a wrong against me, it shall not be forgiven him." (See Romans 2 : 1, 2.)

For Teachers of the Boys and Girls

Connect the Lesson with the one preceding (vs. 1-14), which had much to say about offences. Jesus goes on to speak about forgiveness, vs. 15-17; and now Peter—so often the spokesman of the others—comes with his question, the starting point of the Lesson of to-day, which may be taken up under two headings, A Problem, and A Parable.

I. A PROBLEM. How often are we to forgive those who sin against us? The scholars will talk freely on the point. Possibly they may have already formed some very wrong opinions regarding it—for weeds take quick and deep hold. "How often?" Three times, said the rabbis, who were the Jewish religious teachers. "Seven times," Peter suggests here, and thinks he is generous in so doing. (Stop and ask, How many of you have forgiven a person a great offence even seven times?) What is Jesus' rule? v. 22. In Luke 17: 4 He says, "seven times in a day." In each case it means, never stop forgiving. No wonder the apostles cried, "Lord, increase our faith" (Luke 17: 5), for it is a hard rule to follow. Jesus proceeds to make it easier, by showing the reasonableness of it, and how God looks at it.

II. A PARABLE. Take the class through the parable, making sure that they know the meaning of the hard words, and especially that they take to heart the great lesson that it involves. "Take account of" (settle accounts with) "his servants," officers engaged in collecting the taxes. "Ten thousand talents,"—an enormous sum, over \$10,000,000. An awful price to be paid, v. 25; a humble plea for time, v. 26; a surprising out-

flow of compassion, v. 27; behold a picture of our indebtedness to God, and of His infinite pardoning grace, Isa. 55: 7.

How will the forgiven servant act toward those who owe him? V. 28 tells the tale,—a petty \$100, as compared with the \$10,000,000 which he owed. Such is the comparison of men's sins against us, and many and grievous our sins against God. There is no forgiveness, vs. 29, 30.

How does his lord deal with the case? Carry the scholars through the argument of vs. 32, 33. They will see the point readily. Their hearts will tell them just how the reasoning is. Apply the truth closely as regards God's forgiveness of them, and their duty to forgive their companions who may have wronged them. Try and have them wash their hearts clean of all hatred and spite and revenge. Then ask, "Which petition of the Lord's Prayer applies here?" and turning to the passage (ch. 6: 12, 14, 15), show how our Lord further emphasizes the lesson of that petition. The scholars will be ready now for God's terrible dealing with the unforgiving: so severe; but absolutely just. No unforgiving person can hope for forgiveness, even of the gracious, heavenly Father.

ADDED HINTS AND HELPS

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

Lesson Points

Conscience, like a clock, must be regulated by the commands of Christ. v. 21.

As the air rushes in to fill a vacuum so do wrongs, however oft repeated, call forth forgiveness from a loving heart. v. 22.

Judgment is slow, but it is certain. v. 23.

The larger our opportunities the heavier our responsibilities. v. 24.

Only the ocean of divine mercy can cover the mountains of human sin. v. 25.

Prayer is the key that unlocks the door of pity. vs. 26, 27.

An ungracious spirit is an ungrateful spirit. v. 28.

Like the sun that melts wax and bakes clay, the grace of heaven either softens the heart or makes it harder. vs. 29, 30.

In human indignation against the oppressor we see a reflection of God's. v. 31.

Earthly conduct should be patterned after heavenly models. vs. 32, 33.

Love of good and hatred of evil are the two sides of the shield of God's holiness. vs. 34, 35.

Prove from Scripture

That Jesus can forgive sin.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—21, 22 What question did Peter ask of Jesus? How often did Peter think he ought to forgive? How often did Jesus say we should forgive? What does this mean?

23-27 How much did Jesus say a servant owed his king? Could he pay this debt? What did the king command? What did the servant ask? What did he promise? How did the king treat him?

28-30 Who owed some money to the forgiven servant? How much? How did he treat this fellow-servant?

31-34 How did the other servants feel? Whom did they tell? What punishment was inflicted on the wicked servant?

35 What does God hate most? How are we to forgive?

Seniors and the Home Department—What had Jesus been telling His disciples?

21, 22 What may have led to Peter's question? What did the rabbis teach about forgiveness? Give some Old Testament passages referring to God's forgiveness. (Ps. 86 : 5; Isa. 55 : 7; Jer. 31 : 34.)

23-27 What do the Gospels tell us of Jesus' compassion? (Luke 7 : 13; 10 : 33-37; 15 : 20; 19 : 41; John 11 : 35.)

28-30 What is the penalty of an unforgiving spirit? (Matt. 6 : 15.)

31-35 How does the Lesson illustrate the greatness of divine forgiveness? What effect should forgiveness have upon us? (Luke 7 : 47.) Where does Paul teach the duty of forgiveness? (Eph. 4 : 32.)

The Catechism

Ques. 21. *The Redeemer.* The Question is careful to tell us that there is but one Redeemer. (Read Acts 4 : 12.) Then how fully the Redeemer is described! He is the "Lord Jesus Christ," Jesus being His per-

sonal name meaning Saviour; Christ, "the Anointed One," His official title; and "Lord" expressing His dignity and rights. Now, this Redeemer has two natures. One He shares with God, and the other is like our own. He is "eternal," that is He has had no beginning. And He is the "Son of God," having in Himself the very life of the Father. But besides He is "Man." While on earth, He was hungry and thirsty, cold and weary, joyful and sorrowful, as we are. And yet there are not in Him two Persons, but one.

The Question on Missions

Ques. 25. Trinidad is the most southerly of the West India Islands. It lies between ten and eleven degrees north latitude, within sight of the north-east coast of Venezuela and is in the same longitude as Cape Breton. It is bounded on the east by the Atlantic Ocean, north by the Caribbean Sea, and on the west by the Gulf of Paria, which serves as a harbor for sixty miles along the western coast. Next to Jamaica it is the largest of the British West India Islands. Its area is 1,122,880 acres, or about the size of Prince Edward Island. Trinidad was discovered by Columbus in 1497, and was ceded to Great Britain in 1797. The inhabitants consist of Spanish, French, English and Scotch, Portuguese from Madeira, Chinese and East Indians.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus showing us how to forgive.

Introduction—How many of you go to school?

Can you count up to "seven"?

One of you may go to the board and make strokes, and we'll all count: "One, two," etc. Now we'll all count up to ten on our fingers. If we make seven strokes ten times and count all the strokes, can you tell me how many we shall have? "Seventy." If we made seven strokes seventy times, we should have more than you little people can even think of (490). Why are we talking about seven and seventy and seventy times seven? You shall know if you listen to our Lesson story.



Lesson—To-day we are to have another "Question and Answer" Lesson, between Jesus and His disciples. He knows that He will soon be leaving them, and He has much to say to them, and they have many questions to ask Him. Print **FORGIVE**. Do you find it hard to forgive the boy who hits you, or the girl who "tells tales" and does not speak the truth about you? Peter was "quick tempered" and very likely got into a good many "quarrels," and found it very hard to forgive his enemies. "How many times should I forgive one who does me wrong?" he asks Jesus. "Should I forgive him seven times?" Peter, no doubt, thought Jesus would think him very forgiving. Seven times! (Could you forgive the same boy seven different times if he did you wrong?) Listen to Jesus' gentle yet searching reply to Peter's question, v. 22.

A Forgiving King—Picture the poor servant appearing before the king (a stroke with a crown above it, another stroke bowing before it). (Explain the custom of selling the family, etc., of a debtor.) Listen to the pleading of the servant! See the pity coming into the face of the king! Describe the joy of the servant when the king lets him go free and forgives the debt.

An Unforgiving Servant—Here again we

see that forgiven servant. This time another is bowing before him (strokes), a fellow-servant who owes the first one some money. Listen to him pleading! Will the debt be forgiven? Surely the man will remember his own debt and the king's forgiveness! Yes, surely he knows just how the poor fellow feels! He cannot help forgiving him! But no! See, he seizes the poor servant by the throat, and says, "Pay me." The man pleads, begs him to wait and he will pay it all. But no, the poor fellow is sent to prison to stay till the debt is paid! No forgiveness for him!

An Angry King—The other servants go to the king, and tell him of the unforgiving servant. Tell the rest of the story. The king is God. We are all His servants. God forgives us all our sins. So must we forgive our fellow-servants when they sin against us. Till "seventy times seven"; there is to be no end to our forgiveness.

Golden Text—Let us ^{PRAY}_{PRACTICE} the Golden Text. Tell a simple story from child life to illustrate.

Something to Draw at Home—Print **DEBT** (crossed out), and also a prison window.

Something to Remember—I should ever forgive.

SUPERINTENDENT'S BLACKBOARD REVIEW

FORGIVEN
UNFORGIVING
EN

The Lesson contains three pictures. Make these as vivid as possible. Picture I. represents a king, and before him one of his officers, who owes him an enormous debt (the scholars will tell you how much). The debtor cannot pay, and he, with his wife and children, is to be sold. But look! He is prostrate before the king, begging for mercy. And the compassionate king frees him from the debt. What title shall we give to this picture? **FORGIVEN** (Print). Picture II.—The forgiven debtor again dealing with a fellow-servant who owes him a trifling sum (how much?). How does he treat him? See vs. 28, 29. The title of this picture? **UNFORGIVING** (Print). Picture III.—The king again, and the man who owed him so much. How does the king punish him? It is as if he took back his forgiveness. What shall we call this picture? **UNFORGIVEN** (Print). Impress the lesson that God is so willing to forgive us, and expects us in turn to forgive others.

Lesson III.

THE GOOD SAMARITAN

July 15, 1906

Luke 10 : 25-37. Commit to memory vs. 33, 34. Read Matthew 25 : 31-46 ; Luke 10 : 1-24.

GOLDEN TEXT—Blessed are the merciful: for they shall obtain mercy.—Matthew 5 : 7.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 ¹ He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, ² willing to justify himself, said unto Jesus, And who is my neighbour?30 And Jesus answering said, A certain man ⁴ went down from Jeru'salem to Jer'icho, and ⁵ fell among thieves, which ⁶ stripped him of his raiment, and wounded him, and departed, leaving him half dead.31 And by chance ⁷ there came down a certain priest that way: and when he saw him, he passed by on the other side.**Revised Version**—1 And; ² desiring; ³ Jesus made answer and said; ⁴ was going; ⁵ he fell among robbers; ⁶ both stripped him and beat him; ⁷ a certain priest was going down; ⁸ in like manner a Levite also, when he came to the place, and saw him, passed by; ⁹ was moved with; ¹⁰ Omit on him; ¹¹ on them; ¹² Omit when he departed; ¹³ I, when I come back again, will repay thee; ¹⁴ Omit now; ¹⁵ proved; ¹⁶ robbers.**LESSON PLAN**

I. A Question, 25-29.

II. A Story, 30-35.

III. A Command, 36, 37.

DAILY READINGS

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

M.—The Good Samaritan, Luke 10 : 25-37. T.—For Christ's sake, Matt. 25 : 31-40. W.—"As thyself," Lev. 19 : 11-18. Th.—The second commandment, Mark 12 : 28-34. F.—Fulfilling the law, Rom. 13 : 7-10. S.—The royal law, James 2 : 1-9. S.—The love of God, 1 John 4 : 11-21.

Time and Place—Probably the winter of A.D. 29; in Perea, beyond Jordan.**Connecting Links**—The Lesson belongs to the last part of the third year of our Lord's ministry. Jesus seems to have spent several months of the year before His death in Judea, the borders of Samaria, and the region beyond Jordan called Perea. The Lesson follows on the return of the Seventy, who had been sent forth to preach and heal, ch. 10 : 1-24.**I. A Question, 25-29.**V. 25. A certain lawyer; a student and expounder of the Jewish law, which was both civil and religious. There was little difference between lawyers and scribes (see Mark 12 : 28). *Stood up.* Perhaps the incident occurred in a synagogue (see v. 26). *Tempted him;* tested Him as to His ability to solve an outstanding difficulty among the scribes, that is, which commandments are most important in the sight of God. From the keenness of the parable that follows, we judge that Jesusperceived presumption or hypocrisy, or both, in the questioner's heart. *What shall I do to inherit eternal life?* Life that has no end, though its blessedness in the eternal kingdom of God, rather than its eternity, is the leading idea of the term "eternal life." The lawyer's idea was that he could get this priceless possession by doing something in obedience to certain commandments. But it is got in a very different way (see Paul's teaching in Acts 16 : 30, 31).32 And ⁸ likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he ⁴ had compassion ¹⁰ on him.34 And went to him, and bound up his wounds, pouring ¹¹ in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.35 And on the morrow ¹² when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, ¹³ when I come again, I will repay thee.36 Which ¹⁴ now of these three, thinkest thou, ¹⁵ was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.**The Question on Missions**—26. What is the population of Trinidad? Nearly 300,000, of whom almost 100,000 are East Indians or their descendants, originally brought from India to labor on the sugar and cacao estates. Our mission is chiefly to these.**Lesson Hymns**—Book of Praise, 251 (Supplemental Lesson); 455; 447; 60 (Ps. Sel.); 532 (from PRIMARY QUARTERLY); 456.**EXPOSITION**perceived presumption or hypocrisy, or both, in the questioner's heart. *What shall I do to inherit eternal life?* Life that has no end, though its blessedness in the eternal kingdom of God, rather than its eternity, is the leading idea of the term "eternal life." The lawyer's idea was that he could get this priceless possession by doing something in obedience to certain commandments. But it is got in a very different way (see Paul's teaching in Acts 16 : 30, 31).Vs. 26, 27. *Written in the law?* It was the lawyer's business to know what the scriptures say. *How readest thou?* The usual question asked by the rabbis of their pupils, when they wanted scripture evidence. The Master probed His questioner's knowledge, to see how much he really knew of the law he professed to teach. *Love the Lord thy God.* See Deut. 6 : 5. *Heart;* the centre of our emotional nature, whose impulses are to be controlled absolutely by God. *Soul;* the in-

most self. Here God should be enthroned. *Strength*. The whole energy of our human faculties at their best must go into this love. *Mind*. Supreme love to God is our "reasonable service," Rom. 12 : 1. *Thy neighbour as thyself* (see Lev. 19 : 18). Then everything that would injure him will be avoided, and everything that is for his good will be done. However little the lawyer may have understood it, love is the principle of all true obedience, and makes possible all earnest living.

Vs. 28, 29. *Thou hast answered right*; correctly. If we could but fulfil the law in its real meaning, loving God with our whole being and our neighbor as ourself, we should have eternal life. Alas! who can do so? (See Mark 10 : 18; Rom. 3 : 20, 28; Gal. 3 : 21.) We need the new heart, which God alone can give, before the life can be right. *Willing*; wishing or desiring. *To justify himself*; to prove that he was righteous and had kept the law, or that any failure had been through ignorance and was therefore not deserving of blame. *Who is my neighbour?* The Jews did not regard the Gentiles as neighbors. Limiting the term to his own countrymen, the lawyer might claim, with some show of right, to have kept the law of neighbor love.

II. A Story, 30-35.

V. 30. *A certain man*; probably a Jew. *Down from Jerusalem to Jericho*; a descent of 3,300 feet in 17 miles. It was a path full of perils, notorious for murders, part of it being known as "the bloody way." *Stripped*; of everything he had, even to his clothing. *Wounded*; by cruel blows. He had likely resisted. *Half dead*; ready to perish unless help came quickly.

Vs. 31, 32. *A certain priest*; possibly returning home from his duties in the temple. Jericho was one of the cities where priests resided. *Saw . . . passed by*. He wilfully and cruelly avoided him. Many of the priests were utterly indifferent to the wants of the people, contrary to the spirit of the law (Ex. 23 : 4; Deut. 22 : 1-4), and of the prophets, Mic. 6 : 8. *A Levite*. The Levites helped the priests in their temple duties. These two classes were supposed to be the religious leaders of the temple; but they had separated mercy from sacrifice, Matt. 9 : 13.

Vs. 33-35. *Samaritan*; a member of a half heathen race, despised by the Jews (John 4 : 9), though they accepted the law of Moses. In the estimation of the lawyer, the Samaritan was an outcast, the priest and the Levite the very chosen of the nation. *Saw . . . had compassion*, etc.; the lack of which kept the priest and the Levite from giving aid. Genuine pity will show itself in practical help wherever this is possible. *Oil and wine*; a mixture much used by the ancients for healing wounds. *His own beast*; while he himself walked by the side of the animal. *Took care of him*; attended to him personally, though, being on a journey, it was no doubt at great inconvenience to himself. *Two pence*; equal in purchasing power to about \$2.00 of our money. The amount, though small to us, would pay for the accommodation of the man several days. *More . . . I . . . will repay*. This helper was thorough as well as practical. He will see the man well again before his care ceases.

III. A Command, 36, 37.

Vs. 36, 37. *Which . . . was neighbour?* The lawyer can now, by applying the parable, answer his own question, v. 29. *He that shewed mercy*; the only answer possible. Besides, the lawyer's conscience has been troubled. He no longer quibbles. *Go, and do thou likewise*. Whoever is shown to us as helping our help is our neighbor. Then, he would know that he had eternal life, for in such loving acts is the "fulfilling of the law," Rom. 14 : 10.

Light from the East

SAMARITAN—After the destruction of Samaria by the Assyrians in the eighth century B.C., the territory was settled with colonists from Assyria, who intermingled with the Israelites left in the land, and they got a priest sent back from the captivity to teach them the old faith. When the Jews returned from captivity, they rejected the offer of the Samaritans to help them with the temple; and thus the two became religious rivals, and very bitter against one another. The Samaritans built a temple of their own on Mount Gerizim, which was destroyed by John Hyrcanus. They began a persecution of the Christians in the sixth century, but Justinian

sent an army against them, which nearly exterminated them. In the twelfth century there were about a thousand of them; now there are only about a hundred and fifty persons, and nearly all the children are boys. The Aaronic line became extinct in 1624; but the present high priest is a descendant of the

tribe of Levi. They abhor all images, and all ascription of human attributes to God. They expect the Messiah to appear 6,000 years after the creation of the world. Bigamy is permitted if the first wife is childless. When a man dies, his nearest relative, but not his brother, marries the widow.

APPLICATION

A certain lawyer . . . tempted him, v. 25. Sometimes a great fire sweeps through the business section of a city, and leaves behind it a scene of ruin and desolation.

After the Fire Everything combustible has been licked up by the flames; the walls of the buildings are tottering to their fall, or have actually tumbled to the ground. But here and there stands a vault, filled with valuable goods or documents. It has stood the terrible test of the fierce conflagration, and preserved its contents unharmed. So it is with the words of Jesus. They have been tested by the confidence of His friends, and the keen scrutiny of His foes. And there they stand to-day, after all but two thousand years, as worthy of our trust as ever. The sharp worth of time has destroyed many of the noblest products of human genius, but the words stamped with the authority of Jesus are as imperishable as His own nature.

What shall I do to inherit eternal life? v. 25. "The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

So wrought the immortal Shakespeare. And what emphasis these lines received last April, when, with scarcely a moment's warning, that

Enduring Happiness dreadful earthquake leveled the city of San Francisco to its foundations, leaving its awful work to be completed by the fire that followed close on its heels. Who could miss the lesson? How loudly those ruins proclaimed that all the world can give soon passes away! It is not such things as these that can satisfy the soul. Only in God, who is eternal, can it find enduring happiness.

How readest thou? v. 26. One devout student of the scriptures tells us that he reads

his Bible as one that takes a walk for recreation and profit in the fields.

How to Read the Bible He chooses his spot. He waits until he finds a shady nook where the flowers are fragrant, the mosses soft, and the prospect inviting. There he rests his tired body and feasts upon the beauties before him. There he lingers until the place becomes a perpetual memory to him. So, in reading his Bible, he does not open it at random, nor does he imagine that any place that he may happen on is most profitable, but he searches until he finds a passage that suits his soul's need, and there on that helpful page he lingers until its refreshing truth has taken full possession of his mind.

Thou shalt love, v. 27. For centuries upon centuries the mighty cataract of Niagara poured itself in a majestic stream into the huge chasm cut by God's hand

The Heart's Niagara through the solid rock. But the day came when the genius of man devised a means of transforming the force of that mass of waters into an electric current of tremendous power. More than this, a highway has been provided to convey this power to distant cities. And now Niagara is the beneficent giant which turns the wheels of industry in places far away from its awe-inspiring roar and fall. This the Niagara of the human heart is love. This is the power that reveals itself in all holy, helpful living.

From Jerusalem to Jericho, v. 30. This dangerous road was well termed in ancient times "the bloody way." Leading through wild, dreary and mountainous solitudes, it was the very home of thieves and highwaymen.

"The Jericho Road" Without a guard, it was not easy to make the journey in security. There are roads to-day of not less peril. Standing at the centre of a modern town and pointing down the street, with its hotel bars, its pool-

rooms, its gambling dens, "There," said the earnest reformer, "lies the Jericho road." Alas! how many a poor victim has been seized, stabbed, robbed, ruined and heartlessly left by the wayside to perish, through the greed and selfishness of those engaged in such bad business. Every traveler on life's way needs to be on his guard against these dangers.

When he saw him, v. 31. Different people see different things. Doubtless the priest and Levite at the journey's end would say, "Yes, we passed a miserable wretch

The Seeing Eye on the way, who had been drinking and quarreling and got himself into a bad mess. But charity is wasted on that class. It only encourages them in their broils. We found the road perfectly safe." The Samaritan would say, "I saw an unknown neighbor in distress, and I helped him." When the eye is hard with selfishness, it only sees things to reprehend in others and reasons why they should be left alone. When the light of love sparkles in the eye, it overlooks the blame in its compassion, it sees in every gaping wound a tongue calling for help. May it be ours to cultivate the clear vision of love and to remove the beam of selfishness from our sight!

Go, and do thou likewise, v. 37. Thomas Fuller tells of a knight who received twenty-

six wounds at the battle of Edgehill. When found the next day, the body was not quite cold. His son used every possible restorative, and, to his joy, brought back again his father to consciousness, and added ten years to his life, from the very brink of the grave. There are many wounded souls around us. Some, to ordinary vision, are hopelessly destroyed. But we possess in the oil and wine of the gospel a medicine that can save to the uttermost. Let us eagerly search for the perishing ones, have love to administer to them this gospel, confidence to believe it will cure them, and thereby save from more than temporal destruction many a precious life.

Go, and do, v. 37. It was only a couple of months ago, that the buds began to appear on the trees. The genial springtime came, and the promise of the First Believe, leaves was seen, to be followed, Then Do in due time, by its fulfilment in the glorious foliage. But back of the buds was the life in the tree. And back of all kind and loving deeds that please God, there must be the life that He gives through His Son, Jesus Christ. We must first believe in Him, and then in the power He gives, go forth and do His will. Faith supplies the dynamic for good works.

TEACHING HINTS

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

For Teachers of the Older Scholars

Christ taught some of His most likely lessons from unlikely instances, Matt. 20 : 12 ; Luke 16 : 8 ; 18 : 2. In Jewish eyes, every Samaritan was bad. How are we to account for this exceptional one who was "good" ? Why does Christ make him the pattern of true neighborliness ? Christ takes the ecclesiastical lawyer who came to "tempt" Him (v. 25), on his own ground—the law, v. 26. He is, of course, posted in that, and admirably sums up the two tables, v. 27. Christ commends him, and advises him to live up to his knowledge, v. 28. The lawyer, knowing how far his life falls below the ideal, presses for a closer definition. The law is clear enough : but in regard to the second table, for instance,

how can one know who is his neighbor ? v. 29. Jesus, in the parable of the Good Samaritan, tells him that he misses the point. Anyone who has eternal life will not ask, "Who is neighbor to me?" but, "To whom am I a neighbor?" So He relates the "robber story" enacted on "the bloody way" between Jerusalem and Jericho. It emerges, that—

1. True neighborliness involves sincere recognition of the universal brotherhood of man, vs. 30-33. The contrast falls between the callousness of his fellow-countrymen and co-religionists (vs. 31, 32) and the consideration of the half heathen Samaritan stranger, v. 33. A vivid summary of the history of the Samaritans and their growing feuds and bad feelings towards the Jews will serve to accentuate the contrast. Any good Bible Dictionary will supply you with the particulars. (See, also, Light from the East.) Show

how this Samaritan breaks from his history, and, in dismounting from his steed, rises above race prejudice. Christianity puts only one roof over the whole human family, Acts 10 : 34, 35 ; 17 : 26.

2. True neighborliness is really shown in neighborly acts, v. 34. In looking for the true neighbor in this "robber story," note that : (1) Bodily nearness does not make a neighbor. The priest and Levite came bodily as close to this victim as the Samaritan. Next door neighbors may be as "distant" as if living in Mars. (2) Close relationship does not make a neighbor. The priest and Levite were supposed to spend their lives exclusively in the service of just such Jews as this victim. People under the same roof may treat each other worse than strangers. (3) It is sanctified adaptability to meet practical needs that constitutes true neighborliness. The Samaritan gave this victim medical treatment (explain the use of "oil and wine"), put under him his own beast, over him a roof, and around him necessary attendance. Professions of neighborliness that never mature in neighborly action are a sham. In modern life, the victims of robber hordes are found on the open highways of society, Ps. 94 : 6 ; Luke 20 : 47. What practical action do we take for their relief ? James 1 : 27.

3. True neighborliness involves definite reliance on the truth of Christ's words (Acts 20 : 35), "It is more blessed to give than to receive" (vs. 35-37). The Samaritan showed he had entered on eternal life, by giving help for which he could expect nothing in return. The Jewish lawyer had to admit that this, after all, was the true spirit of neighborliness, v. 37. The application is obvious.

For Teachers of the Boys and Girls

Begin with some such sentence as this : "A deep ravine through soft rocks, in which caves and chambers abounded." That will set the imagination of the class at work—a perilous place, truly : they will be ready for some story or adventure, with possibly robbery or murder at the end of it.

Such was and such is the steep defile between Jerusalem and Jericho. The chief interest of the Lesson centres on the lawyer and his two questions.

1. *A certain lawyer*, v. 25 (first half of verse). What do we know about him ? (a) That, as a lawyer, or interpreter of the Old Testament law, he should have known the answer to his own questions. (b) That he was keen-witted. His questions were difficult ones. (c) That he was not altogether sincere : he would have been glad, apparently, to have caught Jesus tripping. (d) That he had some good in him, for his conscience told him that he was not keeping the law fully which he professed to interpret (see v. 29). Better bring out the two latter points in the course of the Lesson, than take them up here.

2. *The lawyer's first question*, v. 25 (second half of verse). A question often discussed by the Jewish rabbis ; the question of questions. Explain, that "eternal life," means, not merely life beyond the grave, or life that shall never end, but life in God now, and life with God for ever and ever. Note Jesus' skill. The lawyer came, not as a simple-minded inquirer, but as a prejudiced challenger. It is always well to make such answer their own questions ; and so, v. 26.

Where had the lawyer found his answer ? Have the scholars turn to the Old Testament passages, Deut. 6 : 5 ; Lev. 19 : 18. That is the Old Testament answer. What does Jesus say of it ? v. 28. What need, then, of the New Testament, or of Jesus' life and death ? Question 82 ; Shorter Catechism, gives the key : no man has ever perfectly kept God's law, save Jesus. His life was a perfect keeping of the law. In His death, He bore the punishment of all transgressions of the law by men ; and so, trusting in Him and in what He has done, we may have pardon and life as a free gift.

3. *The lawyer's second question*, v. 29. What led him to ask this ? He desired to justify himself—set himself right. Perhaps he did not like to acknowledge defeat on his own ground ; he would, therefore, try another puzzling query. He asked the question, more likely, because his conscience told him he was not living up to the whole law, especially as regarded loving his neighbor as himself. Jesus' answer is the parable. The interest will be centred, in the first instance, on the detail of the story. Have them well in hand, so as to be able to answer all the questions

about the roadway, the robbers, the priest (Jericho was one of the residences of the priests), the Levite, the Samaritan (see *Light from the East*), oil and wine as curatives, the inn, the pence, and so on. Then turn to Jesus' question of v. 36. It gives a new and very practical turn to the problem. Why

was not the answer given straight—"The Samaritan"? See John 4:9. The lawyer's prejudices compelled him to give a much more gracious answer. Jesus' final word clinches all. There is no escape from it. We cannot pretend to be keeping God's law unless we are neighborly to all who need us.

ADDED HINTS AND HELPS

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

Lesson Points

Honest questioning leads to firm conviction. v. 25.

A man's true life is more than a living. v. 25.

In human words there are rays of truth: in God's Word is the sun. v. 26.

Holiness towards God and helpfulness towards men are two branches from the single root of love. v. 27.

The law, by revealing our own weakness, drives us to lay hold of divine strength. v. 28.

To be right is far more important than to appear right. v. 29.

It is better to be robbed of our goods than of our goodness. v. 30.

Every opportunity constitutes an obligation. vs. 31, 32.

Pity, if it is real, will be practical. v. 33-35.

The standard of neighborliness is the Golden Rule (Matt. 7:12). vs. 36, 37.

From the Library

In the Eastern inn, guests usually had to shift for themselves, receiving only lodging and having to provide their own meals.—*Century Bible*.

He who lifts another's load, who soothes another's smart, who brightens a life that would else be dark, who puts music within a brother's soul, though it be only for a passing moment, wakes even a sweeter music within his own, for he enters into his Master's joy, the joy of a redeeming, self-sacrificing love.—*Burton*.

Service is the end of all education, service is the end of immortality.—*Charles W. Dabney*.

Ask yourself, not whom you are bound to love and aid, but whom you would wish to love you and aid you if you needed it, and you will know who is your neighbor.—*Dr. Alexander Maclaren*.

A Scottish peasant was conveying to the mill a sack of grain laid over a horse's back. By an accident the sack fell off, and the poor man, infirm through age, could not replace the load. A nobleman who lived in an adjoining castle, came up and saw the old man's plight. He dismounted, saying, "Let me help you, John." So between them they put the load again upon the horse; and then, John, taking off his broad Kilmarnock bonnet, said, "Please, your lordship, how shall I ever thank you for your kindness?" "Very easily, John," was the reply. "Whenever you see another man needing assistance as you were just now, help him; and that will be thanking me."—*Dr. W. M. Taylor*.

If the alchemy of science can extract beautiful color from coal tar, cannot divine alchemy enable us to evolve gladness and brightness out of the agonized hearts and dark, dreary, loveless lives of these doomed myriads?—*From, The Prophet of the Poor: The Life Story of General Booth*.

Prove from Scripture

That true religion makes us helpful.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Whither did Jesus first go after last Lesson? What miracle did He work there? Where was He now?

25-29 Who asked Jesus a question? What was it? Can any of us obey God's law perfectly? (*Shorter Catechism, Ques. 82.*) What, therefore, do we need? How should we love God? Our neighbor? What further question did the lawyer ask?

30-32 Whither was a traveler going? Who attacked him? How did they treat him? Who was the first to find him lying by the roadside? The next? How did these two act?

33-35 Who now came to the traveler?

Tell the different things this Samaritan did for him.

36, 37 What question did Jesus ask? The answer? What did He bid the lawyer do? What would this prove?

Seniors and the Home Department—Where was Jesus now exercising His ministry? Tell about the sending forth of the Seventy.

25-29 What was the purpose of the lawyer's question? Who had asked a like question? (Luke 18 : 18.) Can we get eternal life by "doing"? (John 3 : 16.)

30-35 How did the Jews regard the Samaritans? (John 4 : 9; 8 : 48.) What does the Old Testament teach about deeds of mercy? (Jer. 7 : 5-7; Hosea 6 : 6.)

36, 37 What is the true definition of a neighbor? What does Jesus teach regarding our responsibility for others? (Matt. 5 : 15, 16.) What does His example teach concerning neighborly conduct? (Matt. 11 : 4, 5; Luke 4 : 17-21.) What does "love of the brethren" prove? (1 John 3 : 14.)

The Catechism

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

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

The Question on Missions

Ques. 26. Our Mission in Trinidad is chiefly to the East Indians and their descendants, who form almost 100,000 out of the 300,000 inhabitants of the island. They are brought from India under indenture or contract, to labor on the estates for a period of five years, with the privilege of returning at the close of this period. Of the 10,600 at present under indenture, 10,200 of them are employed on sugar, and 400 on cacao estates. The majority of the East Indians are either on, or within reach of the sugar estates. The number introduced yearly is likely to be increased from 2,400 to 13,000, while only 600 or 700 return annually to their own land. In the ten years ending with 1903, over 97,000 acres of Crown Lands were sold to 9,602 persons, 30,584 acres of which were sold to 2,836 East Indians. In 1867 there were 25,000 East Indians, and the population of the island was about 89,000.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus giving an example of kindness.

Introduction—Once there was a king who had a little boy whom he loved. He gave



him beautiful rooms to live in and pictures and toys and books, a pony to ride, a rowboat on the lake, and servants to wait on him, and teachers to teach him. But for all this the prince was not happy. He always wore a frown, and was always wishing for something he did not have. One day a magician came to the court. He said to the king, "I can make your boy happy, but you must pay me a great price for telling the secret." "What you ask, I will give," said the king, and the price was

paid. The magician took the prince into a room. He wrote something with a white substance on a piece of paper. Next, he gave the lad a candle, told him to light it and hold it under the paper, and then see what he could read. Then he went away. The prince did as the magician told him, and the white letters on the paper turned into a beautiful blue, and formed these words, "DO A KINDNESS TO SOMEONE EVERY DAY." The prince made use of the secret, and became the happiest boy in the kingdom.

Lesson—Our Lesson is about kindness. This time a lawyer (or scribe) is asking Jesus two questions.

Question I. "What must I do to get life forever in heaven?" Jesus told him to read in his big roll of parchment, and he would know what God says about it. The lawyer reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." (Jesus was the only one who ever fully obeyed this law, so we never could get life forever, if Jesus had not made another way for us to get to heaven.)

Our Neighbors—Print, WHO IS MY NEIGHBOR?

Question II. "The people who live in the next house." Yes! I knew you would say

that, but God did not mean that only. He meant the people in the second house, and in the third house, etc., and all the way down the street and across the street, and on the next, and all over the town, and all over the country, and all over the world. So you see we have a WHOLE WORLD FULL OF NEIGHBORS. Jesus teaches us to love everyone whether he lives near us or far away.

The Good Samaritan—Jesus told the lawyer a story. Locate Jerusalem and Jericho. Use the blackboard while you picture the story. A man is going along the road to Jericho. Thieves overtake him, wound him, and leave him lying by the roadside half dead. Picture the Pharisee and the Levite coming and looking and passing on! Here comes a Samaritan (explain). How will he treat the poor Jew (a bitter enemy of the Samaritans)? Tell of his kindness to the poor man. Which of them do you think was neighbor to the poor man? GO, AND DO THOU LIKEWISE. Illustrate by a simple story from child life. Sing "Little deeds of kindness," etc., Hymn 531, Book of Praise, v. 3.

Something to Draw at Home—Draw a hand.

Print **H**AVE A
HELPING
AND

Something to Remember—I should show kindness.

SUPERINTENDENT'S BLACKBOARD REVIEW

J. AND LA.
W.M.; P.; LE.; S.

Let this be a review by persons. Begin with the two real persons in the Lesson — Jesus and the lawyer (Print J. AND LA.). The lawyer asked Jesus two questions. What was the first? v. 1. For the answer see vs. 26, 27. Be sure that the scholars understand that it is not by such obedience to the law as we can give, that we are saved, but through trust in Jesus (see For Teachers of the Boys and Girls). What was the lawyer's second question? Jesus answers this by a story. This brings us to the imaginary persons. First, there is the wounded man (Print W. M.). The scholars will be eager to tell how he fell into his sad condition. Three travelers came to where he lay half dead. First the "priest" (Print P.). How did he act? And the Levite (Print LE.). And the Samaritan? (Print S.). Press home the Lesson, that to obey God's law we must be ready to give help to all who need it.

Lesson IV.

JESUS TEACHING HOW TO PRAY

July 22, 1906

Luke 11: 1-13. Commit to memory vs. 9, 10. Read Luke 10: 1-23, 38-42; 18: 1-14.

GOLDEN TEXT—Lord, teach us to pray.—Luke 11: 1.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, ¹as John also taught his disciples.

2 And he said unto them, When ye pray, say, ²Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ³Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.
4 And forgive us our sins; for ⁴we also forgive every one that is indebted to us. And ⁵lead us not into temptation; ⁶but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine ⁶is in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and my chil-

Revised Version—¹even as; ²Omit our, and which art in heaven; ³Omit remainder of verse; ⁴we ourselves; ⁵bring; ⁶is come to me from a journey; ⁷And of which of you that is a father shall his son ask a loaf, and he give; ⁸or a fish, and he for; ⁹give him.

LESSON PLAN

- I. The Prayer, 1-4.
- II. The Illustration, 5-8.
- III. The Promise, 9-13.

DAILY READINGS

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

M.—Jesus teaching how to pray, Luke 11: 1-13. T.—“Your Father knoweth,” Matt. 6: 5-15. W.—In the name of Jesus, John 16: 23-30. Th.—Gracious promise, John 14: 1-14. F.—Ready to hear, Ps. 145: 8-19. S.—Prayer answered, Isa. 38: 1-8. S.—A strong argument, Rom. 8: 26-32.

EXPOSITION

Time and Place—Probably late summer or autumn (Andrews says, November or December), A.D. 29; somewhere in Perea.

Connecting Links—The Lesson follows close to the parable of the Good Samaritan,

I. The Prayer, 1-4.

V. 1. *As he was praying*; possibly, as Farrar thinks, at early dawn (see Mark 1: 35). Luke's Gospel gives special prominence to the prayers of Jesus. It mentions seven occasions on which Jesus prayed, not noted in the other Gospels, chs. 3: 21; 5: 16; 6: 12; 9: 18; 9: 29; 11: 1; 23: 34, 46. *Teach us to pray*. They had not learned to pray, as they might have done, from the prayers in the Psalms and the Prophets. *John* (the Baptist) . . . *his disciples*. This is not recorded, but probably John, like the Jewish rabbis, gave his disciples lessons in prayer.

V. 2. *When ye pray, say*; not always exactly in the same words, as the different wording of the prayer in Matthew (ch. 6: 9-13) and in Luke shows. *Our Father* (Rev. Ver., “Father”). God is sometimes called Father

and with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his opportunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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

11 ⁷If a son shall ask bread of any of you that is a father, will he give him a stone? ⁸or if he ask a fish, will he for a fish give him a serpent?

12 ⁹Or if he shall ask an egg, will he ⁹offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

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

The Question on Missions—27. How many mission districts are there in Trinidad? There are four districts, each having one or more resident missionaries, namely: Tunapuna, San Fernando, Couva, and Princetown. These centres are connected by railway with one another, and with Port of Spain, the capital of the island.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 398; 293; 19 (Ps. Sel.); 398 (from PRIMARY QUARTERLY); 391.

in the Old Testament, but of the nation, not the individual (see Isa. 63: 16; 64: 8). But Jesus teaches each disciple to use this name. He repeats it upwards of seventy times in the Gospels. Only to the Father can we truly pray, and He seeketh His children, John 4: 23. *Which art in heaven*; omitted in the Rev. Ver., but found in Matthew 6: 9. (Compare Isa. 66: 1.) God is to be approached with reverence. *Hallowed be thy name* (Weymouth, “May Thy name be kept holy!”). The name signifies the person or character. In thinking and speaking of God, all irreverence and impurity are to be avoided. *Thy kingdom come*; a kingdom of love. We here pray, that the time may come when men everywhere will be ruled by love to God and one another. *Thy will be done*. No Jewish prayer was complete without a petition for the kingdom of God. So Jesus inserts in His model prayer that which lay so near His own heart, that is, the sway of the divine will on the earth, which He came from heaven to establish. *As in heaven* (by the angels, Ps.

103 : 20), *so in earth*. This clause belongs to each of the three foregoing petitions.

Vs. 3, 4. Up to this point the petitions have to do with God's honor, kingdom, and will. The true Christian puts these first (see Shorter Catechism, Ques. 1). The remaining petitions refer to man's needs. *Daily bread*; a petition breathing a spirit of humble dependence on God, of unselfishness which looks out upon the needs of others, of freedom from anxiety for the future, and of moderation, Prov. 30 : 8 ; John 6 : 27. This world belongs to our heavenly Father, and He will provide for us. *Forgive*. See 1 John 1 : 9. This is a natural petition for those who desire to do God's will ; for they, most of all, feel their own shortcomings. *For we also forgive* ; the condition of our being forgiven, Matt. 6 : 14, 15. *Indebted to us* ; not those who owe us, but those who have failed in some duty they owe to us. *Lead us not into temptation*. The Christian must meet temptation (James 1 : 12), but should pray not to be brought under the power of temptation (see 1 Cor. 10 : 13). *Deliver us from evil* ; or, according to some, "the evil one," that is, Satan. These three petitions cover all our needs, forgiveness for the past, provision for the present, safety amidst the dangers of this evil world, and deliverance into the final salvation of the kingdom.

II. The Illustration, 5-8.

Vs. 5-8. *At midnight* ; an untimely hour, though not so unusual as with us, for the traveler to come, journeys in hot Eastern countries being frequently made at night. *Nothing to set before him*. According to Eastern laws of hospitality, it would have been a disgrace not to be able to set provision before a visitor. *Answer*. The man is unwilling to grant the request, because : (1) he is annoyed at being disturbed ; (2) it is a trouble to unlock the door ; (3) the children will be disturbed. *Because of his importunity* ; persistence amounting to shamelessness, a pertinacity that will not take "No" for an answer. Mark 7 : 24-29 (compare Matt. 15 : 27, 28) gives an example. (See also ch. 18 : 1-8.) The disciple must pray without ceasing. *As many as he needeth* ; more than the "three loaves" (thin flat cakes) asked for.

III. The Promise, 9-13.

Vs. 9, 10. *I say*. "I" is emphatic. The parable had taught them : now Jesus teaches. *Ask . . . seek . . . knock* ; three words for prayer. They all point to something that we are to keep on doing, and doing more and more eagerly. *Every one . . . receiveth* ; because God is more willing to give than we are to ask, and there is no partiality in Him.

Vs. 11-13. *Any of you . . . a father*. Jesus has shown what even an unwilling friend will do ; now He speaks of how much more an earthly father will do for his child, and from this He reasons to what our heavenly Father will do for His children. *Stone . . . serpent . . . scorpion* ; objects chosen perhaps because of their likeness respectively to the bread, fish, egg. *Holy Spirit*. Matt. (ch. 7 : 11) says, "good things." The Holy Spirit is the gift that includes all other gifts. He who has the Spirit of God, has all that He can need—the Source of all life and power and blessing.

Light from the East

NOTHING TO SET BEFORE HIM—It would be difficult to find among us a house without any food in it. But in more than half the houses of Palestine, the same condition of things would be found by any belated traveler today. The terrible exactions of an unscrupulous government and rapacious officials have crushed all enterprise and forethought out of the common people. If you expostulate with the peasants regarding their indolent and improvident life, they will answer, "Why should we toil to make and lay by anything? Whenever we get anything, if it is known, the officials take it from us." And so they are content to live on the barest necessities of life. In the average peasant's house, all that would be found would be a small bagful of barley, a few handfuls of which would have to be ground by the rude hand millstones, sifted and kneaded and baked in the primitive clay oven, which is really a hole in the ground, before there could be any eating in that house. All that would consume a good part of the night, and by that time the guest's hunger would be portentous. It was easier to rap up some better off neighbor and borrow bread from him.

APPLICATION

Teach us to pray, v. 1. Among the innumerable kinds of fish that sport on the sea is the whale, different in nature and habits from all the rest of the finny tribes. Our "Vital Breath" It is a mammal, and must breathe the air like terrestrial animals. However deep it may descend into the dark abyss of the ocean, and however dependent it is upon the creatures therein for its subsistence, it must ever and anon rise to the surface, to breathe the pure atmosphere, or it will die. Prayer is as universal a spiritual necessity to man as breathing is a physical one to the whale. Except at frequent intervals we rise from the dark depths of our human life to commune with God, our souls will be drowned under the cares and sins of the world. To learn to pray is as needful as to learn to breathe, and but for our original sin it would have been as natural.

When ye pray, say, v. 2. The Lord would have us carefully consider our petitions when we offer them. In a shop window was once advertised, "Limp Prayers." The announcement described a kind of prayer book in a certain sort of binding that was flexible, which was for sale within. But it was only too true a description of those incoherent emotional utterances without any backbone of thought, with which the dilatory think fit at times to approach Him who searches the heart. Let our prayers have in them wise and strong requests; and, while the small details of our everyday life are not to be overlooked, let the latter never crowd out those loftier desires and those far-reaching requests that seek the ennoblement of the whole human race, as well as the special blessing of one individual. It is in this fashion that the Lord has taught us to pray.

Thy will be done, v. 2. If we lay a stick on the ground, and find that the uneven surfaces do not permit them to match one another, we cannot bend the earth to fit the stick. We must bend the stick to fit the earth. So it is with the eternal will of God. Should our wills be in conflict with His, we must not foolishly strive to conform His purposes to our wishes. Rather must we yield our hearts in obedience

to His will and say, like the dying Richard Baxter, "When Thou wilt, what Thou wilt, how Thou wilt."

Because of his importunity, v. 8. Yes, the dumb animal pushing his nose in his master's knee until he has attracted that master's attention to his need; the little child throwing her arms around her father's neck, and by kisses and entreaties obtaining the wish of her little heart; the widow's unwearied appearance before the unjust judge until her suit was tried; the friend's importunate knocking at his neighbor's door until he got the loaves; are all forceful examples of what the Christian may expect from God by frequent and fervent prayer. Luther was so earnest in his prayers that it used to be said, "He will not be denied"; and John Knox's persistent petition, "Give me Scotland, or I die," has found a striking answer in the unique piety of her sons. All things are theirs, whose "eyes are homes of silent prayer."

Ask . . . seek . . . knock, v. 9. A young man on a walking tour in Scotland came to a gate, which a young girl quickly shut in front of him. He was surprised at this sudden interception of this path, and was about to offer some money to purchase an admittance, when the girl said, "O no, you have not to pay anything. You have simply to say, 'Please allow me to go through.'" The young man did as directed, and the gate was immediately opened. The owner was under the necessity of insisting upon a definite request for admission, in order to preserve his right of entrance to the grounds. God knows our wants; He does not charge a price for their satisfaction; we do not purchase His gifts with our money; but He insists upon one point, that we shall ask personally for them, in order that we may never fail to recognize from whose hand we receive them, and to preserve a becoming gratitude.

Asketh receiveth . . . seeketh findeth . . . knocketh . . . opened, v. 10. A boat is drifting down the river current. The rowers have lost the oars, and are helpless to turn it back, or check its progress. But a man from the

Answered Prayers

"Limp Prayers"

The Stick and the Earth

The Tow-line of Prayer

bank throws them a tow-line. Pulling on this, they draw the boat to a place of safety. That drifting boat is a picture of many a life that is being carried rapidly downward by the swift stream of temptation. But God throws out the tow-line of prayer. We have but to pull on this with all our strength and we shall be safe.

The Holy Spirit, v. 13. God has many bright and beautiful gifts to bestow upon His own. He gives us raiment, food, home, friends, books, music, pictures, playthings.

He surrounds us with noble scenery, and places the shining heavens as a beautiful canopy over our heads; and all this wonderful world is stored with treasures for our use. But far greater than all these gifts is His Holy Spirit; for this is Himself. When He gives us His Spirit, it means that God comes Himself into our hearts, makes us wise, loving, good, and gives us something of that pleasure which is in His own nature. Shall we not ask for this priceless Gift?

The Gifts and the Giver

TEACHING HINTS

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

For Teachers of the Older Scholars

All who believe in God and in a soul, are bound to pray. It was only natural that those who kept company with Jesus should show an interest in this subject.

1. *A Stimulus to Prayer*, v. 1. The example and teaching of Christ aroused and sustained interest. The disciples noticed how much Jesus Himself prayed. There was "a certain place" to which He often resorted for prayer, ch. 6:12; 22:39, 40. He spoke much about the importance of prayer, Matt. 17:21; 21:22. The disciples now ask definite instruction, such as John gave. Jesus responds.

2. *A Pattern of Prayer*, vs. 2-4. Compare the other version in Matt. 6:9-13. These actual words may legitimately be used in prayer; but it is not mere words that count. You can do little more than touch on some such ideas as these: Prayer is a form of talking with our heavenly Father. It should be reverential. It should recognize God's sovereignty. It should be offered in submission to His will. It should breathe our sense of creaturely dependence and sinfulness, and spring from a forgiving heart,—a heart that knows its own weakness in the presence of temptation. The words may change; but in all true prayer there will be something of all these elements implied or expressed, Phil. 4:6.

3. *Perseverance in Prayer*, vs. 5-8. Picture the importunity of the man with the empty larder, who appeals at midnight to his neigh-

bor for a supply with which to entertain the unexpected traveler. Mark the inference, that God is readier to respond to cries of need than frail human beings are. Nothing calls for greater perseverance than the exercise of prayer, Eph. 6:18.

4. *Varying Modes of Prayer*, vs. 9, 10. Prayer is represented as a kind of asking (Zech. 10:1), a kind of seeking (Isa. 58:2), a kind of knocking, ch. 13:24; Rom. 15:30. There are some to whom prayer is just asking. They live on such intimate terms with the Master, that they have little more to do than breathe their desires in His ear. Others must fight their doubts, and go far to find Him. Prayer to them is intellectual seeking. Yet others pray by acts, rather than words or thoughts. They knock. They make known their desires by active employment in His service. Each is assured of a real answer, v. 10.

5. *Our Guarantee in Prayer*, vs. 11-13. No prayer is vain. Even an imperfect earthly parent seeks the good of his child in withholding or giving. Our guarantee in prayer is, that God is better than an earthly parent in His purpose to bless, v. 13. One gift never withheld when sincerely sought in prayer is the illuminating Spirit. See the promise in Rom. 8:26.

For Teachers of the Boys and Girls

It would be a good introductory exercise, to have, say twelve, examples of prayer from the Old and New Testaments. Give out the exercise the previous Sabbath. The Lesson is a lesson on prayer.

Who is the Teacher? One, who Himself

exemplified 1 Thess. 5:17. There are twenty-one recorded instances in the Gospels of Jesus' praying. Who were the scholars? The disciples. They perceived that their Master had the secret of prayer. Some of them had been disciples of John the Baptist (John 1:35, 40). His teaching about prayer had helped them. They would learn more. The more of the spirit of prayer we have, the more eager we are to learn to pray. The answer to the request is —

(1) A guide to prayer. The Shorter Catechism (Ques. 99) calls it "that form of prayer." In what sense is it a "form"? Not a form to be repeated so many times over, as by the Romanist when counting his beads; but an example of what things a prayer should contain, and the spirit in which it should be offered. From a class that knows its Catechism, a fresh way would be to ask the Questions on the Lord's Prayer (Ques. 99-107), with a word here and there of further explanation and enforcement. The chief points to be noted are, "Our", and not "My"; "Father" — how easy it ought to be, and is, for children to pray; the things of God first, not our things — His name to be revered,

His kingdom to be hastened, His will to be done by us and by all men; then our things — our bread, to be given us (just the plain necessary things of life) a day at a time, our sins to be forgiven us (and the reason why — see Lesson of a fortnight ago), protection and deliverance from temptation; and then, as given in Matt. 6:13, the doxology or ascription of praise. This brief-sample prayer, which a babe can learn, sums up everything that one should, or need, say to God in prayer. It can never be outgrown.

(2) An encouragement to prayer. If some one should say, "But the great God in heaven will never trouble Himself to pay attention to our prayers," what would you answer? The remainder of the Lesson tells what Jesus answered. Get the scholars to tell the story of vs. 5-8 (be sure to explain "importunity"). Then show how vs. 9, 10 come in. God is surely as neighborly as this man. But there is something better, vs. 11-13. The point is, God is more than a neighbor. He is the "heavenly Father." No fear of His children's going unheard. Explain, that the Holy Spirit is the "sum and the source of all gifts" (compare Matt. 7:11).

ADDED HINTS AND HELPS

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

Lesson Points

Jesus enforced His precepts by His practice. v. 1.

"God's in His heaven — all's right with the world." v. 2.

We shall work the better if we do not worry. v. 3.

Forgiving is not the price, but the proof, of forgiveness. v. 4.

Those who would go with full hands to others must first go with empty hands to God. vs. 5, 6.

Difficulties vanish from the path of the determined. vs. 7, 8.

The resources of heaven are more than sufficient to meet every human need. v. 9.

There is no favoritism in the heavenly Father's dealings with His children. v. 10.

The love of parents is a stream whose fountain is in God. vs. 11, 12.

We are sure to be happy if only we are holy. v. 13.

Prove from Scripture

That God will answer prayer.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What parable in last Lesson?

1 What had Jesus been doing? Who made a request of Him? What was it?

2 What may we call God? How should we treat His name? Whose will should we do?

3, 4 Whence comes our daily bread? Who forgives our sins? Who is our great tempter? Who can deliver us from him?

5-8 For what did the friend go at midnight? Why did he not at once get what he asked for? Why did he at last get it?

9-13 What three commands did Jesus give? What three promises did He make? To whom is God likened? What kind of things will He give? What great Gift is promised?

Seniors and the Home Department—In which other Gospel is the Lord's Prayer given? (Matt. 6:9-13.) What do the differences in form show?

1-4 Give instances of Jesus' habit of prayer. For what things are we permitted to pray? (Phil. 4:6.) What should be our chief desire in prayer? (Ch. 22:42.)

5-8 Where else does Jesus teach impurity in prayer? (Ch. 18:1:8.) How willing is God to answer prayer? (Isa. 65:24.)

9-13 Give another promise of the Holy Spirit. (John 14:16.) Who will help us in our prayers? (Rom. 8:26.) What is the pledge that God will answer? (Rom. 8:32.)

The Catechism

Ques. 23. *The Redeemer's Work.* "Office" in the Question means the work which the Redeemer was appointed to do. Three kinds of work are spoken of, that of a prophet, of a priest, and of a king. All these He does at the same time, and is doing continually. Two "estates," that is, conditions, are spoken of in which Christ has existed. The "estate of humiliation" means His life upon the earth, where He toiled, and suffered, and at last died. The "estate of exaltation" means His life in heaven, where He sits at God's right hand, sharing the glory of the Father. To see the difference between the two estates, read Phil. 2:6-8. Both on

earth and in heaven He is the Prophet, Priest and King of His people.

The Question on Missions

Ques. 27. The Trinidad Mission is worked in four districts: 1. *Tunapuna.* This district begins west of Port of Spain and extends 40 miles east to the Atlantic Ocean, and is in places 22 miles broad. The ordained missionaries and their Post Office addresses are: Rev. John Morton, D.D.; Rev. H. H. Morton, M.A.; Rev. Andrew Gayadeen, St. Joseph. 2. *Couva*—on the Gulf of Paria, between Tunapuna and San Fernando. This is a compact field, with sugar on the flat lands and cacao on the hills. The flatness of the land makes it much less healthy. Missionary: Rev. A. W. Thompson, M.A., Couva. 3. *San Fernando*—south of Couva and extending south, indefinitely. Cedros, at the southwest corner of the island is still unoccupied. Missionaries: Revs. K. J. Grant, D.D.; S. A. Fraser; Lal Bihari. Rev. F. J. Coffin, Ph.D. and S. F. Johnston, Ph.D., in College and Training School. 4. *Princes-town*—east of San Fernando and Couva. This district should grow east to the Atlantic and north till it meets the Tunapuna field. Rev. William L. Macrae lately retired from this field on account of his health, and Rev. W. J. Jamieson, Ph. D., formerly a missionary of our church in India, has just been inducted as his successor.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus teaching how to pray.

Introduction—You have all heard the "buzzings" of bees or wasps. Let us all make a sound like the "buz-z-z."

A buzzing wasp was annoying an old gentleman, and he struck it with his newspaper. It fell through an open window upon the sill, seemingly dead. But someone noticed a large wasp fly on the sill, and, after buzzing around the hurt wasp for a second or two, begin to lick it all over. After this treatment, the hurt wasp seemed a little better, and his friend wasp dragged him gently to the edge of the sill, grasped him by the body, and flew away with him to some place of safety.



Review—Does this story remind you of the Good Samaritan, who found the poor man half dead, bound up his wounds, pouring oil and wine on them, and brought him to an inn and cared for him? Recall Lesson.

Lesson—In our Lesson to-day, Jesus is teaching His disciples and us, that we must keep on asking what we want from God. He is teaching us how to pray. Jesus tells the disciples a story. A traveler came at midnight to the house of a friend (traveling was done at night on account of the heat of the day). The guest is not expected, and there is no bread in the house. The man is hungry. His friend runs out to a neighbor's house, and raps at the door. Tell the rest of the story. The man keeps on knocking and calling, till at last the neighbor gets up and gives him all he needs, and more.

Earnest Prayer—That is the way we are to pray, vs. 9, 10. We must need what we want. We must want it very much, and we must ask for it till we get it; and God will give us what we ask for in this determined way.

The Real Gift—A father would not deceive a son by giving him a stone, if he asked for bread, although a stone may look something like a loaf; nor would he give him a serpent for a fish, or a scorpion for an egg. Much

more will our heavenly Father answer our prayers in the truest and best ways.

The Lord's Prayer—Jesus taught the disciples a beautiful prayer, which you may all repeat with me. We call it THE LORD'S PRAYER. Repeat and explain.

Golden Text—Print—"LORD, TEACH US TO PRAY."

Little Scholars—

"Dear Jesus, we've come here to learn about Thee,

And we ask, that Thy Spirit our Teacher may be.

Thou canst see where we stand, Thou canst hear what we say :

Oh, help us to learn, and teach us to pray.

Dear Jesus, we ask Thee, Be with us to-day,

And all through the week, at lessons or play."

Never Forget to Pray—Two little girls always say at night, "Now, pray me, mother." One night mother was not at home at bedtime, and when she returned at a late hour and looked at her babies in bed, one of them opened her sleepy eyes and said, "Pray me, mother." She had tried hard to keep awake for that prayer.

Something to Draw at Home—Draw a scroll and print, "OUR FATHER," etc.

Something to Remember—I should pray earnestly.

SUPERINTENDENT'S BLACKBOARD REVIEW

T E A C H I N G	TO	P R A Y	BY	EXAMPLE PATTERN ILLUSTRATION PROMISE COMPARISON
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Print, TEACHING TO PRAY. Get the scholars interested in finding five ways in the Lesson of teaching to pray. What was it that led the disciples to ask Jesus to teach them to pray? They saw Him praying. What shall we call this way of teaching? BY EXAMPLE (Print). Next, we find Jesus giving a form of prayer. With a little questioning the scholars will tell you that this was teaching by PATTERN (Print). Touch, if there is time, the main points in the Lord's Prayer. This brings us to the story of vs. 5-8. The scholars will need help in getting at this third way of teaching — by ILLUSTRATION (Print). Have the promises of vs. 9, 10 repeated. This is the fourth way of teaching — by PROMISE (Print). How these promises should encourage us in prayer! In vs. 11-13, to whom does Jesus compare God? Here is the fourth way — by COMPARISON (Print). What pains Jesus was at, to teach this lesson of prayer! We, too, need it and should profit by it.

Lesson V.

JESUS DINES WITH A PHARISEE

July 29, 1906

Luke 14: 1-14. Commit to memory vs. 13, 14. Read Luke 11: 37-54.

GOLDEN TEXT—He that humbleth himself shall be exalted.—Luke 14: 11.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go.

5 And he answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 Revised Version—when he; 2 one of the rulers of the Pharisees on a sabbath to eat bread; 3 were watching him; 4 or not; 5 But; 6 he said unto them, Which; 7 well; 8 draw him up on a; 9 Omit him; 10 spake a; 11 seats; 12 marriage feast; 13 chief seat; 14 haply; 15 then thou shalt; 16 place; 17 glory; 18 all that; 19 every one that; 20 humbled; 21 And he said to him also that had bidden him; 22 Omit thy; 23 bid; 24 because they have not wherewith to; 25 in.

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind;

14 And thou shalt be blessed; for thou shalt not recompense thee; for thou shalt be recompensed at the resurrection of the just.

LESSON PLAN

- I. Jesus and the Sick Man, 1-6.
- II. Jesus and the Guests, 7-11.
- III. Jesus and the Host, 12-14.

DAILY READINGS

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

M.—Jesus dines with a Pharisee, Luke 14: 1-14.
 T.—Coveting chief seats, Mark 12: 38-44. W.—The proud humbled, Lev. 2: 10-17. Th.—The humble exalted, Matt. 23: 1-12. F.—Better than an ox,

Luke 13: 11-17. S.—Solomon's advice, Prov. 25: 1-7. S.—Right thoughts of self, Rom. 12: 1-10.

Shorter Catechism—Review Questions 20-23.
 Shorter Catechism—28. What is the Question on Missions—28. What is the

Trinidad Mission doing for the young? There are 56 day schools, with nearly 6,000 pupils on the Quarterly Roll, and an average daily attendance of 3,123. There are 78 Sunday Schools, with 3,657 scholars enrolled, and 2,247 of an average attendance.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 544; 168; 7 (Ps. Sel.); 577 (from PRIMARY QUARTERLY); 161.

EXPOSITION

Time and Place—During the winter, A.D. 29; in Perea.

Connecting Links—Luke gives no note of time further than to say in ch. 13: 22, that Jesus was "journeying toward Jerusalem." The visit to Jerusalem recorded in John 10: 22-39 took place during the interval—a few weeks—between last Lesson and to-day's. On His return to Perea He was invited to dine with a Pharisee.

I. Jesus and the Sick Man, 1-6.

Vs. 1, 2. *He (Jesus) went into the house; by invitation, though it is probable that curiosity rather than hospitality prompted the Pharisee in inviting Him. (Compare ch. 7: 36-50, Lesson IV., Second Quarter, and ch. 11: 37.) One of the chief Pharisees (Rev. Ver., "rulers of the Pharisees"); perhaps one of the chief local magistrates, who would also have much influence in the synagogue. To eat bread; join in a social meal. On the sabbath. The Sabbath was, for the Jew, a day of rejoic-*

ing, and it was quite usual to have feasts and gatherings of friends. The best food was provided in order to make the day a delight. But every kind of work, even the most trivial, was forbidden. The necessary food was cooked on the previous day. *They* (the other guests) *were watching* (Rev. Ver.); with hostile purpose. This was now the habitual attitude of the Pharisees. *A certain man... had the dropsy.* Perhaps he saw through the open door that Jesus was there, and came in to be healed. Others think that the Pharisees had brought him, wishing to get proof against Jesus of breaking the Sabbath (compare Matt. 12: 1-14, Lesson II., Second Quarter).

V. 3. *Answering; their unspoken thoughts.* Jesus knew that they were trying to get something against Him (see John 2: 25). *Lawyers; who should have known the meaning of the law. They belonged to the Pharisee class, and were the most learned amongst them. Is it lawful, etc.? If they said, "Yes!," they*

could no longer find fault with Jesus; if they said, "No!" they would show themselves inhuman, and untrue to their own law, which allowed work to relieve suffering or to protect life on the Sabbath. (See v. 5; also Mark 3:4.)

Vs. 4-6. *Held their peace.* They were in a dilemma, and could give no answer. *Took him* (to show whence the power came) *and healed him*; an open, courageous deed. For the sake of the poor, suffering man, Jesus would defy any power. Jesus reasons that, if it was lawful, as the Pharisees held, on the Sabbath to *pull . . . out of a pit* (an open, unguarded cistern) *an ass or an ox* which had *fallen into it*, much more was it lawful to heal on the Sabbath a man, who was made in the image of God, Gen. 1:26, 27.

II. Jesus and the Guests, 7-11.

V. 7. *Put forth a parable*; a picture in words. *To those . . . bidden*; His fellow-guests. *Chose . . . chief seats* (Rev. Ver.). For the table customs of the time, see *Light from the East*, and *Illustration, HOME STUDY QUARTERLY*. The "chief seats" were those next the host, whose place was usually in the centre of the middle couch.

Vs. 8, 9. *A wedding.* Here the rank of the seats and the dignity of the guests would be of great importance. *Sit not . . . in the chief seat* (Rev. Ver.). A curious story is told of a certain rabbi who, at a banquet for some great Persian satrap given by King Alexander Jannæus, had thrust himself between the king and queen at table. *A more honorable*: one of higher title or position, or more highly esteemed by the host. *Give this man place.* The rabbi just mentioned was rebuked for his intrusion.

Vs. 10, 11. *Sit down in the lowest place* (Rev. Ver.); an example of true humility, which, instead of insisting on his rights, is willing to remain unhonored. *Go up higher.* The only possible change for such a man is higher (see Prov. 25:6, 7). *Whosoever exalthe himself*, etc.; a frequent saying of Jesus, Matt. 23:12; Luke 18:14. (Compare also the story of the feet-washing in John 13:3-15.) In the sight of God's holiness, and the absolute purity of Jesus Christ, a sense of our own unworthiness should surely

overwhelm us and drive us to the lowest seat, where we can only think of God's mercy, not of our own claims.

III. Jesus and the Host, 12-14.

Vs. 12-14. *Said he also to him that bade him.* The previous words were for the guests. These are for the host. *Call not thy friends*, etc. "Let not friendship, relationship, neighborliness, wealth, determine the choice of your guests." Inyite others as well. *Lest they also bid thee.* Hospitality is a virtue that springs from a generous heart, and almost fears lest it should get back what it gave (see Matt. 5:46, 47). *Call the poor*, etc. Send your invitations to those who need them most, and who will get most enjoyment out of them, and who cannot reward you.

V. 14. *Thou shalt be blessed*; not with money, for those whom you have helped have none to give you, but recompensed, through the mercy of God, with a place in His eternal kingdom. *Resurrection of the just*; when Jesus brings again from the dead all those who are just in God's sight and are to enter His eternal kingdom (see Matt. 25:31-46). The blessings with which true Christian hospitality will be rewarded, are the heavenly joys of fellowship with all, rich or poor, high or low, who have lived righteous lives, and so have entered the heavenly kingdom.

Light from the East

DROPSY—Is a well known filling of the limbs and other parts of the body with a watery fluid. It is not a specific disease, but is a symptom of some organic trouble, usually disease of the heart, of the kidneys, or of the liver. Any trouble which impoverishes the blood, or prevents its free circulation, tends to produce it. It is usually a dangerous symptom, indicating an advanced stage of the disease. For some reason it is very common now among the Jews of Jerusalem.

CHIEF ROOMS—Were really the places of honor around the table. The Egyptians of the upper class sat on chairs at their meals, as we do, only they had no tables before them, but were served by servants. The Jews at first sat, or squatted, as they do now, on mats, with their feet crossed under them, around a circular table about a foot high.

But long before the time of Christ, the custom of reclining had been introduced from the Persians. Couches, a few inches lower than the table in front of them, were placed around three sides of a square, the fourth side

being open for convenience in serving, and on these the guests reclined at right angles to the table and resting on the left elbow. The place of honor was, at the upper end of the left hand side.

APPLICATION

They watched him, v. 1. The eyes of the world are on the Christian to-day as surely as they once were upon the Master. No greater sermon can we preach than through these so carefully scrutinized activities of ours. When the terrible plague broke out in the native compounds of the cities of India, there was no more impressive illustration of the superiority of the religion of Christ, than the missionary staying behind to minister to the sick and comfort the dying, when all other inhabitants had fled who could. The watching eye saw in his conduct what it had failed to read in his creed.

A certain man . . . had the dropsy, v. 2. It is only the sick who need the physician. The healthy take comparatively little interest in a healer. He may come and go amongst them, and receive from them scant attention. They may look upon him with languid curiosity, or even with scornful criticism. But when pain racks the body, or disease threatens the life, how eagerly healing is sought. Any pains will be taken, any price paid, for a cure. The great Physician of souls is amongst us. We all need His help. Without Him we must perish. Wisdom bids us go to Him without delay.

Lawful to heal on the sabbath, v. 3. We point with pride to our schools and colleges and Universities, to our hospitals and asylums.

In our good land, the privileges of education are open to all, and healing for body and mind is within easy reach. Like these schools and hospitals are God's Sabbaths. They bring us week by week opportunities of learning the things most worth knowing, about God and duty and heaven. They come with refreshment and renewal for tired-out bodies and jaded minds. Welcome the return of our holy day. Use to the full its advantages. The profit will be real and enduring.

Sit not down in the highest room, v. 8. General Gordon used to take a seat in the gallery among the poor of the congregation, before his fame began to rise. Then he was pressed to take a more conspicuous and more luxurious pew, but he preferred to keep his seat where he had so long sat unobserved. Such modesty even in small things is the most winning quality a Christian can possess and the most fitting adornment of his profession. "As incense smells the sweetest when it is beaten the smallest, so saints look fairest when they lie lowest."

Whosoever exalthe . . . abased, and he that humbleth . . . exalted, v. 11. "It is easy for the general to command us forward," complained a soldier, "because "Safer to Walk" he rides and we walk." The officer overheard, put the astonished soldier on his horse and took his place in the ranks. But when they came to a dangerous defile, a bullet was aimed by an ambushed sharpshooter at the man on horseback, and he fell. Then the general was heard to remark, "It is safer to walk than to ride." It is ever true that the lowliest position is the most secure. Humility has not far to fall; while the giddier the heights a man climbs, the more perilous becomes his position. As a matter of fact, the most influential men are the least chesty; while those who are continuously sounding their trumpets at the street corners and appropriating the chief seats at the synagogue are very likely to incur the humiliation of a fall.

Call the poor, v. 13. "The Queen's Poor" is the title of a recent book that tells of work in the East End of London, where poverty prevails, such as we never see

The Rich Poor in our country. Our gentle and gracious Queen, Alexandra, takes a warm and practical interest in the needs and distresses of this district. The Bible is the "Book of God's Poor," for on

The Watchful World

The Modest General

The Great Physician

"Safer to Walk"

The Best of Days

The Rich Poor

every page it speaks of His compassionate care for them. Poor they may be in this world's goods, but they are rich in the inheritance of divine love and provision.

Recompensed, v. 14. The world has been amply rewarded for the kindness it has shown

the poor, because from their ranks have sprung many of its noblest benefactors. Huss was the son of a peasant; Luther the son

of a miner; Calvin the son of a cooper; Zwingle was a shepherd; John Newton began life as a sailor boy; William Jay was a stone mason; and John Bunyan a Bedfordshire tinker. These received kindness and attention from those possessed of a more favorable fortune, and they have well repaid the interest bestowed upon them in the abundant services they have rendered mankind.

TEACHING HINTS

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

For Teachers of the Older Scholars

Christianity, like its Founder, stands, not for aloofness, but for sociability. Jesus dines even with a Pharisee, and even on the Sabbath v. 1. Let us look for a Christ who comes right into our homes and has contact with our common life—even our social life—rather than One with whom we have to do only in church, or on a far distant judgment day. See how searching Christ's presence is in this home. He corrects certain wrong notions that prevail.

1. *A False and True View of the Sabbath*, vs. 2-6. The Pharisees, "watching" Jesus, have laid what they think to be a snare for Him. They have put in His way a man with the dropsy, v. 2. They think He will wrongfully do the work of a physician on the Sabbath. To them it is only a day for restraint and inactivity. Jesus corrects that false notion. He shows by word and example that it is a day for benevolent exertion, vs. 3, 4. To leave some things undone on the Sabbath is contrary to the spirit of the day, v. 5. Distress should be instantly relieved. The reaction in our own time is to the opposite extreme from that of the Pharisees. Young people, especially, are liable to think the day one for self-indulgence. There is a growing cry for, and practice of, Sunday sports and recreations. The true view is still that the Christian Sabbath is a day neither for gloomy self-restraint nor for sportive self-indulgence, but for self-sacrifice, Rom. 15 : 3, 5, 6. Christ's example counts for everything, Matt. 12 : 12; Luke 4 : 16, 31.

2. *A False and True View of Precedence*,

vs. 7-11. Christ's words were evidently called forth by a scramble for positions at the dinner table. Though courtesy is a distinct outcome of vital Christianity (Rom. 12 : 10), Christ does more than inculcate the ordinary amenities of social life. The principle enunciated goes farther than mere courtesy: it is part of His characteristic teaching on the elements of true greatness, Matt. 18 : 1, 2; 23 : 11; Luke 22 : 24, 26. Not those who scramble for the most conspicuous positions of honor actually reach them, vs. 8, 9. Not those who think most of themselves are really most thought of in the sight of God and man, Luke 18 : 14. Real worth, even when slighted, brings its own reward, Matt. 5 : 5. Impress on your young people, that the Christian ideal is superior to vulgar self-seeking on the one hand, and on the other hand, to subservience to purse-proud folk, James 2 : 1-4.

3. *A False and True View of Hospitality*, vs. 12-14. Hospitality is a distinct Christian duty., Heb. 13 : 2; 1 Pet. 4 : 9. But it may be made the occasion for vainglory and ostentatious display. Sometimes wealthy people expend on a single private entertainment what would be a fortune to ordinary mortals. But unselfish hospitality, such as Jesus here advises (vs. 12-14), brings a greater reward, Matt. 6 : 3, 4; Rev. 22 : 12.

For Teachers of the Boys and Girls

The talk at a dinner table is the subject of the Lesson.

I. *About Sabbath-keeping*. Who was the host? A chief man, or ruler of the Pharisees, hence with very rigid notions about Sabbath keeping, so far as outward forms are concerned. Who was the Guest? Jesus,

who accepted invitations to all sorts of houses (compare Luke 19 : 2, 5). Ask the scholars to bid Him welcome into their homes and hearts, Rev. 3 : 20. Who watched Him? In what spirit? Mark 3 : 2. What happened? Perhaps the Pharisees themselves had brought the sick man in to entrap Jesus. Explain Jesus' "answering". Had any question been asked? To whom was the question put? Why were the "lawyers" addressed as well as the other Pharisees? (The Sabbath law it was that was to be appealed to.) Why did all "hold their peace"? They would not say, "Yes". That would have put themselves in the wrong. They dared not say "No"; for again, they would have been in the wrong. Possibly they remembered the incidents of Mark 3 : 1-5, and Luke 13 : 10-17. What was Jesus' answer to His own question? v. 4. A practical illustration of Mark 3 : 4. What further does He say? v. 5 — repeating ch. 13 : 15, which their own practice and the law (Deut. 22 : 4) allowed. There is a touch of humor in the situation. They were caught in their own trap, v. 6.

II. *About where to sit at table.* How did this question arise? v. 7. Some explanation

will be needed as to the form of the table and the "rooms" (seats) of honor (see Exposition and Light from the East). What a wholesome dish of advice, vs. 8, 9, 10 (explain "worship"—honor)! Use the parable to inculcate modesty and humility, v. 11.

"Humble we must be, if to heaven we go ;
High is the roof there, but the door is low."
Self-exaltation seeks the honor ; humility
seeks character and service, letting the honor
come if it will.

III. *About the inviting of guests.* The usual way, of course, is to ask those who have asked us, or will ask us in turn. Is this wrong? No, provided we do it sincerely, and with no greedy, selfish motives. This Pharisee had, without intending it, exemplified a better way. He had invited Jesus and His disciples (see Matt. 8 : 20). What advice does Jesus give? vs. 12, 13. What is the meaning of this? Be hospitable to those who need you and whom you can help. What ample room there is for such hospitality, especially in the cities where there are so many homeless and lonely! The best comment on v. 14, and a fitting close of the Lesson is, Matt. 25 : 31-40.

ADDED HINTS AND HELPS

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

Lesson Points

He who finds fault with Jesus, passes judgment on himself. v. 1.

No case is too desperate for the great Physician. v. 2.

Jesus' questions, like a surgeon's knife, lay bare the root of error. v. 3.

The fetters of sin are loosed at the touch of the Saviour. v. 4.

Religion always appeals to the reason. vs. 5, 6.

Merit shines most brightly in a setting of modesty. vs. 7, 8.

The lowly escape many of the perils of the lofty. v. 9.

In the kingdom of heaven honors are reserved for the humble. vs. 10, 11.

That home is likeliest the heavenly, in which there is a welcome for the needy. vs. 12, 13.

What we do for the poor is reckoned as if done for Christ. v. 14.

Prove from Scripture

That Christ's followers should be humble.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What city had Jesus visited?

1, 2 To whose home was He now invited?

On what day? Who besides were invited?

Who watched Jesus? With what object?

3-6 Who was brought before Jesus? How

had this man come to be there? What question

did Jesus ask the lawyers? How did they

meet it? What was Jesus' answer?

7-11 What had Jesus noticed? Why did

they act in such a manner? What advice

did Jesus give them? Who are worthy of

honor in God's sight?

12-14 To whom did Jesus now speak?

What kind of persons did Jesus tell him to

invite to his feasts? Could these give him

anything in return? What would be his re-

ward? When would he receive it?

Seniors and the Home Department—

Give some account of Jesus' visit to Jerusalem.

1-6 What instances does Luke give of Jesus' visiting the homes of Pharisees? Mention miracles which Jesus wrought on the Sabbath. (Matt. 12 : 10-13 ; Mark 1 : 21-34 ; Luke 4 : 38, 39 ; 13 : 10-16 ; 14 : 1-6 ; John 5 : 5-11 ; 9 : 1-14.)

7-11 How did Jesus on this occasion teach humility? What example did He afterwards give? (John 13 : 1-15.) What does Peter say about humility? (1 Pet. 5 : 5.)

12-14 In what sort of people was Jesus especially interested? Whom should we help? What will be our reward? (Matt. 25 : 34-40.)

The Catechism

Ques. 20-23 (Review). The last two monthly reviews dealt with the sad subjects of man's fall and the suffering that followed. It is a brighter topic that we have to-day — God's glorious work of redemption. Take the headings of the Questions in order : 1. *God's plan of redemption* (Ques. 20). Emphasize the facts that the work of redeeming men had its origin in the great love of God, and that salvation, while all of God, is free to all. 2. *The Redeemer*. Bring out clearly the facts of the two natures in the one Person. 3. *How Christ became man*. Make very clear the reality of Christ's human nature. 4. *The Redeemer's work*. Be sure that the scholars

see the three aspects of Christ's work, and that they grasp the distinction between His two "estates".

The Question on Missions

Ques. 28. The young are the hope of the future. Immediately on reaching his station, Mr. Morton gathered three children on the doorstep, and opened the first school. That school at Iere was never large, but it gave their first lessons to John Allahdia, one of our most reliable agents in St. Lucia, and to five others, who became teachers and catechists. The second school was opened in San Fernando, the second town in the island, as soon as Mr. Grant arrived. This has always been our largest school. Later, the proprietors of sugar estates enabled us to open quite a number of schools. When sugar declined, some of these had to be closed or grouped into village centres. Very gradually the government came to our aid, and now pays the emoluments of the teachers in all assisted schools, and a small grant for buildings and furniture. In these schools we have 40 minutes daily for religious instruction. Schools too small to claim assistance are supported entirely by mission funds. Number of day schools 56 ; on roll 6,000 ; daily average 3,123. Sunday Schools 78 ; enrolled 3,657 ; weekly average, 2,247. Included among these there are a number of adults.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus warning against pride.

Introduction—Did you ever hear about Carol Bird and the Ruggles children? ("The

Birds' Christmas Carol," by Kate Douglas Wiggin). Carol was a little invalid girl, who could never run about and play like other children. She lived in a beautiful home, and had everything to make her happy ; and she was always trying to make everybody else happy. One Christmas she decided she would give a dinner party. Just one note of invitation was written, and to whom do you think it was sent? To the nine Ruggles children in the back alley, who had never been at a party



in their lives. This is just the kind of a party Jesus likes to see.

Lesson—In our Lesson to-day, Jesus is dining at the house of a rich Pharisee, and is telling him that he ought to give just such parties (v. 13), in place of making grand parties for his friends and rich neighbors, in order to be invited by them in return to some feast in their house.

Striving for Best Seats—Describe the scene. Jesus is grieved at their conduct. He tells them a "parable." (Apply the parable to circumstances in child life.)

Humility—Tell the story of Ruth, the humble gleaner, whom God "exalted" to be the wife of Boaz, and of whose family came the "meek and lowly" Jesus, who said, "Learn of Me, for I am meek and lowly," etc., Matt. 11 : 29.

Golden Text—Repeat.

Rub Them Out—Print I, ME, MINE. Have you heard girls and boys say, "I can do that better than you"; "Let me be the first to choose sides"; "My clothes are nicer than yours"? Let us rub out these words from our minds and hearts. In place of them print, You, Yours. "You do skip very nicely"; "You play marbles well"; "You choose first"; "You take this place"; "It is your turn first". "Keep yourself in

the background, and keep other people in the front ground," said a wee girl. God rewards the humble.

A Lesson from the Flowers—Speak of gardens Name different flowers with their characteristics. All cannot be roses and hollyhocks, and gay blossoms tossing in the sunshine, but we may be little violets growing "low down" among the moss and grasses, giving out sweet perfume of helpfulness and love, and being loved in return. Repeat —

"Day by day the little daisy
Looks up with its yellow eye,
Never murmurs, never wishes
It were hanging up on high.

And the air is just as pleasant,
And as bright the sunny sky,
To the daisy on the footpath
As to flowers that bloom on high.

God has given to each his station;
Some have riches and high place;
Some have lowly homes and labors;
All may have His precious grace."
(Give each child a written copy of this to learn at home.)

Something to Draw at Home—Draw a chair, and remember what Jesus said about striving for the best places.

Something to Remember—Pride is hateful.

SUPERINTENDENT'S BLACKBOARD REVIEW

H. H. H.

There are three H's (Print) in the Lesson. Let us see what they are. Sketch on the blackboard a table like that at which Jesus reclined in the Pharisee's house (see PRIMARY QUARTERLY, Something to Draw; also Exposition and Light from the East). Who was present besides the host and his guests? What did Jesus do for this man? Why did the Pharisees think this wrong? Who is our best Example in Sabbath keeping? This is the first "H"—Helpful. Now for the second. Turn again to the sketch of the table. Have the scholars point out the places of greatest honor. Why should one not seek these for himself? Ask for the Golden Text. The second "H" is, Humble. Jesus has something to say to His host about the guests he ought to invite. Who are these? Where will kindness to them be rewarded? Hospitable is the third "H." If we have these, we shall also have a fourth "H." For we shall make others Happy, and so be happy ourselves.

BIBLE DICTIONARY FOR THIRD QUARTER, 1906

A'-bra-ham. Meaning "exalted father." He was the first ancestor of the Hebrew race. The Jews prided themselves on their descent from him.

Beth'-a-ny. A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13; Mark 14 : 3.

Beth'-pha-ge. A village near Bethany. The exact site is unknown.

Cæ'-sar. The family name of the Roman emperors, beginning with Julius Cæsar. The Cæsar referred to in Lesson XII. was Tiberius.

Christ. The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

Da'-vid. The second king of Israel, successor to Saul. "Son of David" is a title of the Messiah applied to Jesus (see Lesson XI.).

Gal'-i-lee. The most northerly of the three provinces west of the Jordan, into which Palestine was divided by the Romans. It was the chief scene of Jesus' ministry and public success. The lake of the same name is fed by the Jordan, and is called a sea, because of its extent. The water is fresh.

He-ro'-di-ans. A political party rather than a religious sect. They were partisan supporters of the Herod family, therefore favorable to the Romans and indifferent to the religion of the Jews. In these two respects they were in direct antagonism to the Pharisees, with whom, however, they combined in the attempt to ensnare our Lord by the question about tribute, Lesson XII.

Ho-san'-na. Greek for the Hebrew words translated, "Save now," Ps. 118 : 25.

I'-saac. Meaning "laughter." One of the Hebrew patriarchs. He was the promised son of Abraham and Sarah. At God's command Abraham was about to offer Isaac in sacrifice, and was only prevented by the voice of the angel of the Lord, Gen. 22 : 1-19.

Ja'-cob. "Supplanter." The son of Isaac and Rebecca. He was also called Israel, and was the father of the ancestors of the twelve tribes of Israel.

Jer'-i-cho. A city about 17 miles northeast from Jerusalem, in the valley of the Jordan. It was known as the city of palm trees, Deut. 34 : 1, 3.

Je-ru'-sa-lem. The ancient capital of David, which became the seat of the temple, and hence the sacred city of the Jews.

Je'-sus. The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

John. The Baptist, son of Zacharias and Elisabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying Herodias, his brother's wife, he was put to death through a plot of that wicked woman.

Le'-vite. A descendant of Levi, son of Jacob. The Levites had charge of the temple.

Mo'-ses. The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land. Our Lord appeals to his writings to prove the resurrection of the dead, Lesson XII.

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

Ol'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Pe'-ter. The Greek form of the Aramaic Cephias, meaning "a rock," which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles. He was a native of Bethsaida, and afterwards lived in Capernaum.

Phar'-i-sees. One of the three chief sects of the Jews, the other two being the Sadducees and Essenes. The Pharisees were noted for their strict observance of the ceremonial law. They were denounced as a class by Jesus for their hypocrisy and self-righteousness.

Pub'-li-can. One employed as collector of the Roman revenue. As a rule the publicans were dishonest and unscrupulous. They were hated by all, especially by the Jews.

Sad'-du-cees. A Jewish party taking their name from Zadok, a priest in the reign of David, 1 Chron. 24 : 3. They were the opponents of the Pharisees, and were disbelievers in the resurrection and in angels, Acts 23 : 8.

Sa-mar'-i-tan. A heathen people who occupied Palestine after the deportation of the Jews to Babylon. On account of the Jews' refusal to accept their assistance in rebuilding the temple (Ezra 4 : 1-3), a bitter strife began, which continued many centuries, and was prominent in Jesus' day.

Si'-on. Or Zion. One of the hills on which Jerusalem stood. After the rebuilding of the temple, it included Mount Moriah, the temple hill. It is often used for the whole of Jerusalem.

Zac-chæ'-us. A resident of Jericho, a Jew by birth (Luke 19 : 9, Lesson X.), but having become a publican, he was regarded, as an outcast. Jesus invited Himself to his house, and he became a disciple.

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THE BOOK PAGE

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how to win out. For the book is written by an optimist. He has no fear but success will come, if only it is rightly sought. Without reserve we can commend this volume as a keen-sighted, sensible, kindly companion. "Victory awaits, not the slow shot, nor the swift shot, but the sure shot"; "You fling away without thought moments which at this instant the lost soul would give worlds to purchase"; Terse and telling sentences like these shine out on nearly every page.

The nervous system is a dynamo, which supplies the energy required for all bodily and mental functions. Out of this fundamental fact there arises a twofold problem for the teacher, first how, in the education of the child, to give this energy its proper direction, and secondly how to conserve it. This problem is made the subject of a full and interesting discussion in, **Dynamic Factors in Education**, by M. V. O'Shea (The Macmillan Company of Canada, Toronto, 320 pages, \$1.40 net). In the first part of the book, the principle is laid down and worked out in detail, that the most effective method of teaching is teaching by doing—whether the subject be arithmetic, science, language, geography, or what not. The second part deals with the question of preventing the waste of nervous energy. Mr. O'Shea, who is Professor of the Science and Art of Education in the University of Wisconsin, has given us a book which should prove of practical value to parents and teachers.

"A Novel of our Time," is the sub-title of **Roland Graeme, Knight** (William Briggs, Toronto, 285 pages, \$1.00). This story by Miss Agnes Maule

Maehar, the well-known Canadian writer (first published in 1892, and now reprinted), deals with the problem of the relations between the rich and the poor, between capital and labor. The solution reached is, that the right adjustment of these relations depends upon the mutual sympathy enjoined in the gospel. The dialogue in the story is bright, and it moves in a pure and elevated atmosphere.

"The memory of our badness only comes after we have become good." This is Dr. George Matheson's striking paraphrase of Ezek. 36: 26, 31: "A new heart also will I give you, then shall ye remember your own evil ways." It is found at the beginning of his new book, **Rests By the River** (U. C. Tract Society, Toronto; Hodder & Stoughton, London, 367 pages, \$1.75). This is a series of meditations for the devotional hour, reprinted from Saint Andrew, an organ of the Church of Scotland. There are two of these meditations for each week of a year. Dr. Matheson has the faculty in an unsurpassed degree of opening up windows and letting in a flood of light, in which we see new meanings in the most familiar passages. Each of the brief chapters in this volume consists of a brief, pregnant exposition followed by a prayer based upon it. We have here just the help to devotion required in this busy, breathless age.

From **William Briggs**, Toronto (The Sunday School Times Company, Philadelphia) we have received, **Sankey's Story of the Gospel Hymns**, and of Sacred Songs and Solos, by Ira D. Sankey, with an introduction by Theodore L. Cuyler (272 pages, 75c).

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