

true home of the soul is the ideal of Christian brotherhood.

3. *The method of Christianity.* Christianity is committed to no scheme of society. Christ had formulated no order of human life. But he has taught great vital principles which must find expression as the life of the world

develops. There has come a fulness and ripeness of the times such as the world has never seen. The world is ready for change and the hope of the world lies in Christianity's laying hold of the legislative forces of the world, for the expression of a new motive,—brotherhood, love, service.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Our duties to others have been clearly indicated in the last two lessons. Have the class recognize, and point out, the special point of view in this passage. This lesson is of the utmost importance, and the more so that it has been too often neglected in the past. A recent book, *Jesus and Life*, by Professor Joseph F. McFadyen, provides the interesting divisions followed here.

*A Man to be Robbed.* Describe the nature of the Jericho road, the "Way of Blood." Another illustration here of Jesus' command of apt object lessons. Find out your pupils' ideas of the realism of this parable. Would the "leaving him half dead" be anticipated, or only an incident of getting the traveler's belongings? To make a "brother for whom Christ died" a consideration secondary to our pleasure or profit is the great social sin. Discuss the temptation to this for liquor and race track interests. Even the more respectable dividend seekers, who complacently ignore the essential producers of the corporation's wealth may be the "robbers."

*A Case to be Ignored.* Lead the class to see that with respect to concern for the half dead man, the priest and Levite place themselves with the robbers. At least, if they have any emotion of pity, it has no fruitful issue. Ask for present day illustrations of this ignoring attitude. Were these bad men or merely

unconcerned? What difference did it make to the unfortunate man? You might question to find out whether, in the mind of the class, priests and Levites selfishly ignored need on account of their religious duties. In any case, it is clear that no religious interest will compensate for the absence of love. Is there always a danger that forms and observances may supplant helpfulness?

*A Guest to be Cared For.* You might discuss why the innkeeper is not the hero of the parable. However well he cared for the wounded traveler, to him it was a professional duty. Voluntary personal service is the requirement of the kingdom. Show how the Samaritan incurred some danger, as well as considerable inconvenience, and likely financial loss, through the delay.

*A Neighbor to be Helped.* Neighborliness is of more importance than national or credal classification. Picture this Jewish scribe's surprise at finding a Samaritan used to illustrate the truly religious spirit. How does the third witness of the case of need become neighbor? Will your pupils see that the Christlike attitude requires yet another step? What about getting rid of the robbers, and saving some prospective victim? This is included to-day in the "opportunity" of the Golden Text. Give the class an opportunity to discuss what it means to be a neighbor.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Tell the class this story. In a Canadian training camp, in the early days of the great War, a recruit asked his sergeant, who happened to be an English veteran, a question about the treatment of a wounded enemy. "Boy," said the old soldier, "in the British

army no wounded man is an enemy. He is a guest." Show how this week's lesson teaches the same truth. Bring out the lesson story, simply as a story. Then speak of the different persons in the story. Come back to the lawyer, and the motive behind his question.