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# The Teachers Monthly

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

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No. 3

## THE STANDARD OF EXCELLENCE: AN HONOR ROLL

The following statement by the Secretaries for Sabbath Schools and Young People's Societies, Revs. J. C. Robertson, B.D., and C. A. Myers, M.A., shows how the Standard of Excellence may be reached. It should stimulate every School throughout the whole church to strive for a place on the Honor Roll mentioned in the statement :

The present Standard of Excellence for all Presbyterian Sabbath Schools in Canada has been in operation about three years. For the year 1912 there were at least twenty-five Schools which had measured up fully to this Standard, and probably more, as the statistical reports were not in sufficient detail that year to provide complete information on this question.

During 1913, a personal letter was sent from the office of the General Secretary to every superintendent calling attention to this Standard, and to the decision to form an Honor Roll of all Schools attaining fully to these requirements. Also, in all the meetings held in connection with the Dominion-wide Campaign begun last autumn, all Schools have been urged to reach this Standard, and suggestions made as to the best methods of doing so.

The statistical forms for 1913 provide for definite information in regard to the standard of each School. As soon as all the reports have been received and tabulated, an Honor Roll will be made up. It will be ready in good time for the meeting of the General Assembly in June.

For those who have not yet become thoroughly familiar with the Standard, as well as for those who are striving to reach it more fully, the following statement and explanation of its requirements with notes may be of interest and value :

### I. THE SABBATH SCHOOL OPEN ALL THE YEAR

In cities, where Schools close during the summer holidays, a good plan is a combination by which the morning service is followed by a teaching half hour for the School. In country districts, where Schools close during the winter, small groups could gather in the homes, or a Home Department could be promoted in every home.

### II. A CRADLE ROLL

This includes a complete list of all little ones too young to attend Sabbath School, who will be remembered constantly, and especially on their birthdays, in the name of the church. This is an effective way of shepherding the lambs of the flock

### III. A HOME DEPARTMENT

It aims to promote the Bible and family religion in every home, and thus help in securing the ideal, the home in the church, and the church in the home.

### IV. AN ORGANIZED BIBLE CLASS

The Bible Class becomes more efficient by organization, because this provides for division of labor, individual responsibility and co-operation.

#### V. A TEACHER TRAINING CLASS

Efficient teaching is the need of the hour, and the need can be met in many ways : (1) Individuals studying alone. (2) A class during regular School session, preparing teachers. (3) A class for teachers on some week evening. (4) A union effort for a number of Schools meeting as a Winter Institute for ten or twelve weeks.

#### VI. A COMMUNICANTS' CLASS AT STATED PERIODS

Parents, teachers and pastor should co-operate in leading the young to Christ. A regular class for definite instruction, led by the pastor, has proved to be a most satisfactory plan.

#### VII. GRADED INSTRUCTION

Instruction must be intelligible to be helpful. This requires careful grading of the scholars, of the teaching, and of the lesson material. Grading may be carried out by means of the Uniform Lessons with supplemental work, or by the Graded Lessons.

#### VIII. USE OF OUR OWN LESSON HELPS AND ILLUSTRATED PAPERS

They are of excellent quality, they are our own, they are best for us, as being Canadian in outlook and Presbyterian in sentiment.

#### IX. MISSIONARY INSTRUCTION AND OFFERING

The Sunday School, as part of the church, exists not only for itself, but to give the gospel message to the world. Some of the methods are : (1) Missionary Question and Answer in our own Lesson Helps each week. (2) Talks from the platform. (3) Stories told by members of the School. (4) Lantern Slides. (5) Mission Study Classes. (6) Systematic Missionary Offering.

#### X. OFFERING FOR RALLY DAY FUND

The offering is usually given in connection with the Rally Day Service on the last Sabbath in September, and for 1913 provided the entire revenue for the promotion of all our Sabbath School and Young People's Work.

### Planting and Mixing

Jesus placed in their true relation the divine and human factors in the growth of God's kingdom. The life of the mustard seed, which expands into a tree furnishing a home for the birds, and the properties of the leaven through which it permeates the mass of dough,—these are endowments which depend upon God. But before the seed can grow or the leaven work, the hands of man must do their share, planting, in the one case, the seed in the ground and, in the other, mixing the leaven in the meal.

If the growth of the kingdom seems slow or the spread of its influence seems sluggish, the blame should be put in the right place. It is not due to any ineffectiveness in the divine power or purpose. God means that His kingdom shall cover the whole earth and that its influence shall pervade human so-

ciety from centre to circumference, and He is able to bring this to pass. The delay is to be laid at the door of those responsible for the planting and mixing.

The kingdom of God will fill the earth, transforming the lives and institutions of men everywhere, as soon as Christians measure up to their duties and opportunities.

### The Spirit of Venture

*By Rev. James Little, B.A.*

Thousands of immigrants are flocking to our shores every year. There is little of the heroic about them, for they know whither they are coming. It was different with our fathers, who knew not what unknown perils awaited them when they landed on our unpeopled shores. We honor them as we do not our modern immigrants, simply because

they were capable of a magnificent venture.

But faith has its heroes, as well as life. Religion is always bidding us leave the seen for the unseen, the known for the unknown. Take, for example, our belief in God's goodness. Such a faith is no doubt a reasonable one. The presence in our world of sunshine and laughter, of warmth and joy, of purity and love, make it easy for us to believe that our "veiled God" has a heart of kindness.

But there are other facts which tempt us at times to think darkly of Him. The cold, the night, nature red in tooth and claw, the sufferings of the innocent, the death of little children, fill us with perplexities. In the presence of such facts there is but one course open to the religious soul. He must make his venture. He must act on the assumption that the best he can conceive of God is true, that the ideal is real. But once the venture has been made, once we begin to trust God where we cannot trace Him, a quiet certainty settles down upon the soul, until at last there is nothing of which we are surer than that God's tender mercies are over *all* His works. Our venture has been justified.

Or consider our faith in goodness itself. It is not always easy to believe in the worth of right. There are times in life when a choice has to be made between ignoble gain

on the one hand and "God and the glory" on the other. But the earthly gain is so real, so tangible, so evident, that we are apt to lose sight of the greater gain of the morally ideal. A man,—and a good man too—once walked the streets for two days, and agonized through two sleepless nights before he decided to face what seemed almost certain poverty for himself and his loved ones rather than be guilty of a piece of trickery which an unscrupulous employer demanded of him on pain of dismissal. He did not find it easy.

But the heroes of God do not hesitate. They make their venture. They sacrifice all, if need be, for goodness, knowing that, somehow, some time, their faith in goodness will be vindicated. And it always is vindicated. We look back to the martyrdoms of the church, not as dark blots upon the pages of history, but rather as bright and glorious proofs of the worth of the ideal. When they were taking Savonarola to the marketplace to burn him, he said, "I count it nothing. Darkness encompasseth me, but the light I saw was the true light." Those who have never made a venture for goodness may talk cynically about its worth, but those who, like Savonarola, have dared all for it, never feel that the price they have paid is too great.

Ottawa

## THE TESTING YEARS

By Preston G. Orwig, Esq.

Secretary, Secondary and Adult Divisions, Ontario Sunday School Association

In God's great plan for the development of human life, certain years are set aside which are designed to be the testing years of life. These are the years of adolescence, or that period of life which marks the transition of the boy or girl from childhood to maturity.

As children, boys and girls are largely free from responsibility and care. Food, clothing, home, instruction, in fact practically everything that goes into their lives at this time is put there by parents, teachers, or other adults who may be working with them. They are subject to authority, amenable to discipline and believe implicitly all that is told them. They ask questions only that

their insatiable appetite for information may be appeased and not that they doubt the truth of statements made to them. They are trustful and confiding.

With the approach of adolescence, the child is swept completely away from his old moorings. Into this life have come, suddenly, the tremendous powers that make for manhood and womanhood; overnight, as it were, the *child* has passed forever from your home and from the Sunday School class. You are now dealing with manhood and womanhood in the making.

The youth is now trying to adjust himself to this new life. All is chaos. He is con-

scious of the presence of great forces, but does not know what it all means. He is reaching out, as it were, into the unknown and is trying to find himself. It is difficult for him to adjust himself to this new order of things. He has truly reached a period of discovery; all things must now be tried and tested. Physically, he is growing by leaps and bounds. The strain is tremendous.

The mind has difficulty now in keeping pace with the development of bone and muscle, and there is a lack of coordination of muscles, resulting in awkwardness and ungainliness; his voice is changing. He is conscious of all these changes, and his boisterous conduct, rude manners, and tendency toward secretiveness may rightly be construed as an effort on his part to shield himself from the eyes of the world during this period of "storm and stress."

The period of upheaval reaches its climax usually between the fifteenth and seventeenth years, after which growth and development proceeds again at normal pace. Now we see the older boy and girl consciously adjusting themselves to the life of the community. They have come to the period of their lives where they are capable of thinking and acting for themselves. The mind is keen and analytical; there must now be a reason for all things. There is a conscious reaching out for the things of the spiritual life; the "high water" mark of conversion is reached at the age of sixteen. The boy and girl are intensely religious, but opportunity must be given them to express their religion in terms that they will understand. It is a serious mistake to force an abnormal expression of their spiritual life; they cannot express that which they do not have.

These are years of decision; standards and ideals are being accepted and set up and the future will be made or marred by the character of these standards. The selfishness that characterized the pre-adolescent now gives way to a genuine desire to render useful service. The boy is endeavoring to decide on his life work, and to the girl comes loudly the call of the home.

In all of these years, the relationship of the adult should be that of counselor and friend. The adolescent longs for the sympathy and

friendship of adults, and their loyalty and devotion to one who "understands," be it parent or Sunday School teacher, is beautiful to behold.

Toronto

### Pencil and Tablet in Class

*By Emma Gary Wallace*

The use of pencil and tablet in class presents an opportunity for helpful variety from the usual routine and offers the advantage of having every one express an opinion on the same question.

In one class which was known for the thoroughness of its work, the teacher kept a box of pencils and cheap tablets on hand. These might not be used for several Sundays or they might be called into requisition at any moment. The class knew that they might be asked for an outline map of the portion of the country being studied or to express briefly the answers to the various discussion questions. This led to more thorough study as a steady practise than would otherwise always have been given to the lesson.

The teacher, on her part, when she used original questions, studied just how to couch them so as to avoid suggesting the answers, and also to make her interrogations cover the key to lesson situations in brief form.

Sometimes these papers were collected by the teacher, marked and returned by mail through the week; sometimes they were returned the following Sunday; and again they were examined in class by a general direction of: "Pass to the left," or "Pass twice to the right." Of course each member was interested to read the opinion another member had of the subject under discussion.

When several questions were answered, a value of ten or five as the case might be was given to each and a percentage standing figured. This always aroused a deal of interest.

The use of the pencil and tablet should not be over-worked; but judiciously brought into play it is a fine means to the desirable end of careful lesson preparation.

Auburn, N. Y.

### On Being a Superintendent

*By a Sunday School Worker*

#### III. THE SUPERINTENDENT IN THE CLOSET

If a man is not a Sunday School superintendent in the closet, he is not one in the desk. The Sunday School superintendent is at the head of an institution by which the claims of religion are presented to scores of young people. Realization of this should send the superintendent often and earnestly to his knees. The eternal welfare of many boys and girls is in his hands.

The superintendent must maintain himself flawless in the eyes of the community. His tact, his faith, his perseverance, his good cheer, must all be kept at a high level. He must not be trapped into a snarl, or a sneer, or an explosion of anger. A single exhibition of passion is likely to spoil the work of months, and ruin or greatly injure his influence. The superintendent, if any man, needs the constant presence of the Holy Spirit, to keep him humble, sweet, friendly, wise and strong. And the Holy Spirit enters a life only by the doorway of prayer.

Besides these reasons, the superintendent is urged to prayer by the many difficulties of his work. He will meet unreasonable teachers, complaining parents, shirking assistants. He will be assailed by unjust criticisms and cruel misrepresentations. He will be tempted constantly to give up his post, deciding that it is not worth while. Children will be impudent, irreverent, disobedient.

No sporadic and haphazard praying will meet this threefold need of prayer. The superintendent must plan for his prayers. He must plan a place, and a time, and a method. The place for prayer is important, as is the place for Bible study. It may be the same place, if it is secure against interruption. It should be unchanged from day to day, that the spirit of prayer may spring from the customary surroundings of prayer. The time for this prayer is equally important. It must be when the superintendent is unfretted by impending cares, and free to devote his mind to the one theme. The evening is a good time, perhaps just before retiring; and for the Bible study, in most cases, the morning is the best time, soon after rising.

The superintendent will not be too methodical if he forms for himself a definite schedule of prayer, not always the same, changed with the changing needs of himself and the School, but written down in a businesslike way, that prayer may be a definite business with him, which it should be with all Christians.

Would you like to have my idea of such a schedule, merely as a suggestion? I should begin with adoration, seeking to realize the glory and majesty, the graciousness and loving kindness of the infinite being I was approaching. I should then pass to thanksgiving, remembering gratefully the many blessings bestowed on me and on the School, especially the latest tokens of God's favor. Next I should bring before the Almighty the definite interests of the School, particularly those for which for any reason I was most anxious:—it might be the singing, or the collections, or the Home Department, or the teachers' meeting. Then I should pass to individuals, and, while imploring the divine blessing upon the entire School and the church, and all other Schools and churches, I should particularly name in my prayer the members of the School who were sick or were in other trouble, and those who had recently given me cause for anxiety in any way. Finally, I should ask for God's presence and blessing to go with me, illuminating my mind, strengthening my will, and giving me good success. All of this I should ask with confidence, trusting in the mediation and the grace of my blessed redeemer, in whose name I should present the prayer.

More than that, this regular and systematic waiting upon God in prayer will be of chief value as it leads to the prayer life, a life every moment of which is radiant with the spirit, if not vocal with the words, of prayer. We go to God in accustomed places that we may find Him in unaccustomed places. We set apart definite times for prayer, that we may pray instinctively at all times.

### Sunday School Field Work in Alberta

*By J. B. Ritchie, Esq.*

In the year 1910, on one of those bright May mornings for which Sunny Alberta is

famous, the Presbyterian Sabbath School Field Worker's horse and buggy stood in front of the manse, in the city of Medicine Hat, ready to set out for the work of organizing Sabbath Schools in newly settled districts in Alberta. Sticking out of the back of the buggy was a bag of oats, and a box of Presbyterian Publications. Closer scrutiny revealed under the seat, a halter, tether rope, blankets and personal effects. Each and every article having its necessary place, for the Field Worker was going into a "strange land" to spy it out. He knew not when he would have to feed his horse on the prairie nor when he would have to sleep under the buggy, nor when he would reach a settlement where he could organize a Sunday School.

After bidding farewell, he got into the buggy and directed his horse southwest over the "old Hudson Bay Trail,"—deep-cut and smooth, bringing memories of big-wheeled Red-River carts, buffaloes and Indians. A few miles out he met a "prairie schooner," entered into conversation with the homesteader in charge, told him who he was, his business, and made inquiries as to the possibility of organizing a Sunday School in his district. The man replied that he was "squatted" on a piece of land, fifteen miles southwest, that there was a good community of settlers—mostly Americans—in the district, plenty of children, had three of his own, and although not a religious man himself, he wanted to see his children go to a Sunday School. In parting, he directed the Field Worker to Mr. A——, his neighbor, who, he said, was a "religious man" and would supply all the desired information.

The home of Mr. A—— was reached in the evening and the organizer was kindly welcomed. Mr. A—— had been a great Sabbath School man in the States, and was enthusiastic and optimistic over the prospects for organizing a School in his district. As there was no day school building, he said the Sabbath School could be held in his home. So the next day was spent by the Field Worker in visiting the people in the district. All wanted a Sabbath School and arrangements were made for an organization meeting the following Sunday afternoon.

At this meeting there were nine adults and nine children present, some of the latter having driven or ridden miles. Teachers and officers were appointed, and a collection of \$2.25 was taken to buy hymn books and Sabbath School periodicals. Two months later, there was an average attendance of 30, and regular services were held by the missionary from the nearest town. One year later, the Superintendent of Missions in Alberta, Rev. W. D. Reid, now of Montreal, officiated at the opening of a fine new church, on property generously donated by that good "religious man," Mr. A——.

During that summer, and the following one of 1911, the Field Worker traveled over 5,000 miles, with horse and buggy, and organized 55 new Sunday Schools,—one for every 100 miles traveled. The question may be asked, Does it pay to drive 100 miles to organize a Sunday School, with an average attendance of, say, 20 children? When it is recalled that nearly all of these 55 Sunday Schools have now advanced to the status of a mission station, with regular church services, it must be admitted that such endeavors have been worth while.

### The City Training School

*By Rev. Franklin McElfresh, Ph.D.*

Superintendent, Teacher Training Department, International Association

The City Training School for Sunday School workers has established itself in about fifty cities. In some of them, the work has been in progress for three or four years.

The School meets one evening a week for two hours' work. As a rule, the first period of forty-five minutes is an assembly period, in which all meet together. In some Schools, a text-book is used, like Weigle's Pupil and Teacher, or, in some cases, Kent's Great Teachers of Christianity and Judaism. Each student purchases the book, prepares the lesson, and the teacher or lecturer outlines the work, and calls upon the class for discussion. Note-books are kept by the students, and the work of this period can receive a credit where a certificate or diploma is desired.

The more general problems of the Sunday School as related to the whole community,

invite discussion and careful study, in the light of the increasing interest in social service, and especial attention to the new studies in child nature will always prove attractive.

This period also offers a fine opportunity for educational leaders and Sunday School specialists, the denominational secretaries and men with a real message in religious education to address the leaders in a city. Possibly one of the greatest benefits, however, is the spirit of fellowship, the sense of professional dignity, and comradeship in a great work that comes to a group of one or two hundred people sitting side by side in prayerful study of great problems.

The second period, usually from 8.15 to 9 o'clock, is devoted to departmental work. The day has come for specialization. This is felt everywhere. The Sunday School teacher must be prepared for special duty, and should be chosen and trained with a view to skilled leadership or efficient teaching in one definite place. The City Training School, therefore, offers the opportunity for teachers of Beginners to meet together under the best available local leader to study how to become true teachers of the little child. It offers opportunity for the Primary teacher to study the problems of early

childhood and the organization of the Primary Department as a distinct piece of work. The same is true of the Junior teacher. The day has come when the teaching of this age must not be merged either with early childhood or with the teen years. We have books enough and direction enough for the teen years, to offer some real guidance and thorough study to teachers of the Intermediate boys and girls, from thirteen to sixteen, and the demand is insistent that strong young men and women prepare to be real organizers and guides, inspiring leaders for the later teen years.

The Adult Class teachers should meet together to study their distinctive problems—not only problems of teaching, but of organization. Another class should be a coaching class for teachers of training classes, where the reference reading, practice teaching, observation work,—all that belongs to the effective training class may be carefully studied under a real leader.

There is, to-day, a clamant demand for the training of Sunday School officers,—the superintendent and his assistants, the treasurer and the secretary, and the heads of important committees, like the Missionary Committee and the Temperance Committee. Chicago, Ill.

## HOW THE WORK GOES ON

The Sunday School of St. Andrew's Church, Kamloops, with a membership of 165, gives an offering once every month for missions, the average contribution being \$12.00.

A teacher in the Sunday School at Blythe, Man., last year, to test the knowledge gained by her class of boys and girls, aged from eight to fourteen, asked each of them to write an essay not exceeding 300 words in length on either Joseph or Moses, a prize being offered for each essay which came up to a required standard.

In the Sunday School of Cooke's Church, Kingston, Ont., the class taught by Mr. D. A. Shaw had 48 star Sundays during 1913, that is, there was a full attendance on 48

Sundays. In the same School Mr. W. Clenahan, up to the end of last year, had attended regularly for the previous 20 years, while Mr. James Turner had not missed a single Sunday during 11 years.

A feature of the Order of Service used in the Sunday School of Knox Church, Toronto, and printed on strong cardboard, is a Missionary Drill consisting of nine or ten questions for a leader with the corresponding answers for the School. The closing prayer is also printed for repetition by the School in concert. All papers, books, etc., are distributed after the closing prayer.

There are many evidences that Rally Day last fall was more largely and successfully

observed than ever. At Ashcroft, B.C., the church was beautifully decorated with flowers, fruit, plants, vegetables, sheaves of oats, and Canadian and Egyptian wheat. At the morning service the Sunday School scholars were present in good numbers. At the evening service 26 boys and girls adorned the platform, surrounded by most artistically arranged masses of flowers. The church was taxed to its utmost capacity.

The Second Brazilian National Sunday School Convention, held at Rio Janeiro, had 39 delegates from 35 schools. It was resolved: (1) That all Schools should work for an increase of 100% in membership during the next year. (2) That each School should endeavor to organize another School or a Class in a place where no Sunday School exists at present. (3) That all the Sunday Schools shall take an interest in teaching the children how to read.

The Fourteenth International Sunday School Convention will be held in Chicago, June 24-30, 1913. The meeting place will be the Medinah Temple, which seats 4,800 people on its floor and galleries, besides 500 on the platform. Out of the 2,200 regular delegates, Canada is entitled to send 249 distributed amongst the Provinces as follows: Nova Scotia, 28; Prince Edward Island, 5; New Brunswick, 16; Quebec, 14; Ontario, 140; Manitoba, 16; Saskatchewan, 12; Alberta, 8; British Columbia, 10.

Not long ago the Sunday School at Ashcroft, B.C., gave a service of song entitled Little Dot. The scholars did all by themselves. They served a lunch afterwards, the cakes being baked by the older girls. This was quite a treat for the adult members of

the congregation, and did very much to interest the parents and others in the work of the church and School. Rev. W. H. Bates, the minister at Ashcroft, is the convener of the Committee on Sabbath Schools and Young People's Societies of the Presbytery of Kamloops.

The "Bible School" at Evangel Hall, Toronto, in a down town neighborhood with no Presbyterian church within a considerable distance, where Rev. and Mrs. R. J. Koffend work under the auspices of the Board of Social Service and Evangelism, was organized on 26th January, 1913, with 2 officers, 7 teachers and 20 scholars. On 28th December, the attendance was 2 officers, 13 teachers and 130 scholars. On 4th January of this year, 163 were present, every chair in the building being in use, while in the Primary Department 40 were seated on 35 chairs. The average attendance for the year was 73, and the average offering per Sabbath was \$2.59.

The American Sunday School Union, from March 1, 1912, to March 1, 1913, employed in all parts of the United States 245 Sunday School missionaries, 177 of these for the whole twelve months and the rest for portions of the year. These reorganized 736 Schools and formed 1,703 new ones. In the nearly 2,500 Schools, there were 8,820 teachers and 80,043 scholars. Out of Sunday Schools established by this Society were formed, during the year, 88 churches of various denominations; 449 young people's societies and prayer meetings were established; 37 houses of worship were built for churches developed out of the Schools; and the missionaries report, as one great result of their labors, 8,799 conversions.

## A WORD FROM THE BUSINESS MANAGER

### A SIGNIFICANT MOVEMENT

Perhaps no more significant movement has ever been undertaken in connection with the Sunday School than the present movement to secure the attendance of the children at

church at least once each Lord's Day.

There was need of it. The attendance of children at public worship has so fallen away, that in not a few of our churches, even of

those that are known as family churches, the little children's sermon, which is becoming the fashion, is almost inappropriate, because there are so few children to be seen in the congregation. Parents satisfy themselves with the attendance of their children at Sunday School, without troubling to see that they are at church also. The church has drifted a long way from Martin Luther's ideal. His memorable words are worth reviving: "The best thing,"—he is speaking to ministers—"is to keep our sermons short, and to speak simply and in a childlike way; for our *only business* is to preach to little Hans and Martin and the young folk."

Our ministers and Sunday School teachers are beginning to take the condition of things to heart, and the Publication Department, at the request of one of our largest Presbyteries and with the cooperation of the General Assembly's Sabbath School and Young People's Board, have provided an equipment by which a CHURCH ATTENDANCE MOVEMENT can be readily introduced and carried on. It is hoped that will be widely used.

The plan is a simple one, workable in the smallest mission station as well as in the large and complex city congregation.

It consists of an Attendance Card on which the attendance of the child at one service each Sunday can be marked; or the attendance may be registered by a Duplex Envelope specially prepared for this purpose; or in the Sunday School teacher's Class Register, where a column is provided for it.

A roll is kept of these attenders, and a neat and ornamentally printed Certificate is presented at the end of the year for attendance at church on forty-five Sundays, provision being made for absence through sickness or vacation.

The ages contemplated are from 5 to 15, and at the fifteenth year a handsome Diploma for framing is given to those who have won the Certificates.

A suitable Button is also provided with the Presbyterian emblem of the Burning Bush and the monogram C.A. (Church Attendance).

The PUBLICATIONS will be glad to send full particulars of the plan, with prices, on request.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE QUARTER ENDING DECEMBER, 1913

### I. FIRST STANDARD COURSE

- Big Island, N.S.*—New Testament, Pupil, School: Isabel MacGlashen. **Diploma—Isabel MacGlashen.**  
*Old Barns, N.S.*—Rev. W. A. Whidden, Minister. Pupil: Mrs. W. A. Whidden.  
*Baltimore, Ont.*—Old Testament: Carrie Ross, Edna Rosevear, Marion Thompson, Kenneth Buttar.  
*Burgessville, Ont.*—New Testament: B. G. Palmer, E. Burpee Palmer, Elva Merrill, Kate M. Gage.  
*Fergus, Ont.*—Rev. R. W. Craw, Minister. Old Testament: Mrs. J. C. Templin, Arline E. Armstrong, Emma Mills.  
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**N.B.**—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson, at address on page 107.

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### Lesson Calendar: First Quarter

- |             |  |  |
|-------------|--|--|
| 1. January  | 4. Jesus and the Children.                 | Mark 9 : 30-37 ; 10 : 13-16.           |
| 2. January  | 11. The Mission of the Seventy.            | Luke 10 : 1-16.                        |
| 3. January  | 18. The Good Samaritan.                    | Luke 10 : 25-37.                       |
| 4. January  | 25. Serving Jesus.                         | Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42. |
| 5. February | 1. The Unfriendly Neighbor.                | Luke 11 : 1-13.                        |
| 6. February | 8. Darkness and Light.                     | Luke 11 : 14-26, 33-36.                |
| 7. February | 15. Christ's Hatred of Shams.              | Luke 11 : 37-51.                       |
| 8. February | 22. Faith Destroying Fear.                 | Luke 12 : 1-12.                        |
| 9. March    | 1. Trusting in Riches and Trusting in God. | Luke 12 : 13-21.                       |
| 10. March   | 8. Watchfulness—Temperance Lesson.         | Luke 12 : 35-48.                       |
| 11. March   | 15. The Lawful Use of the Sabbath.         | Luke 13 : 10-17 ; 14 : 1-6.            |
| 12. March   | 22. Lessons by the Way.                    | Luke 13 : 18-30.                       |
| 13. March   | 29. REVIEW. Jesus the Great Teacher.       | Read Matthew 7 : 21-29.                |

## Lesson IX. TRUSTING IN RICHES AND TRUSTING IN GOD March 1, 1914

Luke 12 : 13-21. Study Luke 12 : 13-34. \*Commit to memory v. 15.

GOLDEN TEXT—Where your treasure is, there will your heart be also.—Luke 12 : 34.

13 And one <sup>1</sup> of the company said unto him, Master, <sup>2</sup> speak to my brother, that he divide the inheritance with me.

14 <sup>3</sup> And he said unto him, Man, who made me a judge or a divider over you ?

15 And he said unto them, Take heed, and <sup>4</sup> beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17 And he <sup>5</sup> thought within himself, saying, What

**Revised Version**—<sup>1</sup> out of the multitude ; <sup>2</sup> bid my brother divide ; <sup>3</sup> But he ; <sup>4</sup> keep ourselves from all covetousness ; <sup>5</sup> reasoned ; <sup>6</sup> not where ; <sup>7</sup> corn ; <sup>8</sup> *Omit* and ; <sup>9</sup> foolish one ; <sup>10</sup> is thy soul ; <sup>11</sup> and the things which thou hast prepared, whose shall they be.

## LESSON PLAN

I. A Covetous Request, 13-15.

II. A Warning Parable, 16-21.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Trusting in riches and trusting in God, Luke 12 : 13-21. T.—Trusting in riches and trusting in God, Luke 12 : 22-34. W.—Vainly we trust in riches, Jer. 17 : 5-11. Th.—Danger of riches, Luke 13 : 18-30.

F.—An old man's counsel, 1 Tim. 6 : 12-19. S.—Choosing the best, 1 Kgs. 3 : 5-15. S.—First things first, Matt. 6 : 24-34.

Shorter Catechism—Review Questions 82-87.

The Question on Missions—9. What is the advantage of the field worker's going to every School ? He thus sees exactly what the needs are, and can be of

greater help than he could be even by talking with the teachers if they come to meet him at some other place.

shall I do, because I have <sup>6</sup> no room where to bestow my fruits ?

18 And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my <sup>7</sup> fruits and my goods.

19 And <sup>8</sup> I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, <sup>9</sup> and be merry.

20 But God said unto him, *Thou* <sup>10</sup> fool, this night thy soul shall be required of thee : <sup>11</sup> then whose shall those things be, which thou hast provided ?

21 So <sup>12</sup> is he that layeth up treasure for himself, and is not rich toward God.

greater help than he could be even by talking with the teachers if they come to meet him at some other place.

**Lesson Hymns**—Book of Praise : 80 (Supplemental Lesson), 191, 195, 108 (Ps. Sel.), 594 (from PRIMARY QUARTERLY), 196.

**Special Scripture Reading**—Ps. 24. (To be read responsively or in concert by the whole School. It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.)

**Lantern Slides**—For Lesson, B. 1122, The Man Who Built Barns. For Question on Missions, H. M. 896, The Church at Big River, 90 Miles Northwest of Prince Albert—Visited by a Field Worker. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Jerash in Gilead, Most Extensive Ruins East of Jordan (Underwood & Underwood Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00 ; four for March, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering, please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—Nov.-Dec., A.D. 29 ; Perea.

**Connecting Links**—While Jesus, in the presence of a great crowd, was addressing His disciples and exhorting them to fearlessness in speaking for Him (see last Lesson, vs. 1-12), a man in the crowd interrupted Him.

## I. A Covetous Request, 13-15.

V. 13. *One out of the multitude* (Rev. Ver.). See v. 1 and Connecting Links. *Master*. The Greek word means "teacher," and is equivalent to the Hebrew "rabbi," the usual title of honor and respect given to Jewish religious teachers. *Bid my brother* (Rev. Ver.). The man boldly asks Jesus for a decision in his own favor and against his brother. He did not see anything wrong in

such a request, since Jewish rabbis were often asked to settle disputes as to property and the like. *Divide the inheritance*. See Light from the East. The elder brother, out of his two thirds share, was obliged to support his mother and sisters. It may have been that the man here was a younger brother defrauded of his portion.

V. 14. *Man* ; a discouraging mode of address. Jesus had no sympathy with the applicant's purpose. *A judge* ; to pronounce upon the rights of the case. *A divider* ; to carry out the decision given. But the "judge" and the "divider" may have been the same person. Eastern judges are often fond of bribes, and will decide in favor of the one who will pay them most.

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

V. 15. *Said unto them*; to the people standing about. Jesus seized the opportunity of teaching a great lesson. *Beware of*; Rev. Ver., "keep yourselves from." *All* (every form of) *covetousness* (Rev. Ver.); (see Ex. 20 : 17, the Tenth Commandment), including desire for what belongs to another and even desire to use selfishly what is our own. *A man's life*; that is, his true and highest life, not merely the life of the body. *Consisteth not*, etc. One can neither sustain life nor win true happiness by means of his possessions. The rich man and the poor man alike die. Only God can prolong life, and happiness can be won only by serving God with one's possessions.

## II. A Warning Parable, 16-21.

Vs. 16, 17. *Spake a parable*; a story setting forth in picture form the lesson just taught. *Ground*; the fertile soil of Palestine which sometimes produced a hundredfold, Matt. 13 : 8. *A certain rich man*; not to be condemned for being rich, but for giving too high a place to riches (compare ch. 18 : 22, 23). *Brought forth plentifully*; wheat, barley, spelt, millet, beans and lentils, the chief grains of Palestine. *My fruits*; including field as well as orchard products. The man says "my fruits," as if he did not owe them all to God (see also v. 18).

V. 18. *I will pull down*; without delay. He was eager to be at it. *My barns*; sheds with flat roofs. But in Palestine grain was and is frequently stored in dry wells or cisterns, or in caves hewn out of the rock, where it will keep good for years. *Corn* (Rev. Ver.); grain, the harvest of a single season. *Goods*; the gains of past years.

V. 19. *My soul*; the inward spiritual part of man, which no material things can fully satisfy. The Greek word for "soul" also means "life;" the real man is the inner man. *Goods for many years*; yet he could not keep them for a single day without God's protection. *Take thine ease*. There was no more need for work. *Eat, drink*; fill the body with good things. *Be merry*; be jolly, have a good time.

V. 20. *But God said*; perhaps through conscience at the death hour. *Thou foolish one* (Rev. Ver.); foolish because in his eager desire for the good things of this life, he had

given no thought to the next life. *This night*; and there could be no postponement. *Is thy soul required* (Rev. Ver.); literally, "they are demanding thy soul." *Whose shall those things be*; not his own, certainly, for not a penny of his wealth could be taken beyond the grave. "Shrouds have no pockets."

V. 21. *Layeth up treasure for himself*; keeping his gains wholly for his own selfish use, instead of using them for God's cause and for the good of others. *Not rich toward God*; rich in the things which please God, that is kind and unselfish deeds. Some think that the meaning is "rich as regards the glory of God," which earthly riches have been used to advance. According to the first meaning, spiritual riches are referred to and according to the second, material riches.

Jesus now speaks to His disciples, bidding them not to be anxious for their life in matters of food and clothing, since the life is greater than such things. God feeds the ravens and gives the lilies their beauty, and He surely will not do less for us. If we seek, first of all His kingdom, He will see that all our earthly needs are supplied. Vs. 22-34.

## Light from the East

By the late Rev. James Ross, D.D.

INHERITANCE—After the father's death the eldest son was the recognized head of the family. He received a double portion of the estate, and the care of the mother and the unmarried daughters devolved on him. The other sons got each an equal share. If a man had daughters only, they came into the inheritance; if he had neither sons nor daughters, his brothers inherited; if he had no brother, his father's brother succeeded; if he had no paternal uncle, the nearest blood relation got it. To prevent land from passing into the possession of another tribe heiresses could marry only men of the tribe of their father, indeed only of their father's house, in as close a relationship as was admissible. The Levirate law, Deut. 25 : 5-10, still further held the land in the family. If the dead man had no brother who could perform the duty of marriage, the obligation passed to the nearest relative, who also received by the marriage the right of inheritance. The land

was the Lord's to be preserved in the family as a hereditary, inalienable, feudal holding. If, through poverty, it passed from the family,

it was the duty of the nearest relative to redeem it, and at the year of jubilee it passed back without redemption.

### THE LESSON APPLIED

By Rev. Professor J. M. Millar, B.D., Strathcona, Alta.

The impressive words of Jesus (see last Lesson, vs. 1-12) were wasted on at least one hearer. Likely this man shared the common hope, that this marvelous teacher was the Messiah, and that He would set up a kingdom and reign upon the earth.

We are struck at once with the earthly estimate which this man made of Jesus, and the debasing use that he attempted to make of Him. All that he saw in Jesus was a possible means of advancing his own selfish interests. The answer of Jesus was sharp and pointed: "Man, who made Me a judge or divider over you?"

Is this man's sin an unheard-of thing among ourselves? Would that it were! But when people use the church as a means to business gain, the same sin is committed. And when others proclaim Jesus as the "first socialist," or when any others claim without hesitation the approval of His name for their specific programme of reform, then Jesus is regarded from the same point of view as the worldly-minded man of the Lesson regarded Him. Jesus did not fling Himself into the political struggle or into the social issues of His time. His dealing with these questions was "occasional and unsystematic." As Peabody says: "Jesus will not be diverted by the demand for a social teaching from the special message of spiritual renewal which He is called to bring."

What is the Master's idea of life, its real meaning and purpose? He denies that its meaning lies in the accumulation of riches. He does not at all disparage the use of money; but a man's worth, his inward worth, is different from his wealth. Yet what worship of material riches we see in our time! The Greeks did not want their city-states to grow enormously large. The doctrine of the old philosopher Plato was, that the ideal state should be kept within certain bounds in the matter of population, and that when this limit was reached, the people should hive off into another community. But how we strain after size,—New York and Chicago

are straining every nerve to catch up to London!

And we in Canada too often cherish the same false ideal of greatness. But life does not consist, in the case of the nation, in extending territory, nor, in the case of the individual, in heaping up golden dollars. "Modern society substitutes the size of its money bag for the size of its own soul." But the real meaning of life lies in the spiritual goal toward which we are moving, the ideal that beckons us forward and upward, our personal fellowship with God.

In order to enforce His teaching Jesus told those about Him the parable of the Rich Fool.

What kind of personage was the Rich Fool? He was a common figure in Palestine, and, for that matter, is a common enough figure in Canada, too. He acquired his land honestly enough, and by dint of unflinching industry, and because no blight fell on his crops, he acquired great wealth. Henceforth he simply devoted himself to the increase of his property. That was all. He did not become a vile criminal, or a profligate. He just loved his money, and became its slave, forgetting both God and his neighbor, as if he were master of his own years. Well has it been said: "If this man had only the sense of a hog what other thing could he have said?"

Two things were absent from this fool's view of life:

1. Its uncertainty. One of the saddest sights in our own time is an old man on the verge of the grave, plotting, scheming and thinking by night and by day how he may gather more gear about him. Lord Shaftesbury, the English philanthropist, stood in the House of Lords, when over eighty years of age, and declared that he did not like to leave the earth because there was so much work to be done for the poor and unfortunate. His life went out while he thought of the redemption of others. How different from this fool who planned for his own aggrandize-

ment exclusively, and kept on planning as if the destinies of life were in his own hands!

2. A sense of stewardship of his money. The implication of the parable is, that this man with the rich and divine possibilities of sonship in his heart shut his ears to the cry of the needy and the suffering. He did not feel that money was given to him in order that he might use it wisely to bless mankind. Our age is becoming more sensitive about this matter. Men who have acquired enormous wealth are somehow made to feel that they must make a beneficent use of it. So we have gifts for the founding of universities and colleges, the building of hospitals and homes, libraries, mission houses, and the like.

The parable warns us with startling and dramatic effect to be on our guard against

the benumbing tendency of wealth. What kind of wealth does Jesus commend? He commends riches which consist in helpfulness, mercy, justice, love. The old village preacher of Goldsmith's poem had only forty pounds a year; but he was rich within, dowered with sympathy and love for his flock.

The Lesson is an appeal to put first things first. Professor Henry Drummond, in his address to the Glasgow Boys' Brigade on First, said: "Now there is God's command to seek *first* the kingdom of heaven. Now I know some boys who will say: 'We are going to have a good time, enjoy life, and then we are going to seek—*last*—the kingdom of God.' Now that is mean; it is nothing less than mean for a boy to take all the good gifts which God has given, and then give Him nothing in return but his wasted life."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

The Lesson is a warning against making the pursuit of wealth the aim of life. V. 15 is the keynote of the discussion. View the Lesson as a discussion of the chief end of man. Lead the class to consider:

1. *Worldly riches as an object of pursuit.* Bring out: (a) The form of the question which gave rise to the discussion. Is there any reason for believing that the portion sought was illegally or wrongfully desired? (b) The attitude of Jesus to civil institutions as an unwillingness to become a judge in matters of state authority. (c) The claim of Jesus to judge the moral and spiritual conditions of a man's life at all times and under all possible conditions. (d) The emphasis of this man's life was wrong for the spirit was self-centred.

Get down to a discussion of motive as determining character as well as acts. If motive is right, individual acts will be right also. This man's motive was wrong and so was ruining his character. Consider Kent's comment: "The desire for material positions. is the result of the natural impulse which man shares with the beast and inherits from his childhood. To be rich and to have

what wealth can buy was the ambition of at least three out of every four of the men and women whom Jesus met in Capernaum. It is still the chief motive with the majority of the human race. This was the master whom Jesus taught His disciples to hate and despise." Take up the reasons Jesus gave for avoiding covetousness: first: no man is assured of time to enjoy material possessions; second, material goods are perishable; third, the divided mind makes spirituality impossible; fourth, selfishness leads to spiritual blindness.

2. *Spiritual riches as an object of pursuit.* The points to elicit from the class are: (a) Abiding possessions consist in what we are, not in what we have. (b) God alone is the source of spiritual treasure capable of permanently satisfying the soul. Bring out what it means to be rich toward God, such as the possession of eternal life, fellowship in the kingdom based upon the ministry of brotherly service, the use of means as contributing to the advancement of God's glory here and that resulting experience which qualifies for the enjoyment of God beyond death. This is the chief end of man and each of these truths should be emphasized and illustrated in detail.

As a practical lesson, contrast the results of seeking earthly and heavenly riches, and

discuss how earthly riches can contribute to spiritual enjoyment.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Bring out the request made of Jesus? What answer did Jesus give? Turning to the multitude Jesus warned them against this spirit of covetousness, this spirit of greed, and uttered one of His great sayings, v. 15. He proceeded to tell a parable-story in illustration of this truth. Discuss the following thoughts suggested by this story:

1. *The abundance of the things which a man possesseth cannot in themselves make life what it ought to be.* Question the class about what life ought to be,—kind and generous and good, and bring out that, if wealth could produce such qualities, the man of the parable ought to have been a better man than he was. What kind of a man was he? He was a very respectable man who knew how to get along in the world, how to make ends meet and have a bit over. He was what many people would call a wise, sensible, prudent man. What kind of a man was he in God's sight? God said, "Thou fool." He was a selfish, grasping, greedy, godless man, all the time thinking about himself, never thinking about others, never thinking about God. Bring out, that wealth may give a man physical comforts and intellectual culture and bless him in many ways, but that it cannot minister to the inner life and make the unkind kind, or the impure pure. Only the presence and power of Jesus can do this.

2. *The abundance of the things which a man possesseth cannot make life what we wish it to be.* Question the class about what every one wishes life to be,—contented and happy. Note that this rich man of the parable makes no profession of happiness. He hopes some day to be happy when he gets the old barns pulled down and the new ones up. Make clear that it was only a kind of animal happiness which he was looking for, that what he said meant this: "I'm only an animal, and I'll try to be as happy as an animal when I get my big barns built." Help the class to understand that we were made for God and that our hearts must be restless till they rest in Him.

3. *The abundance of the things which a man possesseth cannot add to the length of life.* This rich man of the parable thought that it could, v. 19. His goods will last for many years and he takes it for granted that his life will last as long as his goods. What does God say to this man? (V. 20.)

\* Press upon the scholars, that we must be rich towards God in order to make sure of a good and happy future.

### For Teachers of the Boys and Girls

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

Behind the request presented to Jesus about the dividing of the inheritance, there was likely a quarrel between a younger and an elder brother. The teacher may begin, therefore, by asking the scholars about some of the things which boys and girls, and older people too, quarrel over,—such as possession, places of honor, etc. Next, ask about the "parable" in the Lesson, bringing out that it was a warning about thinking too much of money and other possessions. After some such introduction, the two parts of the Lesson may be taken up in detail:

I. THE REQUEST, vs. 13-15. The person who made the request; the title by which he addressed Jesus and its meaning; the request itself and the law about the division of inheritances which lay behind it; and the custom of asking Jewish rabbis to settle such disputes,—all these are points to be brought out from v. 13.

V. 14 contains our Lord's direct reply to the request,—virtually a refusal to have anything to do with the matter. Does Jesus, then, the scholars may ask, give no assistance in the settling of disputes? Help them to see that, by teaching people to be peaceable and unselfish, He gets them to settle their own disputes.

In v. 15 we have some words of Jesus spoken to the crowd about covetousness. Bring out by questioning what covetousness is and call for the Commandment which forbids it. Discuss, also, the meaning of the second clause of this verse (see Lesson Explained).

II. THE WARNING, vs. 16-21. Begin, here, by bringing out the meaning of "parable" (see Lesson Explained). Then follow out the details of the story. Elicit all the information possible on points referred to in vs. 16-18:

the fertility of Palestinian soil, the kinds of grain produced there, what sort of barns were used, etc. Emphasize how the rich man claims all his possessions as solely his own, as if he were in no way dependent upon God for them.

Take up vs. 19, 20, bringing out the rich man's assurance that he would have many years of life on earth during which he might enjoy his possessions and, over against this,

God's solemn declaration that he would be taken away from this world and from all his possessions in it.

The Lesson will have led naturally to a closing talk on how to be truly rich. Contrast the two ways indicated in v. 21,—getting and keeping earthly treasures in kind, unselfish deeds which God will remember and, at last, reward. Try to impress the superiority of the second way over the first.

### THE GEOGRAPHY LESSON

Suppose we stand to-day at the point of the V marking the town of Gerasa or Jerash and look north to the hills above the town. A gently rounding valley lies down below the ridge on which we are standing, and beyond it low, brown hills, patched with green growth of pasture weeds, stand bare of all human life, silent, lonesome. And yet we can see that a town must once have occupied the valley ground, for beautiful, tall columns of carved stone stand here and there in rows or in groups,—the remaining fragments of theatres and temples and other public buildings that secured the fame of architects now dead and gone. Most im-



pressive of all, nearly sixty tall columns still stand forming the greater part of a circle about what used to be a magnificent paved market place. Their capitals are still connected by other stones to make a stately ring, upheld high in the air. The ring is broken now. One gap is so large that we cannot be sure whether or not the line was originally a quite complete circle. The people of a modern town off behind us have carried away a good deal of the stone to build houses of their own. You can see these curiously picturesque remains of the richest city of Perea by using a stereograph entitled, Jerash in Gilead, Most Extensive Ruins East of Jordan.

### ADDED HINTS AND HELPS

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

#### Lesson Points

He who truly owns Jesus as Master will be more eager to give than to get. v. 13.

No earthly inheritance is worth the sacrifice of heavenly riches. v. 13.

Jesus gives principles not rules for the guidance of conduct. v. 14.

Those who have eternity in their hearts cannot be satisfied with the things of time. v. 15.

God's works are often the best commentary on God's Word. v. 16.

So long as there are empty hands and hearts about us we cannot lack room for our possessions. v. 17.

We truly own not what we gather but what we scatter. v. 18.

The hand which bestows our blessings can as quickly withdraw them. v. 20.

It is not what we have but what we are that counts in the long run. v. 20.

Earthly riches are not an end in themselves, but only a means to a higher end. v. 21.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. There is an inheritance incorruptible, and undefiled, that fadeth not away, that is reserved for those who love God. Where is this said?

2. A proverb says that riches profit not in the day of wrath. Find the saying.

ANSWERS, Lesson VIII.—(1) 1 John 4 : 18. (2) 1 John 5 : 4.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Ought we to claim our rights?

2. Is it harder for a rich man than for a poor man to become a Christian?

### Prove from Scripture

That money is for doing good.

### The Catechism

Ques. 82-87 (Review). Every review should be a new view. A fresh look at the six Questions for to-day shows that they fall into two divisions of three each. The first triad comes under the head of SIN, the second under the head of SALVATION. It is a dark picture we see in the Questions about sin. None are free from it; the clearer our light, the more deserving of punishment are our transgressions; the punishment of sin is certain. But we are not left with this dark picture alone. Over against it is the bright

picture of salvation in God's own simple way. The redemption is as complete as the ruin. There are the two saving acts, "repentance" and "faith." Make clear once more their meaning, and, above all, urge to the doing of them. To know the way, and not act, is only to add to our condemnation.

### The Question on Missions

By Rev. E. E. McLean, B.D., Toronto

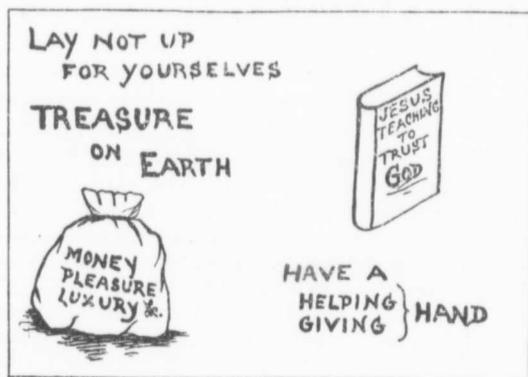
Ques. 9. *What is the advantage of the field worker's going to every School?* If a worker visits the School or district, he can see exactly what is most needed. In more than one place the writer took a census of the children and Sunday School workers in new sections of western cities, and made arrangements for new Schools. In a ranching district it was seen that, owing to the people being widely scattered and the church services being held in the evening, and the inability of the missionary to be present, a School on Sunday was impossible. But all the children of the church came to the day school so the field worker suggested holding a Bible School on Friday afternoon in the schoolhouse. The teacher was interested and the rate-payers willing, so this was done. A convention in the nearest town, which was 18 miles away, would not, in such a case, have accomplished much.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

*A Look Forward*—We are going to listen to Jesus teaching His learners to trust God, and warning them not to trust in money (treasures) for happiness.

*Laura's Treasure*—I wonder if any of you little girls own a bracelet? Let me try to draw a bracelet which looks like a chain (outline). This is the kind that Laura begged her father to bring to her when he came home from a place where there were great silver mines (explain). When father unpacked his bag, sure enough there was a little box, and in it, carefully wrapped in pink cotton, lay the longed for bracelet. Laura was delighted. She clasped her treasure on her arm, she patted it



lovingly and, yes, she even kissed it!

Mother would not let her wear it to church, but all the time her minister was preaching and praying Laura was thinking of her treasure. She did not even know when the prayer was ended, but kept her head bowed after everybody else was sitting up. Do you think this little girl loved God most, or that bracelet most? In the seat in front of Laura sat Kenneth, his head bowed in prayer also, but was his heart praying? No; I am sorry to tell you. He was thinking all the time about a "treasure" he had at home,—a fine dog sleigh and harness that uncle Jack had given him.

*Golden Text*—Repeat and explain.

*God Will Provide*—Jesus is telling His learners not to think too much about saving money and getting things to eat and to wear, and all the time forgetting that God will provide all they need.

*A Foolish Man*—Jesus tells them a story. Tell the story, vs. 16-20. How useless was that man's money to him, when he was dying,—all his treasure on earth, none in heaven! God does not mind our having money and pretty things, but He does not want us to love them more than Himself and think more about them than we think about Him.

At another time Jesus pointed to the birds flying about (motions with arms) and to the beautiful lilies. God takes care of all them, He said. Much more will He take care of the people He has made. God does not want us to worry and fret about getting riches (treasures) for ourselves.

*Treasures on Earth*—Two ways of saving. Outline a money bag. Name some ways of laying up treasure on earth. You all have your little purses and money banks, and that is all right. Only do not love money. Learn to use it for the good of others. How?

*Treasure in Heaven*—Outline an open hand. ("We must hold our wealth in our hand, not lay it up in our hearts.") Nothing can take from us our treasure in heaven, v. 33. (Tell 1 Cor. 2 : 9.)

If we could look into our treasure boxes in heaven, what would we find? Here is one bundle labeled, OUR PRAYERS, another LOVE TO GOD, another KINDNESS TO THE POOR, another, MISSIONARY OFFERINGS, etc. These are our treasures. ("All other things shall be added," etc.)

*Symbol*—On the book print, JESUS TEACHING TO TRUST GOD.

*Our "Remember" Box*—Into the box put the "thought," GOD TAKES CARE OF ME.

#### FROM THE PLATFORM

# TRUSTING GOD GOODS

The talk from the platform may be limited to the parable in the second part of the Lesson. Bring out, by questioning, the details of the parable, and then ask on what the rich man in the parable depended for his happiness. The scholars will readily answer that it was his riches. Get from them the word used for "riches" in the parable, and print on the blackboard, TRUSTING GOODS. Discuss for a little while with the scholars whether riches can be depended upon to give happiness. With a little pains you will get various reasons why this cannot always be the case. Next ask in whom the rich man should have trusted. The answer will come very readily. "In God" (Print). Then have a little talk about whether God can always be depended upon to give us true happiness. Press home the wisdom and joy of real trust in God.

## Lesson X. WATCHFULNESS—TEMPERANCE LESSON March 8, 1914

Luke 12 : 35-48. Read Luke 12 : 49-59. Commit to memory vs. 47, 48.

**GOLDEN TEXT**—Blessed are those servants, whom the lord when he cometh shall find watching.—Luke 12 : 37.35 Let your loins be girded about, and your <sup>1</sup> lights burning ;36 And <sup>2</sup> ye yourselves like unto men <sup>3</sup> that wait for their lord, when he <sup>4</sup> will return from the <sup>5</sup> wedding ; that when he cometh and knocketh, they may <sup>6</sup> open unto him immediately.37 Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them <sup>7</sup> to sit down to meat, and <sup>8</sup> will come <sup>9</sup> forth and serve him.38 And if he shall come in the second watch, <sup>9</sup> or come in the third <sup>10</sup> watch, and find them so, blessed are those servants.39 <sup>11</sup> And this know, that if the <sup>12</sup> Goodman of the house had known <sup>13</sup> what hour the thief <sup>14</sup> would come, he would have watched, and not have <sup>15</sup> suffered his house to be broken through.40 Be ye <sup>16</sup> therefore ready also : for the Son of man cometh at an hour when ye think not.41 <sup>17</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even <sup>18</sup> to all ?42 And the Lord said, Who then is <sup>19</sup> that faithful and wise steward, whom his lord shall <sup>20</sup> make ruler

**Revised Version**—<sup>1</sup> lamps ; <sup>2</sup> be ; <sup>3</sup> looking for ; <sup>4</sup> shall ; <sup>5</sup> marriage feast ; <sup>6</sup> straightway upon unto him ; <sup>7</sup> Omit to ; <sup>8</sup> Omit forth ; <sup>9</sup> and if in ; <sup>10</sup> Omit watch ; <sup>11</sup> But know this ; <sup>12</sup> master ; <sup>13</sup> in ; <sup>14</sup> was coming ; <sup>15</sup> left his ; <sup>16</sup> also ready ; for in an hour that ye think not the Son of man cometh ; <sup>17</sup> And Peter said, Lord ; <sup>18</sup> unto all ; <sup>19</sup> the ; <sup>20</sup> set over ; <sup>21</sup> food ; <sup>22</sup> set him over ; <sup>23</sup> Omit and ; <sup>24</sup> the maidservants ; <sup>25</sup> expecteth not, and in an hour when he knoweth not ; <sup>26</sup> asunder, and appoint his portion ; <sup>27</sup> unfaithful ; <sup>28</sup> made not ready, nor ; <sup>29</sup> Omit commit ; <sup>30</sup> And to whomsoever ; <sup>31</sup> much be ; <sup>32</sup> they commit ; <sup>33</sup> will they.

**LESSON PLAN**

- I. The Master's Return, 35-38.
- II. The Thief's Attack, 39, 40.
- III. The Steward's Duty, 41-48.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Watchfulness (Temperance), Luke 12 : 35-40.

T.—Watchfulness (Temperance), Luke 12 : 41-48.

W.—"Take heed to yourselves," Luke 21 : 25-36.

Th.—"Watch and pray," Mark 13 : 32-37. F.—

"Be watchful," Rev. 3 : 1-6. S.—"Be diligent," 2 Peter 3 : 8-14. S.—"The day is at hand," Rom. 13 : 8-14.

**Shorter Catechism**—Review Questions 1-11.**Stereograph**—For Lesson, Gihon Cattle Market and Jerusalem Western Wall, Northeast from the Bethlehem Road (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 109).**THE LESSON EXPLAINED****Time and Place**—Nov.-Dec., A.D. 29 ; Perea.**Connecting Links**—Jesus goes on to warn His disciples that they should always be ready for His return.**I. The Master's Return, 35-38.**

V. 35. *Loins . . . girded about.* The Oriental girdle consisted usually of a long strip of cloth folded several times and wound several times round the waist. When work or a journey was to be undertaken, the girdle was put on over the tunic, a long straight inner garment falling from the neck to the feet, with long sleeves, the tunic being drawn up till it fell over the girdle in folds. *Lamps*

over his household, to give them their portion of <sup>21</sup> meat in due season ?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will <sup>22</sup> make him ruler over all that he hath.45 But <sup>23</sup> and if that servant <sup>4</sup> say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and <sup>24</sup> maidens, and to eat and drink, and to be drunken ;46 The lord of that servant <sup>4</sup> will come in a day when he <sup>25</sup> looketh not for him, and at an hour when he is not aware, and <sup>4</sup> will cut him <sup>26</sup> in sunder, and will appoint him his portion with the <sup>27</sup> unbelievers.47 And that servant, which knew his lord's will, and <sup>28</sup> prepared not himself, neither did according to his will, shall be beaten with many stripes.48 But he that knew not, and did <sup>29</sup> commit things worthy of stripes, shall be beaten with few stripes. <sup>30</sup> For unto whomsoever much is given, of him shall <sup>31</sup> be much required ; and to whom <sup>32</sup> men have committed much, of him <sup>33</sup> they will ask the more.

**The Question on Missions**—10. How do new and needy Schools get their Sunday School Helps and Papers ? In places where the people are not able to pay for them, the School asks the Secretary, Rev. J. C. Robertson, Toronto, for a grant of these Supplies through the Rally Day Fund.

**Lesson Hymns**—Book of Praise : 80 (Supplemental Lesson), 83, 247, 32 (Ps. Sel.), 248 (from <sup>2</sup>PRIMARY QUARTERLY), 245.

**Special Scripture Reading**—Prov. 23 : 29-35. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1188, Servants Watching the Return from the Wedding. For Question on Missions, H.M. 897, A New Saskatchewan Town in Which Supplies Should Be Provided for the Sabbath School. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

*burning* (Rev. Ver.). Lamps in the East were made of terra cotta, cup-shaped, with the top closed except for two holes, one for the oil and the other for the wick.

V. 36. *Men looking for their lord* (Rev. Ver.); who had been away from home at the *marriage feast* (Rev. Ver.) of some friend. The Greek word for "return" is that used of sailors making the homeward voyage to the port whence they had sailed.

Vs. 37, 38. *Blessed* ; receiving a rich reward for their faithfulness. *Verily* ; introducing a startling statement. *Gird himself* ; gather up his loose flowing garments in readiness for work. The master becomes a

servant, as Jesus Himself afterwards did (see John 13 : 1-17), and as Roman masters used to wait on their servants at the feast called the Saturnalia. *Serve them* ; helping them, perhaps, to portions of the marriage feast brought home, like a father with his children. *Second watch* ; 12 midnight to 3 a.m. *Third watch* ; 3 a.m. to 6 a.m. These watches are mentioned as those during which the servants would most likely fall asleep. The first Jewish night watch was from 9 p.m. to 12 midnight. The Romans had four watches of three hours each, from 6 p.m. to 6 a.m.

### II. The Thief's Attack, 39, 40.

Vs. 39, 40. *Master of the house* (Rev. Ver.). Jesus has pictured a master surprising his servants ; He now pictures a master being surprised. *Thief*. Palestine has always been infested with robbers, who find abundant shelter amongst its rocks and caves. *Known in what hour* (Rev. Ver.). The master was expected at some time ; the thief was not expected at all. *Watched*. In the East every one must be his own policeman. The State punishes, but leaves it to individuals to prevent and detect crimes. *Broken through* ; literally, "dug through." (See Light from the East.) *Be ye also ready* (Rev. Ver.) ; like the servants for the master and the master for the thief. *Son of man cometh*. Our Lord's return to judge the world is meant (see ch. 9 : 26). But He also comes to summon each one at death.

### III. The Steward's Duty, 41-48.

Vs. 41-44. *Peter* ; frank and fearless, not to say forward. *Us* ; the Twelve. *Who then*. Jesus does not answer Peter's question directly ; but, in another parable, He teaches the only lesson needful for the questioner. *Steward*. See Light from the East. *Give . . . their food* (Rev. Ver.). It was the duty of this upper servant to see that each of those under him got his rightful share of provisions. So Christian ministers and all Christians should serve their fellow Christians,—young children, the poor, the ignorant, etc. *Set him over all* (Rev. Ver.). The faithful steward is rewarded, not by release, but by promotion to more important service.

Vs. 45, 46. V. 45 describes an unfaithful steward abusing his power, as even an apostle

like Peter might do. *Cut him asunder* (Rev. Ver.). This was literally a punishment common amongst some ancient nations (see 2 Sam. 12 : 31). But here the word may mean merely to "cut up," as we would say, with unmerciful lashing or to separate from the household establishment. *Unbelievers* ; Rev. Ver., "unfaithful," who are dismissed or imprisoned or set to drudging work.

Vs. 47, 48. *Servant, which knew* ; like the steward who would receive directions from his lord. *Many stripes*. His guilt, and therefore his punishment, would be greater because of his exceptional privileges. *Knew not* ; like one of the lower servants who would not be given any particular directions. *Few stripes* ; "stripes" because he had some knowledge ; "few" because his knowledge was limited. Ignorant people, for example, will receive lighter punishment than the well-taught, and the heathen than those living in Christian lands. *Much . . . given . . . much . . . required*. See ch. 19 : 11-27.

### Light from the East

STEWARD—In all countries and ages men of great possessions have had servants of capacity and fidelity employed to administer their affairs. The duty of engaging and paying the other servants, of superintending their work, and of looking after the master's children devolved on him. He had to manage the whole estate with fidelity to his master's interests and with the utmost possible efficiency. The man who proved himself able and faithful in this position was not unfrequently made the heir of a childless man. Sometimes the estate was administered wholly in the interests of the steward. One rent was accounted for to the owner and a larger one exacted from the tenant. Eribes were taken from all dealers who furnished supplies, and false returns were made of produce sold. Important positions on the estate were given to those who could give the largest preliminary gift.

HOUSE BREAKING—Did not then consist in forcing locks, prying up windows, or cutting sections out of doors, but of cutting a hole in the wall, which was often not of stone, but of mud bricks sun dried, which could easily be

cut with a sharp knife and a hole large enough to admit a man made with very little noise when done by a practised hand under cover of darkness.

### THE LESSON APPLIED

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

The central thought in the Lesson is that of watchfulness. The followers of Jesus are likened to servants, and are warned against unreadiness; to a householder and are warned against carelessness; to a steward and are warned against unfaithfulness. Now nothing is more likely to produce unreadiness and carelessness and unfaithfulness than the use of strong drink, which is, therefore, an enemy against which to watch.

1. *Drink is an enemy to the individual.* It is harmful to the body. Alcohol is a poisonous drug. It paralyzes the nervous system and prevents the organs of the body from doing their proper work. Alcoholism is itself a disease, and the drinker is less able to resist other diseases than the abstainer. During a yellow fever epidemic in New Orleans it was found that 5,000 drinkers died of the disease before it touched a single abstainer. Sir Victor Horsley, the famous English physician, points out that alcohol belongs to the same class of drugs called narcotics, as chloroform and ether. Drink makes the mind less keen and alert. It affects the memory. An experiment with a number of persons proved that while 100 figures could be remembered correctly after forty repetitions, without alcohol, only 60 figures could be remembered after 60 repetitions under alcohol. Statistics show that 15.07 per cent. of the cases of insanity in six Canadian asylums are due to excessive drinking on the part of the patient, his parents or both.

2. *Drink is an enemy to the home.* It has been proved to the hilt, over and over again, that drink is one of the chief causes of poverty. For example, Rev. D. C. MacGregor, Associate Secretary, Presbyterian Board of Social Service and Evangelism, received reports from the thirteen Houses of Refuge in Ontario, and an average of these showed that in 57.3 per cent. of the cases drink had been the cause of the poverty of the inmates.

3. *Drink is an enemy to labor.* It diminishes the efficiency of the worker. It has

been proved that even a small amount of alcohol will reduce the capacity for work by 10 per cent. For the piece worker who drinks this means that his weekly pay will be one-tenth less than it might have been. Alcohol is a fruitful cause of accidents. Investigations in Germany showed that 7 per cent. of all accidents were due to alcohol, and it was found by a German physician, that there were three times as many accidents amongst drinkers between 25 and 44 years of age as amongst all workmen taken together.

4. *Drink is an enemy to society.* It robs the community of many valuable lives. According to carefully collected statistics nearly 5,500 persons die in Canada every year from the effects of liquor drinking, which is an average of 15 deaths every twenty-four hours. It is estimated that each adult person in Canada is worth at least \$5,000 to the state. This means that the country is losing directly through loss of life caused by drink more than \$27,000,000 every year.

Besides, the people of Canada, according to the census of 1911, spend more than \$81,000,000 annually on strong drink, and this vast sum is worse than wasted. Further, at least 50 per cent., or over \$7,000,000 of the annual expenditure on asylums, hospitals, prisons and the administration of justice is rendered necessary by strong drink.

Drink is a prolific cause of crime. Reports from eleven cities in Canada show that 70 per cent. of all arrests and 65 per cent. of all imprisonments are for drunkenness or for crimes committed under the influence of drink, while other reports seem to show that from 90 to 95 per cent. of the crimes in Canada are due to drink.

5. *Drink is an enemy to the race.* Professor Adami, of McGill University, Montreal, says that the use of drink by parents has an injurious effect upon their offspring, causing in the children lower vitality with tendency toward death in infancy and a condition of the nervous system which shows itself in convulsions, epilepsy and insanity.

When Britain called for volunteers at the time of the Boer War a very large percentage of those offering themselves were rejected as physically unfit. An investigation ordered

by the Government revealed the fact that this unfitness was largely due to the use of alcohol by the candidate or by one or both of his parents.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The two topics for class discussion are :

1. *The master's demand for vigilance*, vs. 35-40. Bring out two points : First, a great crisis is coming in the life of the world which involves the destiny of the individual. Show : (1) that character, Christ-like in ideal and method, alone prepares for admission to the new order when Christ comes ; (2) that the Master's reward for service is higher and nobler service. Now discuss intemperance as especially detrimental to vigilance, since it drugs the brain, paralyzes thought, dulls the memory and feelings. The mind, body and soul all fail in their proper functions.

Next, deal with sobriety as making possible the highest attainments of life. Discuss v. 35 as the ideal of the disciple, also v. 37 as an indication of the blessedness of those who have lived for Christ, and gladly welcome His return. As a practical lesson consider v. 39 where the unexpected return of Christ is set forth. As our call may come suddenly, it is an unanswerable argument for sobriety. Take time to illustrate the dignity of service and how intemperance instead of rendering any service destroys all it touches.

2. *The master's doctrine of stewardship*, vs. 42-48. Jesus' answer to Peter serves to emphasize the universality of His teaching : (a) Faithful performance of duty is a guarantee of reward. (b) Punishment for neglect of duty is mitigated, but not averted, by ignorance. The servant is under obligation to know his master's will. Discuss this comment, "Ignorance may excuse a failure to serve, but what shall excuse ignorance?"

Make the application to temperance. Sobriety brings its reward, and, as surely, intemperance brings its penalty. Discuss alcoholism as the deadly foe of stewardship and show how it destroys every faculty given by God. Take time to show how, instead of

recognizing stewardship, it squanders precious gifts for an unworthy end. Discuss this in its bearing upon the use of intellect, body, social service, spiritual attainment and the use of time and money. Show that only a clean life can render a worthy service. (See Lesson Applied for illustrative materials.)

#### For Teachers of the Senior Scholars

It will help the teacher to make the Lesson interesting and up-to-date, if he will obtain from the Board of Social Service and Evangelism of our church, Confederation Life Building, Toronto, some of the valuable temperance leaflets prepared by the Board and freely distributed. These show that the liquor traffic is Canada's greatest burden and the church's worst enemy. The Lesson to-day may be dealt with as follows :

1. *Making Life a Success*, vs. 35-44. Question the class about the Oriental imagery of this passage and what it is intended to suggest, and make clear that an expectant attitude, and upward-looking of the soul, is a necessary condition of success in life. Remind the class that we need to keep our souls alert for discoveries of God. If we realize that Christ is coming to us in every good thought and emotion, in every opportunity of service, in every joy and sorrow, we shall find the most blessed inspiration to live well, to resist the temptations of life, whether to intemperance or to some other evil thing. Note that Christ often comes unexpectedly (v. 40) in some new joy or sorrow, in some new friendship or service. It is the unexpected that happens, and our lives must be always happily attuned, must be always ready for some spiritual voice or vision, or we shall miss the best part of life. Note that in order to make life a good success this waiting attitude of soul must not prevent us from living a life of loving service, vs. 42-44.

2. *Making Life a Failure*, vs. 45-48. Note that a life with no spiritual outlook, with no divine expectancy in it becomes sordid and self-indulgent and cruel. The man who has



### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Watch ye and pray, lest ye enter into temptation." Where are these words of the Saviour found?

2. Find the verse that says Jesus is able to succour them that are tempted because He Himself suffered, being tempted.

ANSWERS, Lesson IX.—(1) 1 Peter 1 : 4.  
(2) Prov. 11 : 4.

#### For Discussion

1. Is moderate drinking harmless?
2. Even if strong drink were harmless for me would it be right for me to use it?

#### Prove from Scripture

That drink is a danger.

#### The Catechism

Ques. 1-11 (Review). In to-day's review we go back again to the beginning of the Catechism. Group the Questions for the day thus : Ques. 1-3 ; Ques. 4-6 ; Ques. 7-11. The Questions of the first group are introductory to the whole Catechism, telling us what we ought to seek as our highest good, and how we may obtain it. In the second group we have the best definition of God ever

written, followed by the teaching that, while there is but one God, there are in the God-head three Persons. We begin, in the third group, to study God's great plan. We are told how this plan has been in His mind from eternity, and how He began to work it out in the creation and preservation of the world and of man.

#### The Question on Missions

Ques. 10. *How do the new and needy Schools get their Sunday School Helps and Papers?* When the School is new there are of course no funds on hand, and sometimes there is no one in the district who can afford to pay for supplies. Application is therefore made to Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, for the Helps and Papers required. The supplies are sent from the Presbyterian Publications, Church and Gerrard Streets, Toronto, direct to the School, which is expected to do all it can to help pay for them. Sometimes it may pay for them all within a few months. One School in a poor district was conducted for two years without any Lesson Helps, because the lady superintendent, did not know of this offer. If the School is self-supporting, the field worker furnishes the secretary with an order blank and advises as to the supplies to be secured.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we shall hear Jesus teaching His learners to watch for Him.  
*Watching for a Loved One*—Teachers will think of many illustrations of little people



watching for father or mother to return home. Laddie always seats himself on top of the gate post to watch for father. Bobby is to be seen seated on the front door steps with face and hands washed till they shine. Every few minutes up he jumps and runs to look away down street to see if father is coming.

Mother has been away for a few days. Kate and May have been so busy getting everything in order, sweeping, dusting, etc., so mother will find everything nice when she comes back again.

They must do the work mother left them to do. They must be ready when she comes.

*Watching*—Jesus is telling His learners they must be watching for Him to come back again from heaven. He will come again. They do not know when. They must be ready when He comes. He leaves work for them to do. They must be working while they are watching and waiting.

*Working*—Describe the loose flowing robes worn by the men of that country. When they are working or moving about quickly, this robe must be "girded," drawn in with a girdle or belt around them, so their movements may be free. They must not be sitting idly around wasting their time. Their "lights" must be burning. They must be shining for Jesus, letting others see and know Him.

*Waiting*—Jesus tells His learners a story (parable). Here is a house (sketch) from which the master has gone away to a wedding. He leaves his servants to attend to their work while he is gone. They are honest, faithful servants. They have everything ready for the coming of their master. They are watching for him, eager to see him, glad to think he is coming, listening for his knock at the big door. Ah! listen! That is his knock! He has come! How gladly those

servants hurry to open the door to let him in! How pleased the master is to find them ready and waiting and watching for him, with all their work done!

*Golden Text*—Jesus says, "Blessed are those servants," etc. Repeat Golden Text.

*A Wicked Servant*—Jesus tells about another servant. The master has just left this house (sketch). Is the work going quietly on inside? Alas, no! The chief servant is beating the other servants and feasting and getting drunk with strong drink. The work he should do is not done. Hark! There is a knocking at the door! The master has come back. That servant was not expecting him, was not watching for him, but the door must be opened. How angry the master is when he sees how his servant has acted! He punishes him, even puts him to death.

*Our Master Coming Again*—Will Jesus come again from heaven? Did He leave any work for us to do? Mention ways in which little servants can be watchful, waiting, workers.

*Symbol*—On the book print, JESUS TEACHING TO WATCH FOR HIM.

*Our "Remember" Box*—The "thought" we'll slip in to-day is, I SHOULD BE READY FOR JESUS.

### FROM THE PLATFORM

WATCH!

One of the scenes of a recent moving picture film showed a lad by the bedside of his dying mother. His sister had asked an older brother to find the boy and bring him home. He was found in a barroom drinking and gambling with a bad companion. He was left for a little while alone in the room with his mother, who closed her eyes for a few moments in sleep. He caught sight of a bottle of wine which was being used as a medicine, and gulped down a large glassful of it. Then he opened a drawer, took out some money belonging to his mother and would have made off with it had not his brother and sister returned just then. It is true that strong drink makes boys and men do just as bad things as that shown in the picture. No one wants to become such a slave to so wicked a master. Then be on the watch against taking the first drink. Print on the blackboard WATCH! and call for the Golden Text.

## Lesson XI. THE LAWFUL USE OF THE SABBATH March 15, 1914

Luke 13 : 10-17 ; 14 : 1-6. Read Luke 13 : 1-9. Commit to memory vs. 3-5.

**GOLDEN TEXT**—The sabbath was made for man, and not man for the sabbath.—Mark 2 : 27.

10 And he was teaching in one of the synagogues on the sabbath<sup>1</sup>.

11 And, behold,<sup>2</sup> there was a woman which had a spirit of infirmity eighteen years, and<sup>3</sup> was bowed together, and could in no wise lift<sup>4</sup> up herself.

12 And when Je'sus saw her, he called her<sup>5</sup> to him, and said<sup>6</sup> unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands<sup>7</sup> on her : and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue<sup>8</sup> answered with indignation, because<sup>9</sup> that Je'sus had healed on the sabbath<sup>10</sup> day,<sup>11</sup> and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the<sup>12</sup> sabbath day.

15<sup>13</sup> The Lord then answered him, and said,<sup>14</sup> Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Sa'tan<sup>15</sup> hath bound, lo, these

**Revised Version**—<sup>1</sup> day ; <sup>2</sup> Omit there was ; <sup>3</sup> she ; <sup>4</sup> herself up ; <sup>5</sup> Omit to him ; <sup>6</sup> to ; <sup>7</sup> upon ; <sup>8</sup> being moved with indignation ; <sup>9</sup> Omit that ; <sup>10</sup> Omit day ; <sup>11</sup> answered and said to the multitude ; <sup>12</sup> day of the sabbath ; <sup>13</sup> But the Lord answered ; <sup>14</sup> Ye hypocrites ; <sup>15</sup> had bound ; <sup>16</sup> to have been ; <sup>17</sup> as he said ; <sup>18</sup> put to shame ; <sup>19</sup> multitude ; <sup>20</sup> when he went ; <sup>21</sup> rulers of the Pharisees on a sabbath to eat bread ; <sup>22</sup> were watching ; <sup>23</sup> before him a certain man ; <sup>24</sup> or not ; <sup>25</sup> But ; <sup>26</sup> he said unto them ; <sup>27</sup> well ; <sup>28</sup> draw him up on a sabbath day ; <sup>29</sup> Omit him ; <sup>30</sup> unto.

**LESSON PLAN**

- I. In the Synagogue, 10-17.  
II. In the House, ch. 14 : 1-6.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The lawful use of the Sabbath, Luke 13 : 10-17.

T.—The lawful use of the Sabbath, Luke 14 : 1-6. W. A Sabbath incident, John 5 : 1-16. Th.—The ancient law, Ex. 20 : 1-11. F.—A synagogue incident, Luke 4 : 14-21. S.—The Sabbath to be hallowed, Jer. 17 : 19-27. S.—Mercy, rather than sacrifice, Matt. 12 : 1-13.

**Shorter Catechism**—Review Questions 12-20.

**The Question on Missions**—11. Can all the

children read English? No. In Saskatchewan and Alberta many children are Ruthenians. For these the Lesson Picture Cards are printed in their own language. For French children we have an illustrated weekly paper in French, *Le Rayon de Soleil* (meaning Sunshine).

**Lesson Hymns**—Book of Praise : 80 (Supplemental Lesson), 383, 388, 98 (Ps. Sel.), 573 (from PRIMARY QUARTERLY), 389.

**Special Scripture Reading**—Ps. 122. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B 636, The Healing of an Aged Woman ; B. 637, Healing the Man with the Dropsy. For Question on Missions, H.M. 535, A Ruthenian Sunday School. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Inside a Jewish Synagogue, Showing Holy Place and Reader's Platform (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 109).

**THE LESSON EXPLAINED**

**Time and Place**—Nov.-Dec., A.D. 29 ; Perea.

**Connecting Links**—In ch. 12 : 49-53 Jesus speaks of the trouble caused by His coming into the world. Vs. 54-59 contain an address on the signs of the times, and in ch. 13 : 1-9 we have three exhortations to repentance. The Lesson contains two Sabbath incidents separated by other events.

**I. In the Synagogue, 10-17.**

V. 10. *He was teaching* ; as in Matt. 4 : 23 ; Mark 1 : 21 ; Luke 4 : 16. *Synagogues* ; the places of worship to be found in every Jewish community (Jerusalem is said to have had 480), which served also as courts of justice and,—at least in smaller towns and

villages—as schools, under management of the elders of the place. *On the sabbath.* Jesus is an example of regular attendance at public worship (see Luke 2 : 41-52). Any strange teacher present at a synagogue service would be asked to give an address.

V. 11. *A spirit of infirmity* ; a physical weakness traced to the agency of some agent of Satan. *Eighteen years* ; a seemingly hopeless case. *In no wise lift up herself.* The muscles and ligaments of the back had become useless, allowing the body to fall.

Vs. 12, 13. *Jesus saw her* ; from the raised platform on which stood the reading desk from which the scriptures were read. *Called her* ; without waiting to be asked for a cure,

so quick and ready was the sympathy of Jesus. *Thou art loosed*; immediately and permanently, as the Greek verb signifies. The thing was as good as done when Jesus spoke. *Laid his hands on her*; thus perfecting the cure. *Glorified God*; burst into a song of grateful praise.

V. 14. *Ruler of the synagogue*; the official who had charge of the building and whose duty it was to see that the services were properly conducted. *Answered with indignation*; greatly annoyed at the power of Jesus and the praises of the woman. *Healed on the sabbath*. See *Light from the East* for Jewish strictness regarding the Sabbath. *Said unto the people*; speaking to the audience but at Jesus.

Vs. 15-17. *Ye hypocrites* (Rev. Ver.). Jesus spake not only to the man, but to the class to which he belongs,—those who were acting a part ("hypocrite" is literally play-actor), covering up secret enmity to Jesus under a pretence of zeal for the Sabbath law. *Each one of you*. Our Lord refers to a common custom. *Loose . . . ox . . . ass . . . lead . . . to watering*; which was, of course, as much work as Jesus' healing. The Talmud, a book containing the Jewish laws not found in the books of Moses, permits water to be drawn for the animal, but not to be carried to it in a vessel. *Daughter* (descendant) of Abraham; and therefore of greater value than an ox or an ass. *Satan hath bound*; with a painful disease and not merely with a chain round the neck. *Eighteen years*; and not merely for a few hours. *Adversaries . . . ashamed*; the ruler and his sympathizers. *People rejoiced*; greatly delighted by the works and words of Jesus.

## II. In the House, Ch. 14 : 1-6.

Ch. 14 : 1, 2. *One of the chief Pharisees*; a leader in the sect. *On a sabbath to eat bread* (Rev. Ver.). Luxurious and joyous feasts were common on the Sabbath amongst the Jews, and were even regarded as a religious duty (Neh. 8 : 9-12), but the food was all cooked the day before (see Ex. 16 : 23). *Watched him*; possibly to find fault, but perhaps simply with keen interest to see what He would do. *Man . . . which had the dropsy*. He was amongst the onlookers at the feast, and had placed himself "before" Jesus likely

with the hope of being healed. Luke, himself a physician, here uses a Greek medical term not found elsewhere in the New Testament.

Vs. 3, 4. *Answering*; their unspoken thoughts or whispered questionings. *The lawyers*; the scribes whose business it was to decide legal disputes. *Is it lawful, etc.?* Strict Jews held that it was unlawful to heal the sick on the Sabbath except when there was danger of death. *Held their peace*; the silence of pride and obstinacy. They were secretly convinced, but determined not to be convinced. *Healed him*; Jesus' answer to His own question. The lawyers' silence was His justification. If He was wrong why did not they, the great religious authorities, condemn Him.

Vs. 5, 6. *Answered them*; met their unuttered objections. *An ass*; commonly used in the East, the finer breeds for riding and others for plowing or bearing burdens. *Ox*; used in plowing or threshing. *Pit*. Unprotected wells, cisterns and pits are common in Palestine. What the Pharisees selfishly did for their own advantage, Jesus did for the good of others.

## Light from the East

SABBATH—The Jews regarded the Sabbath as their most valuable religious institution, and the Pharisees carried the observance of it to ludicrous extremes. It began on Friday at sunset, and nothing could be commenced in the afternoon which could not be completed before sundown. A tailor must not go out near dark carrying his needle, lest he forget and carry it on the Sabbath. Meat, onions or eggs must not be fried lest they may not be quite done. The Sabbath lamp must be lighted beforehand and all the day's meals cooked. No one could travel on the Sabbath more than 2,000 cubits, no burdensome clothes were to be put on, no ornaments or heavy shoes or anything that might be put off and carried. Nothing could be done for sick people unless their lives were in danger, and the dead could be buried only in extreme cases. It was forbidden to set a broken bone, or to put back a dislocated joint. One buried under ruins on Sabbath might be dug out if he were alive, but dead, he was to be left till

the day was over. A radish might be dipped in salt, but must not be left too long, for that would be to make pickle. Long discussions

were carried on as to the kind of knots that might be tied on the Sabbath, and two letters of the Hebrew alphabet could not be written.

### THE LESSON APPLIED

The Sabbath was bound up with Jewish religion; but its origin is very obscure: probably it was Babylonian. The Egyptians also had a list of days on which certain actions were prohibited. The original idea of the Sabbath was restriction. In ancient Babylon the king was not permitted to put on royal attire, or ride in his chariot, or even offer a sacrifice on the Sabbaths.

The Hebrew law filled the sacred day with philanthropic meaning and purpose. "Its intention was to give a rest from engrossing and laborious occupations, and from the cares and anxieties of daily life, and at the same time to secure leisure for thoughts of God. The restrictions attached to it were meant to be interpreted in the spirit, not in the letter." This was the meaning of the Fourth Commandment. That Word was one of mercy and consideration for those dependent on an employer.

In the course of centuries this humanitarian aspect of the Sabbath receded into the background. Under the influence of literalists and legalists the primitive idea of restriction and prohibition crept back again, and with it came back the old gloom and fear and superstition. In the time of Jesus the day was a day of bondage. It was the task of Jesus to rescue the day from the clutches of legalists, and restore it to man as a day of inestimable privilege and blessing,—a precious boon for body, mind and spirit.

Jesus taught that the Sabbath was a *means*, not an *end in itself*. It was "made for man," that is, for man's benefit, and ought to be so used as to contribute to the welfare of man. This teaching was revolutionary, and Jesus really challenged "the whole Judaistic system considered as an end in itself," for the Sabbath was its most important feature. The attitude of Jesus was this: You must use the day in such a way and in such a spirit as to help and bless men, just as you do any other institution.

Is not this the supreme and only test to apply to the question of the Sabbath, and to all

our institutions, social, political, educational, religious? Do they serve men? That is the test of efficiency and sacredness to which they must conform.

How, then, are we to view the question of Sunday observance? The chief thing is to make sure that we view it from the viewpoint of Jesus. He regarded it as a day for mercy to the needy, healing, helpfulness, the worship of the synagogue. It was not a day of negatives with Him, but a bright and precious opportunity for worship. It is impossible to put down a category or list of things that one dare not do on Sunday, but if we seize the teaching of Jesus, we shall never go far astray.

There is a modern reversion to Judaism on this question called Seventh Day Adventism. Its advocates are exceedingly zealous, and push their belief with great energy. They maintain that we ought to keep the seventh day, that is, Saturday, as the Jews do to this day.

There are difficulties in the way, but they brush these aside. For example, Saturday actually begins in Halifax a few hours before it begins in Vancouver. Again, if we are bound to the observance of the seventh day then we must observe it in the same way as the Jews, and any one not observing it should be put to death. (See Ex. 35 : 2.) But this is a pernicious way of interpreting scripture, and is opposed to the spirit of Jesus. Christians observe the first day in memory of the Resurrection of Jesus, and, in doing so, they fulfil every jot and tittle of value in the Fourth Commandment, the law on which the authority of the Sabbath rests.

A present day friend of the day of rest and worship is the Lord's Day Alliance. The object of this organization is to secure to the great host of toilers in the various occupations a release from their labors for one day in the week. The law of the land says to the big industrial and business concerns: "You must give your employees time to rest their bodies and revive their mental energies."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The Lesson "emphasizes the point that the demand for the right and full use of one's gifts and opportunities is superior to all ceremonial limitations." Get the class to discuss the two cases illustrating this fact.

1. *The afflicted woman*, vs. 10-17. Take up: (a) The sad condition of the sufferer as an appeal to every sympathetic heart. (b) Jesus' quick recognition of the woman's need and prompt healing, with her outburst of praise. (c) The attitude of the ruler of the synagogue. Bring out his thought, that any work such as Jesus had done was work of the sort forbidden by the Fourth Commandment. Discuss the Pharisees' standard as due to spiritual blindness and the failure to see the real meaning of help as distinguished from hindrance in man's life. (d) Jesus' defence of freedom. Bring out His point, that thoughtful regard for animals justifies giving them drink. Make clear His next point, that this woman was a daughter of Abraham and bound by Satan, an overwhelming argument for her relief.

Now discuss this summary: "The power to help men is a divine charter that takes precedence of all ceremonial requirements or manufactured proprieties. Men are bound to do what God equipped them to do;" also this: "Jesus does not attack the Sabbath as an institution, but shows it is a day which no act of mercy can desecrate." Apply this principle to modern questions of Sabbath observance.

2. *The afflicted man*, ch. 14: 1-6. Bring out the aggressiveness of Jesus in vindicating freedom of action in Sabbath ministries. His ambition was not to leave what could wait, but to relieve when possible. Service for Him was a privilege. Take up the exception which permitted the Pharisees to relieve a distressed animal. Jesus simply applied this principle to a distressed human being.

Discuss Jesus' principle as to Sabbath ministry. Is there ever any danger of people desecrating the Sabbath by helping others?

Is the desecration not rather by the spirit of selfishness which forgets the rights and needs of others? As illustration take transportation companies. Jesus' lesson is that God's institutions can never be desecrated by loving ministries. It is well to remember He was regularly at the place of worship on the Sabbath.

#### For Teachers of the Senior Scholars

Have a talk with the class about how difficult it often is to know just what is a lawful use of the Sabbath. What was the tendency in Christ's day? What is the tendency in our day? We have gone too far in the opposite direction. Pleasure and work are robbing us of our day of rest and worship which we must have if we as a nation are not to degenerate. Direct the attention of the scholars to Bishop Wordsworth's hymn, "O day of rest and gladness" (Hymn 383, Book of Praise). The Lesson passage to-day embraces two Sabbath scenes:

I. THE SCENE IN THE SYNAGOGUE, vs. 10-17. What was Jesus doing in the synagogue that Sabbath day? Question the class about what happened during the service,—how His great loving heart went out towards this poor woman who had been so long and sorely afflicted with curvature of the spine, how He spoke kindly to her and laid His healing hand upon her and cured her. What effect did this miracle of healing have upon the ruler of the synagogue? (V. 14.) This was a chronic case of suffering which he felt might have waited till the next day. What was Christ's answer? (Vs. 15, 16.) Works of mercy are always in keeping with the Sabbath spirit. Point out that there is no excuse here for those who in order not to interfere with their week-day work wait till Sunday comes to go with their ills and aches to the doctor, and thus rob him of his day of rest and worship.

II. THE SCENE IN THE PHARISEE'S HOUSE, ch. 14: 1-6. What subject of conversation came up that Sabbath day as Jesus dined with the Pharisee? What suggested this table talk? What did Jesus do and how did He silence the carping criticism of those with whom He was dining? (Vs. 4-6.)

Draw the attention of the class to the answer in the Shorter Catechism (Ques. 60), in which works of necessity and mercy are permitted on the Sabbath. Let us make sure that we engage in no work and indulge in no pleasure except what meets with Christ's approval. The question, What would Jesus do? will help us to decide what we ought to do.

### For Teachers of the Boys and Girls

Begin by calling for the Fourth Commandment. Question as to the change in the day of the week observed as the Sabbath, and bring out the reason for that change,—the rising of Jesus from the dead on the first day of the week. Ask about the things which we should do on the Sabbath. The scholars will mention various things, such as going to church, studying the Bible, attending Sunday School, visiting the sick, etc. Now point out that, in the Lesson, we have two stories of how Jesus spent the Sabbath. One tells us what Jesus did in a synagogue and the other what He did in a Pharisee's house. Take up these stories one by one.

1. *What Jesus did in a synagogue*, vs. 10-17. Jesus as our example in church going, v. 10 (of course the uses of the synagogue, especially its use as a place of worship, will be brought

out); how Jesus came to be teaching in this synagogue; the presence in the synagogue of an afflicted woman,—the nature and cause of her ailment (v. 11); the words of Jesus spoken to her (v. 12); the method by which she was cured and how she showed her gratitude for the cure (v. 13); the indignation of the synagogue ruler and its course (points to be brought out here are the position and duties of the "ruler" and the views of the stricter Jews as to the Sabbath), v. 14; the reply of Jesus pointing out the hypocrisy ("hypocrite" is a word to be explained) of His enemies, who would themselves care for the wellbeing and comfort of their own cattle, but would not permit a woman, one of their own people, to be cured of a longstanding disease on the Sabbath (vs. 15, 16); the effect of Jesus' words on His enemies and upon the people;—these are the materials for questioning and discussion.

2. *What Jesus did in a Pharisee's house*, ch. 14 : 1-6. The details of this second story of the Lesson should be brought out in the same way as those of the first.

In closing ask the question: What have we learned about what we should do on the Sabbath? The duty to be impressed is that of specially setting apart this day for worship and for deeds of kindness.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Our Jerusalem map on page 121 marks with the number 11 a spot within the chief synagogue in the Jewish quarter of the city. What we see, as we stand there, is a large room with plain whitewashed walls, and a dome-shaped roof overhead, set with windows that let in a flood of additional light. The floor is paved with flat stones, and wooden benches are set around the room, up against the white walls. The farther end of the room is evidently the place of honor. A rail separates it from the rest of the space, and a marble structure quite suggestive of an altar stands behind the rail, with a curtain hanging over a niche between two pairs of beautifully carved columns. That niche is the holy place where specially old and sacred copies of the Hebrew scriptures are treasured. Directly before us, near the middle of the room, we

see a large wooden pulpit a few feet above the floor level. It is surrounded by a balustrade, and tall slender pillars uphold an ornamental cornice above it, though the top is open. That is the place where the scriptures are read and where sermons are delivered. It was in synagogues of this same sort that Jesus used to take part in the Saturday morning services, week after week. Synagogue leaders were accustomed to invite visiting rabbis to read from the Law and the Prophets (Luke 4 : 16-21 ; Acts 13 : 14, 15); many and many a time the master read aloud in a room like this parts of the very same books that we read now, only He read them in the original Hebrew.

Use a stereograph entitled, *Inside a Jewish Synagogue, Showing Holy Place and Reader's Platform.*

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Jesus says in another place that He is Lord of the Sabbath. Find the saying.

2. "Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart." In what chapter and verse are these words found ?

ANSWERS, Lesson X.—(1) Mark 14 : 38.  
(2) Heb. 2 : 18.

#### For Discussion

1. What are some common forms of Sabbath breaking ?

2. Should the law of the land forbid unnecessary work on the Sabbath ?

#### Prove from Scripture

That the Sabbath is for worship.

#### The Catechism

Ques. 12-20 (Review). The Questions for review to-day fall into two groups. Ques. 12 contains a special promise which God made to our first parents, of eternal life, on condition that they should obey Him. To test their obedience, He forbade their eating the fruit of a certain tree in the garden in which He had placed them. In the second group

(Ques. 13-19), we have the sad story of how our first parents sinned against God by disobeying Him, and how, because of their sin, all their descendants are born into the world sinners and exposed to all the sufferings which result from sin in this life and in the life to come. But Ques. 20 tells us that it was in God's mind from the beginning to send One who should be a Saviour from sin.

#### The Question on Missions

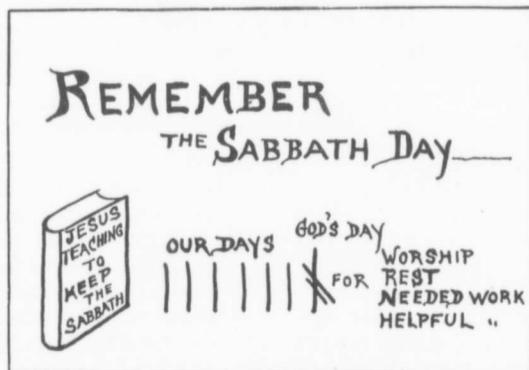
Ques. 11. *Can all the children read English ?* In Saskatchewan and Alberta there are thousands of Ruthenians, and although the majority of the children learn English in the public schools, many of the parents never learn to read it. The older children are able to read over the Lesson at home themselves, but the small children must have it read to them so the Colored Lesson Picture Cards are printed in Ruthenian. The little children are interested in the picture and get their parents to read them what is said about it on the back of the card. For the French children in Quebec and elsewhere, there is the paper *Le Rayon de Soleil*, or *The Sunbeam*, printed in French and containing, besides some of the materials from *THE KING'S OWN*, a treatment of the regular Sunday School Lesson by Rev. Professor Bieler, of the Presbyterian College, Montreal.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to listen to Jesus teaching His learners to keep the Sabbath.  
*The Days of the Week*—I wonder if you little people

all know the names of the days of the week ? Let us name them and count them on our fingers, —Monday, etc. How many ? These days keep coming week after week, fifty-two times, and then we call it a year. God has given us work to do, every one of these days. Print and repeat :

MONDAY—Remember that God is your friend ;  
TUESDAY—With care your hours spend ;  
WEDNESDAY—Remember that "God is love ;"  
THURSDAY—Your love for



Him to prove ;

FRIDAY—Remember the heavenly home ;

SATURDAY—God's will be done ;

SUNDAY—Remember from labor to rest—

'Tis God's holy day, the sweetest and best.

*The Fourth Commandment*—Have in view before the class the Fourth Commandment, Remember the Sabbath day to keep it holy, etc. (repeat). This may be in gilt or colored letters on white ground, or simply in colored chalk on the blackboard. How can we obey this law? Copy Jesus.

*Jesus' Way of Spending Sunday*—First we learn that Jesus went to church, v. 10. We can copy Him in this. (How many of you went to church this morning? Show hands.)

Jesus taught in the synagogue. "We cannot teach," you say. Yes, you can teach by your good example (explain) and sometimes you may be able to tell some one of Jesus. You can teach through the missionaries whom you help to support.

Jesus did good on the Sabbath day. So can we. Mention kind things children can do. One Sabbath day in the synagogue a poor woman, bent with pain, came to Jesus and He laid His hands on her and healed her. She was made straight and well and thanked and praised God. Tell of the anger of the ruler of the synagogue, v. 14. Explain Jesus' reply, vs. 15, 16. Jesus did needful things on

the Sabbath day. He ate His food, as usual, ch. 14 : 1. A poor sick man came to Him there and He healed Him also. Tell vs. 2-6.

*Golden Text*—Repeat Golden Text, "The Sabbath was made for man," etc.

*Keeping the Sabbath Day*—God has given us this one day in the week that we may worship and rest and do kind, helpful deeds. Tell of the grand work of the Lord's Day Alliance in seeing that men in factories, etc., may have this one rest day. Let us try never to do anything that will cause others to labor on the Lord's day,—in restaurants, ice cream parlors, candy shops. Sunday traveling for pleasure, and anything that causes others to lose their day of rest is wrong and should be avoided.

*Hymn*—Sing Hymn 573, Book of Praise, v. 1.

Jesus, we love to meet

On this Thy holy day,

We worship round Thy seat

On this Thy holy day.

Thou tender, heavenly Friend,

Thy Thee our prayers ascend ;

O'er our young spirits bend

On this Thy holy day.

*Symbol*—On the book print, JESUS TEACHING TO KEEP THE SABBATH.

*Our "Remember" Box*—Here is the "thought" that goes in to-day, THE SABBATH IS GOD'S DAY.

#### FROM THE PLATFORM

## Jesus' The Pharisees' Sabbath

Write Sabbath on the blackboard, and have the scholars repeat in concert the Fourth Commandment. Next ask who criticized Jesus' way of keeping the Sabbath, and write THE PHARISEES' on the blackboard. Have a little talk with the scholars about what the Pharisees' Sabbath was like, bringing out some of the information found on this point in The Lesson Explained and in Light from the East. Now write JESUS', and turn the conversation to what Jesus' Sabbath was like. This will lead to the story of Jesus' worshiping and teaching on the Sabbath in a synagogue and to the stories of healing in the synagogue and in the house of a Pharisee. Bring out clearly that Jesus used the Sabbath for worship, the study of God's Word and deeds of kindness and mercy. Present Him as our example in Sabbath keeping.

## Lesson XII.

## LESSONS BY THE WAY

March 22, 1914

Luke 13 : 18-30. Study Luke 13 : 18-35. Commit to memory vs. 18, 19.

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

18<sup>1</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall I<sup>2</sup> resemble it?

19 It is like<sup>3</sup> a grain of mustard seed, which a man took, and cast into his<sup>4</sup> garden; and it grew, and waxed a great tree; and the<sup>5</sup> fowls of the air lodged in the branches<sup>7</sup> of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like<sup>8</sup> leaven, which a woman took and hid in three measures of meal, till<sup>9</sup> the whole was leavened.

22 And he went<sup>10</sup> through<sup>10</sup> the cities and villages, teaching, and journeying<sup>11</sup> toward Jeru'salem.

23<sup>12</sup> Then said one unto him, Lord, are<sup>13</sup> there few that be saved? And he said unto them,

24 Strive to enter in<sup>14</sup> at the strait gate: for many, I say unto you, <sup>15</sup> will seek to enter in, and shall not be able.

25 When once the master of the house is risen up,

**Revised Version**—<sup>1</sup> He said therefore; <sup>2</sup> liken it; <sup>3</sup> unto; <sup>4</sup> own; <sup>5</sup> became a tree; <sup>6</sup> birds of the heaven; <sup>7</sup> thereof; <sup>8</sup> it was all leavened; <sup>9</sup> on his way; <sup>10</sup> Omit the; <sup>11</sup> on unto; <sup>12</sup> And one said; <sup>13</sup> they; <sup>14</sup> by the narrow door; <sup>15</sup> shall; <sup>16</sup> Omit Lord; <sup>17</sup> to; <sup>18</sup> did eat and drink; <sup>19</sup> didst teach; <sup>20</sup> and he; <sup>21</sup> Omit you; <sup>22</sup> the weeping; <sup>23</sup> yourselves cast forth without; <sup>24</sup> Omit

and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open<sup>17</sup> unto us; and he shall answer and say<sup>17</sup> unto you, I know you not whence ye are:

26 Then shall ye begin to say, We<sup>18</sup> have eaten and drunk in thy presence, and thou<sup>19</sup> hast taught in our streets.

27<sup>20</sup> But he shall say, I tell you, I know<sup>21</sup> you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be<sup>22</sup> weeping and gnashing of teeth, when ye shall see A'braham, and I'saac, and Ja'cob, and all the prophets, in the kingdom of God, and <sup>23</sup> you yourselves thrust out.

29 And they shall come from the east, and <sup>24</sup> from the west, and from the north, and <sup>25</sup> from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first and there are first which shall be last.

field workers, the helping of new and needy Sunday Schools to get supplies and part of the cost of our French Sunday School paper, are paid for from the Rally Day Fund raised by the Schools on the last Sunday in September.

**Lesson Hymns**—Book of Praise : 80 (Supplemental Lesson), 129, 148, 52 (Ps. Sel.), 233 (from PRIMARY QUARTERLY), 135.

**Special Scripture Reading**—Ps. 72. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1187, The Mustard Seed; B. 407, The Leaven Hid in the Meal. For Question on Missions, M. 80, Freely As Ye Have Received, Freely Give; M. 96, Rev. J. C. Robertson. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

## LESSON PLAN

I. Two Parables, 18-21.

II. A Question and Answer, 22-30.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. E. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Lessons by the way, Luke 13 : 18-30. T.—Lessons by the way, Luke 13 : 31-35. W.—Despise not God's warnings, Prov. 1 : 24-33. Th.—Isaiah's parable, Isa. 5 : 1-7. F.—Saying and doing, Matt. 7 : 21-29. S.—A prayer for protection, Ps. 17 : 1-8. S.—The Baptist's warnings, Matt. 3 : 1-12.

**Shorter Catechism**—Review Questions 21-29.

**The Question on Missions**—12. How can we assist this work? The salaries of the Sunday School

**Stereograph**—For Lesson, Bread-making in the Court of a Syrian Home (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, see page 109).

## THE LESSON EXPLAINED

**Time and Place**—Nov.-Dec., A.D. 29; Perea.

**Connecting Links**—One of the incidents in last Lesson (see vs. 10-17) was the healing of a woman in a synagogue. Perhaps the parables of the Mustard Seed and the Leaven (compare Matt. 13 : 31-33) may have been originally spoken at the same time.

## I. Two Parables, 18-21.

V. 18. *Then said he*; perhaps at the same meeting in the synagogue at which the woman was healed of her infirmity (see Connecting Links). *The kingdom of God*; the kingdom of those over whose hearts Jesus Christ has supreme dominion. *Like . . . resemble it*. Eastern peoples are very fond of comparisons. Jesus took advantage of this fondness in His parables, which bring together two different things so that one explains and emphasizes

the other. In the parables of Jesus the lesson is conveyed, not by means of the grander scenery of Palestine, with which He was, of course, familiar, such as mountains and forests, cedars and palm trees, but from things which are common, not only in Palestine, but almost throughout the world. Lessons taught in such a way would be all the more memorable. A parable is a saying, usually a story, about earthly things, with a heavenly meaning.

V. 19. *Mustard seed*; one of the smallest of seeds (see Matt. 13 : 31, 32). "Small as a mustard seed" was a Jewish proverb for anything exceedingly small, for example, the least drop of blood, the least defilement, etc. *His own garden* (Rev. Ver.); pointing to the Israelitish nation, which Isaiah (see Isa. 5 : 1, 2) calls God's vineyard. Matthew simply says "his field," and Mark (see Mark 4 : 31),

"the earth." *Became* (Rev. Ver.) a great tree. See *Light from the East*. So the kingdom of God would grow from small beginnings to cover the whole earth. Calling the mustard plant a "tree," while not literally accurate, agrees with Oriental usage. *Birds* (Rev. Ver.) of the air. Wild birds mentioned in the Gospels are: dove, eagle, raven, sparrow, turtle dove. *Lodged*; literally, "pitched their tents."

Vs. 20, 21. *Leaven*. See *Light from the East*. Usually in scripture, leaven is used as a type of evil (see Ex. 12 : 1, 15-20 ; ch. 12 : 1 ; 1 Cor. 5 : 6-8 ; Gal. 5 : 9). Here, however, the only point considered is its rapid, unseen and effectual working. *A woman* ; to whom the task of baking would naturally fall. *Hid* ; by kneading it in. *Three measures* (seahs) of meal ; equal to a Jewish ephah, about 4½ of our pecks, a usual quantity for a baking (see Gen. 18 : 6 ; Judg. 6 : 19 ; 1 Sam. 1 : 24). *Whole was leavened*. So the kingdom would not only spread to every land, but would completely change the hearts and lives of all who received it.

## II. A Question and Answer, 22, 23.

Vs. 22, 23. *Through cities and villages, teaching* (Rev. Ver.). This was Jesus' last journey to Jerusalem, and teaching was His main occupation, as He went on His way. *Toward Jerusalem* ; through the province of Perea, east of the Jordan. *One* ; who had just heard the two parables of the Lesson, which seemed to teach that the saved would be a great number. But Jesus had been rejected by so many and received by so few that it looked as if the number would be small. *Few saved?* A Jewish writing says : "There are many more of them that perish than of them which shall be saved ; like as a wave is greater than a drop."

V. 24. *Strive* ; "agonize," like athletes putting forth all their strength to win a race or a game. Jesus brushes aside the question whether the saved will be few or many and presses home the truth whether each one is saved or not depends on his own choice and effort. *Narrow door* (Rev. Ver.) ; like the door from the street into a house. The entrance into the kingdom is wide enough for every person to enter, but too narrow to admit any one with his sin. *Seek. not be able* ; be-

cause while they "seek," they do not "strive." They wish for heaven, but will not forsake earth.

V. 25. *Master. risen up* ; when the time for the assembling of the guests has passed. *Shut to the door* ; making it fast with bar and bolt. *Begin. to knock*. Only a very loud knock would be heard in the inner court of an Eastern house, where the guests would be gathered. *Lord, Lord*. They who really acknowledged Jesus will obey His commands. *I know you not*. They were not true guests, but intruders.

Vs. 26, 27. *We did eat and drink* (Rev. Ver.), etc. ; a picture of those who, at the present day, live in Christian lands, under Christian teaching and are members of Christian churches. *Workers of iniquity*. It is only our own character and conduct that can keep us out of the kingdom.

Vs. 28-30. *Weeping and gnashing of teeth* ; a picture of grief and helpless rage. *Abraham. Isaac. Jacob. the prophets*. These have a place in the kingdom because they loved and served God. *Thrust out* ; because unworthy to enter. *East. west. north. south*. See Isa. 45 : 6 ; 49 : 12. God's children will be gathered from the ends of the earth. The reference is to the conversion of the Gentile or heathen nations. Nothing so excited the rage and envy of the Jews as the thought of the admission of the Gentiles to the kingdom which they rejected. *Last. first*. Some, like the Jews, who thought themselves within will be without, and others, like the despised Gentiles, thought to be without will be within.

## Light from the East

**MUSTARD**—Some of the plains between Nazareth and Tiberias are yellow with wild mustard in early summer, and in rich soil it will grow as tall as a man on horseback. The birds are very fond of the seeds and gather in large numbers on it as soon as it begins to ripen. It was sown in gardens for seasoning purposes and grew to a great height under favorable conditions. While the seed is not the smallest known now to scientific botany, it was the smallest used by the Eastern husbandman. The insignificant beginning and the large and beneficial result make it an appropriate figure of the gospel.

LEAVEN—Was a piece of fermented but unbaked dough left over from a former baking. It was thoroughly mixed with warm water into the flour to make the sponge, which was set aside in a warm place for several hours to rise and then baked. This method was used in this country in early days, but fell into disuse because it often gave the bread a sour

taste and a disagreeable odor. Our bread is now made with yeast derived from hops or with prepared yeast cakes. A practically indefinite amount of flour can be leavened by careful mixing with a small quantity of leaven and this made it a good symbol of the permeating and assimilative power of the gospel.

### THE LESSON APPLIED

The parable of the mustard seed is intended to illustrate the external growth of the kingdom of God. So far as the gospel is concerned, what a feeble beginning! It was like a tiny mustard seed. It seemed quite unlikely that the gospel could survive, its birth was of so mean and lowly a character. Its Founder had not whereon to lay His head. After a brief period of popularity He died on the cross as a malefactor, and those who engineered His death thought that they had destroyed His influence forever.

How many were in the first band of the followers of Jesus? A small company,—perhaps a few hundred when He died. Who were the first preachers? A few fishermen and publicans. Where did the gospel take its rise? In Judea, a remote and despised province tributary to the mighty empire of Rome. At first no one with prestige accepted the new religion. Paul is the first name of eminence in the world of culture that we find on the roll of adherents. And Paul felt that the story of the cross was a "stumblingblock" to the Jews, and downright folly in the eyes of the polished Greeks.

Yes, Christianity began in a very small way, but notwithstanding the fiercest opposition, how rapidly it extended its sway over the earth. In three centuries it had converted its mighty oppressor, the Roman Empire. Constantine, the emperor, declared that, just before a great battle, he saw a vision of a flaming cross in the sky on which there was an inscription, "In this sign, conquer." And he won the battle.

"In a few hundred years, the religion of the despised Nazarene,—the religion which began in the upper chambers at Jerusalem—had overrun the civilized world. It was professed by nearly all Europe, by a great part of Asia, and by the whole northern part of Africa.

The prophetic words before us were literally fulfilled: the 'grain of mustard seed. . . waxed a great tree; and the fowls of the air lodged in the branches of it.'"

The process of expansion is exceedingly rapid in our own time. Missions to the non-Christian peoples are one of the striking features of the last century and the present. The gates of opportunity are wide open as never before during all the long years since our parable was first spoken. Read such a book as Mott's, *The Decisive Hour of Christian Missions*, and see what astonishing changes are taking place in non-Christian nations. "Far reaching movements—national, racial, social, economic, religious—are shaking them to their foundations. These nations are still plastic. Shall they set in Christian or pagan moulds?"

The parable of the leaven teaches the lesson of internal progress. Often the spiritual life begins in an obscure and unnoticed way. A sentence in a sermon, the sight of a noble deed, the reading of some inspiring biography, the quiet resolve,—in a thousand small ways the religious life comes to the birth. But the divine life grows within until the nature is transformed into the likeness of Christ.

Is the divine life spreading throughout our nature? Are we growing in grace and in the knowledge of God? There is another application of this parable. We may ask if the spirit of Christianity is pervading more and more the life of the community to which we belong. Is it affecting our business men, our statesmen and politicians, our aldermen, our teachers and tradesmen, our ecclesiastics and thinkers and scholars? Is it making business and politics and industry and church life more Christian? A searching book has been written recently by Professor Rauschenbusch, entitled, *Christianizing the Social Order*. He

draws attention to some frightful wrongs that exist to-day. He tells us how some rich corporations cheat and defraud the public. The leaven is working, but there is still much to be done.

Jesus points to the danger of being excluded from the kingdom. One said unto Him, Lord, are there few that are saved? Jesus dismissed the question. It did not require an answer. It was the question of a mind that was simply playing with the most solemn realities. Without a moment's hesitation Jesus shot out this piercing and personal reply: "Strive to enter in," that is, "labor fervently," "agonize" to enter in.

The self-complacency which regarded the whole Jewish race as the favorites of God while the rest of mankind would be cast out, received a crushing blow. Jesus intimated that Abraham, Isaac, Jacob and all the prophets would be included within the kingdom, but that the proud and supercilious, the self-righteous and the formalists would be cast out, while from far and near and from all nations, would come those beloved of God. It is not enough that we have Christian parents and live in a Christian land and are surrounded by Christian influences. These of themselves will not avail to save us. There must be personal acceptance of Jesus Christ.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This Lesson follows the last as a fuller exposition of Jesus' principles. It falls into three great thoughts which should become the subject of discussion:

1. *The extent of the kingdom's growth,—the parable of the mustard seed*, vs. 18, 19. The two points to consider are its small beginnings and its great expansion. Under each of these aspects special attention should be given to guide the work to bring out the essential features. Lines of investigation are open on every hand, especially those historical beginnings and recent wonderful expansions among the Gentiles, as well as the ever-growing power in social, industrial and legislative relations.

2. *The method of the kingdom,—the parable of the leaven*, vs. 20, 21. Bring out the central thought of leaven as the power of transformation through contact. Emphasize the point that it represents the kingdom growing by transforming its immediate environment. Take up two thoughts: (a) the gradual process; (b) the power of social forces rather than of miraculous interventions. Apply this to the practical work of the church as implying that any group of men can be evangelized by personal contact. For illustration consider the modern method of social service, as well as the missionary propaganda.

3. *The urgency of the kingdom*, vs. 22-30.

Keep clearly before the class that what was meant by salvation was entrance into the Messianic kingdom. Present the general setting as the figure of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

Take up Jesus' answer as including: (a) The truth that, as a matter of fact, few were seeking to enter, v. 24; (b) an urgent exhortation to enter now ere it be too late, vs. 24, 25. Point out that word "strive" (agonize), which suggests a struggle (see 1 Cor. 9:25). Dwell upon the "narrow door," which seems to be repentance. Bring out that many shall desire admission and fail because repentance is not sufficiently in earnest. Success is only assured to those who are in dead earnest and who actually make it a passion to enter the kingdom. Go on to v. 25 and show that others fail because they come too late. Picture the scene. Press home the danger of being too late. When is it too late? Is it with God or with man? (c) Emphasize the fact that privilege does not diminish but increases obligation, vs. 26, 27. Point out that moral qualifications are demanded, rather than external regulations; (d) the prophecy that, to their disappointment the Jews would not possess the kingdom which they supposed would be theirs, vs. 28, 29.

Emphasize the common danger of trusting to hereditary claims for salvation and ignoring the necessity of a personal acceptance of Jesus Christ. Discuss the statement, that many considered outside the chosen shall

come in, while many supposed to be chosen will remain outside. Press home Jesus' demand for vital personal fellowship with Himself.

### For Teachers of the Senior Scholars

Remind the class that wherever Jesus was, whether in the synagogue or by the wayside, or in the fishing-boat, or in the home, His conversation always turned upon religious things. Tell the story told of one of the leading ministers of our church, who possessed this gift in large measure, who when hurrying to catch the train one day, met a young man in whom he was deeply interested. In response to the minister's question, "How are you this morning?" the young man replied, "Very well." The minister looking lovingly into his face said, "For both worlds?" and hurried on to the train. This question gave a new direction to the young man's thoughts which proved one of the most helpful inspirations of his life. Our Lesson to-day tells something of the wayside ministries of Jesus.

1. *Two Illustrations from Nature*, vs. 18-22. Question the class about the first illustration, v. 19. What was the most remarkable thing about the mustard seed? In what way did it serve as a good illustration of the kingdom of God? Dwell upon the utter insignificance of the gospel kingdom at the first, and upon its marvelous growth till it is to-day the greatest thing in the world. What was the second illustration which Jesus made use of? (V. 21.) How did the second illustration differ from the first? The first was a prophecy of the *outward* growth of the kingdom: the second treats of the mighty *inward* transformation which the gospel affects in the heart and in the social and industrial and political and educational conditions of life. It works silently but it works mightily. It will transform us if we give it half a chance.

2. *A Question Answered*, vs. 23-30. What was the question and why was it asked? Was it prompted by Jewish pride and prejudice? Did this man think that none but Jews could be saved? Can we find any people to-day who think that salvation is confined to their school of thought, to their mode of worship?

What answer does the Master give to this question? In what sense are these words as

answer? Note that they are not a direct answer, but that they contain a revelation which will help the man to answer his own question. Question the class about this revelation,—how Jesus taught them that it was no easy matter to be saved, that a man must agonize to enter in (v. 24), must live with all the energies of his soul directed towards this end. There is great danger that a man may be too easily satisfied with his spiritual condition, v. 25. No slight acquaintance will suffice, vs. 26, 27.

Note that up to this point Jesus seems to indicate that the number of the saved will not be large; but in the closing words of His answer He gives them a vision of a world-wide gospel, vs. 29, 30. Press the importance of being sure that we are of this happy number.

### For Teachers of the Boys and Girls

Begin by asking the scholars what is meant by a "kingdom." They will tell you that it is a country or countries over which a king rules. Call for an example of a kingdom and a king. The kingdom of Great Britain and Ireland and King George will be ready replies. Now ask what kingdom is spoken of in the Lessons? The answer will come quickly: the "kingdom of God." And who is King in this kingdom? "Of course," the scholars will say, "it is God." Point out that Jesus, in the Lesson, answers two questions about the kingdom of God, and take up these two questions in succession:

1. *What is the kingdom of God like?* Vs. 18-21.

Jesus' first answer to this question is in vs. 18, 19. The scholars will readily tell you that Jesus here says that the kingdom is like "a grain of mustard seed." Bring out all possible information about the mustard seed and its growth into a plant large enough to be called a tree, amongst whose branches the birds may rest. Ask how the kingdom of God is like this mustard seed. The truth to bring out is the rapid growth of that kingdom, beginning with a few disciples in the small and despised country of Palestine until now it includes peoples in all parts of the world.

Jesus' second answer is in vs. 20, 21. Here, the scholars will tell you, the kingdom is said

to be like leaven. Have a little talk about leaven and how it works in the meal or flour. The teaching point here is, that the teachings of Jesus get into the hearts of those who hear them and their influence spreads into all parts of their lives.

2. *How can people get into the kingdom of God?* Vs. 22-30.

Bring out, by questioning, how Jesus came to answer this question,—how one who was following Him on the way to Jerusalem, asked Him whether the number of the saved, that is, of those who found their way into the kingdom, would be small. Question out the points in the answer of Jesus: the need of

being in real earnest if we would be admitted to His kingdom; and the solemn warning, that some, at the last, would be forever shut out of the kingdom, and that many who thought themselves worthy of a high place in the kingdom, like the scribes and Pharisees, would be excluded altogether, while multitudes of the heathen, those "from the east and west, and from the north and south" (v. 29, Rev. Ver.), would be admitted.

The lesson to impress, in a few earnest closing words, is the importance of our being so much in earnest about getting into the kingdom, that we shall be ready to give up everything that would hinder us from doing so.

### THE GEOGRAPHY LESSON

If we use to-day a stereograph made in the courtyard of a modern Syrian home, we may see part of the same household process that the words of the Master brought to His hearers' minds. The ground at our feet is bare earth trodden hard and smooth like a floor. Ahead and at our right rise the house walls, partly plastered, partly made by packing stones together without any binder. One small opening rather high up in the wall serves as a window. The room to which it belongs must be so ill lighted that the housewife would need a candle in order to find a coin dropped on the floor (Luke 15:8). No wonder the women of the family do most of their housework in this roofless court where there are light and air. The cooking "stove" is out here in the court,—a big mound of clay with a hollow in the middle, where a wood fire can

be kept burning until the whole interior is sufficiently hot. An opening in the top lets off the smoke. When food is ready for baking, the coals and hot ashes are raked out, transforming the firebox into a very fair sort of oven. One woman sits on the floor before the oven, kneading into shape a portion of risen bread dough from a big, shallow bowl beside her. Two other women are looking on. All three are dressed in garments very like those worn nineteen hundred years ago by housekeepers in Perea and Galilee,—gowns of coarse cotton stuff, with big strips of light-weight cloth over their heads, so arranged that a part can be quickly pulled over the face if a stranger approaches.

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

### ADDED HINTS AND HELPS

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

#### Lesson Points

Wherever God is obeyed by loving and loyal hearts there His kingdom has come. v. 18.

God has never given up the ownership of the world which He made. v. 19.

Jesus Christ is the great transformer of human life and character. v. 21.

The question of chief concern to each of us is not, "How many will be saved?" but, "Shall I be amongst the saved?" v. 23.

Any hindrance to our entering the kingdom

is not in God but in ourselves. v. 24.

Only those who own Christ here will be owned of Him hereafter. v. 25.

It is not enough to hear the words of Christ; we must also obey them. v. 26.

The doom of the wicked will be all the more terrible because it is pronounced by the lips of the loving Jesus. v. 27.

God means to redeem all whom He has created. v. 29.

#### Something to Look Up

1. "The Lord knoweth them that are His. Let every one that nameth the name of Christ

depart from iniquity." Paul wrote these words to a friend. Find the chapter and verse.

2. Where does Jesus say that the gate is strait and the way narrow that leads unto life, and there are few that find it?

ANSWERS, Lesson XI.—(1) Luke 6 : 5.  
(2) Prov. 3 : 3.

### For Discussion

1. Is it hard to become a Christian?
2. Does Jesus shut any one out of His kingdom?

### Prove from Scripture

That people of all nations will be in heaven.

### The Catechism

Ques. 21-29 (Review). In Ques. 20, we saw that God had determined, from the beginning, to send a Saviour into the world. Ques. 21 tells us who this Saviour is. He is God's Son, who dwelt from eternity with the Father. But He became Man. In Ques 22 we learn how the Son of God became Man. He took to Himself a body and soul like ours, and was born of a human mother. In one respect, however, He was different from us,—there was no sin in Him. Ques. 23 mentions three offices which the Saviour fills, —those of Prophet, Priest and King ; while

Ques. 24 and 25 explain what two of these offices mean. Christ is a Prophet because He teaches how we may be saved ; and He is a Priest because He offered Himself as a Sacrifice for us, and ever makes intercession for us. Ques. 26 and 27 explain what is meant respectively by Christ's estate of humiliation and of exaltation, while Ques. 29 tells how we obtain the salvation which Christ has provided.

### The Question on Missions

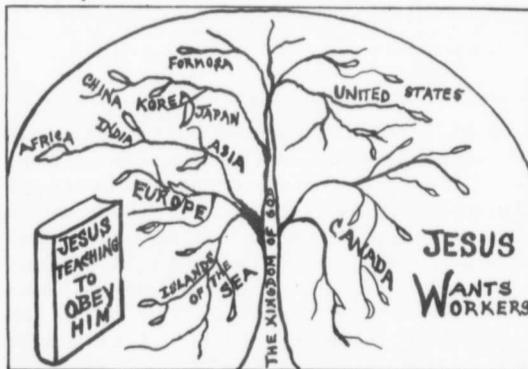
Ques. 12. *How we can assist this work?*  
We can help in this work by contributing to the Rally Day Fund on Rally Day, the last Sunday in September. This provides the financial support of all our Sunday School and Young People's work. This keeps up the Sunday School office in Confederation Life Building, Toronto, pays the salaries of the Secretary and Associate Secretary, sends them and other workers to various points throughout the country to hold Institutes and Conventions. It pays the salaries of the field workers, and provides free supplies for needy Schools. Last year 271 Schools were helped at a cost of \$782.54. A grant of \$350.00 was made to Le Rayon de Soleil and about 1,000 cards for Ruthenians in their own language, and an equal number for the Presbyterian Church in British Guiana are sent out each week.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear Jesus teaching His learners to obey His commands. Jesus and His learners have not been in a schoolroom while these lessons have

been taught, but beside the water, in the homes, by the wayside, traveling, resting, here and there, Jesus taught these wonderful lessons.

*The Growth of God's Kingdom*  
—To-day by the wayside we see the group. Jesus is pointing to a great shrub or bush, a mustard tree, in which the birds find a resting place. This great bush grew from the tiniest seed thrown into the ground. It peeped up (just as we are seeing the tiny green heads popping up from the ground after their winter's sleep)



and it grew and grew till it became that great bush with its wide spreading sheltering branches.

Jesus tells His learners that the kingdom of God is like that. It grows from a small beginning and spreads till it covers the whole earth and all nations shall find rest within it. (Outline a spreading bush.)

*God's Kingdom Like Leaven*—Did you ever notice a loaf of bread? (Here is a bit.) It is all full of little air holes. It is the leaven or yeast that the baker put into the flour that caused the bread to rise. The leaven went through every bit of the dough till it was all leavened. Jesus says the kingdom of God is within our hearts. Like leaven, it works till we become filled with God's Holy Spirit, filled with love to God and a desire to obey His commands.

*Belonging to God's Kingdom*—Some who heard Jesus began to ask questions—"Would there be many people in God's kingdom?" In place of telling them how many, Jesus told them each one to try to enter in. It would not be easy, and a time will come when they shall not be able to do so, vs. 25-30. They will come from the east and west and north and south, into God's kingdom, but it will be no use for His learners to tell Jesus they had

known Him and had been with Him when He was on the earth, unless they are doing God's will and are workers for Him.

*Golden Text*—Repeat and explain.

*A Christian*—A young Chinaman in one of our laundries said, "Oh, yes, me a Christian. Me go to church." Did that make him a Christian? No indeed. We must have Jesus in our hearts and be His true learners and workers or we do not belong to His kingdom.

*Working Together*—

"Help one another," the snow flakes said,  
As they cuddled down in their fleecy beds.  
"One of us here would not be felt ;  
One of us here would quickly melt.  
But I'll help you, and you help me,  
And then what a splendid drift there'll be."

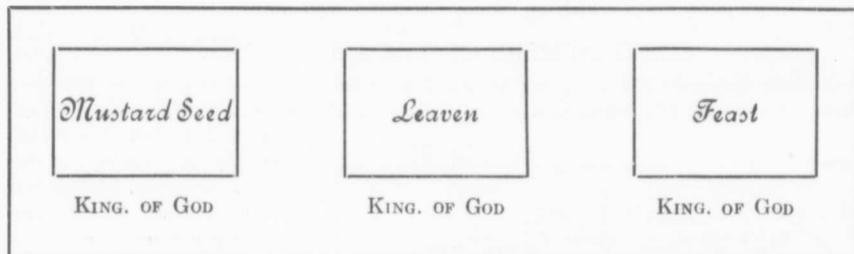
*Hymn*—No. 527, Book of Praise. Sing verse 6.

"There's not a child so small and weak  
But has his little cross to take,  
His little work of love and praise  
That he may do for Jesus' sake."

*Symbol*—On the book print, JESUS TEACHING TO OBEY HIS COMMANDS.

*Our "Remember" Box*—The "thought" that goes in to-day is, JESUS WANTS WORKERS.

### FROM THE PLATFORM



Draw on the blackboard three squares to represent three pictures and print under each KING. OF GOD, telling the scholars that you are going to talk with them about three pictures of the kingdom of God found in the Lesson. Get them to tell you to what Jesus first likened the kingdom and write *Mustard Seed* in the first square. Bring out the thought of the expansion of the kingdom until it shall include the whole world. Next, ask for the second thing to which the kingdom was likened, and write *Leaven* in the second square. The thought to bring out is that of the teaching of Jesus pervading life after life until all people shall come under its influence. Now ask for the third likeness of the kingdom, a feast to which all are invited, and write *Feast* in the third square, and bring out the thought that we must be in dead earnest if we are to enter the kingdom of God.

## LESSONS XIII. REVIEW—JESUS THE GREAT TEACHER March 29, 1914

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6 : 8.

Read Matthew 7 : 21-29.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The Good Samaritan, Luke 10 : 25-37. T.—The Unfriendly Neighbor, Luke 11 : 1-13. W.—Christ's hatred of shams, Luke 11 : 37-44. Th.—Faith destroying fear, Luke 12 : 1-12. F.—Trusting in riches, Luke 12 : 13-21. S.—Trusting in God, Luke 12 : 22-34. S.—The lawful use of the Sabbath, Luke 13 : 10-17.

**Prove from Scripture**—*That Jesus speaks with authority.*

**Lesson Hymns**—Book of Praise : 80 (Sup. Lesson), 90, 97, 32 (Ps. Sel.), 205 (from PRI. QUARTERLY), 100.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St., East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 109).

## REVIEW CHART—FIRST QUARTER

LIFE OF CHRIST: SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 9 : 30-37 ; 10 : 13-16.	Jesus and the Children.	Gird yourselves with humility.—1 Peter 5 : 5.	1. The children's Saviour. 2. The children's Friend. 3. The children's kingdom.
II.—Luke 10 : 1-16.	The Mission of the Seventy.	It is not ye that speak.—Matt. 10 : 20.	1. The appointment. 2. The instructions. 3. The authority.
III.—Luke 10 : 25-37.	The Good Samaritan.	Thou shalt love.—Mark 12 : 31.	1. The lawyer's questions. 2. The Lord's parable.
IV.—Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38- 42.	Serving Jesus.	Inasmuch as ye did it.—Matt. 25 : 40.	1. The ministering women. 2. The doubtful disciples. 3. Mary and Martha.
V.—Luke 11 : 1-13.	The Unfriendly Neighbor.	Ask, and it shall be given.—Luke 11 : 9.	1. The Lord's prayer. 2. The friend at midnight. 3. Encouragement in prayer.
VI.—Luke 11 : 14-26, 33-36.	Darkness and Light.	Look therefore whether the light.—Luke 11 : 35.	1. A wicked accusation. 2. A convincing answer. 3. A solemn warning.
VII.—Luke 11 : 37-51.	Christ's Hatred of Shams.	Be not deceived.—Gal. 6 : 7.	1. Jesus criticized. 2. The Pharisees condemned. 3. The lawyers condemned.
VIII.—Luke 12 : 1-12.	Faith Destroying Fear.	Every one who shall confess.—Luke 12 : 8.	1. Hypocrisy condemned. 2. Courage needed. 3. Confession required. 4. Help promised.
IX.—Luke 12 : 13-21.	Trusting in Riches and Trusting in God.	Where your treasure is.—Luke 12 : 34.	1. A covetous request. 2. A warning parable.
X.—Luke 12 : 35-48.	Watchfulness (Temperance Lesson).	Blessed are those servants.—Luke 12 : 37.	1. The master's return. 2. The thief's attack. 3. The steward's duty.
XI.—Luke 13 : 10-17 ; 14 : 1-6.	The Lawful Use of the Sabbath.	The Sabbath was made.—Mark 2 : 27.	1. In the synagogue. 2. In the house.
XII.—Luke 13 : 18-30.	Lessons by the W <sup>o</sup> y.	Not every one that saith.—Matt. 7 : 21.	1. Two parables. 2. A question and answer.

## THE QUARTERLY REVIEW

## FOR BIBLE CLASSES : Jesus the Great Teacher

As a Review, make the Lesson centre round Jesus as the great Teacher. The greatness of Jesus as a teacher is seen :

1. *In His method.* Bring out some features of Jesus' method, which so deeply impressed the people. Lesson I., for example, illustrates the use of object lessons, while in Lesson II. we have an example of the employment of parables. The constant use of homely figures of speech

and His constant use of illustrations made Jesus the most popular, effective and convincing teacher of His own or any other age. Contrasted with the mechanical method of the scribes and Pharisees, the power of Jesus' new method at once appears. Call attention to the recent return of the educational world to the story, object lesson and kindergarten as the best teaching methods. Jesus shows the way to all true education. He is the teacher of teachers.

2. *In His plan of propaganda.* To Jesus truth was something to be lived, and when lived to be imparted to others, until the whole world would enjoy it. This conviction that truth taught was a treasure to be lived, marks a distinctive aspect of His ministry. As an illustration of His plan for propagating truth, take Lesson II. Discuss this procedure as pointing to a principle for the guidance of the church. Truth can only live and win by its aggressive advance. As soon as the forward movement ceases, defeat results.

3. *In His ability to defend His teaching against all comers.* This ability was many-sided. Lesson III. is an illustration of dealing with a tricky lawyer who was silenced and forced to admit as true what he had formerly denied in practice. Lesson VII. tells of the exposure of Pharisaic error and the vindication of spiritual freedom and moral uprightness. Lesson IX. is an indication of our Lord's method of dealing with spiritual failures. Lesson XI. illustrates His handling of the Sabbath question before shrewd lawyers.

4. *In His ability to impart spiritual reality to dull, worldly minds.* His whole work with the disciples illustrates this, but Lesson IV. well illustrates how He had won the devotion and affection of certain classes. Take Lesson V. as a further illustration of His power to win the loyalty of the human heart. How many have been won by this prayer! Lesson XII. also throws light upon this aspect of His teaching methods.

5. *In His ability to make the truth so real as to win the allegiance of the soul to God in saving grace and loving service.* This may be taken as the highest and final test of teaching. The danger is in regarding truth as an intellectual abstract speculation apart from actual life. Teachers holding this view have no real power over life. Jesus was Himself the Truth, and He sought to make Himself incarnate in human lives. His teaching thus had a definite spiritual objective and result. His success as a teacher consisted in the lives He won to the kingdom, and through these He confidently looked for the complete transformation of the world.

The lesson to apply and enforce is Jesus' conception of truth as the power for the winning and saving of men. Seek to commit the class to this view of the truth and so to fall in line with Jesus' great passion to win every soul to the power of His gospel.

## THE QUARTERLY REVIEW

### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Review by Quotations

Let the teacher quote some familiar saying from each of the Lessons and question the class about its author and meaning and the circumstances under which it was spoken. The following will serve as illustrations of how a review of this kind may be worked out:

Lesson I. "*Suffer the little children to come unto me,*" Mark 10 : 14. Who can complete the quotation? Under what circumstances were these words spoken? Remind the class that this scene gave rise to one of the titles by which Jesus is known,—the children's Friend, and that Jesus was the first great teacher of the world to show much sympathy for childhood, who was capable of interpreting young life aright.

Lesson II. "*The harvest truly is great, but the laborers are few,*" Luke 10 : 2. At what great missionary service did Jesus speak these words? Are they true to-day? Are they

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true of the place in which we live? Are they true of the Foreign Mission field? Are we doing our share of the work?

Lesson III. "*Who is my neighbour?*" Luke 10 : 29. Who asked this question and how was it answered? Have we any excuse to-day for asking a question like this? How does Christ's definition of neighbor differ from that found in the dictionary? Show that there must be the spirit of the Good Samaritan in every life or life will be a failure.

Lesson IV. "*One thing is needful,*" Luke 10 : 42. Where was Jesus at the time He spoke these words? What do the words mean? In what respect was Mary's a higher type of Christian life than Martha's?

"Christ never asks of us such busy labor  
As leaves no time for resting at His feet."

Lesson V. "*Lord, teach us to pray,*" Luke 11 : 1. Who made this request, and why? How did Jesus teach the disciples to pray? What is the difference between teaching a person to say his prayers and teaching him to pray?

Lesson VI. "*A house divided against a house falleth,*" Luke 11 : 17. What led Jesus to say this? We cannot be on two different sides of a question at the same time. Let us make sure that we are on the right side, on God's side.

Lesson VII. "*These ought ye to have done, and not to leave the other undone,*" Luke 11 : 42. Discuss the meaning of these words.

Lesson VIII. "*Even the very hairs of your head are all numbered,*" Luke 12 : 7. What comfort do we get from a saying like this? God knows all about us and is interested in us.

Lesson IX. "*A man's life consisteth not in the abundance of the things which he possesseth,*" Luke 12 : 15. In what does his life consist then? In the good qualities which go to make up his soul,—in something inside of him, not outside. A big soul is better than a big barn.

Lesson X. "*Be ye therefore ready also,*" Luke 12 : 40. Complete the quotation. What is a good preparation for the coming of Christ? In what sense does Christ come to us every day? What is meant by the coming of Christ in this verse?

Lesson XI. "*Woman, thou art loosed from thine infirmity,*" Luke 13 : 12. Tell the story of this miracle and what it led to. What two classes of work are permissible on the Sabbath?

Lesson XII. "*Strive to enter in at the strait gate,*" Luke 13 : 24. In answer to what question did Christ speak these words? Is there anything selfish about this advice?

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES : Jesus the Great Teacher

*A Look Backward*—We have come to the end of our Quarter's Lesson stories. We are going to take a look backward and see what lessons we have learned from Jesus the great Teacher.

*Golden Text*—Our Golden Text for the Quarter tells us what kind of learners God wants us to be. Repeat, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6 : 8.

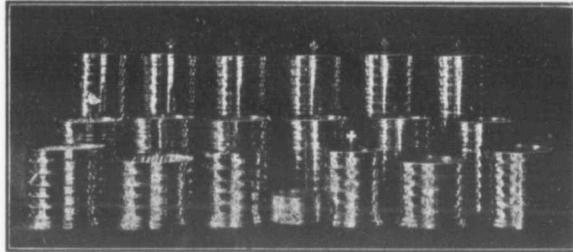
*Our Symbol*—Here on the board we have outlined the twelve Books of Jesus' teachings.

*Our "Remember" Box*—From our box we'll take out the Lesson thoughts and recall each Lesson briefly. Who were the learners that Jesus was teaching?

Lesson I. *Jesus teaching to be childlike.* What copy did Jesus place before His learners? *Jesus loves children.*

Lesson II. *Jesus teaching to tell of God's love.* How many learners did Jesus send out? *Is He sending out still? God loves every one.*

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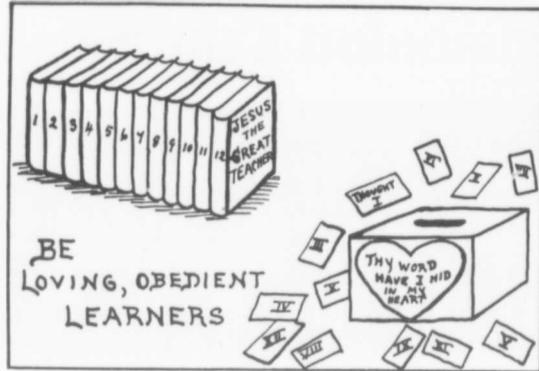
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Lesson III. *Jesus teaching to be helpful.* Who can tell the story of the Good Samaritan? *I should be kind.*

Lesson IV. *Jesus teaching to serve Him.* Who were the two sisters who served Jesus? *Jesus wants me to serve Him.*



Lesson V. *Jesus teaching to pray.* What prayer did Jesus teach us? *I can speak to God.*

Lesson VI. *Jesus teaching to be pure.* What pictures are good and bad lives like? *I should shine for Jesus.*

Lesson VII. *Jesus teaching to be sincere.* What kind of hands and hearts had the Pharisees? *My heart should be clean.*

Lesson VIII. *Jesus teaching to be brave.* Does God take care of the things He has made? *I should be one of Jesus' soldiers.*

Lesson IX. *Jesus teaching to trust God.* Should we love money? How should we use it? *God takes care of me.*

Lesson X. *Jesus teaching to watch for Him.* How did the faithful servants get ready for their master? What did the wicked servant do? *I should be ready for Jesus.*

Lesson XI. *Jesus teaching to keep the Sabbath.* In what way did Jesus spend the Sabbath? Can we copy Him? *The Sabbath is God's day.*

Lesson XII. *Jesus teaching to obey His commands.* How does God's kingdom grow? Where is it? *Jesus wants workers.*

*A Little Prayer—*

"Jesus help me day by day,  
These great lessons to obey,  
May I still by Thee be taught  
To love and serve Thee as I ought.

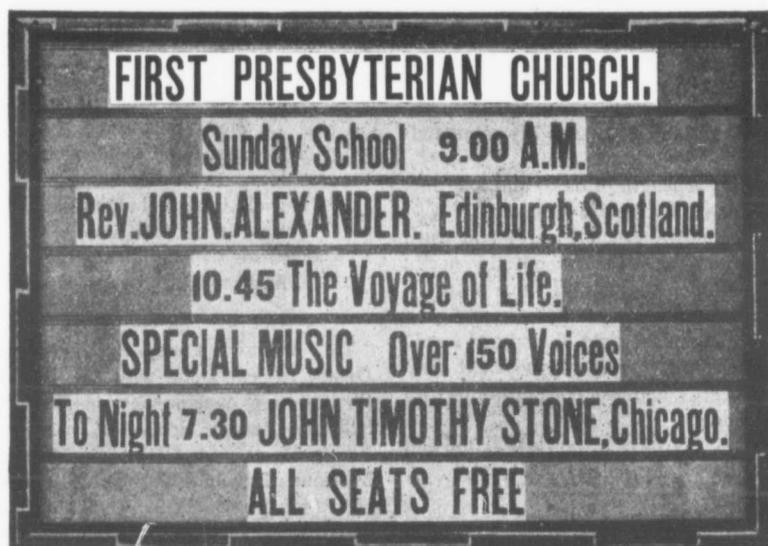
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*Sing—Hymn 567, Book of Praise :*

I long for that blessed and glorious time,  
The fairest and brightest and best,  
Where dear little children of every clime  
Shall crowd to His arms and be blest.

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\*AN ORDER OF SERVICE: First Quarter

Opening Exercises

I. OPENING PRAYER. All stand.

II. SINGING.

Father of heaven, whose love profound  
A ransom for our souls hath found,  
Before Thy throne we sinners bend ;  
To us Thy pardoning love extend.

—Hymn 3, Book of Praise

III. RESPONSIVE SENTENCES : Proverbs 3 : 1-6.

*Superintendent.* My son, forget not My law ; but let thine heart keep My commandments :

*School.* For length of days, and long life, and peace, shall they add unto thee.

*Superintendent.* Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart :

*School.* So shalt thou find favour and good understanding in the sight of God and man.

*Superintendent.* Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

*All.* In all thy ways acknowledge Him, and He shall direct thy paths.

IV. PRAYER.

V. SINGING. Hymn 80, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. BIBLE WORK. From the Supplemental Lessons.

VII. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

The Class Treasurer may collect and count the money.

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

When, His salvation bringing,  
To Zion Jesus came,  
The children all stood singing  
Hosanna to His name ;  
Nor did their zeal offend Him,  
But, as He rode along,  
He bade them still attend Him,  
And smiled to hear their song.

—Hymn 540, Book of Praise

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

III. RESPONSIVE SENTENCES : 1 John 4 : 9, 10.

*Superintendent.* In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

*School.* Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

IV. PRAYER.

V. SINGING.

Gracious Spirit, Love divine,  
Let Thy light within me shine ;  
All my guilty fears remove,  
Fill me full of heaven and love.

—Hymn 552, Book of Praise

VI. BENEDICTION.

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### THE BOOK PAGE

**The Book of God's Providence** (George H. Doran Company, New York, 278 pages, \$1.00 net), by Rev. John T. Faris, D.D., has been "written to prove, not by argument, but by actual happenings selected from life, that God directs the footsteps of men and women to-day as surely as He did in olden times." The writer makes good his case by a great variety of incidents drawn from history and contemporary life, many of them of exceeding interest. There are sixty-three chapters, each of them illustrating some phase of the manifold providence of God. Dr. Faris, who was the co-worker, and is the biographer, of the late Dr. J. R. Miller, is continuing the tradition of Dr. Miller in supplying readable and stimulating devotional books which appeal to the ordinary person. This new volume is the latest of these interesting volumes. It deserves a wide circulation.

Margaret Slattery thoroughly knows girls; of which statement her new volume, **The Girl and Her Religion** (The Pilgrim Press, Boston, 212 pages, 6 full page illustrations, \$1.00 net), is abundant testimony. "It is a record," Miss Slattery says, of her book, "of some things about which the girls I have known have compelled me to think." The first ten chapters are an intimate description of various sorts of girls, as The Handicapped Girl, The Privileged Girl, The Girl Who is Easily Led, The Indifferent Girl, and so on; and then follow eight chapters on a girl's religion. In these the writer skillfully and very tenderly threads her way, with the girl, through the mazes of the girl's doubts and fears and hesitations and anxious searchings, bringing her all the time closer to the blessed Lord Christ. "If you gain everything else in life and miss Him, you will fail to know what life means. If you find Him, you will find Love, and that is the best thing in life." Miss Slattery writes in the concrete, not in the abstract. Her facts and illustrations are drawn from her own surroundings and experiences. Every girl's book shelf and every Sunday School and Young People's library should have a copy of this book.

**The Knight in Grey: A Historical Novel**, by Marie E. Richard (The Castle Press, Philadelphia, 359 pages, \$1.25 postpaid), is a tale of Reformation days in Germany. The writer has fully succeeded in her purpose of giving a picture, historically accurate, of those stirring times through the medium of a very charming romance. The love story of the Lady Hedewig, who was brought up in the famous castle of Wartburg, and who turns out to be a Hapsburg princess and the Imperial envoy De Valdes, is skilfully set against the background of the great conflict between Luther, and the Pope with the emperor for his ally.

The scene of **The Port of Adventure**, a bright story by C. N. and A. M. Williamson (The Musson Book Company, Toronto, 409 pages, \$1.25), is in Southern California. The hero is "Nick" Hilliard, once a New York newsboy, who had made his fortune in the State by the sea, and who, in the opening chapter of the book was just setting out on a trip to the East. How he met in New York "Mrs. May," then on her way to California and how strange happenings brought them to-

gether again and again,—an automobile, as in the author's former books, playing a large part in these—make up a tale of unflinching interest. **Empery** (same publishers, 362 pages, \$1.25 net), by Samuel A. White, has for its subtitle, *A Story of Love and Battle in Rupert's Land*, and takes the reader back to the days of the struggle for supremacy in the northland between the Hudson's Bay Company and the Northwest Fur Company. It is a well told tale of daring adventure, with the love story of the chief trader, Bruce Dunvegan and Desirée Lazard as the centre of interest.

**The International Review of Missions**, Edited by J. H. Oldham, established immediately after the Edinburgh Conference of 1910, begins, with the current number, the third year of its quarterly issue. The 208 pages of the Quarterly are packed with materials of which no serious student of missions can afford to be ignorant. The present number contains the editor's Missionary Survey of the Year 1913, occupying 84 pages and covering the whole field of world-wide missionary operations. In other articles the needs of the missionary in the field and of the advocate and administrator of missions at home are judiciously provided for. The reviews of recent missionary literature and the biography are of special value. The publishers are The International Review of Missions, 1 Charlotte Square, Edinburgh, and Henry Frowde, Toronto, and the annual subscription price is \$2.00, single numbers, 75c.

Silas McBee has struck a new mine in his **Constructive Quarterly**, the December number of which concludes the first year's issue (George H. Doran Company, New York, \$2.50 per year; single numbers 75c.). He sets his writers to stating constructively what they believe and hold. Polemics are shut out, but the writers are given absolute freedom to write from their own convictions and point of view. As one of the writers says: "Men are generally right when they affirm and wrong when they deny." A year's experience has shown that it is perfectly possible for men of the most diverse views to state those views side by side in absolute good nature. The present number, for instance, includes two Jesuit fathers, a couple of Presbyterian professors, the Secretary of the English Labor Party, a German theologian, some eminent Church of England divines, a Russian Greek Church cleric and professor, and so on. The articles are all on vital theological, ecclesiastical and social topics, and are of a high order of merit.

Messrs. Oliphant, Anderson and Ferrier, Edinburgh and London, have added a new volume, **Children of Labrador**, by Mary Lane Dwight (96 pages, with eight illustrations in color, 60c.), to their excellent Children's Missionary Series. The girls and boys will be charmed with the vivid tales, in this little book, of their fellows in the land which belongs, all except the small portion included in Canada, to "Britain's oldest colony,"—first the Eskimo children for whom the Moravian Brethren have done so much, and, besides, the children of the "Iviveyeres" or British people who bear this name because they "live here." There is much here, also, about the work of Dr. Grenfell and his helpers.

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

The title, **Joyous Gard**, which Mr. A. C. Benson gives to a new volume of essays (The Musson Book Company, Toronto, 235 pages, \$1.00) is the name in Tennyson's *Morte D'Arthur* of Sir Launcelot's Own Castle, which he had won with his own hands. According to Mr. Benson's interpretation, "the Castle of Joyous Gard . . . is the fortress of beauty and joy." It is the purpose of these delightful essays to show how each of us, amid the cares and distractions of busy days, can, in our inner life, build for himself such a fortress. The same publishers send us another volume by Mr. Benson, namely, **Along the Road** (383 pages, \$1.75), a second impression of a collection of articles written under the same name in a British religious weekly. The subjects are very varied, as the two or three chapter headings,—Old England, Robert Browning, Gambling—taken at random, sufficiently indicate, and the short papers are interesting and profitable reading.

One of the last books written by Alfred Russel Wallace, the famous scientist who shared with Charles Darwin the honor of originating the theory of evolution, is, **Social Environment and Moral Progress** (Cassell and Company, London and Toronto, 158 pages, \$1.00 net). We may not agree with the author's conclusion, that the present "social environment, as a whole . . . is the worst that the world has ever seen," but his strong indictment is fitted to stimulate thought on existing conditions, which are certainly inimical to moral progress, while the remedies suggested are worthy of the consideration of all earnest minds. Another of Cassell's recent books is, **Can we still follow Jesus?** by Alfred E. Garvie, M.A., D.D. (120 pages, 45c. net). Principal Garvie, in this little volume, discusses, with the utmost candor, the question, whether, in the light of modern theories of life, the teachings of Jesus can be worked out in every day conduct, and it is after frankly facing every seemingly opposed fact, that he declares his deepening conviction that the following of Jesus is as possible for us today as it was for Paul in his times.

A new volume of poems, by Albert D. Watson, **Love and the Universe, The Immortals: And Other Poems** (The Macmillan Company of Canada, 191 pages, \$1.25 net), takes its main title from the longest single poem and a series of poems contained in it. The series is the outstanding feature of the collection, attempting, as it does, and with no small degree of success, to give, in monologue form, an insight into the minds of the world's great ones in every department of human thought and activity. Some of the shorter pieces, like *Breeze and Billow*, *My Star*, *Evangeline* and *April*, reveal, in their melodious lines, the true poet.

A story of mountain climbing amongst the peaks of the Andes, of the shooting of swift rivers, with toilsome portages round their dangerous rapids and lofty falls to the Madeira, one of the chief sources of the Amazon, of trails through the home of savage tribes, leading to an occasional rubber camp is, **Across the Andes**, by Charles Johnston Post (Outing Publishing Company, New York, the Musson Book Company, Toronto, 362 pages, profusely illustrated, \$2.00 net). It is a vivid narrative of travel and adventure in a con-

tinental only beginning to be known. **African Camp Fires**, by Stewart Edward White (Mussons, 378 pages, \$1.50), tells of the hunting of big game in the jungles and on the plains of Africa. The descriptions are in the author's best style, and the more than eighty illustrations are triumphs of the photographer's and the engraver's art. Plenty of adventure there is in this book, but also a vast deal of interesting information pleasantly given regarding the black men and their wonderful country. The Macmillan Juvenile Library (each volume 50c., with 10c. extra for postage) includes **The Horsemen of the Plains**, by Joseph A. Altsheler (The Macmillan Company of Canada, 390 pages), just the kind of book which boys will love to read, a story of the West, full of Indians, scouts, trappers, fur traders and exciting adventures galore.

**Magpie House**, by Andrew Soutar (Cassell & Co., Toronto, 350 pages, \$1.25), takes us to the southern downs of England. In Reuben Blunt, the shepherd and "antikyary," Verity, the blind daughter of Dr. Lavender, the "shilling doctor," Adam and Stephen Black, reputed descendants of "Iron Gapp," a famous wrecker, their Uncle Phineas and Aunt Hannah, Mr. Soutar has created characters which will long live in the world of fiction. In **The Lely or the Lady** (same publishers, 307 pages, \$1.00), the story turns upon the determination of a descendant of a noble house in England, who has lived in the Yukon, to possess himself of a painting of Sir Peter Lely preserved in the ancestral home of his race. The "lady" is the daughter of the family, who is resolved that the picture shall never leave its place.

**The Westminster Service Book, 1914**, by E. Morris Fergusson (Presbyterian Board of Publication, Philadelphia, 71 pages, 35c.), proceeds upon the assumption—a quite inevitable one in the case of Sunday Schools using Graded Lessons, and possibly a very proper one in any Sunday School,—that the superintendent, as the chief teacher of the School, should have a Lesson of his own, and the further assumption that, through this Lesson, the great missionary work of the church, and the great problems and undertakings in connection, for example with Social Service, should be taken up in the School. Accordingly, a special Lesson is provided for each of the fifty-two Sundays of the year, which shall be given from the superintendent's desk at the opening of the School. It includes also schedules for the weekly statistics by which the superintendent can keep track of how the School goes on. Mr. Fergusson's book is specially adapted to the Schools of his own church, the Presbyterian Church, U.S.A., but it is well worth the study of all superintendents, and is a suggestion for other churches to follow suite in providing a similar little book for their own constituency.

New Testament students are familiar with **The New Testament in Modern Speech**, by R. F. Weymouth, and find it full of valuable suggestion. Messrs. James Clarke & Co., London, U. C. Tract Society, Toronto, have issued a pocket edition of this most useful book, without notes. Beautifully bound in cloth, this little volume may be had on Eible paper for 50c. net, and on Oxford India paper for 75c. net.

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