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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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Toronto, September, 1914

No. 9

OUR GRADED LESSONS ONCE MORE

It is not too soon, in September, to begin planning for the New Year.

One of the new features to enter into consideration in the plans for 1915, is our series of GRADED LESSONS.

Minister and teachers and officers will carefully discuss the problem for their own School: Shall we continue the Uniform Lessons—the same Lesson for classes of various grades? Or shall we introduce the Graded Lessons, a different Lesson for each Department—Beginners, Primary, Junior and so on, the Lesson being specially adapted to the needs of the scholar at each period?"

The question should be carefully thought out. Each School best knows its own circumstances and requirements and capabilities. These must decide which Course is the better Course for that School.

In some Schools the present minutely Graded Lessons have been in use. The question with these Schools will be whether to continue them, or to adopt the new Departmental system which we are now offering. Again, the decision will turn upon the local conditions and needs. We venture to say, however, that, in the great majority of such instances, the change to the Departmental series will be found an advantage; whilst in the case of Schools that have not as yet tried graded Lessons, our Departmental plan will be found very much simpler and more easily wrought than the minutely graded plan, which requires a separate Lesson for each year of the scholar's age.

Full information as to our Course, with prices, etc. will be found in our Illustrated Catalogue for 1915, to be issued during the present month. The following summary may, however, help Schools to an intelligent consideration of the merits of the Departmental Graded Lessons as issued by us.

- (1) The Course is on a Biblical basis.
- (2) It is distinctly evangelical in character.
- (3) It is constructed on the Departmental plan.

(4) It is issued in periodical form—Quarterlies and Leaflets—for the Beginners, Primary and Junior Departments. In the Intermediate and Senior Departments, for the present we shall supply the Graded material as revised by the Presbyterian Board, Philadelphia, the expectation being that before long, the courses in these Departments, as well as in the Beginners, Primary and Junior Departments, will be issued in periodical form.

BEGINNERS DEPARTMENT

For the Scholar—

4 PAGE ILLUSTRATED LEAFLET, for each Sunday; 20c. per year, 5c. per Quarter.

For the Teacher—

64 PAGE QUARTERLY; 48c. per year, 12c. per Quarter.

PICTURE ROLL (for Class use), large colored picture for each Sunday; \$4.25 per year, \$1.07 per Quarter (includes American postage).

THE TEACHER'S GUIDE—16 pages and cover, containing outline of Course, suggestions for teaching, organization, equipment, etc. Free to subscribers.

PRIMARY DEPARTMENT

For the Scholar—

4 PAGE ILLUSTRATED LEAFLET, for each Sunday's Lesson ; 20c per year, 5c per Quarter.

HAND WORK ENVELOPE, containing 13 sheets, each Quarter, with designs for copying ; price to be announced later.

For the Teacher—

64 PAGE QUARTERLY ; 48c. per year, 12c. per Quarter.

PICTURE ROLL ; large duotone picture for each Sunday. \$3.25 per year, 82c. per Quarter (includes American postage).

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JUNIOR DEPARTMENT

For the Scholar—

WORK AND STUDY QUARTERLY, 48 pages and cover, for each Quarter's Lessons. 24c. per year, 6c. per Quarter.

For the Teacher—

64 PAGE QUARTERLY ; 48c. per year, 12c. per Quarter.

THE TEACHER'S GUIDE—16 pages and cover, containing outline of Course, suggestions for teaching, organization, equipment, etc. Free to subscribers.

We invite ministers and Sunday School superintendents and secretaries to write us for any further information they may require.

R. DOUGLAS FRASER

Take Heart

"Workman of God, take heart of faith,
And learn what God is like ;
And, on the darkest battlefield
Thou shalt know when to strike.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible."—Men at Work

God's Welcome

In Graham Balfour's *Life of Robert Louis Stevenson*, it is told that when Stevenson, in 1889, was visiting the leper settlement on the island of Molokai in the South Pacific, some of his fellow passengers were nursing sisters going to work on the island. "And when," writes Stevenson, "I found that one of them was crying, poor soul, quietly under her veil, I cried a little myself. I thought it was a sin and a shame that she should feel unhappy. I turned round to her and said something like

this : 'Ladies, God Himself is here to give you a welcome.'"

It is true that when we go to any piece of work that will better and brighten the lives of those about us, we can be sure that God will meet us with His welcome.

True Greatness

By Rev. W. P. Grant, M.A.

Two conceptions of greatness stand out in the memorable story of the foot-washing in John's Gospel. The first is that of the "unco" proper disciples, who feared to lay off their coats, roll up their sleeves, and soil their fingers with a lowly task, thinking, each one, "What will the others say ?" It is as laughable as it is pitiful to see these little great ones, whose dignity was so top-heavy and uncertain, that it needed continual bolstering up, lest it should fall from its fragile supports.

How different is the conception of Jesus ! He knew that the Father had given all things

into His hands, that He was come from God, and went to God, and that loving service is the greatest thing in the world. Think of the broad foundation upon which such a sense of greatness rested! Having the Father's full confidence; with the shaping of history in His hands; divine in origin and destiny. Can a person conscious of these things wait upon the silly judgments of an over nice propriety?

To-day in the Sabbath School, the church and the world the service of life is waiting to be done, and it is a lowly service. There is the teaching of children, sometimes stupid and dirty; the reclaiming of the outcast, always rough and uncouth; the visiting of the slums with their poverty and nakedness. Can our dignity stoop? Yes, the true greatness thinks not of the incidental unpleasantness of the service, but of God's approval, of the untold results, of the origin and destiny of human life, and of the master's example. This is heaven-born greatness, and can no more be defiled by the menial task, than the resplendent rainbow can be stained by the particles of dust that float in the wind.

Turro, N.S.

Sunday School Problems

By Professor H. T. J. Coleman, Ph.D.

Dean of the Faculty of Education, Queen's University, Kingston, Ont.

VI. OBTAINING DECISION

By the term "decision" in this connection, we mean, of course, a conscious assumption of the religious attitude,—the attitude which involves personal acceptance of the sacrifice of Christ as an atonement for sin, the teaching of Christ as a rule of life, and the example of Christ as a pattern of conduct. Such a decision may be sudden and spectacular in character and accompanied by strong emotion, or it may be simply the final step on a road which the individual has been traveling for a long while without knowing fully whether his steps were tending. Light may come to one in the lightning flash or in the slow and almost imperceptible approach of the dawn.

Decision is an act, and one never acts without a motive. Motives have their rise in the

inner life of idea and feeling. This inner life is a matter of growth. The child gathers ideas from his earliest infancy. His feelings arise, partly, from his instinctive nature and partly, from his surroundings, since a large part of one's emotional life is always caught from one's environment.

It is the part of the Sunday School to minister to the growth of the inner life of idea and feeling and sentiment. It is also the part of the Sunday School to develop an outer life of habit which, when the time for religious self-consciousness arrives, may expand naturally into conduct which is intelligently religious in its character.

One great weakness in Sunday School work has been a failure to recognize, that the assumption of the religious attitude or the "acceptance of Christ," as it is sometimes called, is for very many children, especially those who have been properly cared for in their religious nurture, a short and an easy step. In fact, it frequently takes place without either parent or teacher being aware of the fact.

The value of a definite appeal for decision, such as is made in Decision Day exercises, comes from the fact that this appeal (if one may borrow, for a moment, from the language of science) furnishes the element of shock which brings to the point of crystallization that which has long been held in solution. The child may have long been a Christian so far as habit, belief and attitude are concerned; now, through participating in a formal exercise, he becomes consciously one.

There is always one danger to be guarded against in dealing with children. It is an easy thing to exploit their emotional natures,—as easy as it is unwise and cruel. The suggestion that decision is the natural thing, that when we know and feel and believe, it is our duty to act accordingly,—such a suggestion, sympathetically made by one in whom the pupil has confidence, should be sufficient. And if it is not sufficient, then the remedy is not in perfervid appeal but rather in further and better teaching of the scriptures.

"Wait on Me"

"An incident of recent date, apparently trivial in character," writes one of our home

missionaries, "was full of instruction for me, and I pass it on. I had given out the hymn before the sermon, and had just said, 'Let us rise and sing,' when a little girl, not ten, hastily turning over the leaves of her hymn book, piped out before she realized what she was saying, 'Wait on me.'

"Since this little incident occurred, the words, 'Wait on me,' have rung in my ears.

I cannot get rid of them. Every time I stand before a class of tender years that little voice seems to say to me, 'I am only a child, do not rush, explain the meaning of many words you use to me; lead me gently over difficult places, "Wait on me."' The little girl did not mean as much, I know, and yet her words expressed the thought, the wish, the need of the child the world over."

RALLY DAY

By Rev. A. Macgillivray, D.D.

Sunday, September the 27th, is the most outstanding day in the calendar for young Presbyterians. Beyond question more interest centres in the Rally Day Service than in any other service during the whole year.

As the word implies, the full numerical strength of the Schools and churches is to be brought together and the autumn and winter campaign inaugurated with a great rally. Every School will aim at accounting for every enrolled member.

The School that resolves to have the best possible results will plan early and carefully to this end. A large measure of responsibility will be laid on the teacher. The teacher will find it easy to awaken interest and enlist enthusiastic cooperation on the part of every scholar.

The Sabbath Schools and Young People's Societies are committed to a great forward movement. The Assembly's Board in charge of this department of the church's work has accepted the allocation of the Finance Board to raise during 1915 a quarter of a million dollars for the Schemes of the Church.

The programme for Rally Day has for its theme, "Others." It has been carefully prepared and shows that there are a great many whose need for consideration and help is urgent, and that to aid such is both a duty and a privilege. Superintendent and teachers will make it a point to have the programme smoothly and effectively carried out, and a very decisive step taken in the carrying out of a forward missionary policy.

The season of the year admits of church and schoolroom being decorated with the

fruit of the field, orchard and garden, and for this work children will gladly lend a hand.

All the services of the church for the day are expected to deal with the church's duty to her children, and young people. In many cases the programme will be adopted for the morning service, the whole congregation of parents and children worshipping together. Where Schools are in the habit of meeting in the afternoon hour this hour will doubtless be adhered to, but parents will take advantage of the special day to be present, and by so doing indicate their interest in the work of the School and encourage teachers and scholars by this proof of their appreciation of the work.

In places where an evening service is held there will be a great rally of young people. Their place and work in the church will be set forth.

The special offering for the promotion of Sabbath School and Young People's Work must not be overlooked by a single School. The revenue of the Board is derived from this source. The more liberal the offering, the more widely and efficiently will the work of the Board be carried on that there may be more and better Schools and Young People's Societies throughout our wide Dominion.

Toronto

The Missionary Teacher's Training

By Miss Claribel Platt

A would-be missionary teacher will be greatly helped by attending one of the Summer Schools,—denominational or interdenom-

inational—which are held in various parts of Canada during July and August.

Here you will find a gathering of enthusiastic young people prepared to make the most of that week of opportunity. Without a murmur they rise at 6.30 in order to be present at family prayers. After breakfast, with Bible in hand, they assemble for a period of Bible study under some wise leader. After this provision is made, amongst classes taking up other subjects, for a period of mission study, when the students separate into groups to consider and discuss the problems of the various great mission fields of the world.

The open parliament, in which are discussed missionary methods in connection with Sunday Schools and Young People's Societies are full of interest. Note books are much in evidence as there are many hints which our wise missionary teachers wish to carry away.

Besides these study periods, there are frequent missionary addresses and the daily opportunity for intercourse with missionaries fresh from the field. Our missionary teacher will find these, as well as many other experiences of this wonderful week, full of inspiration and help.

The Missionary Institutes held from time to time in the larger centres give as much of the missionary programme of a Summer School as can be crowded into two or three busy days; the mission study classes, open parliament, and missionary addresses at such Institutes have done much to awaken new interest in the study of missions, and to encourage timid workers to become real missionary teachers.

As a result of such Schools and Institutes, mission study classes are held in many churches during the fall and winter months, and these bring his opportunity to the missionary teacher who has not had an opportunity for the more extensive training.

Having finished a course of mission study, the next thing is to put into practice the principles learned, by leading your Sunday School Class in the study of missions. A very simple way to begin is by the use of the Question on Missions printed in the **TEACHERS MONTHLY** and in each of our **QUARTERLIES** and **LEAFLETS**, additional help for the teacher being provided in the **TEACHERS MONTHLY**.

Or a book on missions may be selected and the class guided in the study of it.

Above all, the missionary teacher will read as widely as possible in the literature of missions which is constantly appearing,—missionary biographies, letters in the church and other periodicals. When the minds are stored with missionary information there will be no difficulty in finding opportunities to impart it, in ways that will awaken the interest of the class, and lead them to study for themselves. And when that has been done, something very well worth while has been achieved.

Picton, Ont.

How One Cradle Roll is Worked

By Miss Gertrude Duggan

Cradle Roll Superintendent, Dovercourt Road Presbyterian Church, Toronto

In our Cradle Roll Department, we keep a record of all infants, and other children not attending Sunday School, entering the date of birth and name and address. A Certificate of Membership is made out and delivered to the parents, and on each successive birthday a card of remembrance is sent to the child. In this way we are able to keep in touch with every baby born in the congregation.

Our roll is divided into four parts, the names being grouped according to the year in which the child is born. A child is considered a member of the Cradle Roll until he or she is old enough to pass into the Primary Department. Likewise a child is a member of the Primary until he or she is old enough to pass into the more advanced classes.

A roll giving in detail date of birth and name is placed on the wall in our Primary Department, so that the Primary teachers can keep in touch with the children as they pass into the School. A real pleasure is given to the older children, the names of whose little sisters or brothers are affixed to the roll.

We usually have the Cradle Roll and Primary Class members spend a social evening together with their parents. This year, however, owing to the increased number of children in both Departments we decided to banquet them separately. On the 21st of Feb-

ruary we had a special Cradle Roll Day. Invitations were written and delivered by the Primary teachers, and in this way our roll was brought up to date. The banquet was held in the afternoon, the Primary teachers being on hand to care for the little ones.

The babies were accommodated downstairs, the older children up-stairs. A special attraction was the playroom, where toys and sand trays were placed for their amusement; animal biscuits and milk were also provided. It was decidedly interesting to see how tightly the children clung to their mothers until they were brought into the playroom. Then the

mothers became secondary, and were able to slip away into the main school room where a short programme was provided for them. A lady addressed the mothers, and in addition several cradle roll songs and recitations were given.

After the refreshments were served, the children were brought in and the minister, together with the superintendent of the Sunday School, presented several certificates. The roll was called, and each child was presented with a beautiful souvenir in the form of a bird picture, colored and life size.

KEEPING THE BIG BOY IN SUNDAY SCHOOL

By Charles H. Lerrigo, M.D.

I. A STUDY OF THE ADOLESCENT BOY

The boy is not a man in miniature. If he is very small indeed and you are very genial, perhaps you may address him as "little man" without securing a permanent position on his black list, but don't make the mistake of thinking that he is one. No normal boy is. He may be the father of the man, but he is not his miniature. He is no more a little man than he is a manikin.

His outlook differs from ours in one great respect,—it is all forward. Unless he has been pretty badly spoiled by the adulation of fond relatives he has no great conceit of his present day attainments, but he secretly entertains great expectations of the future. Notwithstanding this, he lives abundantly in the present, and is apt to be quite impatient of things merely prospective.

He is not commonly a suspicious animal. He takes things very much for granted, and he accepts ponderous truths on the simple word of the speaker, for all his life so far has been wrought on that principle. Yet he is very sensitive to impressions and is quick to condemn the oily one who says one thing and means another.

He is quite positive in his views of right or wrong,—a thing must be one or the other, there is no middle ground. He despises a compromise, even though quite willing to take advantage of it for his own personal benefit.

He is a great imitator. Such graces as he possesses he has acquired by imitating older people. He has therefore a natural impression that what older folks do is most admirable and what they have is most desirable.

This, in part, explains his desire to be considered grown up. Since the height of attainment is possible only to manhood he desires to be a man. He is impatient of boyhood long before he is ready to leave it. That trait may help to his marring or his making according to the ideals he is led to entertain. It is the thing that so often leads to smoking, swearing and gambling. It is also the thing that sometimes makes a hero out of a child.

He is very sensitive to impressions, and the likes and dislikes of early childhood are sure to cling in his adolescence.

He is an emulous creature. Let a companion achieve something, and he is eager to rival him. He loves applause, but he also loves achievement for its own sake, and especially is this true as he feels the mysterious impulses of approaching manhood.

He is usually sensitive to emotional appeal, but generally ashamed of it. If he is to acknowledge emotion, he greatly prefers that it shall be free from observation, especially from that of his comrades.

He dislikes to be made a show of,—cannot bear to be laughed at,—would rather be con-

sidered wild than good, and, once getting a name for badness, will go to great lengths to maintain it.

He is gregarious in his instincts, and when reinforced by his comrades is much less tractable than when alone. The natural channel of his interest is that in which flows also the interests of his comrades.

He is a human dynamo, constantly generating more power than he can either utilize or store. He, therefore, indulges in wild outbreaks for which he can offer no logical reason.

Knowing this to be the case, some of his elders have wondered if "bad boys" really exist. Unfortunately, but most certainly, they do.

No one who has worked with boys believes that the bad boy does not exist. He is the product of his forefathers, true enough; but he exists as a fact. He is not beyond redemption, but is certainly very greatly in need of it.

Thank God, the good boy is far more numerous; not so good that he can do no harm; not so good that he needs no redemption, but teachable and lovable and a joy to the heart of his director, whose lot would indeed be a sorry one if he did not have the cheer and joy of seeing the right-minded normal boy responding to his efforts.

On Being a Superintendent

By a Sunday School Worker

IX. THE SUPERINTENDENT AND THE BOYS

Boys are the great Sunday School problem. No practical worker doubts this. Their attendance is as much a problem as their attention when they attend. They are easily turned aside from Sunday School by what they deem superior attractions, and they are held in the Sunday School with difficulty after the ages of fourteen or fifteen.

To solve the boy problem, the superintendent must, in the first place, know the boys. He must know their names, and be able to recognize them quickly and heartily on the street. He must salute them frankly, happily, naturally. The superintendent cannot know the boys without being with them. He will visit them at their homes and have them visit him at his home. Of course he

must not do this if his visits are looked upon as visitations and their visits to him are regarded as bores.

I do not mean that the superintendent must "play boy." Any pretence is transparent to the keen-eyed lads, most of all so violent a pretence as that. Moreover, it would throw away the superintendent's chief hold upon the boys, namely, his manhood. A man, sincerely and openly interested in them and sharing their life with genuine pleasure, compliments them and delights them immeasurably. A man acting boyishly disgusts them.

Therefore it is important that the superintendent should not "talk down" to the boys. Talk with them on a level, and you will flatter them and lead them. Talk about their life plans, what they mean to be and to do. Give them the advice and the practical assistance that can be given only by a man of broad experience. If you have not precisely the knowledge and information they need, get it from other men.

Do not be afraid to talk religion with the boys—not *to* them, observe, but *with* them. Boys will quickly respond to large appeals. Make them see, in the first place, how foolish it is for them to be solely interested in the affairs of a life in which they are to dwell for only a minute part of their existence. Then point them to the only one who has come out of the next life into this, to tell us about it. Exalt Christ as the ideal man as well as the incarnate deity. Speak of Him as your ever-present friend and helper. Make Him so real to yourself, that He must seem real to them.

Go for the leaders among the boys. Courageously win them, and the rest will follow. Win only the weaklings, and you will not hold even them very long. It is easier to win a strong boy than a weak one, any way, if you have the right stuff in you.

It will be a great help with the boys if you excel in something in which the boys have an eager interest. You need not be an athletic wonder to fascinate the boys—just know how to do one athletic feat well, better than they can. It may be only the ability to take long walks. Then get up a hiking club. It may be a new swimming stroke that you can teach them. It may be a knack at jumping. It may be a shrewd twist of a baseball. What-

ever your athletic talent, dig it out of the ground.

A School gymnasium will do wonders for the boys, and for the School; and an unused barn will afford opportunity for it. Competitive games with other Schools will delight the boys. Boys' clubs may be made the source of untold benefits to the boys' souls as well as bodies. If the superintendent will go camping with the boys, it will be the best investment of time and money he ever made. It will be richly worth his while to become an expert in one or more of boy collections, such as postage stamps or butterflies or minerals.

Indeed, whatever is done to reach and hold the boy is richly worth while. Win the boy to-day, place his character on the lasting foundations, and the church of to-morrow is safe and sound. It is the best business in all the world.

The City Training School

By Rev. Franklin McElfresh, Ph.D.

Superintendent, Teacher Training Department, International Sunday School Association

[In the March *TEACHERS MONTHLY* an article by Dr. McElfresh gave a description of the City Training School for Sunday School workers, which has become an established institution in some fifty cities of Canada and the United States. In the following article, Dr. McElfresh offers suggestions as to the organizing of such a School, which are commended to city workers. It would be a great thing for our Sunday Schools if such a School were started in all our cities and larger towns. And in most of them it could be done.—EDITORS.]

Organization is absolutely essential to the success of a City Training School. In the first place, a council representing any Sunday School organization the city may have, the ministers' association, the Y.M.C.A. and the Y.W.C.A. should be asked to cooperate in the organization of the school. A small executive committee should spring from the action of such a body. A president or a director, sometimes called a dean, a secretary, a treasurer,—the ordinary group of officers—is essential. Careful records must be kept

and thorough business guidance insured through a small and efficient executive committee.

The choice of a faculty or a group of teachers is a matter of supreme importance. The School fails or succeeds according to its teachers, but the encouraging fact coming from almost every city where a real trial has been made is that college professors, high school teachers, scholarly ministers and men and women of culture and ability as teachers have freely offered their services. The choice of a faculty, in fact, has not been the difficult side of the work. The real difficulty indeed has been to secure the attention of ministers and superintendents and churches. There is but one objection offered anywhere and that is: "We are too busy," which means: "We are hustling around doing so many things, that we can not attend to a matter of first importance like this."

In regard to expense, the fees in most Schools are \$1.00 or \$2.00 to meet incidental expenses, cost of rooms, etc. The room needed is an assembly hall and from five to ten class rooms according to the size of the School. Many of the Schools meet in a Y.M.C.A. or Y.W.C.A. building, others meet in churches. This School does not interfere with the training class in the individual Sunday Schools. Indeed, it aims everywhere to promote these, for the type of work which is done in the individual School is elementary, and the work of such a School as this should be far more advanced, with careful selection of text books, its aim being the training of leaders, heads of departments, to give skill in specialized work.

The School should organize for at least thirty to thirty-five weeks in a year, and this period can be divided into three terms of at least ten weeks each to excellent advantage. In smaller towns, a School, limited in organization, of ten to fifteen weeks, may be conducted with great benefit as an introduction to the work. This usually results in more perfect organization for the ensuing year. Examinations at the end of the term and a banquet at the end of the year furnish definite goals, which have been found of marked advantage in sustaining interest.

Chicago, Ill.

SOME PLANS FOR THE YEAR

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools and Young People's Societies

Last year the campaign of the Board of Sabbath Schools and Young People's Societies was a general one for more and better Sabbath Schools and Young People's Societies. It was a distinct success, and its influence for good is still clearly felt. This year the special emphasis is to be placed on two or three departments of outstanding importance.

Boys' Work is to have a very prominent place. Much splendid work has already been done in this department, but it is relatively only the beginning. It is now pretty generally recognized, that no one organization or church can do all that ought to be done to reach and hold all the boys for the best. The combined efforts of all the organizations interested in their highest welfare will be required. Because of this very general conviction on the part of responsible leaders, a National Advisory Committee has been formed for Canada, made up of equal representation from the Y.M.C.A., International S.S. Association, and each of the various churches desiring to co-operate in this work.

This will come very near to being a united Protestantism at work to relate the future manhood of the churches to Jesus Christ and His service. Corresponding organizations will be formed in each Province, through which in co-operation with the National Committee, plans will be made for conferences for older boys, community work for boys, and training of young men for boy leadership. In all this work our Board plans to take a vital interest, so that the work and its results may be in every case closely related to the local churches, and the boys and young men in these churches.

Another department which will receive very special attention is missions. It has been definitely decided by the General Assembly, that the Sabbath Schools and young people are to undertake the raising of \$250,000 of the total budget, \$1,500,000. Our Board is fully convinced, from the knowledge of what many Schools are already doing,

that this task can be accomplished; but it requires faithful, earnest co-operation on the part of ministers, superintendents, teachers and parents. The Board is preparing all required literature, and the Publications Committee is preparing special envelopes for Sabbath Schools and Young People.

It is essential that the underlying purpose of the plan be constantly kept in view by all leaders, namely that all the young people of our church may become intensely interested in missionary work, and intelligently informed in regard to its needs and the present opportunity, so that, in the present and in the years to come, they may do their full share in helping to complete the work begun by this generation in the evangelization of the world.

The Board held its meeting in June, and the Synod and Presbytery Committees are meeting during July and August, in order that this campaign may be in active operation early in September. The Rally Day Service for the last Sunday in September, entitled, "Others," with a Supplement containing direct messages from the various Boards of our church, as well as the programme for the entire Rally Week, have been especially prepared to help in placing the missionary campaign before all the Sabbath Schools and young people of our church, as clearly and as early as possible.

The Fourteenth International Sunday School Convention

A total enrolment of 4,400 delegates, representing every state and province in North America, gathered in the city of Chicago during the closing days of June for the meeting of the Fourteenth International Sunday School Convention was an impressive testimony to the extent and volume of the great Sunday School movement.

The Convention proceedings were full of vim and vigor. The vast audiences assembled in Medinah Temple, the place of meeting, were again and again swept by waves of

enthusiasm. The parade on a Saturday afternoon of 7,000 Sunday School workers, including one dauntless veteran of 81 years, was a striking feature and one which will challenge the interest of the general public.

And it was a working convention. Besides the great public meetings in the central hall, an immense number of conferences were held for the discussion of various phases of Sunday School work. The mere list of these conferences occupies nearly a hundred pages in the official programme of the convention. There was a Superintendent's Congress, and there were conferences on the Secondary Division, on Adult Work, on Missions, Social Service, Teacher Training, Home Department, Sunday School Evangelism and many other topics, the bare enumeration of which serves to indicate the wide scope of the Sunday School enterprise and the number of points at which it touches the life of the church.

Much stress was laid on the educational aspect of the Sunday School. Its function as a *school* for religious education, making the same demand for proper methods of instruction as the day school, was strongly emphasized.

The Convention agreed to the arrangement by which the International Lesson Committee shall henceforth consist of eight members appointed by the International Sunday School Association, eight appointed by the Sunday School Council of Evangelical Denominations and a representative from each denomination holding membership in the Sunday School Council. The new committee thus constituted held its first meeting in Chicago the day after the close of the Convention, and made preliminary arrangements for entering upon the work.

A City Survey

In the following article, Rev. W. J. Knox, B.A., of London, Ont., stresses some of the facts revealed in a survey of the religious and social conditions obtaining in that city, conducted by the Men's Federation, which has been published in a pamphlet of about 100 pages.

There was manifest a considerable expenditure of time and energy in the work of reli-

gious education in the Sunday School and Young People's Societies, but, notwithstanding this energy and zeal of many consecrated bands of workers, there were revealed certain defects which must not be overlooked. The most serious defect was the steady decline in enrolment and attendance from the beginning of the 'teen age onwards. Having in mind the four departments, Junior (9-12), Intermediate (13-16), Senior (17-20), Adult (21+), and supposing that the enrolment of the Junior department is 100, the relation would be as follows :

Jun.	Int.	Sen.	Ad.
100	83	68	71

The figures indicating the average attendance of the pupils in these departments are as follows :

Jun.	Int.	Sen.	Ad.
84	65	48	42

The drop in the attendance of boys is still more serious :

Jun.	Int.	Sen.	Ad.
83	56	46	32

Practically, therefore, only 50 per cent. of the boys in the teen age are in regular attendance upon the Sunday School.

This is the more significant when we remember that the vast majority of those in the membership of the church become members during the teen age. In London, 91 per cent. of the church members became such before they were twenty years old.

An examination comprising a series of simple questions on the Bible was submitted to the pupils in several of the public schools. It is not necessary to go into details here ; it is enough to say that on the average less than 50 per cent. of the answers to each question were correct.

The investigation showed also that the men—more particularly those in middle life—were not "on the job." More than half the superintendents are men over fifty years of age. Only one in four teachers is a man.

Week day expressional activities have not been arranged to any great extent ; the work of religious education is largely confined to the hour on Sunday afternoon. In no case is the building and equipment entirely suited to thoroughly satisfactory work.

HOW THE WORK GOES ON

Carrick Branch Union Sunday School in the congregation of Knox Church, Clifford, Ont., has every one in the community on its roll.

Our Central India Mission reports 2,395 Sunday School scholars. Twenty-two scholars from the Victoria Orphanage at Dhar, Central India, passed the All India Sunday School Examination.

In spite of the difficulty of getting children

from heathen homes to attend Sunday Schools in Formosa, there were 818 pupils regularly in attendance last year in the Sunday Schools of that field.

In a Missouri town the Parents'-Teachers' Association has secured full rights over a moving picture theatre one night each week. Only the most wholesome films, mostly of an educative nature, are run on these nights, when parents can be assured of a clean and helpful entertainment for their children.

A WORD FROM THE BUSINESS MANAGER

The attractive Rally Day programme, sent out by the Board of Sunday Schools and Young People's Societies, should be in your hands before September 10. If by any chance a supply has not reached your School, write us at once. We will at once forward you as many as your School requires. Also if you have not received one of our illustrated lists of supplies, useful in making Rally Day a real success, drop us a card and we will gladly mail you our illustrated List of Rally Day Supplies.

Our 1915 Catalogue of Church, Sunday

School and Y.P.S. Supplies should be in your hands by September 15. It is larger than ever before and contains *more new things*. You will be especially interested in the new Graded Lessons, our Church Attendance Plan to get the boys and girls to church, the Illustrated Bibles and Red Letter Testaments and a host of other things valuable to every church and Sunday School worker. Be sure to write us if your Catalogue does not reach you by the end of the month, as there are many valuable and useful ideas in it for you.

SABBATH SCHOOL HONOR ROLL

The following Sabbath Schools were reported to the General Secretary's office as having reached the complete Standard of Excellence for Sabbath Schools during 1913. In addition to these, eighty others reached nine out of the ten points.

SCHOOL	MINISTER	SUPERINTENDENT	ADDRESS
French River	Rev. A. F. Fisher	John Y. Craigie	French River, N.S.
Erskine	" F. M. Milligan	Wm. Blanchard	Glenholme, N.S.
Grove	" C. J. Crowdis	T. W. Creelman	Halifax, N.S.
Chalmers	" R. J. Powers	Miss C. Dennis	" "
St. David's	" J. A. MacKeigan	Robt. Reid	St. John, N.B.
Little Branch	" G. A. Grant	D. McNaughton	Little Branch, N.S.
St. Andrew's	" J. C. Nicholson	J. H. Bryce	Sherbrooke, Que.
St. Andrew's	" A. T. Love	Rev. A. T. Love	Quebec, Que.
Chalmers	" Wm. McMillan	W. O. Rothney	Richmond, Que.
Westminster	" M. S. Oxley	Rev. M. S. Oxley	Montreal, Que.
Vankleek Hill	" C. A. Ferguson	C. J. Campbell	Vankleek Hill, Ont.
St. Andrew's	" J. C. McLeod	Rev. J. C. McLeod	Lanark, Ont.
St. John's	" S. S. Burns	Chas. Grant	Brockville, Ont.
Melrose	" A. E. Cameron	Wm. Taylor	Melrose, Ont.
Blackstock	" J. C. Tibb	W. B. Ferguson	Cadmus, Ont.
Emmanuel	" T. H. Rogers	D. Cameron	Toronto
Riverdale	" J. A. McKenzie	Chas. Lauder	" "
Knox	" A. B. Winchester	Rev. R. J. M. Glassford	" "
Bonar	" A. Macgillivray	J. McClelland	" "
Bethseda	" Hugh Matheson	G. W. Gray	Todmorden, Ont.
Brampton	" N. A. McEachern	W. J. Fenton	Brampton, Ont.
Division St.	" Thurlow Fraser	J. McQuaker	Owen Sound, Ont.
St. Andrew's	" J. A. Wilson	Robt. Duff	Hamilton, Ont.
St. Paul's	" D. R. Drummond	Jas. Gill	" "
St. Andrew's	" W. M. Kannawin	L. W. Cuddy	Strathroy, Ont.
St. Mary's	" J. Geo. Miller	P. T. Coupland	St. Mary's, Ont.

Kippen	"	J. Richardson	Jas. B. McLean	Kippen, Ont.
Knox	"	H. Dickson	Rev. H. Dickson	Rainy River, Ont.
Strathclair	"	J. H. Martin	J. McTavish	Strathclair, Man.
St. Paul's	"	R. S. Laidlaw	Alfred White	Brandon, Man.
Kamsack	"	R. J. Campbell	J. W. McLennan	Kamsack, Sask.
Westminster	"	D. N. McLaughlin	A. Fullerton	Edmonton, Alta.
Knox	"	E. E. Hench	Rev. E. E. Hench	Medicine Hat, Alta.
Knox	"	A. G. Cameron	J. D. Higinbotham	Lethbridge, Alta.

OUR SUNDAY SCHOOL PERIODICALS, 1914

TEACHERS MONTHLY

Single copies, per year, each.....	\$0.70
Two or more copies to one address, per year, each.....	0.60

THE PATHFINDER (Monthly)

A Bible Class and Young People's Societies Magazine	
Single copies, per year, each.....	0.50
Two or more copies to one address, per year each.....	0.40

HOME STUDY QUARTERLY

Single copies, per year, each.....	0.20
Five or more copies to one address, per year, each.....	0.14

INTERMEDIATE QUARTERLY

Single copies, per year, each.....	0.20
Five or more copies to one address, per year each.....	0.14

PRIMARY QUARTERLY

Single copies, per year, each.....	0.20
Five or more copies to one address, per year, each.....	0.14

HOME STUDY LEAFLET

(For each week mailed monthly)	
Five or more copies to one address, per year, each.....	7 cents; 2c. per Quarter

INTERMEDIATE LEAFLET

(For each week, mailed monthly)	
Five or more copies to one address, per year, each.....	7 cents; 2c. per Quarter

PRIMARY LEAFLET

(For each week, mailed monthly)	
Five or more copies to one address, per year, each.....	7 cents; 2c. per Quarter

EAST AND WEST (Weekly)

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

THE KING'S OWN (Weekly)

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

JEWELS

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

COLORED LESSON PICTURE ROLL

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

COLORED LESSON PICTURE CARDS

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

Lesson Calendar : Third Quarter

1. July 5....The Laborers in the Vineyard. Matthew 20 : 1-16.
2. July 12....Greatness through Service. Mark 10 : 32-45.
3. July 19....Blind Bartimeus. Mark 10 : 46-52.
4. July 26....The Pounds and the Talents. Luke 19 : 11-27.
5. August 2....The Triumphal Entry. Mark 11 : 1-11.
6. August 9....The Barren Fig Tree and the Defiled Temple (Temp.). Mark 11 : 12-26.
7. August 16....The Wicked Husbandmen. Matthew 21 : 33-46.
8. August 23....The Wedding Feast. Matthew 22 : 1-14.
9. August 30....A Day of Questions. Matthew 22 : 15-22.
10. September 6....The Great Commandments. Mark 12 : 28-34, 41-44.
11. September 13...The Ten Virgins. Matthew 25 : 1-13.
12. September 20...The Judgment of the Nations. Matthew 25 : 31-46.
13. September 27...REVIEW—Jesus the Judge of Men. Read John 3 : 14-21.

Lesson X.

THE GREAT COMMANDMENTS

September 6, 1914

Mark 12 : 28-34, 41-44. Study Mark 12 : 28-44. Read Matthew 22 : 23-46. *Commit to memory vs. 29-31.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10 : 27.

28 And one of the scribes came, and ¹ having heard them ² reasoning together, and ³ perceiving that he had answered them well, asked him, ⁴ Which is the first commandment of all ?

29 ⁵ And Je'sus answered ⁶ him, The first ⁷ of all the commandments is, Hear, O Is'rael; The Lord our ⁸ God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : ⁹ this is the first commandment.

31 ¹⁰ And the second ¹¹ is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹² Well, Master, thou hast ¹³ said the truth : for there is one God; and there is none other but he :

33 And to love him with all the heart, and with all the understanding, ¹⁴ and with all the soul, and with

Revised Version—¹ Omit having; ² questioning; ³ knowing; ⁴ What commandment is the first of all; ⁵ Omit And; ⁶ Omit him; ⁷ Omit four words; ⁸ God, the Lord is one; ⁹ Omit rest of verse; ¹⁰ is this; ¹¹ Of a truth, Master; ¹² well said that he is one; and; ¹³ Omit five words; ¹⁴ much more; ¹⁵ he sat down over against; ¹⁶ multitude; ¹⁷ Omit certain; ¹⁸ cast in; ¹⁹ said; ²⁰ Omit That; ²¹ Omit hath; ²² in more; ²³ are casting; ²⁴ they all; ²⁵ superfluous.

LESSON PLAN

- I. The Two Commandments, 28-34.
II. The Two Mites, 41-44.

DAILY READINGS

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

M.—The great commandments, Mark 12 : 28-34. T.—The great commandments, Mark 12 : 35-44. W.

—Love not in word but in deed, 1 John 3 : 14-24. Th.

—The law in one word, Gal. 3 : 13-18. F.—Ministry to others, 2 Cor. 9 : 1-7. S.—To obey better than sacrifice, 1 Sam. 15 : 18-23. S.—Love thy neighbor as thyself, Lev. 19 : 9-18.

Shorter Catechism—Review Questions 94-100.

The Question on Missions—10. Are there enough workers and schools? No, many villages have neither schools nor religious teachers. Thousands of children are growing to be men and women without learning

Stereographs—For Lesson, Samaritan High Priest with the Pentateuch Roll at Shechem (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Three for September, 50c.; less than three 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—Tuesday, April 4, A.D. 30; the temple at Jerusalem.

Connecting Links—The last Lesson (Matt. 22; 15-22) dealt with the question of the Pharisees and Herodians about tribute. This was followed by the Sadducees' question about the resurrection, vs. 18-27; Matt. 22 : 23-33; Luke 20 : 27-40. Then comes the Lesson for to-day.

I. The Two Commandments, 28-34.

V. 28. *One of the scribes*; those whose business it was to explain and apply the law

all the strength, and to love his neighbour as himself, is ¹⁴ more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 And ¹⁵ Je'sus sat over against the treasury, and beheld how the ¹⁶ people cast money into the treasury; and many that were rich cast in much.

42 And there came a ¹⁷ certain poor widow, and she ¹⁸ threw in two mites, which make a farthing.

43 And he called unto him his disciples, and ¹⁹ saith unto them, Verily I say unto you, ²⁰ That this poor widow ²¹ hath cast ²² more in, than all they which ²³ have cast into the treasury :

44 For ²⁴ all they did cast in of their ²⁵ abundance; but she of her want did cast in all that she had, even all her living.

about Je'sus. In many cases people beg the missionaries to go to them; but there are neither enough men nor money.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 187, 183, 10 (Ps. Sel.), 229 (from PRIMARY QUARTERLY), 180.

Special Scripture Reading—Mal. 3 : 1-10. (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. 179, The Widow's Mite. For Question on Missions, S. 77, Merry Boys of a Heathen Village. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 95 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.)

of Moses. Matthew tells us (Matt. 22 : 34, 35) that he was a Pharisee and that his purpose was to test the skill of Jesus. *Heard . . . questioning together* (Rev. Ver.); and that is, Jesus and the Sadducees, vs. 18-27. *Answered them well*. Jesus had put the Sadducees to silence, Matt. 22 : 34. *What commandment* (Rev. Ver.); literally, "What kind of commandment." There were two kinds of laws amongst the Jews—first, those which related to such matters as circumcision, Sabbath-keeping and the like, and secondly,

*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.

such laws as that of love to one's neighbor. The Pharisees were apt to lay the greatest stress on the first kind. *First of all* (Rev. Ver.); that is, most important. The Jews found in their law 613 precepts,—365 prohibitions,—one for each day of the year,—and 228 commandments,—one for each part of the body,—and they had many disputes as to which was chief amongst these.

V. 29. *Jesus answered*; in the same words with which He began His reply to the lawyer or scribe to whom He spoke the parable of the Good Samaritan. *Hear*; in Hebrew, "Shema," the opening word of Deut. 6 : 4-9, the first of three passages called, for this reason, the Shema (the other two being Deut. 11 : 13-21 and Num. 15 : 37-41), which were repeated twice daily by every Hebrew grown-up man as a confession of his faith. *Our Lord*; and therefore worship, including love and obedience, cannot be divided amongst several deities, but must be given to one only.

Vs. 30, 31. *Love*; as Father and Friend. This commandment is first, because, if we obey this, we shall willingly obey all others. *All thy heart . . . soul . . . mind . . . strength*; that is, with the whole of every power that is within one. *Thy neighbour as thyself*. Jesus quotes this law from Lev. 19 : 18. But, while the Jews understood by "neighbor" in this passage a brother Jew, Jesus meant every fellow man.

Vs. 32-34. *Of a truth* (Rev. Ver.). The scribe agreed with what Jesus had said. *Master*; literally, "teacher." The questioner repeats the teaching of Jesus, but in his own words, proving his sincerity and intelligence. *More than all whole burnt offerings and sacrifices*; because these were but the outward expression of love, and were worthless when love was lacking. (Compare I Sam. 15 : 22; Hos. 6 : 6; Mic. 6 : 6-8). *Answered discreetly*; with knowledge and understanding. *Not far from the kingdom of God*; the kingdom in which love rules. The scribe had learned that all service without love is of no value, but he did not know that the way to become loving is to receive the love of God in Christ.

Vs. 35-40 contain Jesus' counter question: "What think ye of Christ?" and His condemnation of the scribes and Pharisees.

II. The Two Mites, 41-44.

Vs. 41, 42. *Jesus sat*; a close and keen observer of all that went on. *The treasury*; the thirteen trumpet-shaped boxes of brass which stood in the colonnades of the Women's Court of the temple to receive the offerings and dues of worshippers. Each box bore an inscription indicating what it was for. Nine were for temple tribute and money given instead of sacrifices, and four were for free will offerings. *Money*; literally, brass, but the Greek word was used for any kind of money. *Many . . . rich cast in much*; but their giving cost them little. *A certain poor widow*; literally, "one poor widow," singled out by Jesus from the "many" who were coming. *Two mites*; the smallest of Jewish coins, made of bronze, each worth one-eighth of a cent—a tiny gift, but she gave two when she might have kept one. *Farthing*; either the Roman copper quadraus or the Jewish bronze coin of the same value—one-fourth of a cent.

Vs. 43-44. *Called . . . his disciples*; that He might tell them something very important. *This poor widow*; poverty-stricken, as was manifest from her dress and wasted looks. *Cast in more than all* (Rev. Ver.); not that the other gifts were worthless, but they did not require any denial of self. It is always the state of the heart that counts for most with Jesus. He sets the highest value on gifts that cost real self-denial. *They . . . of their superfluity* (Rev. Ver.); what they had over and above all that they could spend on themselves. *She of her want . . . all her living*; the largest gift possible for any one. Our gifts are truly measured by what we have left after giving. God reckons our offerings, not by their amount, but by our means and by the spirit in which we give. "Those who give most often give the least."

Light from the East

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

TREASURY. — In the Court of the Women in Herod's temple there stood thirteen trumpet-shaped chests of brass, with holes in their lids to receive the free-will offerings, which the people were expected to give for the services of the temple, the support of the poor and other pious purposes. This was in

addition to the half-shekel, compulsory every year on every adult male, for the worship of Jehovah. Six of the chests were to receive free, unspecified gifts, the other seven were marked for distinct purposes, such as certain sacrifices, incense, wood, and other supplies. When Herod Agrippa I. came back to Jerusalem to take possession of his kingdom, he offered all the fitting sacrifices and he hung up in the treasury the gold chain which he received from Caligula, and which was said

to have been as heavy as the iron chain with which he was bound in his Roman prison.

MITEs—Were the smallest coins recognized by the Jewish state and two of them was the smallest sum that it was lawful to contribute to the treasury of the Lord. The two were worth about one-half a cent, but their purchasing power would be equal to two cents now. And in the treasury at this time there was about three millions of dollars and vessels valued at ten millions. X

THE LESSON APPLIED

By Rev. J. W. Little, B.D., Shoal Lake, Man.

It is said that the venerable Dr. Harry Rainy of Glasgow, father of the famous Principal Rainy, once had a dream in which the Holy Spirit seemed to be speaking to him of how to become holy. God had used mercy and also discipline, and yet it had all been insufficient. "The only thing," the heavenly Speaker seemed to say, "is that you should be brought to realize more clearly how much God loves you." And from that day he had a peace and joy he never knew before. One of the most illuminating and comforting revelations of Jesus was that God is a God to be loved. Hitherto men had feared God and worshipped Him from afar. But when Jesus began to make clear to men that God is a Father who delights to be trusted, a new note of joyousness and intimacy entered into their fellowship with Him, and changed their attitude to others. It is the love of God for us that awakens our love for Him. "You cannot know God and not love Him." And the deeper our love for God grows, the more gracious and kindly will be its fruits in the service of our neighbor.

The love of which Jesus speaks is more than a mere feeling of goodwill. Our emotions are not often under our control. Our feelings change. If our love is a matter of mere sentiment, it is a fickle thing playing on the surface of our lives. Jesus speaks very little of feeling, and very much of action. He is ever suggesting tests. "If ye love Me," He says, "ye will keep My commandments." "He that heareth My words and doeth them, he it is that loveth Me." Love, then, is a matter of conviction, a settled principle of action. Awakened in our soul by the assur-

ance of God's love towards us, it must pass into the accepted and dominating purpose of our life, approved by our intelligence and sealed by our will. It is the whole man—heart, mind and soul—who is summoned to organize his life and direct all its activities in obedience to this great principle. It is so easy to deceive ourselves into thinking that if we feel kindly disposed to God, we love Him. Real love is a master-passion that dominates the whole life, moulds all its services and determines the quality of its every action.

Out of our love for God springs our love for our neighbor. By our attitude to our neighbor, indeed, we may test the quality of our love to God, as the engineer judges the amount of water in the boiler by the rise and fall of the water in the glass gauge. We are not commanded to like all men. We cannot, for often their interests, habits, ideals, are utterly foreign to us. But, as a famous writer has said, "Noblest love can forget no one, for it is built on the needs of man, not on his qualities." Let us rather say that it is built, not on what the man is, but on what, by the grace of God, he may become. What he is, may be repulsive, but what he may become, by the saving power of Christ, is beautiful. In every man lies this possibility of being changed into the ideal manhood, because there is latent in every man the perfect life, the image of God, that, however defaced, is never effaced, and that may be restored in all its pristine glory. We can love our neighbor, love him for what he may become.

In Leigh Hunt's fine poem, *Abou Ben Adhem* awoke, we are told, one night from a dream of peace. In the moonlight that flooded his room, "making it rich and like a lily in bloom," he saw an angel writing in a book of gold. "What writest thou?" asked Ben Adhem of the angel. And the reply was: "The names of those who love the Lord." "And is mine one?" returned Abou. "Nay," replied the angel. "Then," said Abou, softly, but still cheerily: "Write me as one that loves his fellow men." The angel wrote as he was bidden and went away. The next night he came again, and "shown the names whom love of God had blessed, and lo! Ben Adhem's name led all the rest."

This love for our neighbor is an extremely practical thing. It labors to make real in his life the latent ideal. It serves others as it would be served by them. We know what brings us pleasure, and what pain, what comforts us, and what discourages. We know the nature of our own heart hunger. We know what kind of attitude to us on the part of others helps us to the true, good, loyal; and what kind only helps to pull us down and kill the manhood within. From our knowledge of what ministers unto our own welfare, of the things love covets for ourselves,

we know how to act towards others. "As thyself" is the touchstone of love's service to "thy neighbor."

In the widow's mite a fine example of the love Jesus commended is given. It brought her to the place of worship where, through prayer and praise and fellowship with God's people, she might be helped to know God better, and to be drawn closer to Him. But it also found expression in a practical form of service—in a gift of money. And that gift was exceedingly precious to God, not because of its intrinsic value, but because of the spirit that prompted it and the sacrifice it involved. "The other day, in walking down the street," says Henry Ward Beecher of himself, "a little beggar boy, having discovered that I loved flowers, put into my hand a little faded sprig which he had somewhere found. I looked at the scrawny, withered branch through the medium of the boy's heart, and, so looking, the shriveled stem seemed to me laden with blossoms of beauty." So Jesus judges our every gift and deed. He looks not at the gift alone, which may be very poor and imperfect, but at the love behind which prompts it and determines its true character.

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.

As this Lesson is made up of a series of questions, it is important that special attention be given to Jesus' answers, because He is nearing the close of His ministry with the scribes and Pharisees, and He eagerly embraces every opportunity of unfolding the heart of His teaching concerning the kingdom. Take up:

1. *The great commandment*, vs. 28-31. The scribe's question was an old debatable one in theological circles. Show that Jesus gave the customary answer as embodying the summary of human duties. Discuss it under two aspects—love to God, and love to man. Find its origin in Lev. 19: 18 and Deut. 6: 5. See Matt. 22: 40 for Jesus' summary of Old

Testament teaching. See John 13: 34; 15: 12-17 for love as a new commandment, new in having Jesus as the standard and ideal of what love ultimately is. Take up vs. 32, 33 as a penetrating analysis of the relative value of inward character and outward ceremonial. Now take Jesus' criticism in v. 34. If this scribe was not in the kingdom, what was the value of what he had and what was necessary in order to enter? (See Rom. 3: 19; 10: 3-5; Gal. 3: 10, 21-24.)

2. *The great teacher*, vs. 35-40. Call out the facts: (a) That Jesus repudiated the popular idea that Christ was to be the Son of David as a political ruler. (b) That Christ is supreme, and David and all others, even His enemies, will acknowledge His lordship. The Messiah is more than a Jewish, political king. Discuss this as the teaching, "Thus, again, Jesus makes a Jewish hope

universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward the deliverance from sin and the establishment of a regenerate humanity, in which men would be brothers because they were sons of God. No wonder the common people heard such an enemy of religious monopoly gladly." (c) His exposure of false teachers and teaching. Take up the three parts of the religion of the scribes,—vanity, avarice, hypocrisy. Show that such avaricious, hypocritical conduct as that of the religious leaders, described in vs. 38-40, is exceptionally damnable. What is the modern type of such religious pretensions?

3. *The great giver*, vs. 41-44. Bring out the teaching that this represents Jesus' idea of devotion as contrasted with the greed of the scribes. Deal with three facts,—the contribution of the rich was large, that of the widow was small; and Jesus' estimate of their relative values. Sum up that the greatness of giving is its relation to life, involving the greatest sacrifice.

For Teachers of the Senior Scholars

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

Call the attention of the class to the frequent controversies among the Jews as to which of the commandments was the greatest, and ask for an expression of opinion on this subject from the scholars. Note the beautiful way in which Christ answered this question by grouping the commandments all together and calling them love. The greatest thing in the world is love, and love is the heart of all the commandments. Then make a character study of the man who asked the question, and of the woman who illustrated the correct answer in her life.

1. *The Thoughtful Scribe*, vs. 28-34. How does Christ describe this man? (V. 34.) What was there in his life to lead Christ to make this declaration?

(1) His appreciation of the character of Christ indicated that he was not far from the kingdom. He recognized the wisdom of Christ shown in the answer to the question which he had asked Him. Remind the class that no one can have a warm appreciation of

the character of Christ without being brought to the very border of the kingdom; but remind them also that this is not enough. In order to be in the kingdom we must love Christ and serve Him. "Almost saved is altogether lost" is an old maxim which we need to remember.

(2) He manifested a spirit of earnest inquiry. He wanted to know the truth, and he believed that Jesus could enlighten him on this subject. Show how an earnest spirit of inquiry always brings one near to the attainment of his object. The student who is filled with an earnest spirit to know is not far from success in his studies. So an earnest spirit of religious inquiry always brings a person near to the kingdom of God.

2. *The Poor Widow*, vs. 41-44. Ask one of the scholars to tell the story of this poor widow, and to show how her relationship to the kingdom differs from that of the thoughtful scribe. Ask for Christ's beautiful commendation of what this poor widow had done. When we commend ourselves by saying that we have given our mite to religious purposes, how do we usually differ from this woman? Our mite is seldom our all. Lead the class to see that we ought to give till we believe that we are receiving the master's commendation. We may not be required to give all we have, but we are required to give liberally and cheerfully and lovingly and prayerfully. Impress upon the class that there is a giving which enriches, and a withholding which impoverishes, and remind them of Him who, though He was rich, yet for our sakes became poor.

For Teachers of the Boys and Girls

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

Remind the class, first of all, of how the first part of to-day's Lesson deals with one more of the questions which the religious leaders have been putting to Jesus (see Mark 11:28; 12:14, 18, 35). The majority of the questioners have been trying to entrap Jesus in His answers. Discuss the Lesson under two heads:

I. *Knowing the Truth*, vs. 28-34. Ask the class who the questioner was, what the question was, and what prompted the question, v. 28. It was a natural question for a

scribe to ask, for the scribes had chiefly to do with the law. What is Jesus' answer? Ask why Jesus gave the scribe more information than he really asked for. Emphasize the fact that the two great commandments are inseparable from each other. To obey the one we must obey the other, too. Call the attention of the class to the apostolic teaching in 1 John 4 : 20, 21 ; and try to see that they understand something of how completely these two commandments cover the field of human duty.

Next, point out that our love to God must spring from our whole being. Religion cannot be confined to part of our life. Remind the scholars, too, that only when we love God will we render Him an adequate obedience. How great is to be our love for our neighbor? What is the scribe's comment on Jesus' reply? He understood the heart of the matter better than most of the scribes and of the priests, v. 33. How does Jesus describe the religious condition of this scribe? What was lacking?

Is there anything here to remind us of the Rich Young Ruler? Press home the warning here for those who have been brought up in Christian homes. Knowing what we ought to do is clearly not enough.

2. *Doing the Truth*, vs. 41-44. Ask where Jesus was when this incident occurred, and point out the interest of Jesus in what the people were doing. Is He still interested in what people give for the advancement of God's work? Have a little talk with the pupils about the money that is given in church and Sabbath school every Sunday. For what purposes is this money used? As Jesus watched, He saw that the rich cast in much. Ask whether there was really any sacrifice involved in their giving. Then ask what it was about the widow's gift which so attracted the attention of Jesus. Emphasize the sacrifice involved, and point out that, whatever men may think, the matter which interests Jesus is not so much the amount given, but the spirit of sacrifice behind it.

THE GEOGRAPHY LESSON

The Hebrew books (Deuteronomy and Leviticus) which Jesus quoted were familiar to all educated Hebrews. The scribes made manuscript copies of them, line by line. Now, for many centuries Hebrew people have had their sacred books multiplied with the help of printing presses, and the old-fashioned manuscript rolls, worn by much handling, are now rare. One extremely old and famous copy of the first five books of the Bible belongs to the congregation of half Hebrew people known as Samaritans, at Shechem. If we visit their chief priest, he will let us look at

the precious volume. What we see, as we stand before it, is a strip of parchment nearly as wide as the length of your arm and very long, that is, shaped like a web of woven cloth. Each end is wound about a roller, just as a wall map is sometimes made to do. Any part which it is desired to examine can be brought in sight by turning the long strip from one rod to the other. These rods have big silver knobs at their extremities, by which to grasp them.

Use a stereograph entitled, Samaritan High Priest with the Pentateuch Roll at Shechem.

ADDED HINTS AND HELPS

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

Lesson Points

Even those who stand outside the kingdom must recognize the wisdom of Jesus. v. 28.

Our duty to God is the first of all human duties. vs. 29, 30.

Religion is something which is concerned with every faculty in man. v. 30.

The door which swings inward toward God must swing outward toward our fellowmen.

v. 31.

Your love for yourself should be the measure of your love to others. v. 31.

The ritual of religion is consecrated only by the religion of the heart. v. 33.

To be on the borders of the kingdom, and not to enter it, is one of the common tragedies of life. v. 34.

Jesus still sits over against the treasury. v. 41.

The gift which requires sacrifice never seems small in the eyes of the master. v. 43, 44.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "God loveth a cheerful giver." Where is this said?

2. "To obey is better than sacrifice." These words were spoken to a king of Israel. Who was the king, and where are the words found?

ANSWERS, LESSON IX.—(1) Luke 23 : 2. (2) Rom. 13 : 1.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Do those who love God need the Commandments?

2. Is it required of us to give all that we possess for God's work?

Prove from Scripture

That there is but one God.

The Catechism

Ques. 94-100 (Review). In reviewing these seven Questions, recall the place they hold in the Catechism. They all deal with the "means of grace," that is, those instruments or agencies which the Holy Spirit uses to produce in us that faith and repentance which are necessary to salvation (see Ques. 85). There are three great means of grace (see Ques. 88), namely: (1) The Word, Ques. 89, 90; (2) The sacraments, Ques. 91-97; (3) Prayer, Ques. 98-100. These,—perhaps it may be well to emphasize this point here, as

the Catechism does,—important as they are, are no more than means. No one of them has power in itself to save us by changing our hearts, no, nor all of them taken together. It is the blessed Holy Spirit alone who can enable us to believe and repent, Eph. 2 : 8 ; 2 Tim. 2 : 25.

The Question on Missions

Ques. 10. *Are there enough workers and schools?* In British Guiana the schools, while supported by the Government, are under the control of the churches. Therefore, as our Canadian Presbyterian Church is the only one ministering to the East Indian population, the villages and sugar estates where our work is established have the only schools provided for the children of these people. As we have not been able, through lack of men and money, to provide schools except in a small proportion of the East Indian communities, thousands of children are without educational facilities. This means that these boys and girls are growing up with no more knowledge of God than their parents have had, and at the same time with no faith in the religion of their fathers. Were it possible to provide schools for all the children, were we at home to give as God has prospered us, the story of the cross could be told to the entire population of East Indians within a few years.

FOR TEACHERS OF THE LITTLE ONES

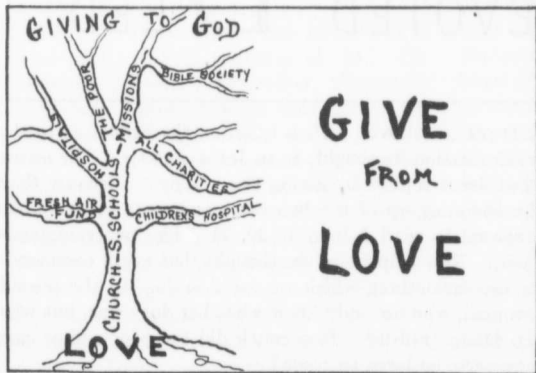
By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—To-day we are going to hear Jesus judging givers.

A giver is one who gives. "My Uncle Jack is a good giver," said Roy, "he gives me candy

and balls and knives and skates and books, etc." There is a verse here (show Bible) which tells us of the

GREATEST
IVER
OD



Repeat "Every good gift and every perfect gift is from above," etc. James 1 : 17. Last Sunday we were talking about this very thing. Everything we have comes from God. We learned that we should give back to God, by giving money to carry on His work in the world

and by giving ourselves to Him.

Church Collections—Is it right to buy things on Sunday? Is it even right to pay money on Sunday? Only to God. When do we pay money to God on Sunday? Let the children tell you about taking up the collection in church and Sunday School. Tell of the little boxes or bags with long handles that used to be passed along before the people in each seat (Outline). Now we use collection plates. (Sing offering hymn and take up collection.)

Speak of the little contribution boxes to be seen in so many places,—for the Sick Children's Hospital, or Fresh Air Fund, our own mite boxes, etc.—all ways of giving to God.

Repeat—

Cheerfully, willingly,
Here we bring our offerings
Use it in Thy service;
Lord, banish sin and sufferings.

The Temple Treasury—Our Lesson tells us about the way in which people gave to God in the days when Jesus lived on earth. You can all tell me the name of that great beautiful house of God at Jerusalem, where Jesus went to worship. Describe the treasury—thirteen chests, narrow at the mouth, wide at the bottom, like a trumpet. On each was marked

what the money was for. The description of the boxes will be found interesting to the children. (See Lesson Explained.) We are told that there was one small room called the chamber of the silent, where very charitable persons secretly deposited money which was afterwards secretly used for educating children of the devout poor.

The Gift Jesus Values Most—Jesus is sitting in the place where the treasury boxes were, looking at the people dropping in their money, some going to one chest, some to another. There was no lack of money, all were eager to give. Tell of the poor widow casting in her two mites. (Exposition.) Jesus is pleased with her gift. It is the things we cannot spare that Jesus wants.

Golden Text—The Pharisees had two hundred and twenty-eight commandments. They often argued about which it was most necessary to obey. Repeat Jesus' reply to the scribe and explain. At the root of a tree print LOVE. The branches spread upward and outward. On the branches print ways of giving to others. Above all print, GIVING TO GOD.

The Approval of the Great Judge—On the piece of red cardboard print "Jesus prizes all who give from love to Him."

To Remember—I should give from love.

FROM THE PLATFORM

A DOUBLE DUTY
DEVOTED DEED

Print on the board, A DOUBLE DUTY (as above). Then question the School as to the scribe who came to Jesus, as to the information he sought, as to Jesus' answer. The scribe asked for only one commandment, but Jesus replied by giving two. Why? Because they go together. Ask the School for the summing up of the two commandments given in the Golden Text, and have someone prepared to read I John 4:20, 21. The two commandments are like the two sides of one coin. Now emphasize the thought that every commandment which God gives is a duty for us,—something which we ought to do. In the second part of our Lesson we are told of a woman, who not only knew what her duty was, but who did it. It is the story of a DEVOTED DEED (Fill in). How much did the poor widow cast into the treasury? Why did this sum seem so large to Jesus?

Lesson XI.

THE TEN VIRGINS

September 13, 1914

Matthew 25 : 1-13. Read Matthew 25 : 14-30. Commit to memory vs. 1-4.

GOLDEN TEXT—Watch therefore, for ye know not the day nor the hour.—Matthew 25 : 13. (Rev. Ver.).

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were ¹ wise, and five were ² foolish.

3 ³ They that were foolish took their lamps, ⁴ and took no oil with them :

4 But the wise took oil ⁵ in their vessels with their lamps.

5 ⁶ While the bridegroom tarried, they all slumbered and slept.

6 ⁷ And at midnight there ⁸ was a cry made, Behold, the ⁹ bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

Revised Version—¹ foolish ; ² wise ; ³ For the foolish, when they ; ⁴ Omit and ; ⁵ Now while ; ⁶ But at ; ⁷ is a cry ; ⁸ bridegroom ! Come ye forth ; ⁹ going ; ¹⁰ Peradventure there will not be ; ¹¹ Omit but ; ¹² went away ; ¹³ marriage feast ; ¹⁴ come ; ¹⁵ not the day ; ¹⁶ Omit rest of verse.

LESSON PLAN

- I. The Waiting Virgins, 1-5.
- II. The Bridegroom's Coming, 6-9.
- III. The Wedding Feast, 10-13.

DAILY READINGS

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

M.—The ten virgins, Matt. 25 : 1-13. T.—The hour is coming, John 5 : 24-29. W.—Be ye also ready, Matt. 24 : 38-47. Th.—Watch and pray, Mark 13 : 32-37. F.—"Behold I come quickly," Rev. 3 : 7-13. S.—Watch for His coming, 2 Peter 3 : 8-14. S.—Coming with power and glory, Matt. 24 : 21-31.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are ⁹ gone out.

9 But the wise answered, saying, ¹⁰ Not so ; lest there be not enough for us and you : ¹¹ but go ye rather to them that sell, and buy for yourselves.

10 And while they ¹² went to buy, the bridegroom came ; and they that were ready went in with him to the ¹³ marriage : and the door was shut.

11 Afterward ¹⁴ came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know ¹⁵ neither the day nor the hour ¹⁶ wherein the Son of man cometh.

Shorter Catechism—Review Questions 1-20.

The Question on Missions—11. What becomes of the children thus neglected ? In many cases they become worse than their parents. Their own religion has but little hold on them, and Christianity has none at all.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 83, 229, 36 (Ps. Sel.), 83 (from PRIMARY QUARTERLY), 320.

Special Scripture Reading—1 Thess. 5 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 349, The Ten Virgins. For Question on Missions, S. 78, Barbarians in British Guiana. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Bridegroom and Friends Going to Fetch the Bride, Ramallah (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 423).

THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; the Mount of Olives.

Connecting Links—On the evening of the day to which the last Lesson belongs Jesus went out to the Mount of Olives, and seating Himself there, explained to Peter, James, John and Andrew (Mark 13 : 3) the course of events until His second coming.

I. The Waiting Virgins, 1-5.

Vs. 1, 2. *Then* ; at the last day, of which Jesus had just been speaking, ch. 24. *The kingdom of heaven* ; or, rather, those who have been admitted to all that can be enjoyed of that kingdom here and are looking forward to what the future of the kingdom will bring. *Be likened*. The parable pictures what will take place at the end of the world, when the kingdom is made perfect. *Ten virgins*. Since ten, according to Jewish ideas, formed a congregation, the ten virgins may represent the whole body of Christians in the world, of whom there are two, and only two, classes. *Lamps* ; either the ordinary Roman

lamps,—shallow vessels filled with oil, in which a wick floated, carried in the hand (see Illustration), or torches consisting of a wooden staff with a dish at the top, in which was placed a piece of cloth or rope dipped in oil or pitch. Lamps or torches were needed to show the way through the dark, silent streets of an Eastern city. *To meet the bridegroom*. The virgins were friends of the bride, and their office was to escort the bridegroom to the scene of the wedding, sometimes the home of the bridegroom and sometimes that of the bride. They must be ready to meet him whenever he might come, attended by his friends and accompanied by musicians and singers. *Five . . . wise* ; thoughtful, prudent. *Five . . . foolish* ; thoughtless, imprudent.

Vs. 3, 4. *Took their lamps*. All the virgins did this ; it was the lamps that showed what they were there for, that declared their purpose. So the lamps may stand for a profession of faith in Christ and of being His

followers, looking for His return. *No oil.* Oil in Scripture, is an emblem of the Holy Spirit. So Jesus, in Acts 10 : 38, is said to have been anointed with the Holy Spirit as with oil. Only the Holy Spirit, dwelling in our hearts, can give us strength to follow Jesus in spite of difficulties. Those are like the foolish virgins who lack this strength, because they have never received the Holy Spirit into their hearts. *The wise took oil*; and thus they picture those who receive a constant supply of strength from the Holy Spirit within them. *In their vessels*; which it was customary to carry, so that the lamps might be replenished.

V. 5. *Bridegroom tarried*; a picture of the delay in the second coming of our Lord. *All slumbered and slept*; literally, "nodded and fell asleep," perhaps in the shelter of some city gateway or in some inn or private house. To fall asleep in such circumstances was perfectly natural and blameless. The sleep represents our ignorance of the time of our Lord's second coming. When He comes, as He does to each one at death, it matters little whether He may find us asleep or busy about our daily task; what does matter is that His own blessed Spirit be dwelling in our hearts and controlling our lives.

II. The Bridegroom's Coming, 6-9.

V. 6. *At midnight . . . a cry*; either from watchers more wakeful, as the gate warders, or from the vanguard of the approaching procession. (See Light from the East.) *Behold, the bridegroom*; a brief, rousing shout heard by all sleepers. The arrival was sudden and unexpected. So will it be with the Lord's second coming. It will take place "in a moment, in the twinkling of an eye" (1 Cor. 15 : 52). It will be like a flash of lightning, or the swoop of a vulture, or the onrush of the deluge (see ch. 24 : 27, 28, 37). *To meet.* The Greek word was used in connection with the reception of a newly-arrived dignitary.

Vs. 7, 8. *Arose . . . trimmed their lamps.* The lamps were "trimmed" by adding oil and clearing out the fibres of the wick with a needle. In the case of the five foolish virgins this was "attempted rather than performed, begun rather than completed." *Give us of your oil.* Because they had not taken heed, they were now in need. *Lamps are*

going out (Rev. Ver.); a picture of how religion which is merely on the outside will fail in the hour of trial and especially in the hour of death.

V. 9. *Not so, etc.* The teaching is, that no one can give fitness for Christ's coming to another; each must get it for himself. *Go . . . buy*; perhaps at some of the houses open and lighted along the way. Some think that the refusal of the wise virgins is a proof of selfishness; but it shows rather how impossible it is for one person to impart the Spirit of God to another.

III. The Wedding Feast, 10-13.

Vs. 10-13. *Went to buy*; another proof of their folly. This would cause delay, and the important matter was to be on time. Had the foolish virgins kept right on, even though their lamps were dark, they would have been admitted to the feast. *Bridegroom came*; as Jesus will surely come again. *They that were ready*; who had taken heed in time. *Went in . . . to the marriage feast* (Rev. Ver.); a picture of the joys of heaven. *Door was shut.* The door is Jesus Himself (John 10 : 7, 9), and it now stands open to all who seek salvation. *Lord, Lord, open to us.* Many will seek the joys of heaven at last who have thought little of them all their life. *I know you not*; do not recognize you as bridesmaids. (Compare ch. 7 : 23.) *Watch therefore*; "keep awake," in readiness for the hour that will surely come, though none save God knows when.

Light from the East

CRY—The ancient marriage customs are now somewhat modified by locality, religion and rank in society. A traveler thus describes the marriage of the commander's son at a fortress in Arabia. Although both parties lived in the castle, each had to make a procession to the other's home as a part of the ceremony. The feasting, accompanied by music and dancing, began a day or two before the date, a young dromedary having been killed as a special delicacy, and every one in the village given a portion of it. On the afternoon of the wedding day the bridal procession started out, preceded by a company of soldiers, with their primitive band. These

were followed by veiled women, two by two, uttering at intervals shrill cries. Then came the bride, veiled, except the eyes, swathed in a cashmere shawl, and led by a lady friend on either side. The procession stopped every few rods and a fresh soldier every time danced and performed before the lines, and, after an hour or so, all returned to the fortress.

In the dead of night, when the traveler thought all was over, a great cry arose, and all hurried out to see the bridegroom's procession, which, with torchlight, music, dancing, and shrill cries, accompanied him to the tomb of a saint, where he said his prayers and returned. After this he was permitted to claim his bride.

THE LESSON APPLIED

At a conference of evil spirits, plotting how best to compass men's destruction, various proposals were made. "I know how," said one, "I will go into the world and declare that there is no God." But all agreed that nature too clearly reveals a God for men to accept that lie. "I will go," suggested another, "and tell men that there is a God, but no judgment." But it was felt that the certainty of judgment was too deeply engraved on men's hearts. "Then," said a third, "I will go and tell men that there is a God and a judgment, but I will add just two other words: Time enough!" And all were sure that this plan would succeed. One of the most subtle of the temptations that beset men is this, to dally with present duty, to neglect adequate preparation for all that the future may bring, to live in disregard of the issues of to-day's lack of thought. The past has gone from us forever, the future is in God's hands, the present is the only time we can call our own.

We may expect the sudden midnight cry in life, testing times, days of great opportunity or great trial. Not one of us can tell what to-morrow holds in store for us. To-day seems uneventful enough, and we fondly think it may ever prove so. But to-morrow we may suddenly come face to face with a great sickness or sorrow, with an open door that will try our fitness, or with a closed door that will test our courage and faith, with a devastating misfortune or a searching temptation. Or, mayhap, we may hear the summons from God to launch forth on our last great venture, which men call death. These should all find us prepared.

The best preparation we can make for the future is fidelity to present duty. The wise virgins could sleep peacefully, prepared against surprise, because they had been faith-

ful to all claims upon them in the day. It is the faithful application to study in youth that makes a man fit to step into a high position of trust, where intelligence and clear thinking are required. It is the early conservation of health that insures a man against the ravages of disease. It is loyalty to conscience and truth in a hundred little things, day by day, that enables a man to conquer in the crisis. It is daily prayer and Bible study and Christian living that weave into the character those enduring virtues that will carry one safely through any sorrow or trial. If we order our lives on right lines now, we need have no fear of the days to be. When Dr. Martineau was once asked what he would do if he were told that he was to die in a few minutes, he answered, "If I happened to be brushing my hat at the time, I think I would go on brushing it." Surely, for, as Dr. Lyman Abbott says: "The important thing is not what death finds us doing, but how it finds us furnished." And we cannot become furnished in a moment or made fit in an instant.

But what is our present duty? Both the wise and the foolish took lamps. The foolish erred in taking no extra oil. They did not look far enough ahead. They did not consider all the possible factors in the situation and prepare accordingly. We can know our present duty only as we test it in the light of eternity. What is the final issue of this course of conduct? What are the ultimate consequences of this kind of living? The prodigal thought of the gay times he could have with his "portion of goods," but not of the hunger and degradation that must follow their wasteful using. He did not think far enough. Had he kept the distant result in view, it would have changed for him his sense of present duty. We are to think far ahead,

to take a large view of life that sweeps the horizons of eternity and notes all the important factors in the situation. We are especially to keep the thought of Christ in mind, for His life and love and claims and authority are central. It is with Him we have finally to deal. Whatever else we have when He comes, we are not ready to welcome Him if we have not oil in our lamps, the grace of God in our hearts. We know not when the bridegroom's cry may ring, but if we have the grace of God in our hearts, freely received, carefully guarded and faithfully cherished, all will be well.

will be well. The best kind of preparation for the coming of the Lord, is striving, day by day, to do the work that comes to our hand just as faithfully and well as it can be done.

This grace comes only from God. "Give us of your oil" was an impossible request. The things that constitute Christian character are not transferable. The fruits of the Spirit are at once the gift of God and a personal achievement. The hero in the battle cannot pass over his bravery to the heart of the coward. Each man at last stands on his own

feet before Christ, and is judged by his own individual life. As Browning writes:

"God gives each man a life, like a lamp, then gives

That lamp due measure of oil. Lamp lighted,—

Hold high, wave wide

Its comfort for others to share."

"Our lamps are going out" (R.V.),—how suggestive their pathetic wail. The grace of God received into our hearts needs to be replenished day by day. The channel of communication between our lives and God needs to be kept open all the time. We can not afford to neglect the culture of Christian character—the daily satisfying of our soul hunger by spiritual things. And the source of supply is never-failing and always available. It is just Jesus Christ Himself, who can make our hearts right and keep them right. We can come to Him in the reading of His Word, in prayer and in the daily doing of His will, and He will give to us constantly of His blessed spirit, so that we shall be kept in a continual state of preparedness for His coming.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by showing that this is one of the three parables of Jesus dealing with "the last things." For the other two see vs. 14-30 and vs. 31-46. One great note sounds in this Lesson, and is expressed in v. 13,—Be ready. This has undoubtedly reference to the Second Coming. As the essential fact for the individual is the meeting with Christ, the popular reference to death is true to the experiences of the individual soul. Take up three lines of discussion:

1. *The coming of Jesus is an event of great joy to His people.* Bring out the force of this as a wedding feast. Take this as the message, "The coming of Christ is to the diligent and worthy disciple the gladdest of all events, even though it occur at the most unlikely moment." Place this view beside Paul's conception that to die and be with Christ was "far better." Emphasize this truth until it

is clear that death, instead of being defeat, is a victory for the disciple.

2. *The crisis of life reveals the true character of the disciple.* Picture the scene when the coming is announced,—the steady march of the wise and the confusion of the foolish, the value of readiness and the folly of neglect. Now discuss the secret of being ready, the un failing supply of light. The kingdom is where character glows with the grace which makes it shine. Press home these points: First, saving character is a permanent possession, whether sleeping or waking, it is ready for the master's use. Second, character is not transferable, but must be possessed by each intrinsically. Third, the testing time shows what is in life, and this test is occurring daily. Point out that the character which cannot stand the test of daily life cannot stand the test of Christ's coming.

3. *The impossibility of remedying neglect in the crucial hour.* Take up the account of the foolish virgins. Examine v. 12 as showing they were still unworthy, for they were un-

prepared. Is this true, "Worthy character will always be recognized, approved, welcomed whenever and wherever it presents itself. But there may come a time when character can no longer be developed." Why may it be too late to mend? Is there anything in God's order by which a penitent soul is excluded from the kingdom? If not, what is there in the soul which makes it impossible to repent? Consider the possibility of the loss of capacity for moral attainment, also the loss of desire for it, the tendency of character to become permanent. Show that the lesson of the foolish virgins is, that the conditions of entrance cannot be supplied in the crisis, but the preparation must be made before the emergency appears. Whoever will die prepared, must live prepared.

For Teachers of the Senior Scholars

How many of the parable stories have women characters? See Matt. 13:33; Luke 15:8-10. We have in our Lesson today a parable with ten women characters. Call attention to Dr. Bruce's description of this parable: "This is one of the most beautiful and touching of the parables. Poetry, painting and the drama have combined to give it an exceptional hold on the Christian imagination. The occasion is so happy, the agents so interesting, the issue so tragic." The great lessons of the parable may be brought out in the three following contrasts:

1. *A Contrast in the Preparation Made*, vs. 1-4. How did the two groups differ in the preparation made? (vs. 3, 4.) Some had forethought, and the others had not. These two classes are to be found in almost every company. Some are cultivating their intellects, their hearts and their hands, that they may be prepared for any good opening which may offer, that they may be prepared for the coming of Christ in any special way in this life or at the end of this life. Others are trying to enjoy the present without much thought of the future. They have no education that will serve them any good part in the future; they have not learned to know Christ, and no one is ever prepared to face the future without Christ. Impress upon the class what a great thing it is to be wise in this matter and not foolish.

2. *A Contrast in Experience*, vs. 5-9. For a time they all seemed to get on equally well but this did not last. There came a testing time which divided the wise from the foolish. Discuss the critical times which come in every life. There are good openings, and young people who have been preparing for them enter in, but those who have neglected to make preparation are shut out. Point out that Christ is ever coming to us in the opportunities of life, and that it is a great joy to be ready to meet Him, and a great grief to find ourselves unfitted for life's duties and privileges.

3. *A Contrast in Destiny*, vs. 10-13. Question the class about the meaning of the marriage feast to which the wise were admitted, and about the closed door, and the cry from without, and the answer from within. There is something awfully sad about a closed door in this life, about a life shut out of the better things because of neglect; but what must the closed door of the other life mean? Tennyson's familiar song, "Too Late," will afford a good way of applying the warning of the parable. The great lesson to impress upon the class is the one contained in the closing verse. A sense of life's uncertainties should lead us to be watchful and ready.

For Teachers of the Boys and Girls

The teacher will have accomplished a great deal to-day if he or she does little more than make the scholars really see the picture which Christ draws in this parable. Remind the class of the motto of the Boy Scouts, "Be Prepared," and suggest that they be ready, at the end of the lesson, to tell who, in the parable, followed that motto, and who did not? Take up the Lesson under three headings:

1. *The Wise and Foolish Virgins*, vs. 1-4. Describe the Eastern wedding customs referred to in Light from the East. These virgins were waiting to join in the wedding festivities. How many of them were there? What division does the parable make of them? Point out that this division into wise and foolish holds good in almost any company of people. We ourselves decide by our speech, thought and action to which class we belong. Remind the class that there were

some things in which both wise and foolish were alike. Both were going to the wedding. Both took their lamps. Where did the contrast come in? The wise had foresight. The foolish had not. Show how the lesson here applies to every sphere of life. The wise boy is the boy who uses the opportunities of his school life in order to prepare for the future. The wise business man is the one who is ready to take advantage of any sudden opportunity which may come to him in his business.

2. *The Coming of the Bridegroom*, vs. 5-10. Again we find something alike in both the wise and foolish. They both slept as they waited for the bridegroom. But point out the contrast here. The sleep of the wise could be the sleep of a quiet conscience. But the foolish could not really afford to sleep at all. Press home the lesson that only those

who are prepared for the future can afford to be free from anxiety, and that only those who have given their lives to Jesus Christ are truly prepared for the future. When the coming of the bridegroom is announced, what discovery do the foolish virgins make? How do they seek to remedy the trouble? Were the wise virgins selfishly cruel? Remind the class that there are certain things which others cannot do for us. No one can accept Christ for us. What happens while the foolish ones are away buying oil?

3. *Shut Out!* vs. 11-13. Dwell upon the tragic solemnity of this part of the story. The wedding, which was really a joyous occasion, became anything but joyous for the foolish virgins. Ask for the Golden Text now, and apply the warning from the standpoint of the Second Advent of Christ.

THE GEOGRAPHY LESSON

Oriental marriage customs still retain many of the details which made them so picturesque and dramatic nineteen hundred years ago. At Ramallah, a village eight or ten miles north of Jerusalem, we may see even now just such a wedding procession as the ten bridesmaids were to meet; only this procession is passing through the village streets by daylight and not in the evening. We will take our stand on the flat roof of one of the neighbors' houses, where we can see well. The narrow space down directly before us is filled with men in long robes of brown or white or striped stuff. One man is riding along towards us mounted on a donkey. One of the pedestrians is really much more conspicuous than the rider; he is walking

ahead, singing, tossing a turban into the air and catching it. The other men are clapping their hands. The man on the donkey is a bridegroom on his way to the bride's home, with friends and neighbors for an escort. The singer is his "best man" and master of ceremonies. It was a procession of somewhat this sort,—perhaps larger and more formal,—whose coming was awaited by the bridesmaids in the story. Their own share in the ceremonies included meeting the bridegroom's party near the house and providing suitably festive welcome with lights and songs of their own.

To see this modern procession, use a stereograph entitled, *Bridegroom and Friends Going to Fetch the Bride*. Ramallah.

ADDED HINTS AND HELPS

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

Lesson Points

The Christian life should be a life of rejoicing. v. 1.

It is the part of folly to make no provision for the future. v. 3.

The wise are always prepared for whatever may happen. v. 4.

Only those can afford to sleep securely whose consciences are clear. v. 5.

The bridegroom may tarry, but at last He comes. v. 6.

Humiliation awaits those who look to others for what they should possess themselves. v. 8.

Some things cannot be borrowed, and character is one of them. v. 9.

The door of opportunity does not stand open forever. v. 10.

There are some prayers which even God cannot answer. vs. 11, 12.

Something to Look Up

1. Where is it written that Jesus will come with a shout from heaven, with the voice of the archangel and with the trump of God?

2. Where does Jesus say He will come like a thief in the night?

ANSWERS, Lesson X.—(1) 2 Cor. 9 : 7.
(2) Saul ; 1 Sam. 15 : 22.

For Discussion

1. Were the wise virgins selfish in refusing oil to their foolish companions?

2. Is it ever too late to come to Jesus?

Prove from Scripture

That judgment is certain.

The Catechism

Ques. 1-20 (Review). Help the scholars to get a bird's-eye view of this group of Questions: The first three are introductory, teaching us for what God created us (Ques. 1), telling us that God has spoken to us (Ques. 2), and pointing to the chief things He has said, Ques. 3. Ques. 4 begins the section extending to Ques. 38, which deals with "what man is to believe concerning God." Ques. 4-6 are about God, who is Three and yet One. Ques. 7 refers to God's plan, and with Ques. 8 we begin to learn how this plan is carried out, first in God's works of creation

(Ques. 9, 10), and, second, in His works of providence (Ques. 11, 12). Then follows in Ques. 13-19 the sad story of the coming of sin into the world, with its dreadful consequences. Ques. 20 points to God's way of deliverance from these, which will be brought out more fully in following questions.

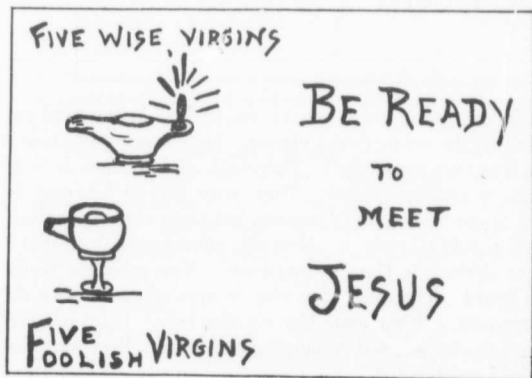
The Question on Missions

Ques. 11. *What becomes of the children thus neglected?* The children of heathen parents inherit deeply-rooted superstitions and ignorant beliefs and habits. When transplanted from their native land to a new environment, they lose faith in the gods of their fathers, and unless a new faith takes the place of the old, they must grow into manhood and womanhood with religious natures undeveloped and their God-given instincts to worship deadened. Nothing but a miracle of God's grace can touch such hearts. Our neglect to provide schools for the children must mean a generation of infidels whose influence will retard the work of our church in all future missionary effort. The Hindu children are apt learners, and when no restraining influence surrounds them, they rapidly become fearless evildoers. The worship and fear of gods of wood and stone is better than no worship and fear. Even a heathen religion, with all its abominations, is better than no religion.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We shall hear Jesus judging the unready.

Marriage Customs—Sketch an ancient lamp. Small lamps needed to be filled often. A



supply of oil must be carried. Have any of you been at a wedding? Contrast marriage customs of the time when Jesus was telling these parables. At midnight a cry is heard: "Behold the bridegroom! Come ye forth to meet him!" The bride and her maidens are in her own home, awaiting the coming of the bridegroom. The bride's friends must go out to meet the bridegroom and his friends. They must sing a hymn of welcome. Lighted torches are carried by special bearers; following these

are the bride's friends each carrying a lighted lamp. These lighted lamps meant joy and welcome. Unlighted lamps meant mourning and death. It would be very wrong to meet the bridegroom with an unlighted lamp.

The Ten Virgins—Jesus is telling a parable about this very thing. The bride has ten young girl friends who are waiting to meet the bridegroom (describe). Picture the bridegroom and friends leaving his home. A cry is heard! "Here comes the bridegroom!" The ten virgins hastily pick up their lamps to go out to meet the bridegroom, but alas! five of the lamps have gone out for want of oil.

These five foolish virgins have brought no oil in their vessels to fill their lamps. What excitement there is now! They cannot go to meet the bridegroom because they are not ready. "Oh, please give us some of your oil," they beg of the five wise virgins who have taken oil along with their lamps. "No, we cannot do that for fear there would not be enough for us all, and our lamps might go out too before the bridegroom comes. Go and buy for yourselves."

The five who were ready, went out to meet the bridegroom, while the five foolish virgins were left weeping and hurrying away to try

to buy oil. While they were gone, the bridegroom came and those who were ready went into the house with him and the door was shut and barred for fear of robbers.

Too Late—The five foolish virgins come back and stand knocking at the door, crying "Lord, Lord, open unto us." But he said, "I do not know you, you cannot enter now."

Golden Text—Print WATCH. Repeat Golden Text.

The Parable—Jesus is the bridegroom. The oil is the Holy Spirit in our hearts. We must be ready for Jesus when He comes.

Wait a Minute—A king was expecting an enemy to come to his camp. "Here comes the enemy!" he heard the people cry. "Wait a minute till I drink my wine." That minute made him too late to escape. He was killed. Seek safety at once—be ready!

The World Getting Ready for Jesus—Our big round world is getting ready for the coming of Jesus. The word of God, the lamp, is being sent to all nations (printed in over 500 languages). How can we get oil?

The Approval of the Great Judge—On the red cardboard print: Jesus prizes all who are ready for Him.

Something to Remember—I should be ready for Jesus.

FROM THE PLATFORM

UN WISE
PREPARED
ADMITTED

To-day's Lesson brings out certain contrasts, which can be emphasized in the platform review. Begin by asking questions about the WISE (Print) virgins. How many were there? What is there in the Lesson to prove that they were wise? They took oil with them in their vessels. That means that they were PREPARED (Print). They were just as ignorant as were the other virgins as to the time of the bridegroom's coming, but they were determined to be ready for his coming whenever it should take place. Now ask, what was their reward? They were let in, they were ADMITTED (Print), to the wedding feast. Now print the prefix UN- before the three words on the board. The other five virgins were unwise. How do we know? Because they were unprepared. Drive home the warning here. Point out the difference between being anxious about the future, and being prepared for it. How were the foolish ones punished? They remained unadmitted.

Lesson XII.

THE JUDGMENT OF THE NATIONS

September 20, 1914

Matthew 25 : 31-46. Commit to memory vs. 34-36.

GOLDEN TEXT—Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matthew 25: 45 (Rev. Ver.).

31 ¹ When the Son of man shall come in his glory, and all the ² holy angels with him, then shall he sit ³ upon the throne of his glory :

32 And before him shall be gathered all ⁴ nations : and he shall separate them one from another, as ⁵ a shepherd ⁶ divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or ⁸ thirsty, and gave thee drink ?

38 ⁹ When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

Revised Version—¹ But when ; ² Omit holy ; ³ on ; ⁴ the ; ⁵ separateth the ; ⁶ athirst ; ⁷ And when ; ⁸ did it ; ⁹ of these my brethren, even these least ; ¹⁰ the eternal fire which is prepared ; ¹¹ Omit him ; ¹² unto ; ¹³ the ; least ; ¹⁴ eternal ; ¹⁵ eternal life.

LESSON PLAN

- I. The King Enthroned, 31, 32.
- II. The Righteous Rewarded, 33-40.
- III. The Wicked Doomed, 41-46.

DAILY READINGS

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

M.—The judgment of the nations, Matt. 25 : 31-36.
T.—The judgment of the nations, Matt. 25 : 37-46.
W.—The great day of His wrath, Rev. 6 : 9-17. Th.—According to His deeds, Rom. 2 : 3-16. F.—In the glory of the Father, Matt. 16 : 24-28. S.—We must all appear, 2 Cor. 5 : 1-10. S.—“Thus saith the Lord God,” Ezek. 7 : 1-9.

Shorter Catechism—Review Questions 21-38.

Stereograph—For Leson, By the Side of Still Waters on the Plain of Jezreel (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 423).

THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; Mount of Olives.

Connecting Links—The parable of The Ten Virgins was followed by that of The Talents, and then comes the Lesson for to-day, continuing the discourse on the Mount of Olives.

I. The King Enthroned, 31, 32.

Vs. 31, 32. *The son of man*. The return of the Messiah is still the topic under consideration. “Son of man” is Jesus’ favorite title for Himself, and marks Him out as the Messiah. *Glory . . . angels* (a bright retinue eager to do His will) . . . *throne* (the seat of a king and judge) ; Jewish pictorial language, in keeping with Dan. 7 : 13, 14, and 1 Thess. 4 : 16, 17. *Before him* ; massed

39 ⁷ Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye ⁸ have done it unto ⁹ one of the least of these my brethren, ye ⁸ have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ¹⁰ everlasting fire, prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer ¹¹ him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not ¹² to one of ¹³ the least of these, ye did it not ¹² to me.

46 And these shall go away into ¹⁴ everlasting punishment : but the righteous into ¹⁵ life eternal.

The Question on Missions—12. How do we secure more and better workers ? For the day schools,—by sending promising scholars from our day schools to our Normal School in Trinidad, whence they return certificated teachers ; for religious teachers,—by selecting men from among the converts, instructing them first at home, and then sending them to Trinidad for advanced study.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 90, 99, 69 (Ps. Sel.), 67 (from PRIMARY QUARTERLY), 111.

Special Scripture Reading—Rev. 20 : 11-15 (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 226, The Judgment of the Nations. For Question on Missions, S. 79, Presbyterian Training School Group, Trinidad. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

together at His feet. *All the nations* (Rev. Ver.) ; either, (1) all the nations of the world, including the Jews, or (2) all the Gentiles. *Separate them one from another* ; into two and only two classes. *Sheep from the goats*. Sheep and goats, in Palestine, feed together under one shepherd, but they separate of their own accord into two companies, in the pastures, round the drinking troughs and in the fold at night. Perhaps the separation of the good and bad will be automatic, on the principle of like to like.

II. The Righteous Rewarded, 33-40.

Vs. 33, 34. *Sheep on his right hand* (literally, “from his right hand,” beginning there and extending in a row or spreading out into a company) . . . *goats on the left*. This separa-

tion implies judgment. The sheep represent the good, and the goats the evil. (See *Light from the East*.) The right hand is the place of honor. *Blessed of My Father*; literally, "My Father's blessed ones," belonging to, and beloved by, Him. *Inherit . . . prepared for you*; their rightful possession. (Contrast 1 Cor. 6: 9; 15: 50; Gal. 5: 21). *From the foundation of the world*; the very beginning of creation.

Vs. 35, 36. *An hungred . . . thirsty . . . stranger*. Hospitality towards such needy persons was a recognized Oriental duty. Such ministry was prompted by common humanity. *Naked . . . sick . . . in prison*; deeper degrees of misery demanding higher degrees of charity. To clothe the naked was a more costly thing than to feed the hungry. It implied a liberal spirit. To visit the sick involved more self-sacrifice than giving a cup of cold water to a thirsty person. To visit the prisoner was an almost unheard-of duty in those days. The prisons were foul and loathsome, and the criminal was an outcast.

Vs. 37-40. *Righteous . . . when . . . ?* They had never seen or heard of Jesus, and therefore they are astonished. Their acts of kindness they had regarded as being done merely to their fellow men. *Inasmuch*. The king counts the most insignificant amongst men as His brethren, and every service done to them He reckons as done to Himself.

III. The Wicked Doomed, 41-46.

V. 41. *Depart from Me*. Because they are far from Him in character, they must at last be far from Him in place. *Cursed*; not "of My Father" (see v. 34). Not from God is the curse of the wicked, but it is the fruit of their own evil deeds. They make their choice, and the curse grows out of it. *Into everlasting fire, prepared*; not for "you" (v. 34), but for the devil and his angels; not from "the foundation of the world" (v. 34), not the plan on which the world was founded. It is contrary to God's will and purpose that any should perish. He is ever eager to pardon and save.

Vs. 42-44. These verses simply negative the statements in vs. 35, 36. *They also answer him*. They are quite unconscious of any neglect of service to the King.

Vs. 45, 46. *Ye did it not*. Sins of omission are just as fatal as sins of commission. *Everlasting punishment . . . life eternal*. The word "punishment" is derived from the verb "to prune." The same Greek adjective is used for "everlasting" and "eternal," and strictly means "age-long."

This parable, for such it is, is clothed in Jewish imagery, and we must penetrate beneath this for the essential spiritual teaching. The real lesson is that love is the final test of character. They who love others, Christians or non-Christians, are really disciples of Christ. God who is love, is their Father, and they are heirs of the kingdom. For those who love, the kingdom has been prepared, and the judgment of the worthy and unworthy is a process that is now going on, and which will be made final at the last day.

Light from the East

SHEEP—The sheep of Palestine is still the same broad-tailed variety of Biblical times. The tail is from five to fifteen inches wide and weighs from ten to thirty pounds. It is an accumulation of delicate fat, something between tallow and butter, an excellent substitute for lard, and enters largely into the composition of many Eastern dishes. Because of its adaptation to the pasturage of these lands, the sheep was the most valuable animal possessed by the farmer then and now. Its flesh is about the only meat eaten in Western Asia. Its milk is curdled into "leben" and made into cheese. Its wool furnishes clothing and carpets for export, and its skin forms a good winter coat. Its usefulness and value made it a good type of the Christian.

GOATS—The contrast between the sheep and the goats is rather in their color than in their character, the sheep being pure white and the goats covered with jet-black hair. Many of the patriarchs had large flocks of them, their milk was much used and is used still. The Syrian goat has long, pendent ears, stout horns curved backward, and long, black, silky hair. The wild goat still exists in the high, rocky mountains, although he has been hunted for 4,000 years.

THE LESSON APPLIED

The solemn thought of a twofold destiny for mankind runs through all Christ's teaching. He speaks of two gates and two ways, the end of one being life, and of the other destruction. He speaks of the wheat and the tares that shall grow together only until the harvest. He refers to the wise virgins who enter into, and the foolish virgins who are shut out of, the bridegroom's wedding festival. He tells of the men who used their talents and were rewarded, and of the man who hid his talent and was cast into outer darkness. Here, again, he speaks of a great separation. There will be a final judgment for each and every one.

The judge will be the Son of man. This was the title by which Jesus nearly always spoke of Himself when among men. It suggests His life in our midst, in all its sympathy, tenderness and self-sacrifice. Exalted now in glory and power, He is still the same Jesus. If He flames in righteous indignation against the enemies of His kingdom, He also burns in ardent love towards His faithful followers. If we know Jesus here as our Saviour and Lord, we shall not be afraid when we stand before His throne. We will recognise in the king a Friend.

In that day the individual will not be lost in the multitude. Christ's love for us is personal, and He will judge us one by one. We are neither saved nor lost in the mass. The great judgment will be, for me, my judgment, and what I am now making of myself, what I am thinking of Christ, and what I am doing in the world will then be matters of supreme personal importance.

The standard of judgment will be our attitude toward others. According to my treatment of my neighbor will I be treated by God. If I have been kind to the poor, God will be kind to me. If I have neglected the hungry, I will be neglected by the Judge. The mercy I failed to extend, I will fail to obtain. As I mete out, it will be meted to me again. This means that God's judgment is not arbitrary, but reasonable. It is simply a reaping of what I have been sowing. The harvest is in kind and quality as the seed. And so the importance of the present period of probation is evident. To-day I am making the

choice between kindly or selfish conduct that will mean everything to me in that day. In other words, I am passing judgment upon myself every day by the things I do or neglect to do. The final judgment is God's seal upon the judgment I have already passed upon myself.

"Never by lapse of time
The soul defaced by crime
Into its former self returns again ;
For every guilty deed
Holds in itself the seed
Of retribution and undying gain."

We are reminded also of the seriousness of our sins of omission. To refuse to do the good we might is as morally blameworthy as to do the things we are forbidden by God. God's commands are positive. He bids us go forth to serve Him. The poor and weak and lowly are all about us. Life is filled with opportunities to be kind. Unless prayer and faith and meditation issue in a gracious ministry of helpful deeds, they fail in their purpose.

The kingdom of the Father has been prepared for His people from the beginning. Away back in eternity God held us in His thought and planned our lives. To know this, to feel the grip of this comforting assurance, is an encouragement to prove worthy of that wonderful love of God for us. From the first He has had a place for us in His work and His kingdom,—a special place which we only can fill and a special work which we only can do.

The righteous are surprised at the King's commendation. The beauty of their goodness has been in large measure their unconsciousness of it. With much of our benevolence there is mixed a portion of downright selfishness. The more truly kind we are, the less we will think of our kindness. When it becomes the passion and atmosphere of our lives, we will radiate kindness as inevitably and unconsciously as the sun radiates light and warmth.

The blessing is "of the Father," but the curse is not. That the sinner brings upon himself. Sin is a horrible moral suicide. And the very heart of sin is selfishness. The sinner at last simply goes "unto his own."

THE LESSON GRADED

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

[For Teachers of Bible Classes

This is the third parable of Jesus dealing with the last things, and is the programme of the last judgment. It includes Jew and Gentile and sets forth the universal principles which determine destiny. Guide the discussion along these lines :

1. *The final judgment as the unfolding of life's destiny.* Apart from the Oriental drapery, emphasize, first, that the judgment is associated with the second coming of Jesus ; and, second, the prominence which is given to character in determining destiny.

2. *The basis of judgment.* Bring out the fact that conduct upon earth determines the experiences in eternity. Now take up the case of those on the right hand, calling attention to the kind of service rendered, the identification of Jesus with the needy, and the failure of the disciples when on earth to recognize His presence in the life of the needy they helped. Then turn to those on the left hand and show their double failure,—the failure to minister to the needy, and the failure to see that the master touches the life of the needy in a personal way.

3. *The issue of judgment.* Now take up these lines of teaching : First, the righteous enter heaven because of a life which was in harmony with Jesus' life. Second, the wicked are excluded because of a life out of harmony with the life of Jesus. Third, go on to raise the question as to the secret of success in the one and the manifest failure in the other. Does eternal destiny depend upon ability to do good works or failure to do good works ? Go deeper. Whereby can any life do good works, that is, works approved by Jesus ? Take up the spiritual essence of life as manifested by those who had His spirit, ideals, methods and love. Now point out that the wicked simply lacked the Christlike spirit. No crime or moral lapse is noted. Show that love is the essence of true religion and springs from God. This Lesson does not do away with or ignore the "new birth," but everywhere implies and demands it.

For Teachers of the Senior Scholars

This Lesson may be summed up in three words :

1. *Separation*, vs. 31-33. Note the intermingling of these two classes up to this time, although their diverse characteristics have not been lacking. Is there any difficulty in distinguishing the sheep from the goats in this life ? Bring out that, in the great day of separation, there will be only two classes, and that no mistake will then be made in separating the one from the other. How many classes are there to-day ? In what sense do sheep serve as a type of the righteous and goats as a type of the wicked ?

2. *Invitation*, vs. 34-40. Question out the form which this glorious invitation took,—the mode of address (v. 34), the thought suggested that those invited were the heirs of this blessedness which God had prepared for them from the foundation of the world, the loving commendation, vs. 35, 36. Discuss Matthew Arnold's saying that conduct is three-fourths of life. What have we here in support of this ? Conduct is here represented as four-fourths of life, but underlying it all is character, something divine at the heart of life. Emphasize the surprise of those invited, vs. 37-39. The best parts of a good man's life are "his little, nameless, unremembered acts of kindness." Their good deeds had a far deeper meaning than they ever dreamed of. They found that Christ had identified Himself with every poor, weak one to whom they had ministered, v. 40. Try to get this thought deeply impressed on the scholars.

3. *Banishment*, vs. 41-46. Question out the terms in which this is expressed, and the ground of judgment. Make clear that it is man's own doing when he is unfit for the higher life. "Every guilty deed holds in itself the seed of retribution and undying pain." Bring out that the sins referred to are those of omission,—neglect of the poor and needy. We may ruin ourselves thus as well as by open sin. Remind the class that we must all one day appear before the judg-

ment-seat of Christ. What will our place and experience be then ?

For Teachers of the Boys and Girls

The Lesson may be taken up under the following three divisions :

I. *The Judgment*, vs. 31-33. Begin by asking whom Christ meant by the "Son of man," and then go on to emphasize the contrast between Christ's circumstances as He speaks this parable and His circumstances as the final judge of all men. Point out that, as a result of the judgment, those who mingled on earth are separated forever.

II. *On the Right Hand*, vs. 34-40. Bring out by questioning the invitation which is extended to those set on the right hand of the judge, what they did to merit such an invitation, their surprise at the words of the judge, and the judge's explanation in v. 40. Make it clear that this judgment is no arbitrary thing, arrived at in any haphazard way, but a direct outcome of the conduct and character of those who are judged. In other words, we are all judging ourselves now. Bring the lesson home by asking whether

there are any of the scholars who cannot think of some one about whom they know who is in need. When we know of such cases of need, what is our plain duty as Christians ?

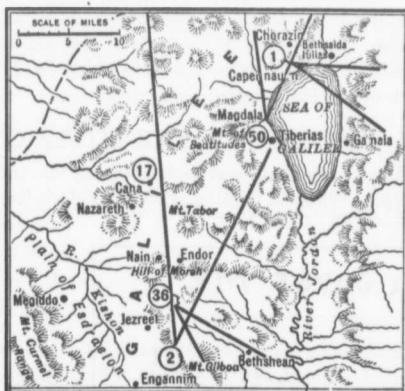
III. *On the Left Hand*, vs. 41-46. Question again here as to the doom pronounced upon those on the left hand, the reasons for that doom, their surprise at the words of the judge, and the judge's explanation in v. 45. Lay emphasis upon the sadness of the fact that there should be any upon whom this doom should have to be pronounced. These, too, no less than the righteous, were given their opportunity. What was that opportunity ? The presence of the hungry, the poor the sick, in their midst. Ask whether any of us has been denied that opportunity. Remind the scholars again of Christ's striking statement that to serve the needy is to serve Him, and that to neglect them is to neglect Him. Make sure that the class recognizes that the sin of those on the left hand was a sin of omission. Christ demands of His followers something more than a mere negative goodness.

THE GEOGRAPHY LESSON

Near the southern limits of our Galilee map a V is drawn with its arms reaching off southeastward, toward the Jordan, with number 36 attached to it. Notice that a stream of water flows through the ground included between the spreading lines. Let us stand at the apex of the V and look off over that very ground. We find ourselves on the bank of a creek, with a plain spread out before us. Tall grass and pasture weeds grow thickly over the greater part of the plain, though ahead, towards the left, we see a place where the spring rains have turned a meadow into a piece of soggy, wet marsh. And here directly before us a couple of Syrian shepherds have led their flocks and herds

to water. Most of the animals have satisfied their thirst at the brook and have turned aside to feed on the leafage lining its banks. It is interesting to see how the creatures seem naturally to assort themselves, and choose their own kind for company. Most of the fat, cushiony sheep keep together, apart from the thinner, darker colored goats. A few goats have just finished drinking and have not had time to join the others of their sort, but, on the whole, the intentional division between the different sorts of animals is quite evident.

You can see the herds for yourself if you use a stereograph entitled, *By the Side of Still Waters on the Plain of Jezreel*.



ADDED HINTS AND HELPS

Something to Look Up

1. "Why persecutest thou Me?" To whom did Jesus say this? Where are the words found?

2. Where are we told that eye hath not seen, nor ear heard, neither can any one imagine the joys God has prepared for those who love Him?

ANSWERS, Lesson XI.—(1) 1 Thess. 4 : 16. (2) Matt. 24 : 43.

For Discussion

1. Are the heathen guilty in God's sight?
2. Is heaven to be gained by good works?

Prove from Scripture

That Christ is Judge.

The Cathecism

Ques. 21-38 (Review). These Questions deal with the great facts of redemption. Make it clear that "redemption" means "buying back," as a slave is bought back from bondage to freedom. Questions 21-28 describe the Redeemer and His work. Recall the description: He was and is the Son of God, who became and continues to be Man; and in His redeeming work, He acts as prophet, priest and king, in His two estates of humiliation and exaltation. Questions 29, 30 tell how the redemption becomes ours, namely, through the work of the Holy Spirit

in our hearts making us one with Christ. In Questions 31-38 we are told of the benefits in this life and in the life to come, which, redemption brings. Emphasize the central place (Ques. 30) given to faith as the link uniting us with the Saviour and thus making ours the redemption wrought out by Him, with all its priceless blessings.

The Question on Missions

Ques. 12. *How do we secure more and better workers?* Our mission in the island of Trinidad, established long years before our work in British Guiana, has excellent educational equipment, including a College and Normal School. The most promising scholars from our day schools in British Guiana are sent to Trinidad, where, under the supervision of our church, they receive a training for teaching and obtain necessary certificates. These teachers have a wide influence in the community, and are able to do much more than teach school, as we understand the term. Selections are also made from the adult converts who are capable of doing evangelistic work, and these, too, are sent for training to Trinidad. Our mission is thus furnished with native workers who understand fully the needs of the people, and can tell from their own experiences of the love and mercy of the one true God.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we shall hear Jesus judging the nations.

We shall listen to Him telling a parable about the sheep and the goats. What can

the children tell you about sheep and goats? In Eastern countries, where many sheep and goats are pastured, the goats are very rough and selfish, and they keep themselves separate from the goats. Jesus means to teach us that people are like sheep or like goats. Good people are the sheep, gentle and obedient, selfish.

Work to be Done—Have you seen a class in school? Listen to the leader! Have you learned the lesson I gave you to learn? Have you done the homework I

JESUS WILL JUDGE ME

[GOATS]	[SHEEP]
DISOBEDIENT	OBEDIENT
ROUGH	GENTLE
SELFISH	

"Go — Do"
FOR JESUS

set for you to do? Those who have done so, may go out and play. Those who have not done so, must be kept in until all their tasks have been done.

All Nations Gathered before Jesus—Picture a great class of boys and girls of all nations standing before Jesus. Here are Hindus, Japs, Canadians, Americans, etc. Jesus is asking them if they have learned the lesson He has given them to learn? If they have done the work He has given them to do? For each has some work to do.

Some Surprises—See some of these children are being sent to the right, and some boys and girls from our own town, perhaps, are being sent to the left. Read the parable.

Go Do—If I were to ask you the meaning of good, you would say, not bad, obedient, etc. Yes, these answers are all right, but there is something else in being good. Let us see what we can spell out of these letters which form the word good. (Show letters of cardboard.) Here we find Go and Do. When we are going and doing kind things for others for Jesus' sake, we are doing them for Him.

"Unto Me"—Good old Fritz was very poor. He lived in a cellar and worked all day long mending old shoes. He loved Jesus and

wished to do something for Him, but he had so little time and money. One night he had a dream. Jesus called his name and said, "Look to-morrow morning in the street. I am coming!" Fritz could only see the feet of passers-by from his cellar window. Looking out early next day he saw the old lame street-sweeper. "That poor old man has scarcely strength enough to sweep the snow. I'll make him rest and drink a little tea."

The old sweeper rested and warmed himself while the cobbler talked to him of Jesus. Next he saw a poorly clad woman, trying to cover a crying child. "Come inside," the cobbler called, and he gave them food, and a warm coat and a little money. Others, too, he helped that day. Night came, and the faces of those he had helped appeared to him, while the voice of Jesus said: "It is I." The cobbler turned to his Bible and read the words of our Golden Text.

Golden Text—Repeat Golden Text: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

The Approval of the Great Judge—On the red cardboard print: "Jesus prizes all who help others for His sake."

Something to Remember—Jesus will judge me.

FROM THE PLATFORM

His Majesty's Representative

Write on the board, *His Majesty's Representative*. Then ask the School who his Majesty's representative in Canada is, and what we mean by saying that he represents the King. Bring out the fact that he is treated with the honor which would be given to the King himself. Now remind the School that Jesus, in the parable of to-day's Lesson, speaks of Himself as a king. But He also speaks of certain people who are His representatives upon earth. Who are they? The sick, the hungry, the thirsty, the homeless, the prisoners,—in other words, all who are in need of help. We can no longer see the master upon earth, but He always has His representatives here. Ask the School how these representatives are to be treated. They are to be treated just as we would treat Christ Himself. Now have the scholars repeat the Golden Text, and suggest that they be always on the lookout for Christ's representatives.

Lesson XIII. REVIEW—JESUS THE JUDGE OF MEN September 27, 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. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (The Ten Commandments), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—I come quickly: hold fast that which thou hast, that no one take thy crown.—Revelation 3: 11 (Rev. Ver.).

Read John 3: 14-21.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The laborers in the vineyard, Matt. 20: 1-16. T.—Greatness through service, Mark 10: 32-45. W.—Blind Bartimeus, Mark 10: 46-52. Th.—The triumphal entry, Mark 11: 1-11. F.—The wicked husbandmen, Matt. 21: 33-46. S.—The great Commandments, Mark 12: 23-34. S.—The ten virgins, Matt. 25: 1-13.

Prove from Scripture—*That unbelievers are judged already.*

Lesson Hymns—Book of Praise: 449 (Sup. Lesson), 83, 85, 2 (Ps. Sel.), 69 (from PRL. QUARTERLY), 84.

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. (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, page 423).

REVIEW CHART—THIRD QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 20: 1-16.	The Laborers in the Vineyard.	He maketh his sun.—Matt. 5: 45.	1. The laborers at work. 2. The laborers' complaint. 3. The owner's reply.
II.—Mark 10: 32-45.	Greatness through Service.	The Son of man came not.—Mark 10: 45.	1. A great announcement. 2. An ambitious request. 3. An important lesson.
III.—Mark 10: 46-52.	Blind Bartimeus.	Then the eyes of the blind.—Isa. 35: 5, 6.	1. Hope. 2. Hindrances. 3. Healing.
IV.—Luke 19: 11-27.	The Pounds and the Talents.	Well done, good and faithful.—Matt. 25: 21.	1. The master's test. 2. The useless servant. 3. The diligent servants.
V.—Mark 11: 1-11.	The Triumphal Entry.	Rejoice greatly, O daughter.—Zech. 9: 9.	1. The Lord's need. 2. The Lord's welcome. 3. The Lord's house.
VI.—Mark 11: 12-26.	The Barren Fig Tree and the Defiled Temple—Temperance Lesson.	By their fruits.—Matt. 7: 20.	1. The fruitless fig tree. 2. The defiled temple. 3. The power of faith.
VII.—Matt. 21: 33-46.	The Wicked Husbandmen.	The stone which the builders.—Matt. 21: 42.	1. Wicked deeds. 2. A deserved punishment. 3. A solemn warning.
VIII.—Matt. 22: 1-14.	The Wedding Feast.	O Jerusalem, Jerusalem.—Luke 13: 34.	1. The invitation given. 2. The invitation refused. 3. The invitation widened.
IX.—Matt. 22: 15-22.	A Day of Questions.	Render therefore unto Cæsar.—Matt. 22: 21.	1. A crafty question. 2. A complete answer.
X.—Mark 12: 28-34, 41-44.	The Great Commandments.	Thou shalt love the Lord.—Luke 10: 27.	1. The two commandments. 2. The two mites.
XI.—Matt. 25: 1-13.	The Ten Virgins.	Watch therefore.—Matt. 25: 13.	1. The waiting Virgins. 2. The bridegroom's coming. 3. The wedding feast.
XII.—Matt. 25: 31-46.	The Judgment of the Nations.	Inasmuch as ye did it not.—Matt. 25: 45.	1. The king enthroned. 2. The righteous rewarded. 3. The wicked doomed.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: How Jesus Judges

As a Review the main thought is Jesus as the judge of mankind. The underlying thought is, that Jesus is the son of God to whom is committed authority which gives Him the right to judge. There is nothing arbitrary about the judgment of Jesus. It goes on in this life and men array themselves on His right hand or on His left according as they do His will or refuse to do it. Those who serve Him are, in the nature of things, on His side here, and the final judgment is a recognition of their sonship rather than a settling of their destiny. Those who neglect to serve Him are, in the nature of things, against Him here, and the final judgment is just a recognition of their antagonism. Jesus, who will one day sit on the throne

of His glory to judge, is now standing among men, and the way they treat Him determines their destiny. Lead the class to consider how the Lessons set forth and illustrate the principles on which Jesus judges men. He judges :

1. *The spirit of our daily work*, Lesson I. The commercial spirit sought a penny and received it. The heart that trusted the master received as He thought best.

2. *Our ideals in life*, Lesson II. The ideal of life is service, and the highest place in the kingdom is awarded to the most devoted service. Jesus Himself becomes the standard of service which wins first place.

3. *Our faith placing life on Jesus' side*, Lesson III. Examine the condition of life which gives a new vision when arrayed on Jesus' side. By faith a man passes from death unto life, from the left hand to the right hand. Faith or unbelief carries eternal issues.

4. *Our fidelity to duty*, Lesson IV. Even in glory degrees of experience are found and the place occupied will depend upon how life was invested for Jesus. Nothing but the human will places the sphere of attainment within or beyond reach.

5. *Our devotion to Himself*, Lesson V. Jesus, the centre of adoring worship on earth, will be the centre of adoring worship in eternity. This leads to the spiritual basis of life, which arrays itself on Jesus' side. Destiny is determined by character, but Jesus must be the ideal of the character which abides.

6. *Our religious profession*, Lesson VI. This Lesson sets forth things of which He disapproved. Mere show and pretensions of holiness and the perversion of the truth to commercial ends cannot abide in His sight.

7. *Our acknowledgment or rejection of God's claims*, Lesson VII. Their determination to have their own will in opposition to His blessed will led them far away from His kingdom, so that they could not enter.

8. *Our treatment of God's invitation*, Lesson VIII. The husbandmen made light of it, rebelled, neglected it,—they did not want it, and so they shut themselves out of heaven. God would not compel an unwilling mind to enter.

9. *Our discharge of duties to God and man*, Lesson IX. God expects us to give to Him all that is His due and also to fully acknowledge all just claims of our fellow men.

10. *Our relation to the law*, Lesson X. Love is the heart of life and he who loves is safe. Judgment is according to love.

11. *Our readiness in character for His coming and companionship*, Lesson XI. Assurance of walking with Jesus here guarantees security there.

12. *Our conduct on earth as revealed in our treatment of others*, Lesson XII. Sum up the whole message of the Quarter's Lessons by urging a Christian life and service NOW. Eternity is the harvest of earth's sowing.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Parables, Miracles, Lessons

Remind the class that we have been three months studying two weeks in the life of Jesus. How much happens in two weeks of our life worth remembering? How many memorable words and memorable incidents, which have never ceased to influence the world for good, we have in these two weeks of Jesus' life. We may group them together for Review purposes as follows :

I. THE PARABLES SPOKEN

1. *The Laborers in the Vineyard*, Matt. 20 : 1-16. What trouble arose between the employer and the employees? How was the matter settled? Is there ever any trouble of this kind in the service of Christ? Sometimes little selfish souls feel that they are not getting enough out of Christian living. The way to remedy this is to try to put more into life.

2. *The Pounds and the Talents*, Luke 19 : 11-27 ; Matt. 25 : 14-30. How do these two parables differ? What are they both intended to teach? Dwell on the tragedy of the napkin, the tragedy of the do-nothing-life.

3. *The Wicked Husbandmen*, Matt. 21 : 33-46. Ask some one to tell the story, and dwell upon our responsibility to God for the blessings and privileges which God has bestowed upon us.

4. *The Wedding Feast*, Matt. 22 : 1-14. What feature of spiritual life is suggested by the wedding feast? Christian fellowship and Christian service and Christian worship are bright and joyous things when we live near enough to Christ.

5. *The Ten Virgins*, Matt. 25 : 1-13. What is there in the parable to indicate that five of them were wise and five foolish? Bring out how wise it is to be thoughtful, and how foolish it is to be thoughtless in the great concerns of life.

II. THE MIRACLES WROUGHT

1. *Blind Bartimæus*, Mark 10 : 46-52. What physical miracles of this kind are wrought to-day? What spiritual thought is suggested by the miracle?

2. *The Barren Fig Tree*, Mark 11 : 12-26. How does this miracle differ from most of the miracles? Christ's miracles were, for the most part, miracles of mercy: this was a miracle of judgment. Why was it wrought? What an intense dislike Jesus had for anything like pretence. Let us strive to keep this sin out of our life.

III. THE LESSONS TAUGHT

1. *A Lesson in Service*, Mark 10 : 32-45. We are twice-born to service. Make clear that life is not worth living to those who do not know the luxury of doing good. Where do we find the great inspiring example of service? (V. 45.)

2. *A Lesson in Religious Expression*, Mark 11 : 1-11. This is a joyous, enthusiastic scene. It stirred the city of Jerusalem profoundly. A lack of enthusiasm is a characteristic of a deficient saint. We need to be enthusiastic in whatever we do or we cannot succeed.

3. *A Lesson in Loyalty*, Matt. 22 : 15-22. What are the two loyalties in the Lesson? What does a young person owe to the state? What to God? Do these two loyalties ever conflict?

4. *A Lesson in Love*, Mark 12 : 28-44. What are the two great loves of life? Show that these are one, for we cannot love God without loving what God loves.

5. *A Lesson in Last Things*, Matt. 25 : 31-46. When will come the last judgment? Is it true that every day is doomsday? What determines our final destiny? It behooves us to make the most of present opportunities in order that we may put something good into this life and be fitted at last for a blessed immortality.

THE QUARTERLY REVIEW

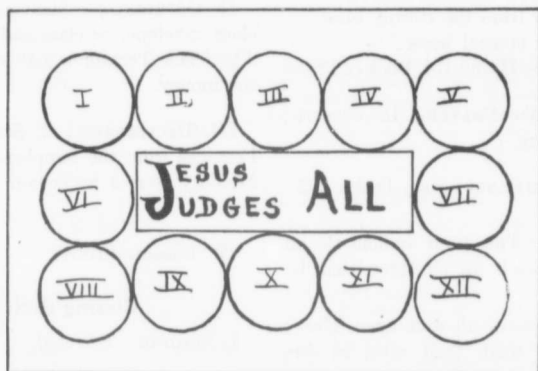
FOR TEACHERS OF THE LITTLE ONES: *Jesus the Judge of Men*

A Look Backward—We have been thinking of Jesus, judge of all people. We have heard His words of praise for well-doing and words of blame for wrong-doing. Have ready twelve round pieces of cardboard, outline circles on the board, on each some word or outline suggestive of the Lesson. Arrange these to form a frame around the Golden Text (Print).

Golden Text—The prize that Jesus gives is the crown of life. We must hold fast to the prize. Jesus will come again and bring His reward with Him.

Lesson I.—On the round card we see the word **WAGES**. Jesus tells us a story about some workmen who were not satisfied with their wages. Why? Did the master treat all justly? Who is our master? Does He reward all who work for Him? How? *Jesus prizes all workers.*

Lesson II.—On our card we see **TRUE GREATNESS**. Jesus was on His way to Jerusalem. Two of His disciples ask a favor of Him. What? What did Jesus teach them? *Jesus prizes servers.*



Lesson III.—On this card we see a **CLOSED EYE** who called to Jesus to help? What did he ask? What did Jesus do for him? *Jesus prizes askers.*

Lesson IV.—Here we see a **MONEY BAG**. What was the story Jesus told about the nobleman who gave each of his servants some money to use while he was away. How did they use it? What has God given us? How are we using these things? *Jesus prizes faithful servants.*

Lesson V.—Here we see a **PALM BRANCH**. What did we hear about Jesus going into Jerusalem? *Jesus prizes worshippers.*

Lesson VI.—On this card we see **A TREE**, all leaves, no blossom nor fruit. What did Jesus say about it? What kind of boys and girls are like this useless tree? *Jesus prizes fruitful lives.*

Lesson VII.—Here we see **A BUNCH OF GRAPES**. What did Jesus tell us about some wicked servants of a man who owned a vineyard? How did they treat the master's servants and his son? Who is our master? Are we giving Him His share? *Jesus prizes grateful people.*

Lesson VIII.—Our card shows us **A HEN AND CHICKENS**. What did Jesus tell us about an invitation to a wedding feast? What invitation has Jesus given to us? How does Jesus feel toward everybody in the world? *Jesus prizes all comers.*

Lesson IX.—On this card we see **GOD, COUNTRY**. What question did the Pharisees ask Jesus about paying money to Caesar? What did Jesus say? *Jesus prizes loyalty.*

Lesson X.—On this card we see the commandment: **THOU SHALT LOVE**. Whom? How shall we show this love? Does Jesus value our small gifts? What did he tell us about a small gift? *Jesus prizes loving givers.*

Lesson XI.—Here we see an ancient lamp. What did Jesus tell us about ten young girls and their lamps? *Jesus prizes those who are ready for Him.*

Lesson XII.—Here we see **Go—Do**. What kind of animals did Jesus mention in our Lesson story? Are people like sheep and goats? How can we go and do things for Jesus? *Jesus prizes kind people.*

Sing—Hymn 532, Book of Praise: "O what can little hands do."

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

—Hymn 474, Book of Praise

III. THE LORD'S PRAYER. In concert ; all remain standing.

IV. RESPONSIVE SENTENCES : Psalm 145 : 14-18.

Superintendent. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

School. The eyes of all wait upon Thee ; and Thou givest them their meat in due season.

Superintendent. Thou openest Thine hand, and satisfiest the desire of every living thing.

School. The Lord is righteous in all His ways, and holy in all His work.

All. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

V. SINGING. Hymn 449, 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. PRAYER.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

X. 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. Selected.

II. PRAYER.

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

IV. REPEAT IN CONCERT : James 1 : 12. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

V. SINGING.

Now to Him who loved us, gave us
Every pledge that love could give,
Freely shed His blood to save us,
Gave His life that we might live :
Be the kingdom
And dominion,
And the glory, evermore. Amen.

—Hymn 614, Book of Praise

VI. SILENT PRAYER.

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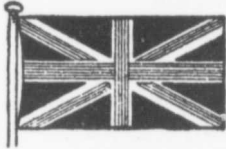
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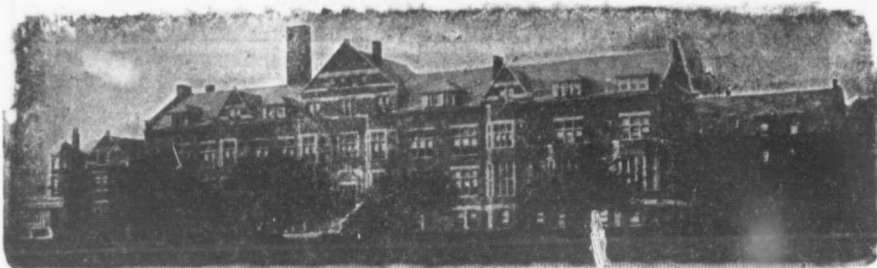
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THE BOOK PAGE

Korean Folk Tales : Imps, Ghosts and Fairies, is the attractive title of a book by James S. Gale (J. M. Dent & Sons, Toronto and London, E. P. Dutton & Co., New York, 233 pages, \$1.00). Dr. Gale is a Canadian, and that fact will add to the interest of his book amongst people living in this country. But the book will win its readers by its own charm. Here are stories "translated," Dr. Gale tells us, "for the first time from the Korean of Im Bang and Yi Ryuk," which will give endless delight to the little ones who are always clamoring for "a story," which the boys and girls, and grown-ups, too, for that matter, will read eagerly and by which serious students will be helped to an insight into the Korean mind. Dr. Gale has made a real contribution to the literature of missions besides giving us an altogether delightful lot of tales.

A story that grips and holds is **Fortitude :** Being a True and Faithful Account of the Education of an Adventurer, by Hugh Walpole (George H. Doran Company, New York, Bell & Cockburn, Toronto, 484 pages, \$1.40 net). The author has chosen as the motto for his book the noble words from Milton's *Areopagitica* : "I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies forth and sees her adversary, but slinks out of the race when that immortal garland is to be run for, not without dust and heat." Life was a hard fight for Peter Westcott, the hero of the tale, from the time that he had to endure cruel beatings at the hand of a merciless father and, a little later, faced up against the bullying and vice which prevailed in a type of public school, now happily unknown, to the last fierce struggle, in which, deserted by his wife and having failed as an author, he almost gave up the battle. Almost, but not quite, and he was set a-fighting once more,—and this time to win—by the words of a woman who loved him. "'Tisn't life that matters! 'Tis the courage you bring to it." These words of old Frosted Moses sitting in the warm-kitchen corner of a Cornish inn are the keynote of the story, which, apart from its vivid interest, is fitted to give new courage and hope to those who have come up against life's hard places. The background of the narrative is life in Cornwall, and there are many interesting sidelights on the characteristics of the people in that ancient duchy.

From Thomas Nelson & Sons, Edinburgh and Toronto, we have received **African Fires**, by Stewart Edward White (415 pages, \$1.75). Starting from Marseilles, Mr. White's vivid narrative takes us to Port Said, through the Suez Canal and the Red Sea, past Aden and on to Mombasa, and then into the interior of the Dark Continent. There are fine descriptive bits relating to incidents by the way and adventures galore when the destination has been reached. A great store of information, too, one finds in this volume, about the countries in which its scenes are found. And the information is given in the most delightful form. The attractiveness of the book is greatly enhanced by the splendid half-tone illustrations,—a round score and a half of them in all. Another beautiful book from the same publishers is **In Pursuit**

of Spring, by Edward Thomas (301 pages, \$1.75), the narrative of a journey by bicycle at Easter time from London to the Quantock Hills lying back from Bristol Channel, with Wales in the far distance across the water. The title of the book sprang from the author's fancy that the springtime would reach the Onantocks when he did. In the most charming fashion, we are told the experiences and musings the traveler saw by the way. Topics of the utmost variety are introduced,—here we have a really interesting account of clay pipes and the various sorts of earth from which they are made, and there a chapter on three Wessex poets, Stephen Duck and William Barnes and Thomas Hardy. One can imagine few more enjoyable holidays than one spent in following Mr. Thomas' footsteps with his book in hand. Many who cannot do that, may spend a pleasant hour or two in reading the book. The illustrations are exquisite specimens of the engraver's art.

Herbert Alden Youtz is professor of Christian Theology in Auburn Theological Seminary. His new book, **The Enlarging Conception of God** (The Macmillan Company, Toronto and New York, 195 pages, \$1.25), is a plea for a restatement of the conception of God in terms of the thought and life of to-day. It is a commonplace, that in modern times study, invention, discovery and achievement have made the world new. But every addition to our knowledge of the created universe furnishes us with a new, or at least, an enlarged idea of the creator. Constantly, therefore, our knowledge of God should be increasing. He should be to us a far greater God than He was to Abraham, and we should not be content with thinking of Him as Abraham thought of Him. That is one thing for which Professor Youtz pleads, that our conception of God should be bigger. The other is that there should be a keener sense of the present power of God, that He should be seen in all the movements of modern life and thought as clearly as in the distant past. The book calls for truer thinking about God that His might in the affairs of to-day may be more vividly realized.

Church Publicity is a substantial, well printed and well indexed volume of 421 pages. The writer is Rev. Christian S. Reisner, D.D., who has had "sixteen years experience in aggressive cities, where tremendous effort was necessary to get a hearing"—but who got that hearing, and hence writes with the insight of one who has "done things." The publishers are the Methodist Book Concern, New York, and the price is \$1.50 net. The whole question of the propriety of church advertising, and its advantages is discussed at length ; but the major part of the book is taken up with specimens of church advertising that have brought results. These specimens include every possible variety of publicity, bulletin board, handbill, dodger, folder, post card, newspaper advertisement, methods of Sunday School advertising, Bible Class advertising, special meetings, etc., etc. Late experiments, on a large scale, such as in the Men and Religion Movement and the Go-to-Church Sunday have attested the value of church publicity. To those who wish to go into the question thoroughly and who desire hints and models of all sorts, Dr. Reisner's book is commended.

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