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TORONTO

# The Teachers Monthly

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

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No. 1

## The Late Rev. Dr. James Ross

The whole Church, and not least of all, the readers of the *TEACHERS MONTHLY*, met with a sore loss in the death, through accident, on November 18th last, of Rev. Dr. James Ross, of St. Andrew's Church, London, Ont., one of its valued contributors.

Dr. Ross began his work in 1881 as minister of Knox Church, Perth, Ont. He was for two years lecturer in Church History at Queens and from 1892-1904 Professor of Practical Theology in the Presbyterian College, Montreal, following which he became minister of St. Andrew's.

A ripe scholar, a terse and interesting writer, an eloquent and persuasive preacher of the gospel of Christ, a good pastor, a much beloved friend of many, and one ready to take his full share in public matters of his city and of the church, Dr. Ross fulfilled a splendid ministry.

His work in the *TEACHERS MONTHLY* was a well informed, instructive and altogether delightful feature—*Light from the East*, which he carried continuously for the past thirteen years. It will be a gratification to our readers to know,—so prompt and well forward was our friend and contributor,—that the material for *Light from the East* is on hand for the whole of the present year, and will appear as usual.

## "Increase and Efficiency"

Last October a Dominion-wide campaign was begun for "increase and efficiency" in our Sunday School and Young People's work. Since that time S. S. and Y.P.S. institutes and conferences have been held at convenient centres in every province of the Dominion. Revs. J. C. Robertson and C. A. Myers, General and Associate S. S.

and Y. P. S. Secretaries, have been very busy in the four Western Provinces, giving the workers of the local Synods their counsel and practical help, while Revs. Alex. Macgillivray and W. R. McIntosh, the Joint Chairmen of the Board, with the expert assistance of Rev. Dr. A. J. W. Myers, have rendered like service in the East. Plans have been matured for securing the more effective oversight and development of S. S. and Y.P.S. work in every Presbytery by the Presbytery's Committee. All along the line wise and energetic efforts will be made to organize new Schools and Societies and to bring all existing Schools and Societies up to the Standards of Excellence. It may confidently be expected that next year will see a largely increased enrolment; a greater number of children attending the church services; more children and young people coming into full communion; and more recruits for the ministry and deaconess work; and an advance in missionary interest and liberality,—five glorious results surely, results full of promise for the future of our church.

## All Things New

God is continually making new things. Each day is new, and like no other day. Each year is new, with a new race and a new goal.

New strength may be gained with the new days and the new years. "They that wait upon the Lord shall renew their strength." No supply of grace ever given to any one in the past has been just the same as that which may be received now by the seeking souls for its new circumstances and needs.

Peter, the apostle of hope, pictures a coming time—"a new heavens and a new earth." God does not mean that the universe which He made all fair and good shall forever be

scarred and blemished by sin ; it is His purpose that it shall become once more the abode of righteousness. Paradise lost shall give place to paradise regained.

There is no joy like that of working together with God in making all things new. And none can do this more effectively or with greater assurance of success, than teachers of the young. To bring boys and girls in the fresh springtime of life to the great renewer, that they may receive His life-giving touch,—surely there can be no happier outlook on the New Year than that of those engaged in this blessed endeavor.

### Three Crowns

*By Rev. Professor James W. Falconer, D.D.*

Thrice were crowns offered to Jesus, but only on the last occasion did He accept the gift. His choice reveals the new ideal of sovereignty for which He stood.

The first crown was one of great worldly splendor, when, at the Temptation the devil offered Him all the kingdoms of the world and the glory thereof. His virtuous mind shrank, not from the responsibility of the task of universal lordship, but from the evil to which He must submit in reaching it. He must bow down and worship the devil. This implied such an alienation from the favor of God, His loving Father, that He revolted against the suggestion. He could not accept even the crown of world-wide dominion if it caused a momentary breaking of the bond of filial trust. This crown cost too much.

The second offer was made in the midway of His career when He had given a display of His miraculous power in supplying the needs of the five thousand. We read that, when Jesus perceived that they would use force to make Him a king, He departed out of their midst into a desert place alone. The dignity offered was unworthy of Christ. It was not the tribute He required. This was no offering of the heart or conscience. It did not grow out of faith. The motive that urged the crowd to make Him a king was selfish. They would use Him for their own comfort. It was merely a bread crown.

The Saviour of the world must look for some more noble recognition of His authority. This crown cost too little.

The last crown offered to Jesus was a crown of thorns ; and He who had refused all worldly honors where these implied ease and luxury, now accepts a crown that brings with it sorrow, shame and death. His royalty consists not in any outward pomp or ceremony, not in barbaric splendor, but in a love that sacrifices life itself for His brethren. He came not to be ministered unto, but to minister and to give His life a ransom for many. Jesus would win us to Himself and rule over us by means of His love. With this crown of thorns Jesus has opened the gates of paradise, and left them open for all who take Him as their Lord.

Presbyterian College, Halifax

### The Lessons for 1914

The Lessons for 1914 are taken from the three Synoptic Gospels (so called because they agree in giving a "synopsis" or general view of the same series of events), Matthew, Mark and Luke. They cover a period of less than six months in the life of our Lord, leading up to His arrest, trial, death, resurrection and ascension.

The Lessons begin at the point reached a year ago,—the time of Jesus' final departure from Galilee, where He had been carrying on His ministry for nearly a year and a half. Just before this Peter and the other disciples had made their great confession of faith, which was closely followed by the Transfiguration.

The starting point of Jesus' journey from Galilee was Capernaum and its destination was Jerusalem. There were two routes open to Him,—one through Samaria and the other along the Jordan valley. He chose the way through Samaria. But having been rejected by a Samaritan village, He turned eastward toward the Jordan and crossed the river into Perea.

Through this province our Lord journeyed slowly southward. To this journey belong the events narrated in the Lessons of the first two Quarters of the year and those of the first two Lessons of the Third Quarter.

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The Perean ministry of Jesus, as it is called, is recorded almost exclusively by Luke in the section of his Gospel extending from ch. 9 : 51 to ch. 18 : 34.

In Lesson III. of the Third Quarter we find Jesus near Jericho, where He healed the blind Bartimæus. From Jericho He goes to Bethany, the home of His friends Mary and Martha and Lazarus, near Jerusalem. Then follows the triumphal entry into Jerusalem and after that the days of teaching in the temple and the instruction of His disciples

on the Mount of Olives, with the nights spent at Bethany.

Soon the evening comes when He gathers the disciples together for the Last Supper. Then He passes through the agony of Gethsemane, where He is arrested by His foes. Quickly follow the scenes in the high priest's palace, before Pilate's judgment seat at Calvary, and Joseph's tomb, and in the closing Lesson we see the risen Lord ascending to "the right hand of God the Father almighty."

## CASTING THE NET

### AN EXPERIENCE

How many scholars in our Sunday Schools might be brought over from a noisy troublesomeness to a real helpfulness was illustrated by one of the speakers at the recent meeting of Synod in Toronto. He was discussing both the need of and opportunity for evangelistic work among the scholars of the Sunday School and in the course of his remarks he told the following remarkable experience :

Our School, he said, had been closed for three Sundays because of measles and the superintendent asked me to review from the platform the three Lessons missed. These covered the Lesson on the entry of sin into the world. I laid special emphasis on the entry of sin into our hearts. While I spoke, I saw evidences of the Spirit's working, especially among the older boys. Before I sat down, we bowed our heads in prayer and while in this attitude, I asked any who wished to begin to live out and out lives for Christ to raise their hands. A number did so.

I afterward announced that I would go down to my study in the church and if any really wanted to carry out the wish indicated by the uplifted hand to come down there for private conference about the way of life. To the surprise of my little faith, 17 came. For two successive Sundays, I repeated the invitation without pressure and in all 43 came for such instruction. This constituted about 75% of those over the age of twelve. I at once organized them for

further study and training, meeting twice a week, Sunday morning at 10, and Wednesday evening at 7.

At the next Communion 27 were received, and others were continued on probation. Among the first to come out was an entire class of boys twelve to fifteen years of age. They had been the heartbreak of the School. They are now the joy of it and of their teacher, and the soul of the Junior C. E. Society. It is a common experience to have twenty sentence prayers in one meeting. The movement was largely amongst boys. The regular attendance at the Society to-day shows about five boys to one girl, surely an unusual condition and an evidence of a real work of grace.

### What Stories to Tell

*By Rev. A. J. W. Myers, Ph.D.*

First and unique in importance are the great Bible stories. They are unequaled in the presentation of moral and religious truth. They have been providentially given for the nurturing of spiritual life, especially in the young. Every parent and teacher has these stories at hand and they should look upon it as a sacred duty—and privilege—to teach these wonderful stories to the children and, if possible, to get the children to tell them themselves.

In the great stories of other peoples than the Hebrews—Greek, Roman, Norse, Ger-

man, English—the teacher will find illustrative material of great value. These, generally speaking, may be obtained in English and in cheap editions. Besides their moral and religious teaching, they have great value in general education as reflecting the life and thought of the Nations amongst whom they have arisen.

To be more specific one might mention : Stories from Homer ; Stories of King Arthur (various editions) ; Hans Andersen's Fairy Tales ; Grimm's Fairy Tales (both published in Everyman's library) ; and, among the many excellent modern books, increasing very rapidly, the following are good : Sarah Cone Bryant's, Stories to Tell to Children ; Laura E. Richard's, Golden Windows, and Kipling's Just So Stories.

Nature teaches us at every turn the love and care of the Father. Teachers should follow the Master in opening the eyes of the pupils to behold the lilies of the field and to see in them something more than Peter Bell saw—to see there the living God. Mrs. Gatty's Parables from Nature (Everyman's Library) is helpful.

But one should not depend entirely on books. Most stories must be adapted to suit the particular class. Some of the best stories are those which are suggested by and grow out of some incident in one's daily life or in newspapers. Many who began story telling in the home, School or pulpit, with considerable fear that the supply would soon run out have found an abundant supply when before interest had sharpened observance they had seen none.

Toronto

### The Teacher's Prayer

*By Miss Frances Brown*

"To win souls for Christ," that desire is the justification of a teacher's presence in Sabbath School.

The winning of a soul is a work<sup>r</sup> individual, secret, wrought in the deepest recesses of mind and spirit. The desire for God is inherent in every human heart ; that desire aroused originates thought ; that thought expresses itself in word and deed ; that

word and deed manifest the life of the soul and its place in the household of God.

But what is the teacher's part in this quickening of desire ? How can one wake a sleeper unless they know where he lies and how to rouse him ? There is such danger here of ignorant, disastrous blundering, that Christ's servants hesitate to enter where even angels dare not go,—that place in humanity's consciousness sacred to the Spirit of God.

And, hesitating, they long for an infallible guide ; one who understands the most intricate movements of the mind ; who sees the secret seat of the emotions ; who knows where desire slumbers. "Is there such a one ?" they ask. Thank God, there is. The maker of mankind Himself, who is able to move *mir<sup>3</sup>*, to quicken emotion, to rouse desire, is also willing to use human means to do it, and only waits to be asked for help to give it in fullest measure.

So at last we find what the teacher can do. Dear worker—pray. Never let a day pass without spending some part of it before God for each member of your class by name. This is possible in the very busiest life, if you ask God to make it so. I know whereof I write. If you wish to see and speak to a pupil and have not time for both that and prayer, choose prayer and ask God to be the visitor. He will. If you meet difficulties and discouragements in your work, spend more time in prayer ; they are the mountains you can move into the sea. Never appear before your class without first earnestly entreating, "Lord, if Thy presence go not with me, carry me not up hence."

And, I beseech you, never satisfy Satan by saying you have not time for prayer. "You have all the time there is." It is better to lose some sleep, or even a meal, than to do without prayer. Pray for the wish to pray ; for faith, for power to receive the Holy Spirit. Pray that you may never miss one of God's opportunities, nor seize one of Satan's. Pray in faith, the faithful God will answer, and you will find by splendid experience what the teacher can do as a fellow-laborer with God to bring souls into His kingdom.

Westmount, Que.

## ON BEING A SUPERINTENDENT

*By A Sunday School Worker*

### I. THE SUPERINTENDENT'S DAILY LIFE

It is troublesome to be an example, to know that all your deeds are scrutinized by a hundred pairs of bright eyes, to realize that a hundred young lives are looking to you as a model, to feel that a hundred destinies are, in a sense dependent upon your uprightness and wisdom.

It is troublesome, but what of the trouble? It is a glorious responsibility! It is an opportunity an angel might envy! It is a post not to be exchanged for any that earthly pomp may furnish. Rightly used, it is a joy to you, and to those hundred, through all the measureless reaches of eternity.

Your position, Sunday School superintendent, is second only to that of the pastor himself. You are before the public almost as prominently as he is. Your daily life is examined almost as carefully as his.

When a Sunday School superintendent makes a moral slip, the error of the sin is trumpeted to the ends of the earth by the gossip of tongues and of the press. Because he has gone wrong, many an infidel exults and arms his tongue with a bitter venom. Because he has gone wrong, many an undecided questioner of Christianity slips farther away from the faith. Because he has gone wrong, many a Christian heart is weaker, and the great heart of the universe is saddened.

The Sunday School superintendent must not adopt a custom or allow a habit which he would not gladly see the boys and girls copying from him. In view of this principle he must make up his mind about drinking and smoking, card-playing, theatre-going, dancing and the like. If ever Paul's decision to abstain for the sake of those weaker applies, it applies to the Sunday School superintendent in his relation to all that is doubtful in conduct. Logical or not, his young charges will imitate him, and he must order his daily life in that distinct understanding.

I am sure, therefore, that absolute soundness is the first requisite in a Sunday School superintendent. He must have no flaw

at which the world may pick. Of course I do not mean that he must be perfect, for that would throw all the work on the assistant superintendent "in the absence of a superintendent;" but he should be free from open and outstanding faults, he should earnestly and conscientiously seek the Master's will in everything, and men should gladly recognize in him this purity of character.

No one can succeed as a Sunday School superintendent without being a man of prayer. I do not mean that he must make in public what are called "eloquent prayers," but he must be a prayer lover. God must be very near him, and he must constantly take to Him both his work and his pupils. And no one can be inwardly devout without showing it outwardly. Men—and boys—will know that he has "been with Jesus."

But the outward life must be added to this inward life. I do not believe that any one can succeed as a Sunday School superintendent who does not succeed as a man among men. It is not necessary for him to manage a "big business" and make "big money," but he must be respected for his business ability, his integrity, industry and enterprise. If he does not win wealth, men must agree that he deserves to be prosperous. No shirk, no dullard, no trickster, no coward, can hold the respect of the sharp-eyed, quick-eyed boys and girls.

For a final and crowning test, the ideal superintendent will be the ideal head of a home. The School is only his larger family, over which he presides with the same loving, firm benignity he shows in his own immediate family. The boys and girls in the School are his adopted sons and daughters, who love him almost as much as his own sons and daughters.

Such a man as I have pictured, in his inner life, his life among men, and his life in the half-way place between the inner and the outer which we call home, will be a

superintendent all the week, and not only on Sunday. His Sunday School will be a part of his daily life. He will recognize the boys and girls brightly when he meets them on the street. He will visit them at their homes, and often have them, in groups, visiting at his home. His School will always be "on his mind," never as a burden, always as a benediction.

And now I have conveyed the impression of reality? Can you see, in your mind's eye, this strong, purposeful, sunny, helpful man? I have seen him clearly as I have been writing, for I have only presented a composite picture of nearly all the Sunday School superintendents I have known.

### The Sunday School and the Teen Age

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

Amongst the most pressing tasks before the Sunday School is the winning and holding boys and girls of the teen age.

The number of those in the teen age furnishes, of itself, an overwhelming reason for special attention. It is estimated that there are, in Canada and the United States, *twenty millions* of these boys and girls. A little over ten per cent. of these (less than three millions) are enrolled in Sunday Schools. Every School,—country, village, town and city—contributes to the leakage during the teen age.

It is during the teen age, that habits are formed and decisions made for life. This is a second reason for the Sunday School's anxiously concerning itself about these boys and girls. Statistics show that more conversions occur at the age of fifteen than at any other age, and that the number of conversions between thirteen and eighteen outnumber those of all the other years of life taken together.

This adolescent period is the time when the greatest strain is exerted on the will by the powers and passions of growing manhood and womanhood. The boys and girls need all the help they can get to bring them safely through this time of storm and stress. And surely that is a third reason, and a con-

vincing one, why the Sunday School should stand by them.

The teen age is essentially religious. In Robinson Crusoe's story, a savage woman describes worship as saying "O" to God. The capacity for reverence is peculiarly great at the teen age. So is the desire to engage in service. Boys and girls of this age present an open door for Sunday School effort. Is not this a fourth reason of much force why the Sunday School should busy itself on behalf of those who are at this impressionable age?

To gather into and to keep in the church and Sunday School boys and girls passing through the critical years on the threshold of adult life,—the task has its difficulties, as every one who has faced it knows full well, but these are as nothing compared with the joy of the success that is sure to follow patient and wisely considered effort.

### The Sunday School Teacher and the Summer School

By Rev. John R. Hall, M.A.

While the Summer Schools, such as those held at Goderich and Geneva Park last August are planned for those interested in all departments of our church's work, very special consideration is given to Sunday School teachers and those who are to be Sunday School teachers. What is there in a Summer School for a Sunday School teacher?

The very fact that the teachers have such large Summer Schools should bring to them a new realization of the importance of their work. The church has, in this plan, taken thought especially for them. The demand of the church is that the Sunday School work should be well done and this is a deliberate effort to help the teachers to become more efficient. Every Sunday School teacher should from this fact alone seriously consider attending the Summer School.

The time for the Summer School is chosen in the holiday season, when many are liberated from their usual labor and are free to employ themselves as they feel disposed. The Sunday School teachers can hardly use this time of leisure better than in making themselves more efficient in their vital work.



What a blessed fellowship is the meeting with scores of fellow workers in the Master's cause! Getting acquainted with the workers of a whole Synod is a great stimulus. It unifies the working force and cheers with new courage those who are apt to forget that they belong to a great army.

The morning hour of worship is a very precious opportunity to have fellowship one with another and with Jesus Christ. How helpful these devotional hours are in the strengthening of the inner man! Can a Sunday School teacher make any better preparation for efficiency than by drawing nearer to God in company with like-minded workers in the same great cause?

The daily hour of Bible Study is of inestimable value. How can we teach the Word of God if we do not know it? Teachers need to take every opportunity to know it better.

No teacher could fail to receive a great deal of help, both in the way of stimulus and of instruction, from the classes on teaching methods, in which principles that lie at the base of all teaching are clearly laid down and illustrated by the teaching of the Sunday School Lessons. Even one who had long taught in the public school and had a Normal School Training declared to me, at the Goderich School, that these classes were most stimulating and instructive, and what must it be for one who has been teaching without any very definite training? A new sense of the vital character of the work of the Sunday School and of the need for very special preparation is borne in upon all who take this work. This one thing alone is a treasure worth going to find.

It will be a great thing for our Schools if as many teachers as can possibly do so, will plan to attend one or other of the Schools to be held next summer.

Sarnia, Ont.

### Why I Prefer the Graded Lessons

By Rev. J. W. A. Nicholson, M.A.

The "Uniform Lesson" system has many obvious and palpable advantages—uniformity, convenience, cheapness. The "Graded Lesson" system has only one specific advantage to offer:

*the material is selected to meet the needs of the pupils.* To quote the statement of one of the published courses the aim is "to teach the pupil at each age what it means to be a Christian at that age." The nature and needs of the growing pupil are made the determining factors in selecting and arranging the Lesson material.

Already under the Uniform Lesson system great strides were made in this direction, owing to the serious study given to religious training. We had graded classes, graded Lesson Helps, graded Supplemental Courses, graded literature of all kinds. The last great step was the providing of graded Lesson material, and the step was inevitable. The most enthusiastic leaders of education under the former system are responsible in large measure for the inspiration of the new courses.

The fundamental advantages of a course of Lessons adapted to the special needs of the pupils at each stage of growth outweighs all other disadvantages and compensates for all difficulties involved in the change. No longer has the lad of eight and the youth of eighteen to study the same Bible passage. While the latter is grappling with the doctrines of providence and election as set forth by Isaiah or Paul and perhaps memorizing, "What are God's works of providence," or, "What is effectual calling" in the Shorter Catechism, his brother in the Primary Class is learning the same great lessons from the story of "A Baby in a Basket Boat" or "The Boy Samuel in God's House."

Another very decided advantage bound up with this principle of adaptation is the possibility of having an orderly, progressive, carefully-articulated course of lessons in which provision is made at the proper stage and in the proper proportions for instruction in every phase of human life which it is thought wise to cover:—Biblical Literature, Missions, Doctrine, Church History and Government, Worship and Social Service, etc., etc. In the Uniform Lesson system there is a cycle of Lessons with no possible chance for a progressive treatment of the materials of religious education. Instead of moving steadily forward we tread an endless round.

Of course there are many obstacles to be surmounted. Every worthy advance brings confusion,—the inevitable consequence of readjustment. The new courses themselves show marks of crudity, as all pioneer work does. There is a dearth of literature bearing directly on the work of each Grade, such as grew up about the old system. It will take time to develop similar aids under the new

system. But the principle is educationally sound, and the successful application of it is only a matter of practice.

Our educational systems are made for the growing youth, not the youth for the systems. Having placed "the child in the midst," may we not look for the Master's commendation and His benediction on our effort.

Dartmouth, N. S.

## HOW THE WORK GOES ON

During last summer Vacation Bible Schools for children held during six weeks at three centres in Montreal, had an attendance of 533.

Mr. Marion Lawrance says: "Estimates carefully made through our Adult Division lead us to believe that for the past six years there have been added at least one hundred thousand men alone to the Sunday Schools of North America annually. It is perhaps not far from the truth to estimate that one-third of the Sunday School enrolment of our country is above twenty years of age."

The S. S. and Y.P.S. Institutes held in the West by the Conveners of the Presbytery's Committees, with the assistance of Rev. J. C. Robertson and Rev. C. A. Myers, the General Secretary and Associate Secretary in the fall proved a great success. Representatives of Schools gathered from considerable areas, in one case some ladies drove home alone eleven miles across the prairie after the night meeting, in another instance twenty miles.

The Government Road Sabbath School on Manitoulin Island is an example of how field work pays. The locality had been settled for about thirty years, but until three years ago had no Sunday School. One was then organized by Mr. John Mutch, the Synod's field worker. The School has taken root and has held its own in interest and attendance. There is no church in the section. During a part of the year Mr. Munro, our missionary at Providence Bay, gives them a service every two weeks, and this year the Methodist missionary has been also giving

them a fortnightly service. There has never been a public school. One is being built.

The Sunday School Council of Evangelical Denominations, will hold its fourth Annual Meeting in Chicago, 27th to 29th of the present month. This body is made up of the Sunday School Editors and Publishers, together with other representatives of the Sunday School Boards of twenty-eight churches of the United States and Canada. The Sunday School enrolment of these churches is close to the 16,000,000 mark. The object of the Sunday School Council is to advance the Sunday School interests of the co-operating denominations, especially by co-operative action in educational, missionary and publishing activities. The Sunday School Council and the International S.S. Association work cordially together.

Three years ago, the State Teachers' Association and the State Sunday School Association in Colorado began an experiment to supply the religious instruction which the public school was failing to give. It was arranged that the students at the State Teachers' College at Greeley might take courses of study in the Sunday Schools of the city and be credited for such study in their college diplomas. The aim was to bring Colorado teachers into touch with the sources of moral and religious inspiration. The plan has been a success, and is now part of the educational policy of the State Teachers' College. In North Dakota the State Sunday School Association has issued a Bible Syllabus for High School students. The teaching of this Syllabus is provided by the churches, and credit is given by the school authorities.

## A WORD FROM THE BUSINESS MANAGER

There are many useful novelties in our Illustrated Catalogue for 1914. If your School has not had a copy of the catalogue, do not hesitate to send for it; or if you have it and do not find in it just what you want, write to the Business Manager of the PUBLICATIONS. He will be glad to get it for you, if to be got.

Is your School, or any class or classes in it, planning to take a share of the congregation's Budget for 1914, for self-support and for missions? If so, the PUBLICATIONS can help out. We supply *blue* Duplex Envelopes along with the congregation's order for the ordinary white Duplex, where Sunday Schools, Bible Classes, or Young People's

Societies wish to have their givings counted in as part of the Budget, and also kept track of separately. The blue envelope is numbered consecutively with the white. For example, the white may be from 1 to 200. The blue will begin with 201, and so on. We shall gladly furnish price list of envelopes on application by post card. In order to get the blue Duplex envelopes at the same price as the white, it is necessary that the order for the two should be given at the same time, and have the same printing; also that there shall be at least 20 sets of the white envelopes, in addition to whatever number of the blue may be required.

## THE I. B. R. A. READINGS

For many years past the teachers and scholars using our LESSON HELPS have, through the courtesy of the International Bible Reading Association, enjoyed the benefit of the I.B.R.A. Daily Readings. This benefit will be continued during 1914.

At the thirty-first anniversary meeting of the Association a message was received from King George, who, as is now well known, is a daily Bible reader, expressing very earnest

good wishes for the success of the Association.

The Daily Reading Cards are printed in nearly forty different languages, and the total number of those who use them is well over a million.

Full information may be obtained from Dr. Frank D. Price, 351 Sherbourne Street, Toronto, or from Mr. S. C. Bailey, 26 Old Bailey, London, E.C., England.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE MONTH OF OCTOBER, 1913

### I. FIRST STANDARD COURSE

*Bocabec, N. B.*—Mrs. Chas. Hanson, Instructor. *New Testament*: Raymond Cunningham, Martha M. Kerr, Retha M. Cunningham, Florence M. McCullough, Mrs. Jas. McMillan, Florence Cunningham.

*De Bert Station, N.S.*—Pupil: Annie Stevens.

*Wellesley, Ont.*—Rev. A. W. Gazley, Minister. *Teacher, Pupil, School*: George S. Hammond. **Diploma—George S. Hammond.**

*Falkenburg, Ont.*—Teacher: Annie Mason.

*Roslin, Ont.*—Rev. H. G. Steers, Minister. *Old Testament, New Testament*: Mrs. H. G. Steers. **Diploma—Mrs. H. G. Steers.**

*Paisley, Ont.*—Rev. G. C. Little, Minister. *Teacher*: Etta L. Tully, Annie J. McLaren, Sadie M. Jack, Janet B. Scott.

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*N. Pelham, Ont.*—Rev. P. Reith, Minister. *Church History*: Mary H. Julian. **Diploma**—Mary H. Julian.  
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*Sibbald, Alta.*—Rev. G. A. Steele, Minister. *Books of Old Testament*: Grace C. Bray.

**N.B.**—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson, at the address on page 11.

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### Lesson Calendar: First Quarter

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

## Lesson I.

## JESUS AND THE CHILDREN

January 4, 1914

Mark 9 : 30-37 ; 10 : 13-16. Study Mark 9 : 30-41 ; 10 : 13-16. Read Matthew 18 : 1-35.

\*Commit to memory ch. 10 : 14, 15, 16.

GOLDEN TEXT—Gird yourselves with humility, to serve one another : for God resisteth the proud, but giveth grace to the humble.—1 Peter 5 : 5 (Rev. Ver.).

30 And they <sup>1</sup> departed thence, and passed through Galilee ; and he would not that any man should know <sup>it</sup>.

31 For he taught his disciples, and said unto them, The Son of man is delivered <sup>2</sup> into the hands of men, and they shall kill him ; and <sup>3</sup> after that he is killed, <sup>4</sup> he shall rise the third day.

32 But they understood not <sup>5</sup> that saying, and were afraid to ask him.

33 And <sup>6</sup> he came to Capernaum : and <sup>7</sup> being in the house he asked them, What <sup>8</sup> was it that ye disputed among yourselves by the way ?

34 But they held their peace : for <sup>9</sup> by the way they had disputed among themselves, who *should be the greatest*.

35 And he sat down, and called the twelve, and <sup>10</sup> saith unto them, If any man <sup>11</sup> desire to be first, <sup>12</sup> *the same shall be last of all, and <sup>13</sup> servant of all.*

**Revised Version**—<sup>1</sup> went forth from thence ; <sup>2</sup> up into ; <sup>3</sup> when he ; <sup>4</sup> after three days he shall rise again ; <sup>5</sup> the ; <sup>6</sup> they ; <sup>7</sup> when he was in ; <sup>8</sup> were ye reasoning in the way ; <sup>9</sup> they had disputed one with another in the way, who was the greatest ; <sup>10</sup> he ; <sup>11</sup> would be ; <sup>12</sup> minister ; <sup>13</sup> little ; <sup>14</sup> taking him ; <sup>15</sup> receiveth me ; <sup>16</sup> unto him little children, that ; <sup>17</sup> them (*Omit rest of verse*) ; <sup>18</sup> moved with indignation, and ; <sup>19</sup> *Omit* and ; <sup>20</sup> in no wise ; <sup>21</sup> *Omit* up ; <sup>22</sup> and blessed them, laying his hands upon them.

## LESSON PLAN

- I. The Children's Saviour, 30-32.
- II. The Children's Friend, 33-37.
- III. The Children's Kingdom, ch. 10 : 13-16.

## DAILY READINGS

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

M.—Jesus and the children, Mark 9 : 30-41. T.—Jesus and the children, Mark 10 : 13-16. W.—Adoration, Ps. 8. Th.—The helper of the fatherless, Ps. 10 : 12-18. F.—"Feed My lambs," John 21 : 15-19. S.—Stoop to rise, Luke 22 : 24-30. S.—The child in the midst, Matt. 18 : 1-14.

**Shorter Catechism**—*Ques. 82. Is any man able perfectly to keep the commandments of God ?* A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but both daily break them in thought, word, and deed.

**The Question on Missions**—(First Quarter, WITH A SUNDAY SCHOOL FIELD WORKER.)—1. Have all children and young people a chance to go to Sunday School ? No, because in many places, even where there is a church service, there is no Sunday School, and many live too far away to attend either church or Sunday School.

## THE LESSON EXPLAINED

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

**Time and Place**—Autumn of A.D. 29 ; (1) a home in Capernaum ; (2) in Perea, east of the Jordan.

**Connecting Links**—The Lessons for 1912 from the Gospels covered the story of Jesus' earthly ministry up to within about six months of the Crucifixion. For 1914 the Lessons will be occupied with the events of these closing months of our blessed Lord's life on earth, as told in the Gospels of Matthew, Mark and Luke, called Synoptic, because they agree in giving a "synopsis"

36 And he took a <sup>14</sup> child, and set him in the midst of them : and <sup>15</sup> when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such <sup>16</sup> children in my name, receiveth me : and whosoever <sup>17</sup> shall receive me, receiveth not me, but him that sent me.

Ch. 10 : 13 And they brought <sup>18</sup> young children to him, that he should touch them : and <sup>19</sup> his disciples rebuked <sup>17</sup> those that brought them.

14 But when Jesus saw it, he was <sup>18</sup> much displeased, and said unto them, Suffer the little children to come unto me, <sup>19</sup> and forbid them not : for of such is the kingdom of God

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall <sup>20</sup> not enter therein.

16 And he took them <sup>21</sup> up in his arms, <sup>22</sup> put his hands upon them, and blessed them.

**Lesson Hymns**—Book of Praise: 86 (Supplemental Lesson), 477, 474, 75 (Ps. Sel.), 590 (from PRIMARY QUARTERLY), 250.

**Special Scripture Reading**—1 Sam.; ch. 3. (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. 268, Christ Blessing Jewish Children. For Question on Missions, H. M. 890, A Sod Shack Far from Church and Sunday School ; H. M. 891, Candidates for the Primary Department. (These Slides are obtained from Rev. D. M. Ramsay, D.D., the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereograph**—For Lesson, Traditional Capernaum, Christ's Home by the Sea of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for January, 67c.; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please mention THE TEACHERS MONTHLY.

or general view of the same series of events. Stevens and Burton's Harmony of the Gospels (\$1.00), in which the synoptic narratives are printed in parallel columns, will be found useful. For teachers who read Greek, Huck's Synopsis (\$1.25) is recommended.

## I. The Children's Saviour, 30-32.

V. 30. *Departed thence* ; from the neighborhood of Casarea Philippi, a beautiful city in northern Palestine, east of the Jordan and near its source. Here Jesus had been spending some time with His disciples. *Passed*

\*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.

through Galilee; going either westward across the Jordan and then south through northern Galilee or down the east side of the Jordan and crossing by a bridge just below the expansion of the river named Lake Huleh, or the Waters of Merom. *Would not . . . any man . . . know it*; wishing to avoid crowds.

Vs. 31, 32. *For he taught* (kept teaching) *his disciples*; not the Twelve only, but all who remained faithful to Him. This was the reason why Jesus avoided the crowds. *Son of man*; a title of the Messiah taken from Dan. 7:13 and Jesus' favorite designation of Himself, since it described one who could suffer and die as well as reign in glory. *Is delivered*, etc.; by the Sanhedrin, the great Jewish council, into the hands of the Romans, at that time ruling over Palestine (see ch. 15:1). *Kill him*; by crucifixion, ch. 15:25. *Rise the third day*. See ch. 16:1. *Understood not*; because their minds were still so possessed by the idea of a Messiah who should reign over a great earthly kingdom. *Afraid to ask*; lest the truth they were so unwilling to receive should be forced upon them.

## II. The Children's Friend, 33-37.

Vs. 33-35. *Capernaum*; an important town on the northwestern shore of the Sea of Galilee. *In the house*; probably the one in which Jesus was accustomed to stay. *Disputed among yourselves*. Instead of asking Jesus to explain His teaching, they had been quarreling with one another. *Held their peace*; for very shame. *Who should be the greatest*; have the chief place in the great earthly kingdom which they still expected Jesus to set up. *He sat down*; like a teacher about to give an important lesson. *Called the twelve*; to receive their instruction. *First . . . last . . . servant of all*; that is, greatness in the kingdom of God comes by humility and service.

Vs. 36, 37. *Took a little child*; likely belonging to the family of the house. *Set him in the midst*; as a living instance of humility. The child was "last of all" and was willing to be so. *Taking him in his arms* (Rev. Ver.). The child now becomes the subject of Jesus' tender ministry. Jesus and the child thus divide between them the illustra-

tion of the great law of the Christian life. *Receive one . . . such*; receive him into the heart and become like him in character. *In my name*; because he is like Me, humble, loving, trusting. *Shall receive me*; love Me, be filled with My spirit and life. *Him that sent me*. In a child we see God Himself. The spirit of humility and service is His spirit.

## III. The Children's Kingdom, ch. 10: 13-16.

Ch. 10:13, 14. This incident occurred some weeks later, while Jesus was on the way to Jerusalem. *They*; women who themselves had got good from Jesus. *Brought . . . little children* (Rev. Ver.); their babies. It was usual amongst the Jews for mothers to ask famous teachers to lay hands on their children's heads and bless them. *Rebuked them* (Rev. Ver.); as if so great and busy a person as Jesus could be troubled with mere children. *Much displeased*; very indignant. *Suffer* (permit) . . . *forbid them not*. These words are the great charter of the children, given by the King Himself. *Of such*. It is the children, above all others, who belong to the kingdom of God.

Vs. 15, 16. *Receive the kingdom of God*; receive the rule and authority of God into the heart to be lovingly and loyally obeyed. *As a little child*; with such feelings of love and dependence towards God as a child has towards his parents. *Took them in his arms* (Rev. Ver.); though He had been asked only to touch them. Jesus gives more than we ask. *Blessed them*; one by one. Each child is dear to Jesus.

## Light from the East

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

CHILDREN—The Semitic race has always valued and loved children more than other types of mankind. The overmastering desire of Hebrew women to have children appears in the Old Testament. They were regarded as among the most precious tokens of the divine favor, and their deep affection for their offspring is revealed in many tender and pathetic passages in the lives of Biblical characters. Amongst the Arabs to-day any allusion to the health, growth or beauty of a neighbor's child must, as a matter of eti-

quette, be accompanied by a devout ascription of praise to God. The father of many children still holds a position of peculiar dignity among his people, and childless men are sometimes called by names which imply a fictitious paternity to ease their misfortune and blunt the sting of their shame. Such an affectionate atmosphere in the Hebrew home was the background out of which the master still further exalted the child as the

type of the spirit of dependence and receptivity which characterizes the Christian soul. He could find no better illustration of the ineffable union of the persons of the trinity than the affection of parents for children, nor any more fitting symbol of the attitude of the heavenly Father to all His human creatures. This has reflected back a certain glory upon human fatherhood and sonship.

### THE LESSON APPLIED

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

Both the career and the teaching of Jesus illustrate the supreme value which He attached to the life of loving and unselfish service.

1. At the outset, let us notice at what personal cost the Master remained faithful to this idea. He sought to convince men that favor with God was obtained, not by mere outward obedience to a set of ecclesiastical rules, but by simple faith in Him as the loving father. By His treatment of sinners like Zacchæus and the Magdalene, He showed that no one is beyond the reach of the divine forgiveness. For this immeasurable contribution to man's spiritual hope and freedom He reaped,—what? Hostility, conspiracy, treachery, and, finally, the death of the cross. Jesus Himself was quite aware that the outcome would be dark, and He communicated the dread secret to His disciples, but "they understood not the saying."

Why did the disciples fail to comprehend the master after repeated instruction on the matter? First, the Messianic ideal of the time was that of a victorious military adventurer: the suffering servant of Isaiah had retired into the background. No longer did men think of the deliverer of Israel as the one who healed them "by His stripes." Secondly, as a consequence, the disciples were full of selfish plans for personal advancement in the new kingdom,—they disputed one with another in the way who was to be the greatest.

2. Have we any *modern parallels* to the self-seeking designs of the disciples? Can anything be said in favor of the course pursued by them? An influential thinker of our

time has attacked the Christian ideals of sympathy and service as egregious blunders, and he declares that the "great man of the future, instead of serving the multitude, will be served by them." He will have "the will for power." Here we have a distinct cleavage. Which teaching appeals to our hearts as correct? Surely that of Jesus. And yet it must be confessed that even we understand Him very imperfectly.

In our political life we have many men who render noble service to their country, but again and again "fellows of the baser sort" have secured the ascendancy. How often the "foreigner" is treated as a pawn in the game by the unscrupulous politician or despicable "machine." In the world of industry, too, there is a good deal of barbarism. In church circles also the same demonic spirit rears its head. The master's work is here to be done. That is plain. But often, even in the struggling congregation where everyone's help is needed, we stand disputing which of us shall be the greatest.

3. We have seen that the life of Jesus was opposed to the selfish scheming of the disciples. In addition, the Lesson shows how He opposed it by His teaching. Listen to Him: "If any man would be first, he shall be last of all, and minister of all." Copernicus discovered that the sun does not revolve round the earth, but that the earth revolves about the sun. So Jesus teaches us that the chief end of man is not to exact homage from his fellows and compel their tribute, but that it is to minister to their needs and shield them from hurt.

Before a very large audience of scholars in Mandell Hall, University of Chicago, last

summer, the chairman introduced Jane Addams with this remark: "I am in a position to say, that if a vote were taken among the professors of this University, that vote would declare almost unanimously that Jane Addams is the first citizen of Chicago." Why is Miss Addams thus honored? Solely because she has devoted herself to the moral and social betterment of the young children, the slum dwellers and the disinherited of that vast city. Henry Drummond tells us that the eyes of the savages in Africa glistened when he mentioned the name of Livingstone. Why? Because Livingstone gave himself for them.

4. One of the most significant things in present day church activity is our return to the attitude of Jesus to the little children. The service we render to them is as if we

had rendered it to the master Himself. The disciples pushed the children to one side, but Jesus said, "Suffer the little children to come unto me . . . and He took them in His arms, put His hands upon them, and blessed them." The attitude of Jesus is both tender and significant beyond all words, and ought to guide us as His followers.

We are studying the child life more than formerly, and that is proper. If we would make Christ succeed in the world it is by winning the young to His cause. In the West the traveler is struck by the fine quality of our school buildings, especially in our towns and cities. That is to the credit of the provinces. But it is not enough. The church ought to consecrate itself with fresh love to the nurture of our boys and girls, foreign born as well as native born.

### 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.

Begin by setting forth the place in Jesus' ministry occupied by the Lesson (see Lesson Explained). A chart showing the outline of our Lord's life, either by years, or by the different stages in His ministry, will be valuable. The use of the map will help to fix the journeys which He made, as well as localize the scene of His mighty works. Let the class discussion centre about three truths:

1. *The kind of Saviour the children have*, vs. 30-32. Bring out: (a) That this is the second announcement of Jesus' death. (See Matt. 17:22, 23; Luke 9:43-45.) (b) The great aim of Jesus in His wanderings,—to teach the Twelve, and so prepare them for His approaching death. Emphasize how to Jesus this was ever present. (c) The disciples' failure to grasp our Lord's meaning and their unwillingness to believe that what He predicted was possible. Impress the truth of Jesus' love, His constant service to the disciples and His patience with their failures.

2. *Jesus teaching the true Christian spirit*, vs. 33-37. Take up: (a) The subject of dispute,—who should be the greatest of the Twelve in the earthly kingdom which they

believed Jesus would soon set up. Call for the facts which seemed to suggest favoritism and so aroused suspicion,—such as Peter's prominence in ch. 8:27-29. Deal with rivalry as a fundamental trait in human life, and refer to the sad havoc it makes even in the church. (b) How all selfish strivings shrink from the clear searching gaze of Jesus! The disciples were ashamed and even kept silent. Press home the truth that the presence of Jesus so sanctifies actual life, that unworthy ideals become impossible. (c) Jesus' method,—His position as a teacher and His statement of their question. Discuss v. 35. Does Jesus mean that the man who desires to be first, will necessarily be at the bottom? If so, this is a warning to the effect that self-seeking necessarily defeats its own purpose. Does He mean that the man who would be first, must necessarily become the servant of all? If so He indicates a method. Now take up the object lesson in vs. 36, 37. Bring out the main thought that the child lacks the unaggressive spirit prevalent in society. Take up v. 37, and show that one does not need to hold a distinguished place, in order to represent Jesus. Discuss the type of ambition which is right and the type which is wrong.

3. *Jesus receiving little children*, ch. 10:13-16. Emphasize: (a) that these were



"infants;" (b) they were presented for dedication; (c) the misrepresentation of Jesus by the disciples; (d) the Saviour's gracious attitude, a model for all Christian workers.

### For Teachers of the Senior Scholars

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

Remind the class that we are to spend the whole year in studying the closing months of Christ's earthly life,—the most wonderful period in the history of the world—and strive to awaken a desire in their hearts to make this year a memorable one in their experience, when they shall come to know and love and serve Christ better. In no other way can we do so much to make this a happy year for ourselves and others. The Lesson may be dealt with in the following way:

1. *An Impressive Object Lesson*, vs. 33-37. Question the class about the events which led up to the employment of this child as an object lesson,—the dispute by the way as to who should be the greatest. Note how untimely this wrangle was in view of what the master had just revealed to them of His sufferings and death, vs. 30-32. How did Jesus strive to lead the disciples to a truer conception of life? (Vs. 35-37, and Matt. 18:1-3.) Bring out the lessons which Jesus taught by means of this child,—how completely He identified Himself with the world's weak and helpless ones (v. 37); the characteristics of childhood,—simplicity and sincerity and humility, which go to the making of the highest manhood and womanhood, Matt. 18:1-3. Try to make these beautiful qualities which Jesus found in the heart of a child so attractive that every scholar will try to possess them.

2. *A Gracious Revelation*, ch. 10:13-16. Note the circumstances which led to this wonderful revelation of Christ's love for little children,—the wisdom of the parents, the strange conduct of the disciples, the indignation of Jesus against the disciples, His loving words about little children which have meant so much to the Christian world, His earnest warning against those who were not childlike in spirit, v. 15. We learn from this passage that Jesus, "the best man that e'er wore earth about Him," loved little children

well, loved to have them about Him, loved to take them up in His arms and put His hands upon them and bless them. The author of *Rab and His Friends* says in one of his letters, "They are divine creatures these children, and it was truly the omniscient who said, 'Unless a man become as a little child he shall in no wise enter into the kingdom of heaven,' or in fact into any kingdom worth the entering."

Help the scholars to understand that if we possess a childlike heart, a childlike spirit of confidence and love, the hand of Jesus is upon us for good.

### For Teachers of the Boys and Girls

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

Remind the scholars that the Lessons for the whole of 1914 are from the Gospels. Point out that the story of Jesus' earthly life and ministry is taken up from the time of His finally leaving Galilee, the scene of most of His miracles and teaching, about six months before the Crucifixion.

In taking up the Lesson for the day, call attention to the fact that it contains an account of a quarrel amongst the disciples arising out of the ambition of each one of them to be the greatest. Have a little talk about the ambitions which are common amongst men,—for wealth, power, honors, etc. Start the question whether such ambitions are right and wrong, but get the scholars to postpone their decision until the Lesson has been studied. Then take up:

1. *Jesus' Prediction*, vs. 30-32. Question here about the place where Jesus and His disciples had been, the route on which they were now traveling and the reasons why our Lord did not wish their movements to be publicly known. Then bring out the various points in the prediction of v. 31. Discuss with the class the reasons why the disciples failed to understand Jesus and why they were afraid to ask an explanation from Him, v. 32.

2. *Jesus' Question*, vs. 33-37. Bring out the position and importance of Capernaum, having the class note that it was the headquarters of Jesus during His Galilean ministry. Then call for the question of Jesus, v. 37. Question about the reason of the

disciples' silence and the dispute which had arisen amongst them. Proceed to our Lord's teaching in v. 35, calling attention to "sat down," the usual attitude of an Oriental teacher and "called," as if to hear something of great importance, and dwelling on Jesus' pronouncement as to true greatness. Bring out also the beautiful picture of v. 36 and the teaching drawn from it in v. 37.

3. *Jesus' Rebuke*, ch. 10 : 13-16. Point out that the incidents of these verses took

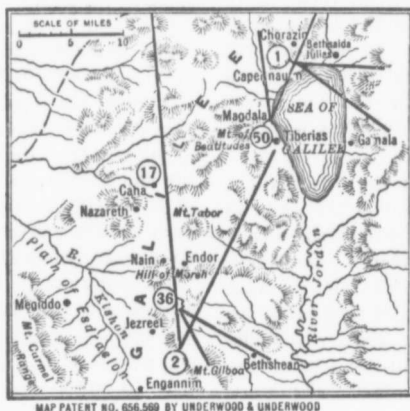
place several weeks later than those of the former part of the Lesson, and on the way through Perea (explain) to Jerusalem. Bring out the details of the verses.

Now take up again the question proposed at the opening of the Lesson. The minds of the scholars will be prepared for the teaching that the highest ambition is, to be of service to others, and that ambition for other things is right if these are sought for the purpose of becoming better qualified to serve.

### THE GEOGRAPHY LESSON

The number 1 on our Galilee map marks a spot that used to be surrounded by Capernaum houses. If we stand there now and look eastward over those two lines that spread from 1, we find the stones of one old home lying scattered over the ground at our feet, partly hidden by tall grass and weeds that have grown up around them. A big, open pasture reaches from where we stand to the shore

of the lake, a quarter of a mile ahead, and all over that ground we see more stones in heaps and irregular rows, showing where houses used to stand alongside Capernaum's narrow, crooked streets. Down near the lake a part of the ground has been enclosed by a new wall, and brethren of one of the Catholic



orders live there, in a low building, whose dome-covered roof gleams white in the sunshine. Capernaum's old synagogue used to stand in that part of the town. Beyond the walled garden the lake waters lie, a broad, shimmering level, ruffled here and there by gusts of wind; then at the farther side of the lake the eastern shore rises steeply, walling in the lake with

long, level-topped bluffs. Nobody to-day knows just where was the house in which Jesus talked that day with the disciples, while a little child nestled happily in His arms. You can see for yourself how it looks to-day at the lakeside ground if you use a stereograph entitled, *Traditional Capernaum, Christ's Home by the Sea of Galilee*.

### ADDED HINTS AND HELPS

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

#### Lesson Points

It is in the light of the cross that the real nature of sin is discovered. v. 31.

Nothing hinders belief like unwillingness to believe. v. 32.

Jesus judges men by leading them to pass judgment on themselves. v. 33.

We should not do anything which we dare not speak of to Jesus. v. 34.

Humility which does not serve and service which is not humble are equally incomplete. v. 35.

The law which Jesus taught He also lived. v. 36.

It is only into those who are emptied of self that the nature of Jesus can flow. v. 37.

Jesus' invitation to the children has never been and never will be revoked. ch. 10 : 14.

Children in Christian households ought to grow up Christian. v. 15.

The safest place for children to be is in the arms of Jesus. v. 16.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where in Proverbs do we read that before honor comes humility?

2. Mark in another place tells us that Jesus said He came not to be ministered unto but to minister, and to give His life a ransom for many. Find the saying.

ANSWERS, Lesson XII., Fourth Quarter, 1913—(1) John 14:6; to Thomas at the Last Supper. (2) 1 John 1:5.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is it wrong to be ambitious?

2. In what way may we hinder others from coming to Jesus?

### Prove from Scripture

That children can serve God.

### The Catechism

Ques. 82. *Man's inability to keep the Commandments.* We have been studying God's holy law, and have seen what it requires of us. No doubt we have been saying, "How hard it is to do these things?" The Question for to-day goes farther. It says we cannot keep God's law perfectly. And the Bible says the same, Rom. 3:10. There was a time

when a man could do God's will, and live without sin. But that was before the fall. Since then, only One has been sinless. It was Jesus Christ. And if we come to Him, He will help us to obey the law of God, so that it will grow easier and easier to do so, until in the life to come our obedience will be perfect. Meanwhile, when we do sin, through Him we can find forgiveness.

### The Question on Missions

By Rev. E. R. McLean, B.A., Toronto

Ques. 1. *Have all children and young people a chance to go to Sunday School?* There are 4,389 preaching stations in the Presbyterian Church in Canada, but only 3,584 Sunday Schools. At many of the 800 other points there are no children. This is true especially of construction, lumber and mining camps, and to a lesser degree of some of the homesteading districts in the West, where the Sunday congregation is composed chiefly of bachelors. In other districts, however, where there are children, many difficulties present themselves. The families are scattered, and it may be too far for the children to walk. Or perhaps the missionary has to preach at three stations each Sunday and cannot look after the School himself, and there is no one in the community fitted or willing to conduct a School.

### FOR TEACHERS OF THE LITTLE ONES

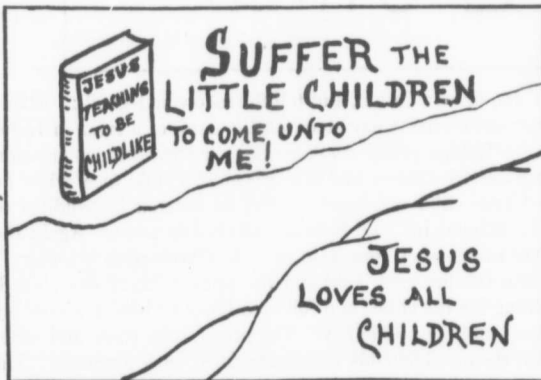
By Mrs. Jessie Munro Johnston, Pickering, Ont.

*A Look Forward*—This Quarter we shall see Jesus, the Great Teacher. A new year has begun, and we hope it will be a very happy new year for us all. We have said

good-by to Moses and Aaron and Joshua, those great men whom God had sent to teach and guide His people long ago. Many years have passed, and God has sent Jesus to be our great teacher. (Recall Christmas Lesson.)

*The Teacher*—Show a picture or recall the story of Jesus in the Temple, hearing the doctors or teachers, and asking them questions. Jesus was well prepared to be a teacher Himself.

*The Learners*—It is a class of twelve men (print names of disciples).



*The Schoolroom*—The open country road, the sea-side, the streets of towns, the homes.

*Young Learners*—We, too, belong to Jesus' class. Learners need a book. Let us take for our Lesson symbol a book, and let us remember that the greatest Book in the world is the one in which we find these lessons. To-day we shall hear Jesus teaching to be childlike.

*Children First*—Tell of a storm at sea. The ship has struck upon the rocks. At any moment the ship may go down. On the decks are crowds of people. A life-boat reaches the side of the ship. Soon a great basket is slowly lowered to the life-boat. The sailors seize the basket to empty it and what do you think is in it? It is a basket full of children! The captain had given the order, "Children first!" and everybody is eager to save the little ones.

Jesus put children first. We shall hear the orders He gave concerning them. Picture Jesus in that home in Capernaum. Tell the Lesson story. Listen to Jesus as He gently reproves His learners for their pride and selfishness, and bids them be humble and childlike. Do little people ever dispute among themselves which shall be the greatest? (Illustrate.)

*Golden Text*—Repeat. "Children First!" Picture Jesus as He sets that little child in the midst of His learners. Then taking him in His arms He tells them how much He values little children, vs. 36, 37. He counts what is done for the little ones, as being done for Himself,—children's hospitals, homes, playgrounds, fresh air camps, etc., etc., all carry out this idea.

*Receiving Jesus*—Tell of the peasant family who always placed a chair for the Christ Child at their Christmas feast. A knock comes at the door! A ragged child asks for food! The child is taken in and placed in the seat saved for the Christ Child. In such ways Jesus wants us to receive Him.

*Jesus Calling the Children*—Teacher and learners are beside the Jordan. Again we hear "Children first!" (Ch. 10:13-16.) Jesus wants His learners to have a teachable, childlike spirit. Sing Hymn 567, Book of Praise.

*Book*—JESUS TEACHING TO BE CHILDLIKE.

*Our "Remember" Box*—Have printed on a slip, JESUS LOVES CHILDREN. Slip this into an attractive "Remember Box" and at the end of the Quarter let the children take out these "thoughts" one by one and recall the story.

#### FROM THE PLATFORM

# THE CALL OF THE CHILD

Print on the blackboard, THE CALL OF THE CHILD, and tell the following legend: About a hundred years after the first Christmas a missionary stood on the bank of a river in Italy, telling the story of the Christ-child. A Roman prince who heard him, returned to his mansion to a feast. Suddenly he heard a tap on the window and saw a beautiful child face, while he heard a sweet voice saying, "The Christ-child is hungry." But he ordered his soldiers to drive the child away, and from that moment his food became tasteless as ashes. Again the same beautiful face appeared, and the same sweet voice said: "The Christ-child is hungry." Again the child was driven away, and the fire grew cold and the prince's heart was chilled. Then he went out into the dark, calling for the child, and followed him to where a widow lay dead, while her orphan children stood sobbing beside her. The prince took these and other children to his house and cared for them. Then his heart was filled with gladness. The application is plain: when we help those in need we win happiness for ourselves.

## Lesson II.

## \*THE MISSION OF THE SEVENTY

January 11, 1914

Luke 10 : 1-16. Study Luke 10 : 1-24. Commit to memory vs. 1, 2.

GOLDEN TEXT—It is not ye that speak, but the Spirit of your Father that speaketh in you.—Matthew 10 : 20 (Rev. Ver.).

1 After these things the Lord appointed <sup>2</sup> other seventy also, and sent them two and two before his face into every city and place, whither he himself <sup>3</sup> would come.

2 <sup>4</sup> Therefore said he unto them, The harvest <sup>5</sup> truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he <sup>6</sup> would send forth labourers into his harvest.

3 Go you ways : behold, I send you forth as lambs <sup>7</sup> among wolves.

4 Carry <sup>8</sup> neither purse, nor scrip, nor shoes : and salute no man <sup>9</sup> by the way.

5 And into whatsoever house ye <sup>10</sup> enter, first say, Peace be to this house.

6 And if <sup>11</sup> the son of peace be there, your peace shall rest upon <sup>12</sup> it : if not, it shall turn to you again.

7 And in <sup>13</sup> the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 And heal the sick that are therein, and say unto

Revised Version—<sup>1</sup> Now after ; <sup>2</sup> seventy others, and ; <sup>3</sup> was about to come ; <sup>4</sup> And he said unto ; <sup>5</sup> is plentiful, but ; <sup>6</sup> Omit would ; <sup>7</sup> in the midst of wolves ; <sup>8</sup> no purse, no wallet, no shoes ; <sup>9</sup> on the ; <sup>10</sup> shall enter ; <sup>11</sup> a ; <sup>12</sup> him : but if ; <sup>13</sup> that same ; <sup>14</sup> Omit your ways ; <sup>15</sup> thereof and ; <sup>16</sup> Omit very ; <sup>17</sup> from your ; <sup>18</sup> that cleaveth to our feet, we ; <sup>19</sup> howbeit know this ; <sup>20</sup> Omit unto you ; <sup>21</sup> Omit But ; <sup>22</sup> It shall ; <sup>23</sup> were done ; <sup>24</sup> would have repented long ago ; <sup>25</sup> Howbeit ; <sup>26</sup> in ; <sup>27</sup> judgment ; <sup>28</sup> shalt thou be exalted unto heaven ? thou shalt be brought down unto Hades ; <sup>29</sup> rejecteth.

## LESSON PLAN

I. The Appointment, 1-3.

II. The Instructions, 4-11.

III. The Authority, 12-16.

## DAILY READINGS

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

M.—The mission of the Seventy, Luke 10 : 1-16. T.—The mission of the Seventy, Luke 10 : 17-24. W.—Instructions to the Twelve, Matt. 10 : 16-24. Th.—An Old Testament missionary, Jonah, ch. 3. F.—New Testament missionaries, Acts 13 : 44-52. S.—The harvest field surveyed, John 4 : 31-38. S.—Speak as God commands, Jer. 1 : 7-19.

Shorter Catechism—Ques. 83. Are all transgressions of the law equally heinous ? A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—2. What are we

them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye <sup>10</sup> enter, and they receive you not, go <sup>14</sup> your ways out into the streets <sup>15</sup> of the same, and say,

11 Even the <sup>14</sup> very dust <sup>17</sup> of your city, <sup>18</sup> which cleaveth on us, we do wipe off against you : <sup>19</sup> notwithstanding be ye sure of this, that the kingdom of God is come nigh <sup>20</sup> unto you.

12 <sup>21</sup> But I say unto you, <sup>22</sup> that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chora'zin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which <sup>23</sup> have been done in you, they <sup>24</sup> had a great while ago repented, sitting in sackcloth and ashes.

14 <sup>25</sup> But it shall be more tolerable for Tyre and Sidon <sup>26</sup> at the <sup>27</sup> judgment, than for you.

15 And thou, Caper'naum, <sup>28</sup> which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me ; and he that <sup>29</sup> despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

doing to start new Schools ? Each of our ten Home Mission superintendents has this as part of his duty. In addition, field workers are sent to new districts into which people are coming, to help in starting Sunday Schools.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 447, 449, 46 (Ps. Sel.), 447 (from PRIMARY QUARTERLY), 436.

Special Scripture Reading—Matt. 9 : 36 to 10 : 15. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1432, Peace Be to This House ; B. 1376, Scrip, Shoes and Staff. For Question on Missions, M. P. 149, Robert Raikes and the First Sunday School ; H. M. 892, The Beginning of a Town in the Yellowhead Pass. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, North from Gilboa over Jezreel Plain to the Horns of Hattin and Sea of Galilee (Underwood & Underwood, see page 13).

## THE LESSON EXPLAINED

Time and Place—Autumn of A.D. 29 ; Perea, on the east side of the Jordan.

Connecting Links—Jesus, with His disciples, had just departed for the last time from Galilee (ch. 9 : 51), where He had been carrying on His ministry for about a year and a half, and was now working in Perea, the region east of the Jordan extending from the Sea of Galilee nearly to the Dead Sea, where He had hitherto spent little time.

## I. The Appointment, 1-3.

V. 1. After these things ; told in ch. 9 : 51-62. Seventy others (Rev. Ver.) ; besides the Twelve (see ch. 9 : 1). Seventy was the number of elders appointed as Moses' helpers

(see Num. 11 : 16) ; the number in the Jewish Sanhedrin, the chief council of the nation ; and, according to the count of the times, the number of nations on the earth. Two and two ; for companionship, and because the testimony of two witnesses to the words and works of Jesus would carry more weight than that of one.

Vs. 2, 3. Harvest . . . great. The barley harvest in Palestine began about the middle of April, and the wheat harvest two weeks later. The barley and wheat harvest together lasted about seven weeks. Here, of course, Jesus refers to the people to be gathered into the kingdom. The description fits

\*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter

also our church's great mission fields in Canada and amongst the heathen. *Labourers . . . few*; only the small band whom Jesus had gathered about Him. So, in our day, the missionaries are all too few for the work. *Pray ye therefore*. The sight of the world's need should drive us to God, who, and who alone, can supply it. *Send forth labourers*; "send them forth with haste and urgency,"—the need is so pressing. *Lambs among wolves*; to overcome the growing Jewish hatred of Jesus and His followers by love and goodness.

## II. The Instructions, 4-11.

V. 4. *No purse* (Rev. Ver.); a little bag, sometimes made of woven silk thread, but usually of yellow cotton. The mouth is not closed by the drawing of a string, but is gathered up by one hand, and then the neck is carefully whipped round by the other. *No wallet* (Rev. Ver.); a bag of kid's skin, with straps fastened to the ends, by which it hangs from the shoulder, and holding one or two days' allowance of bread, raisins, olives, cheese, etc. *No shoes* (Rev. Ver.); sandals, the simplest sort being merely a sole of leather bound to the foot with a leather thong. Only necessities were to be carried. They were to trust for hospitality through winning the people's confidence. *Salute no man by the way*. Eastern salutations were long and formal, consuming much time, and the Lord's business required haste.

Vs. 5-7. *Peace be to this house*; a customary Eastern salutation. The missionaries were to be gentle and courteous. Only salutations by the way were forbidden as wasting time. *Son of peace*; a kindly disposed person. *Your peace shall rest*. Your visit will bring blessing to the house. *Turn to you again*. Even if you are not well received, you will still enjoy peace. *Remain*, etc.; not fearing to be trespassing on hospitality, for your entertainment will be but a reasonable return for your services. *Go not from house to house*; do not be feted about, as was the custom with famous rabbis or Jewish teachers when they visited a town.

Vs. 8, 9. *Eat . . . things . . . set before you*; be not too modest to accept what is offered, and do not object to the humblest fare.

*Heal the sick*; like Jesus Himself and like our modern medical missionaries. *Kingdom of God . . . nigh*; so near, that they had but to repent and believe and they would be in that kingdom, sharing all its blessings.

Vs. 10, 11. *Go . . . out into the streets*; where every one can see what you are doing. *Dust . . . we do wipe off*; a solemn way of declaring that they would have no more responsibility for the people of the city. *Kingdom of God is . . . nigh*; but not come into their lives, with all its blessings, because they would not receive it.

## III. The Authority, 12-16.

Vs. 12-14. *More tolerable*. The punishment will be less severe. *That day*; the day of judgment (see v. 14). *For Sodom*; the city near the Dead Sea, notorious for its wickedness, which was destroyed in the days of Abraham, Gen. 19:24, 25. *Chorazin*; a city two miles north of the Sea of Galilee. We know nothing of Jesus' work there. *Bethsaida*; on the east side of the Jordan, just where it enters the Sea of Galilee. *Tyre and Sidon*; heathen cities of Phœnicia, the country just north of Palestine. *Sackcloth*; a coarse, dark cloth made from the hair of goats and camels. To wear this and to put ashes on the head were signs of mourning.

Vs. 15, 16. *Capernaum*; favored as being our Lord's headquarters during His ministry in Galilee. It is called "his own city," Matt. 9:1. *Exalted unto heaven* (Rev. Ver.); full of pride and expectation of a great future. *Down into Hades* (Rev. Ver.); the place of the dead, an expression for complete destruction. Capernaum has so completely disappeared that its very site is uncertain. V. 16 teaches that the guilt of the cities which should reject Jesus' messengers will be as great as that of the cities which had rejected Jesus Himself.

Vs. 17-24 tell of the return of the Seventy and Jesus' reception of them.

## Light from the East

HOSPITALITY—The commission of Jesus implies the ancient Oriental custom and duty of entertaining all visiting strangers, which was almost a necessity in the original nomadic

condition of the people. The guest was the lord of the house while he was in it and must get the best that it contained. If he arrived late, he could claim only shelter for the night and might depart in the morning with a simple farewell. He could claim food and protection at the tent of his bitterest enemy, and he dare not refuse them. If the stranger remained longer than three days and three nights he could be put to some useful work. To do any harm to a guest was the utmost depth of wickedness. The site of Sodom

is still pointed out as a place where stones fell from heaven on people who abused strangers seeking hospitality there. A man in danger might put himself under the protection of some powerful chief and all whom he met were bound to help him to reach his protector. In the Egyptian Book of the Dead the judge pronounces acquittal on the soul that gave food to the hungry, drink to the thirsty and clothing to the naked; and Jesus' description of the last judgment emphasizes the same things.

### THE LESSON APPLIED

The seventy missionaries are nameless—type of the vast army of unknowns who carry out Christ's orders faithfully and without ostentation. Their message was: "The Messianic kingdom is here; the longed for era is beginning."

But what could be accomplished by this flying column? They were necessarily immature themselves, and their evangelistic effort was confined to a brief period of time and to a limited territory. The multitude had thronged Jesus and followed Him from city to city. He had compassion on them because they were as sheep without a shepherd. The magnitude of the work to be done for His people weighed on the heart of Jesus. The harvest was plenteous but the laborers were few.

1. The fundamental lesson which Jesus impressed on these seventy student missionaries possesses supreme value for ourselves,—it was the inestimable importance of prayer. Note that these men were to pray not only for wisdom and guidance in the performance of their ministry, but they were to pray that their own ranks might be increased. Two applications may be made to our own circumstances without hesitation:

(a) The cry of every church for more young men to enter the ministry is in our ears all the time. How shall we secure religious leaders? Whatever else may be done—and doubtless there is much to be done—ministers themselves must hear the summons to prayer just as the early evangelists did. Pray *ye* therefore with the emphasis on "ye." As Mott says: "Incomparably the most indirect influence

in securing the right young men for the Christian ministry is prayer. The sources for the Christian ministry are in the springs high up in the mountains. . . Jesus Christ went to the heart of the subject in a very few words. He was familiar with our problem. He was profoundly impressed with the greatness of the task before Christians and with the paucity of workers. . . He summoned us to prayer."

(b) The second application of this instruction of the master to the disciples is to the missionary side of the church's activities. A few years ago we were accustomed to pray that the Lord would open the doors of the non-Christian nations to our missionaries. Now the world is before us. The harvest is rich beyond our wildest dreams. Chinese teachers and students are listening not in secret groups, but in audiences that reach the thousands, to men expounding the religion of Jesus. No opportunity like this has ever previously come to the Christian church. It is a "decisive hour" for the Christian church. Shall we not pray as never before that God would thrust forth laborers into this splendid golden harvest? Then there is our own far-stretching West. We must have strong, well trained young men if our spiritual harvest is to be gathered in safely.

2. Note that the delivery of the message was a *perilous undertaking* and aroused antagonism. "I send you forth as lambs among wolves." Jesus did not conceal the hardships of their mission from the Seventy. He did not prophesy smooth things nor minimize difficulties. The Seventy returned in safety, but often the wolves have devoured the

lamb. Think of Jesus Himself. Remember Stephen and Paul and the many martyrs of the early church. How many missionaries in our own day have been put to death by those whom they sought to bless! It was a saying of Martin Luther that "Cain will murder Abel, if he can, to the very end of the world."

3. The commission was a very *urgent* one: "Carry no purse, no wallet, no shoes." How are we to understand these instructions? Do they apply to our time and country? These instructions were suited to the country and to the urgent nature of the mission on which the evangelists were sent. What they really meant was that these heralds of the new era were not to be concerned with anything but their message during their short trip. Attempts have been made to copy these precepts literally by such saints as Francis of Assisi and the Wyckliffites, but in the long run "the beggar's life will bring the beggar's vices."

Yet the lesson abides: we cannot serve God and Mammon. The man who ministers

to his fellows in religious things should be free to devote himself without worry or anxiety about anything else to his holy work. His people should make it possible for him to say, "This one thing I do."

4. The disciples were to *heal* and to preach. In our day we are beginning to recognize more than before that Christianity covers the physical as well as the spiritual needs of the people. It is a Christian duty to promote the means of health, to insist on the purity of milk and all food supplies, to destroy the slums, and generally to improve physical and social conditions.

5. The fate of those who reject the message. But Jesus brushed aside the idea of Israel as the national favorite of God, and declared that the two Jewish cities of Chorazin and Bethsaida were doomed to a worse fate than the heathen cities Tyre and Sidon, because they had refused the light from heaven that shone about them. The most is required of those who have the most privileges.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Point out, that the Lesson is taken from the Perea ministry, which dates from our Lord's final departure from Galilee until His final arrival at Jerusalem. Both Galilee and Judea had become unavailable for His ministry, and He now plans a mission in Perea, which was practically a foreign country full of Jews. Here Jesus would be free in His movements. Luke alone records the mission of the Seventy. Compare it with the mission of the Twelve in Matthew (ch. 10), that the number "seventy" corresponds with the number of the nations in Genesis (ch. 10), and that the methods of going in pairs was followed by the early Christian missionaries. It is an important incident in the growth of the kingdom. Guide the discussion along these lines:

1. *The purpose in the sending of the missionaries*,—to prepare for the coming of Christ. Bring out the scope of Jesus' great evangelistic tour, embracing between 30 and 40

towns between Galilee and Jerusalem. Discuss the missionary as an ambassador representing his Lord, to introduce the people to Christ, as a herald to announce the good will of God to men. Apply this view to all real Christian service.

2. *The instructions*. Whilst these were similar to those given to the Twelve, there are interesting additions. Bring out: (a) The twofold conviction of the missionary, the magnitude of the work and the place of prayer in accomplishing it, and the demand for fully equipped workers. (b) The dangers attending the work, especially the helplessness from a human viewpoint. Show the danger was real, and, in many mission fields, is still real. (c) The reliance upon hospitality to provide for their daily needs. As it was a house to house mission they were not to tarry by the way. (d) Undivided attention to the work, allowing neither custom nor social observances to interfere with their message. Note the place of good manners in preparing for a favorable reception. Speak "peace" first. Even if not accepted it will return to bless the giver. Bring out the



main thought in these directions which was to secure simplicity and freedom from hindrances. (e) The content of their message included the healing of the sick. Show how Jesus followed teaching with healing and healing with teaching. Emphasize the place of medical missions in the kingdom. (f) The announcement of judgment as well as mercy to all. Critics were to be treated openly and plainly, symbolic action was to be used to make the meaning clear, to show that the fault is man's, not God's. Take up vs. 13-16. Show that judgment will follow the offer of mercy by the disciples as truly as if offered by Christ Himself.

Take up the instructions of this Missionary Lesson in relation to modern missions. Could these be followed now? Emphasize the call to prayer and the duty of willingness to go wherever sent.

### For Teachers of the Senior Scholars

Question the scholars about the missionary aspect and outlook of Old Testament revelations (see Gen. 3 : 15 ; 12 : 3 ; Ps. 72 : 17 ; Isa. 2 : 2), and about the missionary spirit of Christ as revealed in the New Testament, leading them to see that the Bible is the greatest book on missions ever published, and that we are out of harmony with the genius of the book if we take no interest in this work. Discuss the following :

1. *Seventy missionaries sent out*, v. 1. Who were these first missionaries, and what preparation had they received for the work which they had to do? We know very little about them, but we are sure that they were men who had caught something of the spirit of Christ or Christ would not have called them to do this work. Note how the methods prevailing in some foreign mission fields to-day, such as Korea, remind us of the sending out of the Seventy. As soon as a disciple knows anything of the gospel he starts out to tell somebody else. Remind the class that every one who has come into sympathetic touch with Christ is called to be a missionary at home or abroad, to do something to prepare the way for the coming of Christ into hearts and homes. Those who live in such a way as to commend Christ to others, as to commend the Sunday School

and church to others, are missionaries of the best type.

2. *Christ's charge to the outgoing missionaries*, vs. 2-11. Note how the burden of the world which presses so heavily upon the great heart of Christ is revealed in the opening words of this address (v. 2), how Christ wishes the missionaries to realize that the harvest of souls was a great harvest, something worth toiling for, something worth dying for. Help the scholars to see that in everything we do for God we are working in a field where the harvest is great, and that in everything selfish we are working in a field where the harvest is not worth while. Bring out by questioning the particulars of Christ's charge, vs. 3-12. How much is there in all this for our guidance in doing Christ's work?

3. *Some divine upbraiding*, vs. 13-16. Note how religious privileges increase our responsibility. It is a great thing to live in such a land as ours if we make a good use of our privileges, but it is a terrible thing if we fail in this. Christ's woes must mean something, and we need to live in such a way as to escape these, in such a way as to bring His benedictions upon our heads.

### For Teachers of the Boys and Girls

Begin by asking what becomes of the leaves of the trees in the autumn. Explain that the fallen leaves have left something behind them in the tree. Each leaf sends a tiny thread down through twig and branch and shrub. The growth of the tree each year is just all the threads made by the leaves of that year taken together. The tree itself is just the sum of the threads made by the leaves. The leaves perish, but their work remains. Now point out that the Lesson tells about seventy men whose names we do not know. They have been forgotten. But they did their work for Christ, and that work remains. We have in the Lesson :

I. THE WORKERS, vs. 1, 2. The time is fixed by "after these things" (see Lesson Explained). Other points to discuss in v. 1 are the number, "seventy," the distribution, "two and two," the destination, "whither He Himself would come,"—to prepare the way for Jesus. V. 2 speaks of the great

need of workers and of how they are to be obtained. Speak of the similar need in all mission fields, to-day, both at home and abroad.

II. THE WORK, vs. 3-9. V. 3 speaks of the missionaries' dangers. V. 4 gives directions about the journey. Vs. 5, 6 tell how the missionaries were to act on entering a house. Vs. 7, 8 describe how they were to live amongst the people. V. 9 states what their work was to be. The Lesson Explained suggests the information to be brought out regarding each of these points, which should all be freely illustrated from modern missions.

III. THE RESULTS, vs. 10-16 and v. 17. Discuss with the class the two possible results that might follow the work of the Seventy: 1. The people amongst whom they worked and to whom they preached might gladly receive the gospel message and

become followers of Jesus, members of His kingdom. 2. Or they might refuse to receive the messengers of Jesus and reject their message.

Vs. 10, 11 tell how the missionaries were to act toward those who would not listen to them, and vs. 12-16 describe the punishment of those who hear about Jesus and know of all His wonderful works and yet will not have Him as their Saviour and Lord. In v. 17 we have the Seventy's report of the success of their labors,—how from those who received them speaking in the name of Jesus, evil spirits were driven out. The details of these verses should be brought out, and then the great responsibility of those who have heard the words of Jesus should be pressed home: (1) to obey those words; and (2) to make them known to all who are in ignorance of them.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The seventy traveling teachers and preachers probably visited nearly all parts of Palestine. One district which we may be quite sure they covered can be studied if we stand on Mt. Gilboa, where our Galilee map (see page 18) shows an encircled 2. Looking north, over the space included between those two long lines which spread from 2, we find we can see for miles and miles over the beautiful hill country west of the sea of Galilee, and get a glimpse of the lake itself, twenty miles away. Near the foot of Mount Gilboa the houses of the little village of Nuris lie huddled together. Narrow paths for foot passengers and donkeys lead up to

the village from the lower plains. At the time when the Seventy were at work this region that we see spread out before us was thickly dotted with towns and villages; the best land was used for farms and orchards; the poorer ground was utilized for pasturing sheep and goats. Many thousands of people were living and working here. Caravans of camels and donkeys were every day to be seen on the main roads, carrying grain and olive oil, fruits and lake fish. To see the ground for yourself, use a stereograph entitled, North from Gilboa over Jezreel Plain to the Horns of Hattin and Sea of Galilee.

### ADDED HINTS AND HELPS

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

#### Lesson Points

We cannot save men, but we can tell them about the Saviour. v. 1.

Real prayer for missions can be offered only by those willing to be missionaries. v. 2.

Christ is committed to the defence of those whom He sends into perils. v. 3.

True servants of Christ can never lack, because they carry Him. v. 4.

Those who preach the gospel are the world's true peace-makers. v. 5.

No work for others can fail to bring blessing to ourselves. v. 6.

The gospel preacher, like any other laborer, has the right to sufficient to live and work on. v. 7.

Christian missions should minister to both the bodies and the souls of men. v. 9.

Common sense, no less than courage, is required in mission work. vs. 10, 11.

None can lose through the preaching of the gospel save those who reject it. vs. 12-16.

### Something to Look Up

1. A good man prayed that Sodom and Gomorrah might be spared. Who was he and where is the story found?

2. Where does Jesus tell His disciples to be as "wise as serpents, and harmless as doves?"

ANSWERS, Lesson I.—(1) Prov. 15 : 33. (2) Mark 10 : 45.

### For Discussion

1. What constitutes a call to be a missionary?

2. Should missionaries now be sent out without provision being made for their support?

### Prove from Scripture

That we should pray for missions.

### The Catechism

Ques. 83. *Some sins worse than others.* The prophet Amos said to his people something that at first seems strange. God had chosen them, and had shown them great kindness. What would happen if they sinned? Would they get off more easily than others? No, Amos says (ch. 3 : 2) that their punishment would be all the more severe. And so it ought to be, for God's goodness should have

kept them from sin. Jesus once told His hearers (Luke 12 : 47, 48) of two servants. The one knew what his master wanted him to do and the other did not know. Neither of them obeyed the master. Which one was the more to blame? Every one would say the first. So we see that, if God has plainly shown us special kindness, or told us very plainly His will, our sins are all the greater.

### The Question on Missions

Ques. 2. *What are we doing to start new Schools?* A great number of Schools have, of course, been started by the people without the help even of a missionary. Many others are started by the missionaries as soon as they reach their fields. Others again are organized by the Home Mission Convener or Superintendent who may visit the district. About 1907, however, the Sunday School Committee began sending out men who would give themselves entirely to Sunday School work, organizing new Schools and developing old ones. In 1912 the number of District Superintendents of Home Missions was increased to 10, and these have become responsible to a larger degree for the organization of new Schools. The development of the Schools, however, is still looked after by the Sunday School workers, either by a School to School visitation or by local conferences and institutes.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to hear Jesus teaching to tell of God's love. We are going to hear about missionaries.



*Some Missionaries*—Yes, these are waves I am making on the blackboard. Where do we find waves? These waves are on the great Pacific Ocean away to the west of our Canada (all point west). Here is a little steamer (outline). Let me tell you about this little steamer. Do you know what we mean by the cargo a boat carries? Well, this little boat has a new kind of cargo on board. It is a cargo of Bibles and medicines. A young minister has charge of the Bibles, and a young doctor has charge of the

medicines. Tell of the Logger's Mission which is supported by our own Women's Home Missionary Society. A little launch plies up and down the shore calling here and there, not at the ports, but where the forest is thick and where the sound of the wood-chopper's axe is heard. Picture the visits of these missionaries to the loggers' camps, healing the sick and bringing to them the Bible with its messages of love and salvation. Perhaps the children know of some missionaries about whom they would like to tell us.

*Early Missionaries*—The missionaries of the Lesson were the learners whom Jesus had been teaching. He sent out seventy of these to go two and two through the country. Let us listen to Jesus teaching them to tell of God's love, vs. 2-16. They were to heal the sick and tell people of God's kingdom (v. 9),—just the very same work our own missionaries are doing to-day, as they go up and down amongst the loggers in the woods, or as they teach the Galician boys and girls in our mission houses (explain), or as they go amongst the strangers in our big cities, or as they heal and teach young and old in the heathen lands of China and India and the islands of the sea (describe medical missions).

*God Speaking*—Missionaries must remember that they are only messengers. It is God that is speaking through them.

*Golden Text*—Repeat Golden Text.

*The Harvest Ready*—Jesus wants to have God's message taken to everybody. Jesus thinks of the world as a harvest field. He said that people were ready to be gathered into God's kingdom but they needed to be told about it. Workers were needed to help to gather this harvest of people for Jesus. Workers are needed now.

*The Glad Message*—

"Oh shall we not all promise  
The heathen child, that we  
Will send the message of God's love  
To lands across the sea,  
Till all the world shall hear of Him  
Who came in lowly birth,  
Whose love in God's good time  
Shall bring good will and peace on earth."  
Sing Hymn 564, Book of Praise.

*Book*—JESUS TEACHING TO TELL OF GOD'S LOVE.

*Our "Remember" Box*—The "thought" that goes into the box to-day is, GOD LOVES EVERY ONE.

### FROM THE PLATFORM

*"Send thou, O Lord, to every place  
Swift messengers before Thy face,  
The heralds of Thy wondrous grace,  
Where Thou, Thyself, will come."*

Write on the blackboard, or throw upon the lantern screen, the first verse of Hymn 452, Book of Praise, and have the scholars sing it. Then ask what was the first thing in the Lesson which Jesus told His disciples to do for Missions. Bring out the important place of prayer in all missionary work, and point out that the hymn verse is a prayer that should often be in our hearts. Next, question about our Lord's description of the great need in the places to which He sent the Seventy, and show how this description fits our mission fields to-day, in Canada and in heathen lands. Now take up the titles, "messengers" and "heralds," bringing out the kind of work which the Seventy and missionaries in our own day have to do. Lastly, dwell on the closing line, emphasizing the point that the work of missionaries is to prepare the way for Jesus to enter into hearts and homes. Press home the personal responsibility of each scholar in the great work of missions.

## Lesson III.

## THE GOOD SAMARITAN

January 18, 1914

Luke 10 : 25-37. Commit to memory v. 25.

GOLDEN TEXT—Thou shalt love thy neighbour as thyself.—Mark 12 : 31.

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

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

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

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

29 But he, <sup>2</sup> willing to justify himself, said unto Je'sus, And who is my neighbour ?

30 <sup>3</sup> And Je'sus answering said, A certain man <sup>4</sup> went down from Jeru'salem to Jer'icho, and <sup>5</sup> fell among <sup>6</sup> thieves, which <sup>7</sup> stripped him of his raiment, and wounded <sup>8</sup> him, and departed, leaving <sup>9</sup> him half dead.

31 And by chance <sup>8</sup> there came down a certain priest that way : and when he saw him, he passed by on the other side.

**Revised Version**—<sup>1</sup> And he ; <sup>2</sup> desiring ; <sup>3</sup> Jesus made answer and said ; <sup>4</sup> was going ; <sup>5</sup> he ; <sup>6</sup> robbers ; <sup>7</sup> both stripped him and beat him ; <sup>8</sup> a certain priest was going down ; <sup>9</sup> in like manner a Levite also ; <sup>10</sup> came to the place, and saw him, passed ; <sup>11</sup> was moved with compassion ; <sup>12</sup> came ; <sup>13</sup> on them oil ; <sup>14</sup> Omit three words ; <sup>15</sup> Omit unto him ; <sup>16</sup> I when I come back again, will ; <sup>17</sup> Omit now ; <sup>18</sup> proved neighbour ; <sup>19</sup> And Jesus said.

## LESSON PLAN

- I. The Lawyer's Questions, 25-29.  
II. The Lord's Parable, 30-37.

## DAILY READINGS

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

M.—The Good Samaritan, Luke 10 : 25-37. T.—Good for evil, Matt. 5 : 43-48. W.—Love in deed and in truth, 1 John 3 : 15-24. Th.—"Love one another," 1 John 4 : 7-13. F.—Deeds acceptable to God, Isa. 58 : 6-11. S.—The reward of right doing, Ps. 15. S.—The law to be taught, Deut. 6 : 1-9.

**Shorter Catechism**—Ques. 84. *What doth every sin deserve ?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

**The Question on Missions**—3. To what districts have our field workers been sent ? Chiefly to Northern

32 And <sup>9</sup> likewise a Le'vite, when he <sup>10</sup> was at the place, came and looked on <sup>11</sup> him, and passed by on the other side.

33 But a certain Samar'itan, as he journeyed, came where he was : and when he saw him, he <sup>11</sup> had compassion on <sup>12</sup> him,

34 And <sup>12</sup> went to <sup>13</sup> him, and bound up his wounds, pouring <sup>13</sup> in oil and wine, and <sup>14</sup> set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow <sup>14</sup> when he departed, he took out two pence, and gave <sup>15</sup> them to the host, and said <sup>15</sup> unto him, Take care of him ; and whatsoever thou spendest more, <sup>16</sup> when I come again, I will repay thee.

36 Which <sup>17</sup> now of these three, thinkest thou, <sup>18</sup> was neighbour unto him that fell among the <sup>9</sup> thieves ?

37 And he said, He that shewed mercy on him. <sup>19</sup> Then said Je'sus, Unto him, Go, and do thou likewise.

38 Jesus made answer and said ; <sup>4</sup> was going ; <sup>5</sup> he ; <sup>6</sup> robbers ; <sup>7</sup> both stripped him and beat him ; <sup>8</sup> a certain priest was going down ; <sup>9</sup> in like manner a Levite also ; <sup>10</sup> came to the place, and saw him, passed ; <sup>11</sup> was moved with compassion ; <sup>12</sup> came ; <sup>13</sup> on them oil ; <sup>14</sup> Omit three words ; <sup>15</sup> Omit unto him ; <sup>16</sup> I when I come back again, will ; <sup>17</sup> Omit now ; <sup>18</sup> proved neighbour ; <sup>19</sup> And Jesus said.

Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. Some work has been done also in Quebec, where the Protestants are few and scattered and find it hard to keep up Sunday Schools.

**Lesson Hymns**—Book of Praise: 80 (Supplemental Lesson), 455, 457, 27 (Ps. Sel.), 429 (from PRIMARY QUARTERLY), 456.

**Special Scripture Reading**—Luke 17 : 11-19. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 354, Parable of the Good Samaritan ; B. 500, Pouring in Oil and Wine. For Question on Missions, H. M. 583, The Primary Department of Porcupine School, Northern Ontario. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, From Olivet East over the Wilderness, Jordan Valley and Dead Sea to Moab (Underwood & Underwood, see page 13).

## THE LESSON EXPLAINED

**Time and Place**—November or December, A.D. 29 ; Northern Perea, east of the Jordan.

**Connecting Links**—On our Lord's way through Perea, He was teaching and healing in the places where the Seventy had already excited an interest in His coming. Amongst His hearers was a lawyer who asked Him the question with which the Lesson opens.

## I. The Lawyer's Questions, 25-29.

V. 25. *A certain lawyer* ; or scribe, one learned in the law. The business of Jewish lawyers or scribes was to study, teach and administer the law of Moses, with the additions which teachers before them had made. A common title for this class was *rabbi*. *Stood up* ; perhaps in some house or synagogue, where Jesus had been teaching. The Oriental teacher sits on a raised platform, with his hearers, also seated, on a lower

level in a semicircle. *Tempted him* ; put Him to the test by asking His opinion on one of the questions in debate at that time. *Master* ; "Teacher," equivalent to "Rabbi," a title of honor. It was a law amongst the Jews, that a teacher was to be revered more than one's father. *What shall I do*. What one heroic deed shall I do ? Or what one great sacrifice shall I make ? *To inherit eternal life* ; the blessed life, to which the Jews looked forward when the Messiah should have set up His kingdom, and which was regarded as endless. The lawyer was mistaken in thinking that this life can be earned or purchased : it is God's free gift (see 1 John 5 : 11).

Vs. 26, 27. *In the law* ; which the lawyer, of course, was supposed to know. *How readest thou ?* The customary question with the rabbis when proof from scripture was

sought. *Thou shalt love the Lord thy God.* See Deut. 6 : 4-9, one of the four passages (the other three were Ex. 3 : 1-10 ; 11-16 ; Deut. 11 : 13-21), written on the phylacteries or strips of parchment, which strict Jews wore on the forehead or left arm, in small cube-shaped leather cases with four divisions. Jesus may have pointed to the lawyer's phylacteries as He spoke. *Heart . . . soul . . . strength . . . mind.* God is to be so loved, that He shall be served with all the powers of body, mind and spirit. *Thy neighbour as thyself* ; not on the phylacteries, but quoted from Lev. 19 : 18.

Vs. 28, 29. *Answered right* ; taking the scriptures, and not the opinions of men, as his authority. *This do* ("keep doing," not "do once for all") . . . *live.* If one should keep these laws, Jesus teaches, he would have eternal life ; but our Lord does not say that any mere man can do this. *Desiring to justify himself* (Rev. Ver.) ; to put himself in the right, both before Jesus and his own conscience. *Who is my neighbour?* There was doubt as to this question, some Jewish teachers saying that Gentiles were not neighbors to the Jews.

## II. The Lord's Parable, 30-37.

V. 30. *Jesus answering* ; literally, "taking him up, that is, to reply to him. *A certain man.* It may well be that our Lord referred to an actual case. *Was going down* (Rev. Ver.) *from Jerusalem, 2,400 feet above the Mediterranean level to Jericho, 825 feet below it.* The road was a mere path, full of dangers, lying much of the way through a deep ravine through soft rocks, in which chambers and caves abounded, just the places for robbers (Rev. Ver.) to hide in. *Stripped him* ; besides plundering him. *Beat him* (Rev. Ver.) ; to disable him.

Vs. 31, 32. *By chance* ; or rather "by coincidence," "providentially." The New Testament never refers any event to chance, luck or fate. *A certain priest* ; perhaps on his way home after his regular period of service in the temple. *Saw him* ; so that he could not offer the excuse of ignorance. *Passed by, etc.* ; literally, "went by opposite." *In like manner a Levite* (Rev. Ver.) ; also, it may be, going home from his part in the temple services. A Levite was one of the

tribe of Levi ; a priest was of the family of Aaron in that tribe. The Levites were assistants to the priests, their duties being to cleanse the temple, carry fuel, act as choristers and the like.

V. 33. *A certain Samaritan.* Samaria was the middle province of Palestine, with Galilee to the north and Judea to the south. The Samaritans were a mixed race (see 2 Kgs. 17 : 24). They accepted only the Pentateuch only as their Bible, and were greatly disliked by the Jews (see John 4 : 9). *As he journeyed.* He was on a longer journey, we may suppose, than from Jerusalem to Jericho, and therefore would have means with him to help. *Came where he was* ; running the risk of danger to himself. *Moved with compassion* (Rev. Ver.). His kind heart placed him far above those who despised him.

Vs. 34, 35. *Bound up his wounds* ; showing personal care and gentleness. *Pouring on them* (Rev. Ver.) *oil* (from the olive) *and wine* ; mixed so as to form a sort of salve, a usual Oriental remedy. Luke, himself a physician, is keenly interested in the treatment. *His own beast* ; likely an ass. *Inn.* Eastern guests at an inn receive only lodging, having to provide their own meals. *Two pence* ; silver denarii, each worth about 17 cents.

Vs. 36, 37. *Which . . . was neighbour unto him?* The point is not : "Who is neighbor to me?" but "To whom am I neighbor?" And Jesus' answer is : "To any one whom I can help."

## Light from the East

THIEVES—The road from Jericho to Jerusalem was called "The Ascent of Blood" from the number of travelers found murdered there. It winds up from the valley of the Jordan through barren rugged hills cleft by many deep gorges full of caves and hiding places which concealed the plundering Bedouins, robbers by profession for forty centuries. The unstable character of the government in pre-Roman times gave them ample scope. After the Romans got possession of the country they proceeded to put them down. From the top of the cliffs they lowered great wooden boxes bound with iron and full of heavily armed men. These

pulled the robbers out of the caves with iron hooks and slew them or flung them down the precipices. In the larger caves they smothered them by fires of brushwood in the cave's mouth. Until very recently the Turkish government had a very imperfect control over the Bedouin tribes, and even yet solitary travelers in parts of Palestine are in

considerable danger and every party visiting the Jordan takes a Bedouin escort along. The prevalence of marauding bands swooping down upon the agricultural districts and carrying off the increase of the year caused the farmers to live in villages built in the hills, in places difficult of access and easy of defence.

### THE LESSON APPLIED

The Lesson may be divided into two parts: (1) The section beginning with the lawyer's question about "eternal life," and (2) the section springing out of his question, "Who is my neighbor?"

The first question of the lawyer and the answer of Jesus reveal two different viewpoints. The question implies the notion that eternal life could be secured by the heroic performance of some particularly difficult task as yet undone. Now observe the comment of Jesus after the lawyer has quoted from the Law as he had been asked to do. Very briefly Jesus remarked, "This do, and thou shalt live." The word "do" means in this passage "do continually," not merely "once for all." Thus Jesus shows that "eternal life" is a constant attitude of mind toward both God and our fellow-man.

And should we not estimate Christian life from this standpoint more than we do? Christianity is the flow of my life, toward God and my brother. It is the daily uprising of my heart to God, and the daily outgoing of my hand to my brother.

The lawyer was probably satisfied that he had discharged his duty to God. Had he not punctiliously offered his tithes and his prayers? What more could he do? But had he done his duty toward his neighbor? Did he momentarily question the correctness of the Jewish answer to the question, "Who is my neighbor?"—that it meant merely one of the chosen race? In any event the beautiful parable of the Good Samaritan gives the word "neighbor" a new meaning. No longer does it mean a brother Jew alone. It means that the man who ministers to his fellow-man in need is a true "neighbor" to him. All racial distinctions fall away.

Luke is the evangelist who notes particularly the generous sweep of Christ's gospel.

He pictures Jesus as not so much the Messiah of the Old Testament as the Saviour of the world. Again and again he narrates incidents and sayings of Jesus to show that every human being may enter into fellowship with God "independently of privileges of birth or legal observances." The prodigal son, the publican, the outcast, the Samaritan—all may participate in the divine life. This is called the universalism of Luke, and it is one of the most attractive and vital features of his record.

The parable will shine with greater clearness if we make two things plain to ourselves: (1) What the Master condemned; (2) What He approved.

Recall the scene. A man was traveling the "Bloody Way" between Jerusalem and Jericho when he was set upon by highwaymen who bruised him and left him half dead. The priest and the Levite both passed by without rendering any help. A Samaritan, a descendant of the half-heathen stock, a heretic, cursed in the synagogues, set the wounded man on his beast and provided for his recovery.

Jesus condemns priest and Levite without saying a severe word. Why does He condemn? Because they omitted to minister to the unfortunate. Often we must condemn ourselves not for any positive wickedness, but because we have held aloof from a worthy cause. We have watched the efforts of others to establish righteousness, but have never cheered nor helped them. It is as if a man beside us were struggling in the water to reach the shore, and we simply declined to throw a plank to his aid. There is a deep truth in the wild curse of Deborah (Judg. 5:23): "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help

of the Lord, to the help of the Lord against the mighty." Read in this connection two verses, Matt. 25:42, 43. The Christian life that does not communicate itself to the need, ignorance, sin and sorrow of the beaten and the fallen, the stricken and the lost, is not, and cannot be, in a healthy and growing condition.

Look now at the other side. Jesus approves the positive human kindness and mercy of the Samaritan in bringing help to the one who was in need.

Kipling imagines Tomlinson coming up from fashionable Berkeley Square to the door of heaven and expecting admission; but the wretched man cannot enter, for his inane

life has been void of any good and worthwhile achievement.

" 'Ye have read, ye have heard, ye have thought,' he said, and the tale is yet to run:

'By the worth of the body that once ye had, give answer—What ha' ye done?'

So Peter exclaims, twirling the jangling keys and turns Tomlinson away in wrath as unworthy of admission into heaven.

The question is: What have you really done? Not, what creed have you professed, or what books have you read, or what sins have you refrained from committing; but: of what use have you been in the world? What have you done?

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

To get the connection, go back to vs. 21-24 where Jesus sets forth the teaching, that truth is not equally apprehended by all, but is easily accessible to "babes" whilst concealed from the "wise and prudent." The lawyer represents the "wise and prudent," the good Samaritan, the "babes." Get the class discussion to gather round the two points:

1. *The lawyer's great question*, vs. 25-29. Take up: (a) The type of life which trifles with serious issues. Show that the lawyer asks for information, merely in order to test Jesus, asks as an expert in the law, and then seeks to justify his own wrong attitude. Classify the questioner as a clever dealer in spiritual things, a modern secularist or worldling. (b) Jesus' reply. Show how Jesus throws him back upon himself and how the lawyer gives the right answer. Bring out the force of Jesus' direction,—"You know the way, now do it." (c) The lawyer's retort. He feels hurt that he is caught, and tries to dodge the moral responsibility. He is intellectually clever, but morally indifferent. His knowledge and conduct disagreed. He truly loved neither God nor man. Show how he hides behind the question in v. 29. Discuss modern representatives of the lawyer.

2. *Jesus' answer*, vs. 30-37. A sketch of the road and its present dangers will make the story of the parable vivid. The points to elicit from the class are: (a) This is a parable used by Jesus to answer the lawyer's question. (b) The condition of the man who was robbed. Bring out the details,—suffering, damage, almost fatal. Take this as a picture of this world. Make clear the robbery going on by sin, and the robbers also. (c) The anti-Christian attitude of the priest and Levite as mere ritualists in religion. Religion can never be negative and live. Now discuss the Samaritan from the standpoint of the Jew and of Jesus. Show his essential Christian character, as love, neighborliness, which repairs the damage and saves life. (d) How Jesus asks the lawyer for his judgment and especially the moral demands the truth brings. (e) Jesus' demand for action which would lead to life. Emphasize the necessity of actual brotherliness as essential to the fulfilment of the law, and also as an expression of the saved life.

In conclusion, take up again the lawyer's opening question, and re-state Jesus' answer. Eternal life is found in association with our neighbor for his help. It is at heart a true love which thinks about the needy, which actually cares for them, ministering to them and which sacrifices for them. Make clear that such a life is also true worship, as it springs from God, who is love. Bring out



that true love ignores sectarian, national and racial barriers, and serves the needy. Show how such a spirit is uniting the world in one great brotherhood.

### For Teachers of the Senior Scholars

Ask the scholars for their favorite parables, and lead them to see what a mighty influence the one in to-day's Lesson has exercised over the life and literature of the world. Refer to Leigh Hunt's poem, Abou Ben Adhem, and Lowell's, Vision of Sir Launfal. These are popular modern versions of the parable of the Good Samaritan. These poems could never have been written, if Jesus had not told this story and lived it out in His life. Make clear that the Christian is the only person, and the church of Christ the only institution in the world that aims at a complete embodiment of the Good Samaritan spirit. Every true missionary is a Good Samaritan.

The Lesson may be dealt with in the following way :

1. *The Occasion of the Parable*, vs. 25-29. What kind of a man was this lawyer? He was a man who was thinking big thoughts and asking big sensible questions. Why did he ask these questions? Bring out what the passage reveals (vs. 25, 29), and show that Christ's treatment of this man seems to imply that he was not a bad sort, that some good aspirations were lurking somewhere in his questioning spirit. Note the divine wisdom of the great Teacher in leading this man to answer his own questions, vs. 26-28. The second question which he asked led Jesus to tell this most beautiful and inspiring story.

2. *The Parable Story*, vs. 30-35. Question the class about the scene of the story,—the "Bloody Way"—infested with robbers; and about the persons who appear in the story,—the unfortunate traveler who fell among thieves, a Jew probably, the poor, selfish priest and the Levite who had not heart enough to help their wounded brother, and the Good Samaritan who, regardless of trouble and expense, ministered so tenderly and lovingly to the poor unfortunate who lay half-dead by the wayside. Show how this parable answers the question, "Who is

my neighbour?" Any human being is my neighbor who needs help. He may live near me or in the uttermost parts of the earth. He may have been wounded by evil industrial and social conditions, or he may have wounded himself by a life of sin. He is my neighbor, and I must do my best to help him.

3. *The Application of the Parable*, vs. 36, 37. Note how Christ leads this lawyer to find an answer to his question in this story. By going and doing as the Good Samaritan did, this man may make sure that he has inherited eternal life. Impress upon the class that this is the great test for each of us. If we manifest a kind, brotherly spirit we shall be like the Good Samaritan, we shall be like Jesus Himself.

### For Teachers of the Boys and Girls

Point out that the Lesson contains four questions,—two of them addressed to Jesus by a lawyer and two of them addressed, in turn, to the lawyer by our Lord. Say to the scholars that these questions, with their answers, will be taken up one by one.

1. *The lawyer's first question*, v. 25. The points to bring out here in the conversation are: the business of the "lawyer" amongst the Jews; the purpose of this lawyer in questioning Jesus; the reverence implied in the use of the title "master;" and the meaning of the question. (For the necessary information see the Lesson Explained.)

2. *Jesus' first question*, vs. 26-28. Question out: how Jesus refers the lawyer to the law, which it was his business to know and teach; in what passages of scripture the lawyer found his reply; the meaning of the law quoted from Deut. 6:4-9; the use which the Jews made of this and certain other passages (what were these?); and the meaning of Jesus' words in v. 28.

3. *The lawyer's second question*, vs. 29-35. The meaning of "justify himself" should be elicited, and the point of the question clearly brought out, namely, that the two laws were insufficient because they did not specify who is one's neighbor.

Then the story by which Jesus answered the second question put to Him should be taken up. The details to be brought out

are : the dangers of the road from Jerusalem to Jericho ; the fate which actually befel a traveler on that road ; the conduct respectively of the priest, the Levite and the Samaritan (some explanation will probably be required about the Samaritans and the relations between them and the Jews).

4. *Jesus' second question*, vs. 36, 37. Point out that our Lord gets the lawyer to answer his own question from the story just told. Make clear, also, that the story does not answer directly the question, "Who is my

neighbor?" but rather the question, "What is it to be a neighbor?" Jesus shows that to be a neighbor is to be ready to give our help to any one who may need it. From this it follows, that any one who needs help and to whom we have the opportunity of giving it is our neighbor.

Time should be left for the application of the story to the circumstances of the scholars. The aim should be to get them to think of those as neighbors, who in any way need help and to whom it is possible for them to give it.

### THE GEOGRAPHY LESSON

The number 3 is connected with the point of a large V on our special map. If we take our stand on a tower at the point of that V and look eastward over the space between its arms, we find little fields and olive orchards near the base of the tower ; then the ground slopes away downwards, with a crooked road leading over the slope past the stone buildings of a Christian church. The road itself continues over a long stretch of rolling ground, strangely bare and brown, with no fields and no trees ; then after while it disappears behind one of the desolate ridges and we see only the lonely heights,



one beyond another. That road which we can trace part-way through the wilderness is one of the highways to Jericho. Jerusalem is only about a mile away behind us, down at the west of Olivet. The story that Jesus told about a man's being robbed and beaten and left half dead on the Jericho road was one which meant a good deal to people who had themselves made the very same journey and had perhaps fought highwaymen on

their own account. To see the ground for yourself as it looks to-day, use a stereograph entitled, From Olivet East over the Wilderness, Jordan Valley and Dead Sea to Moab.

### ADDED HINTS AND HELPS

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

#### Lesson Points

"Tis heaven alone that is given away,  
'Tis only God may be had for the asking,"  
v. 25.

It is not knowledge of God's law that men lack so much as willingness to obey it. v. 26.

There can be no true love to God without love to one's neighbor. v. 27.

Perfect love is eternal life because it is the life of God Himself. v. 28.

The desire to justify oneself is often a confession of guilt. v. 29.

"Sorrow and need and sympathy and help are of no nationality." v. 30.

That is no true worship which comes from hearts indifferent to the suffering of others. vs. 31, 32.

Christianity levels to the ground all barriers of national prejudice and hate. v. 33.

Intelligence must go hand in hand with compassion if help is to be most effective. vs. 34, 35.

"It is better to ask 'Whose neighbor am I?' than 'Who is my neighbor?'" v. 36.

### Something to Look Up

1. Where are we told that God has made of one blood all nations of men for to dwell on all the face of the earth?

2. "Love worketh no ill to his neighbour," Paul says, and so "love is the fulfilling of the law." Where is the saying?

ANSWERS, Lesson II.—(1) Abraham; Gen. 18 : 23-32. (2) Matt. 10 : 16.

### For Discussion

1. "Justified by faith," says Paul (Rom. 5 : 1) : "Justified by works," says James (James 2 : 21). Do Paul and James really contradict each other?

2. Are there "higher" and "lower" races amongst mankind?

### Prove from Scripture

That kindness is a duty.

### The Catechism

Ques. 84. *God angry with sin.* We know that God is a loving Father, far more loving than any earthly father can be. Does it seem strange, then, that He can be angry? It will not seem so, if we think a little. Would not any true father be angry if he saw a wicked man trying to injure his child? Now, there is nothing that can do us nearly so much

harm as sin. Our loving heavenly Father sees that sin is spoiling His children's happiness and peace. Is it any wonder, then, that He is angry? Would He really love us, if He were not? We should always remember that it is with sin, not the sinner, that God is angry. The sinner He loves and is eager to save.

### The Question on Missions

Ques. 3. *To what districts have our field workers been sent?* In the province of Quebec one man has had charge of both Home Mission and Sunday School work. Many of the Protestant families are leaving for the West, and their farms are being bought up by Roman Catholics. This makes it difficult for those that remain to keep up their Sunday Schools. The field worker goes into these districts to encourage and help the people to keep the Schools open. In Northern Ontario there is the task of opening new Schools among the settlers, many of whom are immigrants from Norway and Sweden. In the West people are settling on the land back 60 and 100 miles from the railway, and into these districts the field worker goes to start new Schools. The Presbyteries of Swift Current and Weyburn were the last to be worked in this way. Practically all of the country south of the Saskatchewan River and west of Weyburn City was covered in one summer.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—In our Lesson to-day we shall hear Jesus teaching His learners to be helpful and kind. There are so many ways in which we can be kindly helpful. I

am going to tell you the way a very little girl was helpful.

*A Smile for Everybody*—Nellie was out walking with her nurse and when she came home she ran to her mother saying, "Everybody smiles at me, mother. They were all such kind people we met out walking." "Bless the child, it was her own sweet little smile ready for everybody that made them all smile back," said the maid who was with the little tot. Ah! That is the secret of it. Give a smile, get a smile. Give kindness, get kind-



ness, and best of all, we shall know that our smiles are helping and cheering others.

*The Good Samaritan*—Somebody asked Jesus what he must do to be able to live with God in heaven forever (eternal life). Jesus said, "Read in the scriptures what God says about it." Here is what the man read. Open your Bible and read (print the verse). "Yes, that is right," Jesus said. "Do this and you shall live." "Who is my neighbor?" asked the man, and Jesus told them a story in answer to this question. (Sketch a road-way with projecting rocks.) A traveler (stroke) is walking from Jerusalem to Jericho (map). As he tramps along the dusty road, suddenly, in a lonely place, robbers seize him and steal his coat and all that he has. They wound him and run away leaving the poor man lying by the roadside half dead. Will any body come to help him? Let us watch and see.

There comes a priest (explain). See the proud glance at the poor man, and then he stepped quickly to the other side of the road and passed on! Ah, here comes somebody else! (Describe.) Watch him. He stopped and looked at the man, but he, too, passed by on the other side!

Here comes another, a Samaritan (explain). He is riding on a mule. He has come a long journey. He is tired and hungry but he gets off and bends over the poor man, kindly asking what is the matter (continue the story). Jesus looks around at His learners and asks, "Which of these three was neighbor to that poor man? Which do you say?" Jesus said, "Go thou and do likewise."

*Golden Text*—Repeat. "Thou shalt love thy neighbor as thyself."

*Our Neighbor*—Any one who needs our help is our neighbor. (Do we ever pass by on the other side?) When Tom was knocked down by rough boys at school, Fred went and helped him up and brushed the dust off his clothes. When Eva cried at the unkind words of some of the school girls, Helen put her arms around her and said, "Never mind them, Eva." These are little things, but this is "doing likewise," as Jesus said to the lawyer who questioned Him.

Think of a lot of ways in which you may show kindness and be helpful.

*Book*—JESUS TEACHING TO BE HELPFUL.

*Our "Remember" Box*—Here is the "thought" that goes into the box to-day, I SHOULD BE KIND.

#### FROM THE PLATFORM

## THE LORD'S LAWYER'S QUESTIONS

Call attention to the fact, that the Lesson contains four QUESTIONS. Have the scholars turn up the Lesson passage and read these questions. Get the scholars to tell you by whom each of the questions was asked. Their answers will bring out that two of the questions were THE LORD'S (Print) and two of them the LAWYER'S (Print). Now take up the questions in turn, with the part of the conversation belonging to each. Under the lawyer's first question (v. 25) discuss briefly the meaning of eternal life and the lawyer's idea of how it was to be got. Coming to Jesus' first question (v. 26), question about the source and meaning of the laws quoted in vs. 27, 28. The lawyer's second question (v. 29) leads up to the Lesson parable of the Good Samaritan, the main points of which should be brought out. The Lord's closing question (v. 36) gives an opportunity to press home the teaching that we are to regard and treat anyone, whether near to us or far off, as our neighbor whom we have the ability and opportunity to help.

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for  
Aug 11/19  
W.B.

## Lesson IV.

## SERVING JESUS

January 25, 1914

Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42. Commit to memory vs. 40-42.

**GOLDEN TEXT**—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25 : 40 (Rev. Ver.).

1 And it came to pass <sup>1</sup> afterward, that he went <sup>2</sup> throughout every city and village, preaching and <sup>3</sup> shewing the glad tidings of the kingdom of God : and <sup>4</sup> the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mar'y <sup>5</sup> called Mag'dalene, <sup>6</sup> out of whom went seven devils,

3 And Joan'na the wife of Chu'za Her'od's steward, and Susan'na, and many others, which ministered unto <sup>7</sup> him of their substance.

Ch. 9 : 57 And <sup>8</sup> it came to pass, that, as they went in the way, a certain man said unto him, <sup>9</sup> Lord, I will follow thee whithersoever thou goest.

58 And Je'sus said unto him, <sup>10</sup> Foxes have holes, and <sup>11</sup> birds of the <sup>12</sup> air have nests ; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 <sup>13</sup> Je'sus said unto him, <sup>14</sup> Let the dead <sup>15</sup> bury their <sup>16</sup> dead : but go thou and <sup>17</sup> preach the kingdom of God.

**Revised Version**—<sup>1</sup> soon afterwards ; <sup>2</sup> about through cities and villages ; <sup>3</sup> bringing the good tidings ; <sup>4</sup> with him the twelve ; <sup>5</sup> that was ; <sup>6</sup> from whom seven devils had gone out ; <sup>7</sup> them ; <sup>8</sup> *Omit five words* ; <sup>9</sup> *Omit* Lord ; <sup>10</sup> The ; <sup>11</sup> heaven ; <sup>12</sup> But he said ; <sup>13</sup> Leave ; <sup>14</sup> to ; <sup>15</sup> own dead ; <sup>16</sup> publish abroad ; <sup>17</sup> I will follow thee, Lord ; but first suffer me to bid farewell to them that are at my house ; <sup>18</sup> But Jesus ; <sup>19</sup> *Omit four words* ; <sup>20</sup> went on their way, he ; <sup>21</sup> the Lord's feet ; <sup>22</sup> she came up to him ; <sup>23</sup> did leave ; <sup>24</sup> But the Lord answered ; <sup>25</sup> anxious ; <sup>26</sup> for.

**LESSON PLAN**

I. The Ministering, Women, 1-3.

II. The Doubtful Disciples, ch. 9 : 57-62.

III. Mary and Martha, ch. 10 : 38-42.

**DAILY READINGS**

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

M.—Serving Jesus, Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42. T.—Faithful and unfaithful, Matt. 24 : 42-51. W.—Service as unto the Lord, Eph. 6 : 1-10. Th.—A faithful servant's prayer, Neh. 1 : 4-11. F.—Our great example, John 13 : 3-17. S.—For His sake, 1 Peter 2 : 17-25. S.—Christian service, Rom. 12 : 10-21.

**Shorter Catechism**—Review Questions 82-84.

**The Question on Missions**—4. Does the field worker do anything else besides starting new Schools ?

**THE LESSON EXPLAINED**

**Time and Place**—See Connecting Links.

**Connecting Links**—The Lesson brings together several incidents from different periods in the ministry of our Lord. The account of "the ministering women" (ch. 8 : 1-3) belongs to the autumn of A.D. 28, about the middle of the ministry ; that of "the doubtful disciples" is assigned to a date about a year later in the autumn of A.D. 29 ; while the visit to "Mary and Martha" took place late in December, about three months before the close of Jesus' earthly life.

**I. The Ministering Women, 1-3.**

V. 1. *Soon afterwards* (Rev. Ver.). See ch 7 : 36-50. *Every city and village* ; that is, in Galilee. This province, in our Lord's day, was densely populated. The Jewish

61 And another also said, <sup>17</sup> Lord, I will follow thee ; but let me first go bid them farewell, which are at home at my house.

62 <sup>18</sup> And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Ch. 10 : 38 Now <sup>19</sup> it came to pass, as they <sup>20</sup> went, that he entered into a certain village : and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Mar'y, which also sat at <sup>21</sup> Je'sus' feet, and heard his word.

40 But Mar'tha was cumbered about much serving, and <sup>22</sup> came to him, and said, Lord, dost thou not care that my sister <sup>23</sup> hath left me to serve alone ? bid her therefore that she help me.

41 <sup>24</sup> And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art <sup>25</sup> careful and troubled about many things :

42 But one thing is needful : <sup>26</sup> and Mar'y hath chosen <sup>10</sup> that good part which shall not be taken away from her.

Yes. He discovers Schools not reported, visits old ones and encourages teachers and officers in their work, helps to start Bible Classes, Cradle Rolls and Teacher Training Classes and shows samples of our Lesson Helps, Illustrated Papers and other Sunday School Supplies.

**Lesson Hymns**—Book of Praise: 80 (Supplemental Lesson), 252, 255, 94 (Ps. Sel.), 80 (from PRIMARY QUARTERLY), 245.

**Special Scripture Reading**—Rom., ch. 12. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 212. Mary Anointing Jesus; Head. For Question on Missions, H. M. 893, A Western Teacher Training Class Formed by a Field Worker. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Bethany Where Our Lord Was Anointed by Mary ; South from the Eastern Slope of Olivet (Underwood & Underwood, see page 13).

historian Josephus mentions by name 40 cities and villages. Of these 10 or 12 were flourishing towns on the shores of the Sea of Galilee. *Preaching* ; proclaiming like a herald. At this comparatively early period, teaching was not prominent in the work of Jesus. The people's attention must first be won. *Bringing the good tidings* (Rev. Ver.) ; all one word in the Greek,—"evangelizing" or "gospeling" ("evangel" is just "gospel" or "God story"), "glad tidings," indeed, since it tells of God's saving love. *Kingdom of God* ; which Jesus came to establish, the kingdom in which God reigns over loving and loyal subjects. *The twelve*. This was a special missionary tour.

Vs. 2, 3. *Certain women*. Luke's is the gospel in which women are specially prom-

inent (see chs. 7 : 11-17 ; 18 : 1-8 ; 21 : 1-4 ; 23 : 27, 28). *Healed of evil spirits* ; messengers of Satan who entered into people and became their masters. All the women had been healed of some affliction or disease. *Mary . . . Magdalene* ; that is, "Mary of the Migdol" or Watch Tower. Magdala (Matt. 15 : 39) or Magadan (Rev. Ver.) is Greek for the Hebrew Migdol. The place, now called Mejdol, is on the southwestern shore of the Sea of Galilee. This Mary was not the woman of Simon's feast nor a specially wicked person. *Joanna* ; mentioned also in ch. 24 : 10. *Steward* ; the manager of his estates. *Herod* ; Antipas, ruler of Galilee. *Ministered . . . of . . . substance* (property). It was common for rabbis to be supported by wealthy ladies.

## II. The Doubtful Disciples, ch. 9 : 57-62.

Vs. 57, 58. *A certain man* ; a scribe (see Matt. 8 : 19). *I will follow thee*. A hearer of Jesus, he now proposes to become a permanent disciple. *Foxes*. See *Light from the East*. *Nests* ; literally, "encampments," roosts where they rest at night. *Not where to lay his head* ; the lot of a tramp, not due to poverty, but to Jesus' wandering life. The hasty volunteer was warned to count the cost.

Vs. 59, 60. *He* (Jesus) *said*. The first man was a volunteer ; the second was called by Jesus. *First . . . bury my father* ; likely a proverb, now unknown, perhaps signifying that one's first duty is to his family. Jesus would not have prevented the man from attending his father's funeral, which would have caused only a short delay, burial in the East taking place soon after death. *Leave the dead*, etc. (Rev. Ver.) ; another proverb meaning that in our sorrow for the dead we should not forget the living. *Go thou and preach* ; the most important work in the world.

Vs. 61, 62. *I will follow thee* ; another volunteer. *First . . . bid . . . farewell* ; a request showing that the man's heart was still in his old life and its enjoyments. (Compare 1 Kgs. 19 : 20.) *Plough . . . looking back* (Rev. Ver.). In such a case the furrow is sure to be crooked. *Fit* ; literally, "well placed," useful. Jesus will have no lukewarm followers.

## III. Mary and Martha, ch. 10 : 38-42.

Vs. 38-40. *A certain village* ; Bethany, John 11 : 1, 18. (See Geography Lesson.) *Martha* ; meaning "Lady" or "Mistress." She was clearly mistress of the house, and probably older than her *sister*. *Mary* ; who afterwards anointed Jesus and wiped His feet with her hair, John 11 : 2. *Cumbered* ; distracted, drawn hither and thither with many concerns. *Serving*. See *Light from the East*. *Dost thou not care . . . ?* Martha shows her temper by addressing her rebuke to Jesus rather than to her sister.

Vs. 41, 42. *Martha, Martha* ; spoken in a kind, gentle tone and likely with a smile. *Anxious* (Rev. Ver.) ; the same word as in ch. 12 : 22. *Troubled* ; in a tumult or bustle. *One thing is needful*. Jesus did not desire an elaborate meal : one dish would be enough. Indeed there was something more important than preparing food for Him,—to listen to His teaching. This was the "one thing needful." *Good part* ; not that Martha's part was bad. Jesus does not condemn Martha ; He defends Mary.

### Light from the East

**FOXES**—The Syrian fox is a timid animal living in ruins and among the rocks in mountain gorges. They sometimes dig a burrow in the ground and bring out a litter of from four to six young. Occasionally they take possession of the burrow of some other animal. They are of a grey color, with a body about fourteen inches long and a bushy tail about the same length ; they have a long pointed nose and small eyes. They hunt at night around villages and encampments, and display much cunning and stealth in securing fowls and small birds and animals. They are fond of grapes, and make great havoc of the vineyards when the fruit is ripening.

**SERVING**—The food of the land then as now consisted largely of cereals, fruits and herbs. Grain was kept in the house whole and was ground, sifted, mixed and baked as it was needed. When unexpected guests arrived the preparation of a meal took some time and involved considerable labor. A specially honored guest would require the killing, dressing, boiling or roasting of flesh

or fowl. Orientals are fond of strong spices, of savory or carminative herbs and these were ground or mixed as the occasion re-

quired. Where only one pair of hands had to do all this it was natural that help should be asked.

### THE LESSON APPLIED

Three short passages illustrate different methods of serving Jesus.

One way in which the cause of the Master may be advanced is by giving our "substance" or money freely, like the ministering women of ch. 8:1-3. The cause of Christ is hampered very seriously through lack of money. Many a minister grows disheartened by the long struggle with poverty. Retrenchment sometimes takes place where there ought to be expansion of the church's work and influence. We cannot accomplish one half that we ought to and that we would like to in our own church because we give our substance so meagrely. The Budget deserves our heartiest support.

The second type of service, described in Luke 9:57-62, is public ministry. The first young man came under the spell of Jesus, admired His noble and gracious manner, and instantly felt that companionship with Him would be the highest happiness. With a rush of emotion he declared, "I will follow Thee whithersoever Thou goest." The first essential of a successful religious life was there. It was enthusiasm for Jesus, and an ardent desire to follow Him. Surely one would say, "Here is a recruit who will grow into a good soldier of Jesus Christ." But a strange thing happened. The Master did not welcome him. Instead, He looked steadily into his eyes and said quietly: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." It was as if He had said: "Your impulse is superficial; you have not thought the matter through; you have not counted the cost; you have many comforts and luxuries at home. I, whom you say you would follow, am homeless. Are you prepared to share My lot?" This man gives us an example of temporary and emotional service, but it does not arrive.

Jesus looked into the countenance of another man and recognized there the struggling aspiration after a higher experience. He interpreted the spiritual yearning of the man's

heart, and said to him: "Follow Me." Something in this man's heart sanctioned this imperious demand on his life, and he replied, "Yes, I will, but suffer me first," etc.

Jesus must have looked at him with startling earnestness, for, with a strange air of abruptness and peremptory authority, He eagerly and passionately exclaimed as if He were saving the man from some unseen and imminent peril: "No! The spark of divine life is lighted in your heart. It is a very feeble spark yet, and if you go back to the old scenes it will soon be smothered by your interest in the concerns of the world. As you value the new life that is being born within your own spirit, follow Me at once, and leave those who have no interest in your new experience and outlook to attend to the duties of the home. Your only safety lies in instant obedience. Go thou and publish abroad the kingdom of God."

Two lessons may be learned from this incident:

(1) The religious life may begin in a very feeble way, but it may be quite genuine at the same time. It may be a fluttering, sensitive, delicate beginning that requires the utmost care and attention.

(2) Vision must be linked up with task. Nothing is more fatal to robust Christian life than mental and moral excitement that is allowed to dissipate itself without accomplishing anything. Isaiah had his vision and went to his long toil as a prophet. Paul had his vision of Christ, and went to his stormy apostolate. . . We must keep the two experiences close together.

A third man crossed the path of the master, and with a rush of impetuous emotion he volunteered his discipleship in these words: "I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house."

Once more Jesus felt the danger of qualifying allegiance in the slightest. The backward look is perilous. Many a time we are tempted to slacken our pursuit of the holiest things.

The last types of service are exemplified by Martha and Mary. Martha was doing a proper and necessary work, but she was worried and distracted by the occasion and by the details of her work. Mary was willing

to let the housekeeping wait a little, while she listened to the words of the master. Both types are necessary. The keen practical Christian may serve Christ. So also may the student and thinker.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This Lesson is a composite picture showing three aspects of service. Group the teaching as follows:

1. *Ministering women*, ch. 8 : 1-3. Bring out that service is the natural expression of the heart which has been blessed by Jesus. Discuss Bruce's comment, "Luke would show how penitent, suffering, sorrowing women, who had received benefit in body and soul from Jesus, went into peace and blessedness. They followed Him and served Him with their substance and so illustrates the law: much benefit, much love." Press home this teaching. Discuss whether the service which we render to Jesus, is at all in proportion to the benefits received.

2. *The test of service*, ch. 9 : 57-62. Take up this portion of the Lesson as indicating the kinds of services which certain men are willing to render Jesus, and Jesus' answer as the kind of service which He considers acceptable. Turn to the first case. (Compare Matt. 8 : 19.) Make clear this man's attitude as one of zeal without knowledge, inconsiderate impulse. Bring out the force of Jesus' saying. Show how He paints the cold truth that the man may know what He faces. Discuss whether Jesus referred to spiritual loneliness, as well as to that which was social and physical?

Take up the second case. Show how this man had great possibilities, but that his reply indicated a divided mind over conflicting duties. Make it clear that Jesus insisted upon readiness to sacrifice all else to His call. Call for other similar cases.

Now deal with the third case. Bring out that he is a type of the man who is willing to serve after he has satisfied his own ideas, a procrastinator. Note that Jesus regards a divided mind as fatal to success. Discuss

Hoar's comment: "The moral conviction that one should devote himself to the service of Jesus so stands in a class by itself, that it is like a royal invitation which supercedes all other engagements. All questions of wealth, of family ties and of friendship are subordinate to it. The call to follow the soul's master transcends everything else."

3. *The spirit of service*, ch. 10 : 38-42. Bring out Martha's ideal of service as intense eagerness to give worldly comfort and honor. Discuss Mary's as a passion for spiritual reality, which eagerly embraces its opportunity. Emphasize the fact that Jesus appreciates the spirit thirsting for the truth.

#### For Teachers of the Senior Scholars

Have a talk with the class about service, about how we are made to serve, saved to serve, blessed every day to serve,—about how this thought which is forever forcing itself upon us as we read the Bible is coming to dominate the religious conceptions of our day. Our Lesson to-day reveals varieties of religious service.

1. *Examples of grateful service*, vs. 1-3. Question the class about these women, who they were and what Jesus had done for them, and what they were doing for Jesus. Point out that these were wealthy women, some of whom occupied a high position in the social world of their day, who loved to minister to their substance to Jesus and His disciples. Lead the scholars to see that these women first gave their hearts to Jesus, and then their substance. It was love and gratitude which prompted them to give. A revival of love in the heart makes it easy to finance any good work. In most cases those who are ministering to Jesus of their substance are those to whom Jesus has ministered of His life and love. Having freely received, we freely give.

2. *Three types of defective service*, ch. 9 : 57-62. Question the class about these three men,—the *impulsive* who had not counted



the cost, whose loud confession Jesus felt bound to discount (vs. 57, 58); the *dilatory*, put-off-for-awhile disciple who had something else to do before he could give himself up completely to the Master's service (vs. 59, 60); and the *undecided*, looking-back disciple whose service could not amount to much, vs. 61, 62. Impress upon the class that these are poor types of service, that life is not worth much to ourselves or to anybody else while it remains half-hearted. It is whole-hearted service which counts in every good cause.

3. *Two types of loving service*, ch. 10: 38-42. Bring out the characteristics of these two types, the *active* and the *meditative*, and show the good qualities of each. Which made the stronger appeal to the master?

### For Teachers of the Boys and Girls

Point out that the Lesson gives an account of three incidents, two of which took place about the middle, and the third near the close, of our Lord's ministry. Following the Lesson Plan, the questioning may then proceed somewhat as follows:

I. THE MINISTERING WOMEN, vs. 1-3. What story had Luke just told? Where were the cities and villages here referred to? What was Jesus doing in these places? Explain, "bringing the good tidings" (v. 1, Rev. Ver.). What is meant by "the kingdom of God?" Who were with Jesus?

Show that Luke's Gospel gives special prominence to women. What women are

mentioned here? What had Jesus done for Mary Magdalene? Where was her home? What does its name mean? What is a steward? Which Herod is named in v. 3? What did these women do for Jesus?

II. THE DOUBTFUL DISCIPLES, ch. 9: 57-62. What does Matthew tell us about the man of v. 57? What did the man know about Jesus? What did he now propose to do? What reply did Jesus make? Describe the foxes of Palestine. Why had Jesus no place to lay His head? What did His reply mean?

How did the man in v. 59 differ from the one in v. 58? What did he ask of Jesus? What did Jesus' reply mean? What is the most important work in the world?

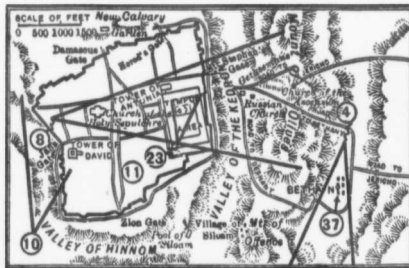
What did a second volunteer ask? What did this request show? What did Jesus reply? Explain this reply.

III. MARY AND MARTHA, ch. 10: 38-42. To what village did Jesus go? What two sisters did He visit? How did Mary show her regard for Jesus? What did Martha do for Him? What complaint did Martha make to Jesus? Give our Lord's reply. What was the "one thing needful?" What did Jesus say about Mary? Did He mean to condemn Martha? What then was His purpose?

Have a little talk, in closing, about the kind of service which Jesus requires. The points to bring out are, that it must be rendered out of love to Him, that it must be prompt and unquestioning, and that nothing in the world should prevent us from doing His will.

### THE GEOGRAPHY LESSON

The number 4 on our Jerusalem map is attached to the point of a V on the eastern slope of Olivet. It is less than a mile from Jerusalem. If we stand to-day at the point of that V and look southward over the space between the arms, we can see for ourselves the suburban village where Lazarus and Mary and Martha lived



and where Jesus was their guest. The village that stands there to-day is very poor and shabby, quite different from the Bethany of nineteen hundred years ago, but the site is unmistakable.

Use a stereograph entitled, Bethany Where Our Lord Was Anointed by Mary; South from the Eastern Slope of Olivet.

## ADDED HINTS AND HELPS

## Something to Look Up

1. It is written of Jesus, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Find the verse.

2. Where does this verse occur: "Godliness with contentment is great gain?"

ANSWERS, Lesson III.—(1) Acts 17 : 26. (2) Rom. 13 : 10.

## For Discussion

1. Which helped Jesus more during His earthly ministry—men or women?

2. Does true religion make people indifferent to the things of this world?

## Prove from Scripture

That Jesus is our Master.

## The Catechism

Ques. 82-84 (Review). The teaching of the three Questions studied this month falls naturally under three heads. The first is, The Fact of Sin. Ques. 82 states that all mere men have sinned. Show how this statement is supported by scripture. Refer to such passages as Eccl. 7 : 20 ; Rom. 3 : 9 ; 1 John 1 : 8, etc. The second head is, Degrees of Sin. In Ques. 83, it is said that some sins are worse than others. One point especially to be emphasized here is, that the greater our privileges, the greater is our guilt if we transgress God's law. A most suggest-

ive text is Amos 3 : 2. The Doom of Sin, is the third head, Ques. 84. Read in hushed and tender tones such passages as Matt. 25 : 41 ; Gal. 3 : 10 ; Eph. 5 : 6.

## The Question on Missions

Ques. 4. Does the field worker do anything else besides starting new Schools? The task of the field worker is threefold: First, he must organize new Schools. Second, he must discover new Schools. By this is meant the work of getting information about Schools which the people may have started themselves, but which have never been reported. The value of this work is very great. Sometimes it is a centre where preaching services can be commenced. Frequently the teachers have no Lesson Helps either because they cannot afford to pay for them, or do not know where to get them. In either case the field worker can help them. He generally carries a few with him which meet the need for the time being and he explains how they may get more. Then the field worker gets a report of the School including the name and address of the superintendent, so that he may receive information from time to time about Sunday School methods. And third, he develops old Schools by starting Bible and Teacher Training Classes, and, in some cases, securing more teachers and officers.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear Jesus teaching to serve Him.

*Loving Service*—Let all stand and stretch up hands as high as possible. I am going to ask

a question, and you will tell me the answer (see Hymn, 532, Book of Praise):

"What can little hands do  
To please the King of Heaven?"

All the boys may give me the answer:

"The little hands some work may try

To help the poor in misery."

All be seated again.

Do you remember how the Good Samaritan used his hands to help the poor man by the roadside? (Recall Lesson.)



Now will you each one touch your finger to your lips :

"O, what can little lips do  
To please the King of Heaven?"

Girls all sing v. 2, Hymn 532, Book of Praise. Now I want you to cross your hands over your hearts. Here is the last question :

"O, what can little hearts do  
To please the King of Heaven?"

The boys alone may tell me (v. 3). Now all sing together (with motions) v. 4.

**H**ANDS  
**H**EAD  
**H**EART all shall serve Jesus.

*Some Who Served Jesus*—Our Lesson tells us about some women who served Jesus. We'll print their names—MARY MAGDALENE, JOANNA, and many others. They used their head, hands, heart, and their feet too, for we are told they followed Jesus and ministered unto Him. They were all women whom Jesus had healed of sin or cured of disease. They followed Him about and shared with Him their food and money (substance.)

*Giving Up For Jesus*—The next verses tell us about a man who said he wanted to follow

Jesus. Jesus told him it would not be an easy life. There would be work, weariness, want. The foxes have holes, and the birds of the air have nests, but Jesus had now no place which He could call home. Those who want to follow Him must be willing to give up everything else if need be.

*Mary and Martha*—The last verses of our Lesson tell us about two sisters, Mary and Martha, in a home at Bethany, to which Jesus loved to go. (Recall the raising of Lazarus their brother.) They were full of love and thanks to Jesus. Each tried to serve Jesus in the best way she could,—Mary with quiet, gentle sympathy ; Martha in practical work with her hands—but Jesus reproved Martha for grumbling because Mary did not help her in her work.

*Golden Text*—Our Golden Text tells us how we may give Jesus food and money and clothing and loving sympathy. Repeat Golden Text, and give simple illustrations of serving Jesus in this way. Sing v. 6, Hymn 527, Book of Praise.

*Book*—On the book print, JESUS TEACHING TO SERVE HIM.

*Our "Remember" Box*—Our thought today is, JESUS WANTS ME TO SERVE HIM.

### FROM THE PLATFORM

**"My brethren, even these least"**

Leaving the blackboard bare, describe the monument in Westminster Abbey to General "Chinese" Gordon,—a bronze figure of the great Christian soldier reclining on a granite pedestal bearing the inscription under the name : "Who everywhere and at all times gave his strength to the weak, his substance to the needy, his sympathy to the suffering and his heart to God." Tell how, one day, a plainly dressed young woman came into the great Abbey and placed on the breast of the reclining figure a single beautiful rose. Ask what this act showed regarding the one who performed it,—that she honored and admired the dead hero and that she was trying to be like him. Now point to the One who deserves our whole heart's admiration and love. Call for the Golden Text as showing how we may honor Him. Print, "**My brethren, even these least,**" and urge the duty of kindness to all for Christ's dear sake.

## \*AN ORDER OF SERVICE: First Quarter

## Opening Exercises

I. OPENING PRAYER. All stand.

II. SINGING.

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

—Hymn 3, Book of Praise

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

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

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

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

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

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

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

IV. PRAYER.

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

VI. BIBLE WORK. From the Supple-  
mental Lessons.

VII. READING OF LESSON PASSAGE.

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

## Class Work

[Let this be entirely undisturbed by Secretary's or Lib-  
rarian's distribution or otherwise.]

I. ROLL CALL, by teacher or Class Secre-  
tary.

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. Cate-  
chism.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING.

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

—Hymn 540, Book of Praise

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

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

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

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

IV. PRAYER.

V. SINGING.

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

—Hymn 552, Book of Praise

VI. BENEDICTION.

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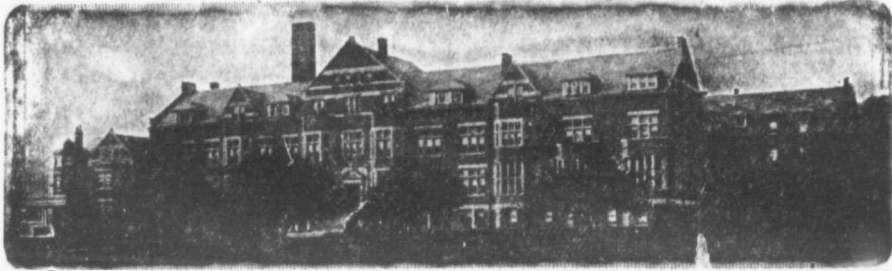
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### THE BOOK PAGE

John L. Alexander is an authority on the teen age, of international reputation. **The Boy and the Sunday School**, directly from his pen, and **The Sunday School and the Teens**, a report of the Commission on Adolescence authorized by the San Francisco Convention of the International Sunday School Association, edited by Mr. Alexander, have been issued by the Association Press, New York (respectively 284 pages, \$1.00, and 416 pages, \$1.00). These two volumes mark a distinct stage in the discussion of the teen age problem and the proper adjustment of the Sunday School requisite to meet it. Both books should be in every Sunday School Teachers' library, and no teacher, whether his School be of the teen age or otherwise, can read the books without great profit. **The Boy and the Sunday School** is largely a volume of methods and suggestions for leaders and teachers in the Sunday School, to promote the better handling of the boy problem. It takes up the boy in his various relations to home, public school, church, Sunday School, Bible Study for boys, their religious activities, and so on. **The Sunday School and The Teens** is a more elaborate discussion of the whole question of the educational needs of the adolescent age and includes valuable papers by such well-known writers as Margaret Slattery, Dr. A. H. McKinney, Dr. A. L. Phillips, Dr. Rufus W. Miller, Dr. George J. Fisher, Y.M.C.A. International Secretary of Physical Department, Dr. Henry F. Cope, General Secretary, Religious Education Association, and Dr. B. S. Winchester. Neither of these books is to be read for entertain-

ment, but both will richly requite serious study.

One may not always agree with Lyman Abbott, but one is always delighted with his humanness and keenness and candor. All these qualities are abundantly evident in his **Letters to Unknown Friends** (Musson Book Company, Toronto, 167 pages, 60c.), which is chiefly a compilation of these "Letters" as they have appeared from time to time in *The Outlook*. The Letters touch upon people's inquiries concerning such points as a personal God, prayer, the second coming, the Sabbath problem, creative evolution, future punishment, etc. The reader cannot fail to be set thinking, and often to get light and direction from Dr. Abbott's lucid treatment of difficult questions.

John T. Faris has the "pen of a ready writer," and hence it is no surprise to find two new books bearing his name, so soon after, *Winning the Oregon Country*, and *The Life of J. R. Miller*. But he has so much more than a ready pen, that the new volumes are heartily welcome. That "so much more" includes especially, a keen eye for the picturesque, a wonderful fund of "happy instances," and a genuine understanding of the boy and young man mind. All these characteristics are exemplified in **The Alaskan Pathfinder** (Fleming H. Revell Company, Toronto, 221 pages, illustrated, \$1.00 net), and **Seeking Success** (same publisher, 286 pages, \$1.25 net). The "Alaskan Pathfinder" is Sheldon Jackson, the real discoverer of Alaska. That indefatigable and unconquerable "bishop of all out-doors" is carried through the stages of an eventful life as missionary, explorer, reindeer farmer and all the rest.

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The Copp, Clark Co.'s list of new books include: **The Gringos**, by B. M. Bower (350 pages, \$1.25). The sub-title of this story is, A Story of the Old California Days in 1849, and the setting is the ranch of a Spanish grandee, Don Andres Picardo. To this ranch come two Americans or "gringos," Dade and his friend Jack Allen, whom he has just saved from hanging by a vigilance committee in St. Francisco. Their host has a beautiful daughter, Senorita Teresita, with a jealous suitor, Don Jose. The gringos, living as they do, in a generally hostile community, find frequent tests of their strength, courage and honor. The story gives a

glowing picture of Western life in a stirring period. **The Heart of the Wood**, by Charles G. D. Roberts (276 pages, 50c.), a new and beautiful edition, at a greatly reduced price of one of its author's most charming group of forest life sketches; **Youth and Opportunity**: Being Chapters on Factors of Success, by Thomas Tapper, Litt.D. (301 pages, \$1.00), contains just over a score and a half of brief and pointed essays on the art of getting on in life. Suggestive headings are: The Essential Education; The Basis of Success in Business; The Best Books; Odd Moments; The Message of Art (The Copp, Clark Co., Toronto).

In **The Fairweathers**: A Story of the Old World and the New, by Annie S. Swan (Hodder & Stoughton, Toronto, 309 pages, \$1.25), the death of a doctor in a Scottish village leaves his four daughters all but penniless. But, as one of them said to the lawyer who came to announce the condition of their family affairs, they were not "Scotch and Fairweathers" for nothing, and they immediately began to make plans for the future. How those plans took two of them to Canada, one to India, while the fourth remained in the old home village, is told in this story by an author so widely and favorably known, that a new book from her pen needs no commendation. Another Hodder and Stoughton book is **The Little Hour of Peter Wells**, by David Whitelaw (311 pages, \$1.25), in which the hero, an assistant to Peter Mantilles, a fruit merchant with one establishment in Covent Garden, London, and another at Luazo in the imaginary kingdom of Bragalia, by a strange combination of circumstances, comes to play a large part in a revolution in that kingdom.

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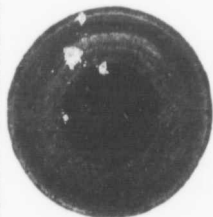
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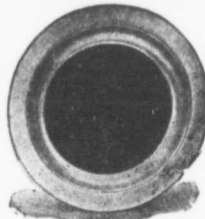
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