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OUR OWN GRADED LESSONS

It is with especial pleasure that we announce a SERIES OF GRADED LESSONS OF OUR OWN, to begin with January, 1915.

The demand for such a series has been growing year by year, as our Sabbath Schools have experimented with the Graded Lessons already in the field. Why not a series issued by our OWN PUBLICATIONS, and for which the church would stand voucher? The call has come from many Schools all over the Dominion, and from a number of Presbyteries.

The PUBLICATIONS have all along sympathized with the demand, and have been planning as earnestly as possible how to meet it satisfactorily.

There were many difficulties in the way, the chiefest being two in number: First, the enormous original cost of providing the material required for a Graded Course; and Second, the fact that the International Graded Lessons, as they stood, were not entirely what our Schools wished for: they were too complicated for many Schools, and the Biblical and evangelical elements were not always sufficiently in evidence.

These difficulties have now been overcome, and we are preparing to issue, beginning with the New Year, and in addition to our present Lesson Helps for the Uniform Lessons, a *revision* of the International Graded Course. The Lessons will be Biblical, their treatment thoroughly in harmony with the teachings of our own church; and they will be issued in Quarterlies and Leaflets, instead of in books, and will thus be just as easily handled by the ordinary Sunday School as are our present QUARTERLIES and LEAFLETS of the Uniform Lessons.

We shall begin, then, at the New Year, in Leaflet and Quarterly form, the first year in in each of the following departments:

THE BEGINNERS DEPARTMENT: *For the Scholar*: a two-page Leaflet on each Lesson; *For the Teacher*: a sixty-four page Quarterly. There will also be a sixteen-page booklet of suggestions, etc., for the teacher.

THE PRIMARY DEPARTMENT: *For the Scholar*: a larger two-page Leaflet; *For the Teacher*: a fifty-six page Quarterly. Also Picture Roll for the Class, and explanatory booklet for the teacher.

THE JUNIOR DEPARTMENT: *For the Scholar*: a study and work book (quarterly); *For the Teacher*: a forty-eight page Quarterly.

This will form a very complete and convenient equipment for the Departments mentioned, and will be followed next year by the second year's Lessons in each Department; and so on till all the years have been completed.

It is expected that a similar equipment for the Intermediate and Senior Departments will follow a little later. But, meanwhile, we are arranging to offer, for these two important Departments, the Graded material provided by our sister Presbyterian Board in Philadelphia, they having had the Intermediate and Senior Graded Material of the International Graded Course entirely re-written on the lines mentioned above. It is, as the new periodical graded material will be, thoroughly Biblical and evangelical, and comes from the pens of able writers in sympathy with Presbyterian thought and church life.

Our plan as thus outlined bears the very hearty endorsement of the General Assembly's Board of Sabbath Schools and Young People's Societies; and we look for the same hearty acceptance of this new Sabbath School material, as our present Lesson Helps have found. Any School that is thinking of trying the Graded Lessons should write us for information. We shall be glad to furnish it, and, by and by, to furnish samples. Schools that are using the present Graded Lessons, we shall hope to find adopting our new series in their stead.

It will be interesting to learn that the issuing of these new Beginners, Primary and Junior Graded Lessons, has been made possible by united action on the part of an important Presbyterian group, embracing the Sunday School Publishing Boards of the Presbyterian Church, North, the Presbyterian Church, South, the United Presbyterian Church, the "Dutch" and "German" Reformed Churches, of the United States, and of our own Church. The group represents about two and a half millions of Sunday School enrolments. The Lessons are being prepared under the direction of a Committee representing all these Boards; the editors of each Board, therefore, becoming responsible for the Lessons as published. The arrangement is one which guarantees to our Schools a high grade of material, closely suited to their needs, and at as reasonable a price as possible.

R. DOUGLAS FRASER

The Mountains—And Beyond

A traveler in Switzerland once got into conversation with a Swiss peasant lad. The boy had lived all his life in a dark valley of his native land, and had never seen the other side of the Alps. Beyond the mountains lay the sunny land of Italy, and if the young valley-dweller had climbed the rugged slopes he could have enjoyed the bright outlook on that cheerful summer land. The glorious view from the summit of the mountains would have amply repaid the toil of the steep ascent.

Difficulties come into every life that seem like lofty and forbidding mountains. They demand strenuous endeavor if they are to be conquered. The faint heart is often discouraged, and chooses to dwell in the gloom of the valley rather than essay to climb to the peak with its vision splendid. But a true view of life's difficulties sees in them God's pathway to a land of wider freedom and greater joy, and bravely faces the hardness for the sake of the promised reward.

A Key of Knowledge

By Rev. J. A. McKeen, B.A.

Acquaintance with the natural world is a key to the knowledge of the spiritual world. The special office of the parable is to lay the things seen beside the things not seen, so that a knowledge of the one may lead to an understanding of the other. When our great

teacher used natural objects to illustrate spiritual things, He put the truth in forms that ceaselessly unfold. The new knowledge of the natural object which Christ uses in His metaphor is a key to the unfolding of new knowledge of the spiritual truth which is being taught. The invisible things are more clearly seen by a better understanding of the things that are made.

Christ, for instance, said, "Ye are the light of the world." Those to whom He spoke used a little lamp that dimly lighted their homes. Some who are among us yet, remember the poor candle in whose soft light they can still, in memory, see the old familiar faces. With no better knowledge of light-giving than that which the candle affords, each follower of Christ may be "like a little candle burning in the night." But we have been finding out new things about the shining of natural light, and these discoveries should help us to larger views of what it means to let the light that is in us shine.

From the height of the rock over which Niagara River falls we get power. It assumes the form of a mysterious energy that is transmitted over wires and then transmuted into light. We also are endued with power from the height—or heaven as we have learned to call it. It, too, is in the form of a mysterious energy, and that energy is in us, transmuted into the light which we let shine.

A tax is being laid upon the resources of

ature in order that her electric light may be made to shine even more brightly. Many metallic mediums have been tested, and it is found that tungsten as a burner outshines them all. Further discoveries may give us illumination still more nearly approaching the brightness of day. In letting our light shine, we may use the old candle idea of light giving; but we should also utilize modern knowledge of the achievement of many-fold multiplication of the candle light power.

Orono, Ont.

Demas

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

"Demas," wrote Paul from his lonely prison in Rome, "hath forsaken me, having loved this present world." Demas at one time saw that light which never was on sea or land, and in consequence put himself alongside of Paul in the great enterprise of redemption. He promised magnificently, but too soon his

ardor cooled and one day, when vehemently desired, he was not there.

He forsook that great cause where alone true glory waits, and chose the easier and the softer way, "having loved this present world."

It was a spectacular apostasy, and apostasies not so spectacular but just as sad take place to-day. Some who once were active workers,—perhaps Sunday School teachers—are now content to keep down a cushioned pew. Have those of us who still keep up the work of the Lord that same passion for it and that same passion for souls which once shivered through us like a trumpet call? Are we losing zest in the work of the Lord?

If we feel a difference, let enquiry be made. It may be that we are forgetting the attitude of that man in the Pilgrim's Progress, whose eyes were lifted up to heaven, and in whose hands was the best of books with the world behind his back.

Sydney, N.S.

SUNDAY SCHOOL PROBLEMS

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

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

IV. INTERESTING THE BOY IN HIS SCHOOL

The term "School" is, for many boys, little more than a name. It may suggest to them so much brick or stone or wood, or it may mean a large crowd of children, with a few adults sprinkled among them. But neither the School building nor the scholars taken in the mass are the real School. The real School is a spiritual something, and one cannot comprehend it until he understands its purpose and until he has clear knowledge of and a lively sympathy with its varied activities.

To interest any boy in any Sunday School, one must proceed by indirection. He is already interested in certain things, and with these one must start. He is interested in certain of his elders, because they are older and wiser and stronger than he. He is interested also in his fellows, since they are like him, and with them he shares his confidences; in competition with them he exercises his powers.

Hence the beginning of any boy's interest in his Sunday School is with his teacher and his classmates. Mere superiority in age on the part of a teacher is not enough to secure a boy's interest. All teachers have that qualification. There should be superiority also in strength and in wisdom. In strength, because, as Paul says, that which is physical comes first. The boy admires physical strength, because that is what he most covets for himself. In wisdom, not only because wisdom confers prestige on the teacher and thus furnishes a means of discipline, but because wisdom, in the highest and best sense, is that at which the Sunday School aims.

But there must also be a common ground of sympathy. The teacher should know the boy's sports and the boy's studies, for in these the average boy spends the larger portion of his waking moments. And he must cultivate

a genuine and not a patronizing interest in what the boy feels to be worth while.

Whether or not a boy is interested in his class, will depend upon a number of things. If the class have interests and pursuits in common outside of the Sunday School, the work of making a real class out of an aggregate of individual boys is already half accomplished. The remaining half of the work is to find a common interest and activity for the class hour. Of this common interest and activity the Lesson should form an important part ; for any Sunday School class which finds its chief purpose and joy in some other pursuit than the study of the Lesson is a club rather than a class.

Class spirit may exist without a corresponding School spirit. In promoting a genuine School spirit, all corporate activities have an important function. The yearly picnic, the anniversary exercises, and the Christmas tree, should do more than bring joy to individual boys and girls. They should help them to realize that the welfare and happiness of each is bound up with the welfare and happiness of all.

Again, care should be taken to develop in the individual boy the consciousness that, since the School, as an institution, makes the existence of his class a possibility, his class should do something in return. This furnishes an incentive for quietness in general exercises, for punctuality in attendance, and for care of School property.

Above all, the skilful teacher and the wise superintendent will magnify the opportunities for using restless and ambitious classes in all sorts of helpful School enterprises. If the waste of the world would feed the world, as some economists insist, surely the waste energies of the boys in our Schools would, if wisely directed, accomplish much valuable concrete good which now remains undone.

A Sunday School of 100 Pupils

By Rev. W. O. Rothney, B.D.

Inspector of Schools

I. GRADING AND MANAGEMENT

Chalmers Church Sunday School, Richmond, Que., has an attendance of 100 pupils, in 10 classes using the International Graded

Lessons. Officers not teaching are :—Superintendent, Secretary-Treasurer, Librarian, Cradle Roll Superintendent, Home Department Superintendent.

GRADING—The pupils are graded carefully on the basis of age ; but the grading is to some extent modified by the pupil's ability, attainments, and day school standing. There are six grades in the School. In the two lower grades, boys and girls are in the same class ; in all the other grades, boys and girls are in separate classes. In each of the three lower grades pupils of two different ages are classified together ; in the remainder of the grades, pupils of three different ages. Teachers in the three lower grades follow the course with their pupils for two years, and then repeat the same two years' work with a new class ; in the three higher grades the teachers are pursuing the course with a class for three years, and will repeat the same three years with a new class, until the two-year classification reaches them when they will fall into a two-year rotation too.

Eventually there will be a two-year classification throughout, and three more grades introduced. Pupils are promoted from the Beginners Class to the Primary Class when the officers of the School think it best to do so, regardless of the length of time they have spent in the Beginners Class ; but from that on they are promoted to a new year's work each year—with certificate, if their work has been satisfactory, and without certificate if the work has not been satisfactory.

MANAGEMENT—The first part of the Sunday School session is devoted to worship, and the last half hour to class instruction. Classes pursuing work in the Beginners and Primary Departments are in a separate room for the whole session, and under control of a Primary superintendent. The remainder of the School is under the direct supervision of the superintendent. The programme for the worshipping part of the session varies from Sabbath to Sabbath ; but the essential features of it are : calling the School to order, sharp on time, by the organ ; singing of hymns ; five-minute talk by superintendent, or other officer ; responsive reading from the Bible ; prayer, announcements.

The superintendent's talk generally precedes the Bible reading, and is, at least once a month, on some phase of mission work; occasionally on temperance; sometimes on the passage of scripture to be read; sometimes on a hymn that is to be sung; sometimes on themes appropriate to special occasions, such as Christmas, Easter, Thanksgiving, St. Andrew's Day, St. Patrick's Day, etc.; sometimes on themes suggested by current events. The Bible reading is selected with a view to making it a scripture pronouncement on the subject discussed by the superintendent. The hymns and prayer also

emphasize the same thought. One thought only is emphasized during the first half of the session. The classes do not return to the seats occupied during opening exercises; when the half-hour Lesson period is up, at the call of the superintendent's bell, they stand around the tables at which they have been working, sing a verse of a hymn, and wait for the benediction.

The offering on the first Sunday of every month is devoted to the Schemes of the Church.

Richmond, Que.

A SOLUTION OF THE RURAL PROBLEM

By Rev. Alex. Macgillivray, D.D.

On a recent visit to the Maritime Provinces I narrowly escaped missing a great privilege and opportunity. At first the minister questioned the expediency of sending a visitor whose time was limited, to an isolated congregation twenty miles from its nearest neighbor. It was thought that the time might be better spent with less expense and trouble, but a wise committee said "No" to the objection. "Shemogue is entitled to a visit." Whatever good Shemogue may have received, the visitor was profited.

After various adventures, by rail, team and minister's buggy, I reached the manse. After the evening meal, the minister and myself started for the place of meeting six miles off, over roads made heavy and slushy by long continued rains and a recent heavy snow fall. On the way I learned some of the pastor's methods with his five Schools and six Organized Bible Classes. The Bible is taught, learned and lived.

I had my doubts as we pursued our six-mile journey as to the success of the meeting, but when we reached the church I was agreeably surprised to find it in possession of an audience that by actual count numbered ninety-five, representing every section of a widely scattered charge. Some of them had driven eight miles to be present. All ages were represented. They came from a fine sense of duty. It was the "king's business" and they were

His servants ready to hear His message, and to do His bidding.

When one learned that they had been doing this sort of thing some of them for twenty years, he understood that it was not as difficult as it appeared. To them the task that so many find impossible was easy, in fact pleasant.

The faithful minister, the Rev. J. H. Brownell, who has completed twenty years in his first and only charge, has no problem. With a fine courage he has done his work with enthusiasm and thoroughness all these years. He has five preaching appointments and a Sabbath School in connection with each. The Schools are "evergreen." They go on through winter's cold and summer's heat. There are six Organized Bible Classes. One of them meets on Sabbath evening, the other five on a week night. They are led by the minister. He has one night, Saturday, to himself.

The Classes are composed of both sexes, and of all ages, that is, from thirteen or fourteen up to three score and ten and over. They have all necessary committees, that is, committees that do things; any other sort of a committee that does not is unnecessary and superfluous.

There is not a family in any way connected with the congregations that is not represented in the activities of the church. There is not

an individual that is not known, reached and helped. There is not a cause that has a right to appeal denied the measure of support they can give. The social, intellectual and spiritual sides of life are being developed. True, as in all country congregations, people are leaving, but they leave to apply in other places methods of which they have had experience, and to diffuse elsewhere the enthusiasm for service acquired in their home church.

An interesting fact learned later at Fredricton is, that this congregation sends more students to the Normal School than any other Presbyterian congregation in the province. There are always representatives training to be teachers and leaders.

Toronto

When Your Pupils Begin to Doubt

By Rev. James Elmer Russell

Teachers of Intermediates and Seniors are likely to find in their classes young people who are going through an experience of intellectual doubt in religion. How can the teacher be a help to such pupils?

Most of all, when the pupil begins to doubt, the teacher needs a sympathetic spirit. If he has known doubt himself this will be easy, but even if doubt has never entered into his own life, he can yet recognize how natural an experience doubt is as the pupil passes from childhood's naive religion to the more thoughtful religion of maturity. When the pupil finds that his doubts do not surprise or alarm the teacher, and when he learns that many others, who are now strong in the faith, have had their period of intellectual doubting, he will be kept from taking himself and his doubts too seriously.

In the second place, the teacher will be of help by pointing out to the doubter, that religious conviction is not gained only or chiefly by thinking. Conviction in religion is attained largely by doing. Jesus said, "If any man willeth to do His will, he shall know of the teaching, whether it be of God or whether I speak from myself." Obedience is a pathway to knowledge. The doubter must be ready to live in accordance with the truth he now has, if he would gain

more truth. If he believes in Christ as the noblest example of living, but has doubts as to His deity, he must resolutely follow the example or he disqualifies himself for gaining the truth about the divine aspect of Christ.

Mr. John R. Mott, in an address on, *How Make Jesus Christ Real*, tells how his own intellectual doubts were cleared up: "There was a time in my undergraduate life when I did not believe in the deity of Christ. Two things led me out of my unbelief. One was the study of the resurrection, the other was my experience in seeking to help sinful men."

Once more, the teacher will help the pupil if he encourages him to state his doubts clearly. Many difficulties are cleared up just by the putting into exact words the precise point which is in doubt. If a pupil will carefully write out those religious questions about which he is in doubt, he will probably find that his doubts are really not so many as he has imagined. When he has made clear to himself and to the teacher his real difficulty, then the teacher should meet it frankly, giving his own reason for the faith that is in him. If this is not sufficient to clear up the pupil's doubts, and if the pupil's pastor should not be able to remove the stumblingblock, then some of the many books which explain the Christian religion may be put into the doubter's hands.

Watkins, N. Y.

On Being a Superintendent

By a Sunday School Worker

VII. THE SUPERINTENDENT AND THE TEACHERS

The primary duty of the Sunday School superintendent with relation to his teachers is to select them. In most Schools this delicate and important task falls solely to him. Care here means more for the success of the School than care anywhere else.

A duty only less weighty and even more arduous is that of finding substitute teachers. Wise is the superintendent who sets on foot a course of teacher training, to provide well equipped teachers for all vacancies. He alone has the situation well in hand.

A task similar to the appointing of teachers is the placing of the pupils in classes suited to

their age and advancement. Here it is necessary to guide the well meaning zeal of teachers who are eager to fill up large classes, and the natural desire of pupils to bring their friends into their own classes. Be beforehand with teacher and pupil. Discover yourself the newcomers, and place them wisely in advance of possible interference.

The superintendent's main duty with reference to the teachers' work is to hand over the pupils to them with brief and inspiring opening exercises, in good time and in good condition for the recitation. During the recitation period he will spend as much time as possible in visiting the classes unobtrusively, watching the work.

One of the best ways to bring this about is to be lavish with praise, of teachers and pupils alike—not indiscriminate, general, meaningless praise, but praise of individuals, and praise of definite excellencies, as many of them as you can discover. There is no inspiration like commendation.

This intimate observation of the teachers' work is your only basis for the constructive criticism which is your one means of promoting the teachers' work. If you find one teacher querulous, another teacher vague in his questions, another uninventive in methods of teaching, another out of touch with his class, it is your business—whose but yours?—to suggest, tactfully, ways in which they may remedy these defects.

One method of doing this is by lending books and periodicals containing bright and pointed hints on the defect in question. The well equipped superintendent will have a library fully stocked with Sunday School lore, and he will be able to lay his hand on printed material for almost any need.

It is very helpful, also—indeed, quite essential—to call on the teachers and talk over their classes, pupil by pupil, and their work, point by point. Thus only can the superintendent get close to a teacher's problems and discover the teacher's spirit and purpose. Thus only can the teacher realize the full helpfulness of a wise and sympathetic superintendent.

Naturally, cases of difficult discipline will be discussed most earnestly. Often the superintendent can take these in hand better

than the teacher. He can visit the homes of the troublesome pupils. He can drop a warning word into the parents' ears or the ears of the child. As a person not directly involved, he will appear more impartial; and he can remove misunderstandings, and bring the parties into the right attitude, better than the unaided teacher is likely to.

Encourage the teachers to come to you with all their problems. They will do this readily as soon as you prove your ability really to help them over their hard places. If your teachers are conscientious, as they certainly should be, they will be sadly conscious of difficulties, and they will be eager to seek any proved source of assistance.

In cultivating this helpful relation to the teachers, a teachers' meeting is indispensable. Even if the adoption of the graded system prevents the discussion of a uniform lesson, you may have a teachers' meeting for general, systematic Bible study, for the learning of the best methods of teaching, and for debate on the larger interests of the School. In this teachers' meeting the superintendent will find his chief opportunity to reform faults in his teachers' ways of working and introduce better pedagogy.

A Year of Progress

The Report of the Board of Sabbath Schools and Young People's Societies to the General Assembly at Woodstock contains many evidences of progress. The last Assembly took a great forward step in the appointment of Rev. C. A. Myers, M.A., a tried and successful worker amongst young people, and the work of Mr. Myers, during this first year, has more than fulfilled the high expectation formed of him. The Dominion-wide Campaign for more and better Sabbath Schools and Young People's Societies has produced excellent results.

The number writing on the examinations of the Teacher Training Course was 815, of whom 75 completed the Course. Two Presbyterian Summer Schools were held in Ontario, one at Goderich and one at Lake Couchiching, with an aggregate attendance of 250. Our Teacher Training Text Books have been used in the religious training of

the Presbyterian students at the seven Normal Schools in Ontario, and religious pedagogy has been given a place of increased importance in the studies of our theological colleges.

The Sabbath Schools of the church show an increase of 18,328 in the total enrolment of officers, teachers and scholars, the total enrolment now being 292,644. The contributions to missions,—\$69,253 are \$18,681 better than last year, the \$15,699 given to Rally Day Fund is an increase of \$814. There are

231 more Young People's Societies than last year, the total number being now 1,051. The Societies gave \$18,684 to Missions, a gain of \$1,785, and \$1,737 to Rally Day Fund, a gain of \$1,065.

Two lines of progress are specially emphasized for the coming year—increased and better directed efforts on behalf of scholars, and particularly of boys of the teen age; and the raising by the Sabbath Schools and Young People's Societies of \$250,000 as their share of the Budget.

HOW THE WORK GOES ON

The Presbyterian Sunday School at Vernon, B.C. has a Cradle Roll membership of 105.

Westminster Presbytery, B.C., reports a gain of 9 schools, 9,450 scholars and 82 teachers and officers for 1913. The missionary offerings of the Schools have increased by \$1,000.

In the new Sunday School building of Orillia Presbyterian Church provision is made for the threefold division of the work of religious education,—Primary, Intermediate and Adult.

12 members of the Sunday School in First Church, Chatham, Ont., were present at the School every Sunday in 1913, and 9 gained the distinction of perfect attendance at church during the year.

The Sunday School of St. Andrew's Church, Fort William, Ont., reports an addition of 80 to its Cradle Roll in 1913, the total enrolment now being 182. Four ladies give much time to the work of visiting.

Mrs. Agnes MacGregor, aged 71, is a member and regular attendant at the Bible Class at Denys River, Cape Breton Island, and recently qualified for the General Assembly's award by repeating the Shorter Catechism in Gaelic.

One class in St. Paul's Church, Fredericton,

N.B., is composed of young ladies attending the Provincial Normal School, which opens in November and closes in June. Since an entirely new class appears every year no permanent organization is possible, but the class is one of the most helpful factors in the student life, offering as it does, social as well as religious advantages.

The General Superintendent of the Sunday School Board of the Baptist Convention of Ontario and Quebec issues a weekly set of questions on the International Uniform Lessons for written answers. Quarterly written examinations are also held, the papers being read by the General Superintendent. The total number who took the Quarterly Examinations for 1912-13 was 3,341, an increase over the previous year of 922.

At a Conference of the S. S. Council and the Executive Committee of the International Sunday School Association held in Philadelphia last April, it was arranged that, in future, the International Lesson Committee shall be made up of 8 members elected by the Sunday School Council, and 8 elected by the International Sunday School Association, and 1 member chosen by each church represented in the Sunday School Council which has a Committee on Lesson Courses.

From many Sunday Schools throughout the church come cheering reports of the numbers of scholars who, during 1913, entered

into full communion with the church. Some of the numbers are here noted: St. Andrew's, Belleville, Ont., 17; Atwood, Ont., 4; St. Andrew's, Westmount, Que., 24; Geneva Church, Chesley, Ont., 20; Grace Church, Calgary, 40; Dartmouth, N.S., 26; St. Paul's, Brandon, 28; First Church, Chatham, Ont., 12; Augustine Church, Winnipeg, 40.

"We have but seven children (Protestant children) in Sedley, and the Sunday School is conducted in the manse every Sunday afternoon." This is from Saskatchewan. The mistress of the manse is the teacher. It is but a very little group; but one dares to say that the conditions are ideal. Seven is a perfect number, Sunday afternoon the ideal time, the manse the ideal place. As good work may be done under such condi-

tions as in the largest and most elaborately organized School.

Dr. Bruce Taylor of St. Paul's, Montreal, gave a capital hint to ministers, elders and Bible Class workers, when he told of twenty-five young men—"roomers"—whom he had invited into the manse on Sunday evening after service. One of the young fellows had been long at sea, and happened to recall the memory of the old psalm tunes which had been so familiar in the little church and home of his boyhood. "Why not sing some of them?" was asked; and for a couple of hours those twenty-five men—all of them away from home—sang the old psalms and hymns to the old tunes. "I'll be bound," said Dr. Taylor, "that the men slipped out into the street when the evening was ended feeling that it had done them good to bring back these old memories."

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 MARCH

I. FIRST STANDARD COURSE

- Waweig, N.B.*—Old Testament: Wm. E. Armstrong.
Halifax, N.S.—Rev. A. Rogers, Minister. Old Testament: Florence O. Pearman, Ella G. Holder, Nellie M. Davis, Emma Davis.
Allansville, Ont.—Old Testament, New Testament: Mabel E. Caldwell.
Harrington, Ont.—Rev. P. W. Currie, Minister. Old Testament: Christina H. Currie, Bessie H. Currie, Daisy E. J. Currie.
McDonald's Corners, Ont.—Rev. A. J. McMullen, Minister. Teacher: Ethel Lett, Stella Wood.
Camlachie, Ont.—Rev. R. Simpson, Minister. New Testament, Teacher: Malcolm Purcell, R. S. Jardine, Mrs. J. Douglas, Myrtle Cairns, Mrs. Robert S. Jardine.
Unionville, Ont.—Rev. F. Rae, Minister. School: Una L. Kennedy. **Diploma—Una L. Kennedy.**
Uzbridge, Ont.—School: Mrs. Harry R. Barker, Elizabeth J. Reid, Margaret Oliver.
Red Deer, Alta.—Rev. J. G. Meek, Minister. New Testament: W. Eakin, **Diploma—W. Eakin.**

II. ADVANCED STANDARD COURSE

- Pictou, N.S.*—Rev. A. D. Archibald, Minister. Church History: Addie F. Robinson, Margaret Fraser, Christina Gilchrist, Mrs. Abrigal Gilchrist, Agnes Thomson, Mrs. John Mowat, Helen MacLeod, Annie I. Fraser, Katherine Fraser.
New Castle Creek, N.B.—Books of Old Testament: Mrs. Chas. M. Larkin.
Kingston, Ont.—Rev. H. G. Steers, Minister. Life and Times of our Lord Jesus Christ: Mrs. H. G. Steers.
Melrose, Ont.—Rev. A. E. Cameron, Minister. Christian Doctrine: Mrs. Harry Hill, Mrs. A. E. Cameron.
Kewatin, Ont.—Christian Doctrine, Books of New Testament, Church History: M. Helen Haig.
Pictou, Ont.—Rev. J. A. Shaver, Minister. Christian Doctrine, From One to Twenty-One: Lillian G. Dobson.
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Winnipeg, Man.—Rev. W. A. Maclean, Minister. *Missions*: Mary I. B. Patterson.

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N.B.—The next regular examination will be held the end of September. Information may be had from Rev. J. C. Robertson, at address on page 315.

OUR SUNDAY SCHOOL PERIODICALS, 1914

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Lesson Calendar : Third Quarter

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

Lesson I.

THE LABORERS IN THE VINEYARD

July 5, 1914

Matthew 20 : 1-16. Read Matthew 20 : 17-34. *Commit to memory vs. 6, 7.

GOLDEN TEXT—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matthew 5 : 45 (Rev. Ver.).

1 For the kingdom of heaven is like unto a man that is¹ an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing² idle in the marketplace,

4 And³ said unto them : Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and⁴ ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing⁵ idle, and⁶ saith unto them, Why stand ye here all the day idle ?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

8⁷ So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and⁸ give

Revised Version—¹a ; ² in the marketplace idle ; ³ to them he said ; ⁴ the ; ⁵ Omit idle ; ⁶ he ; ⁷ Omit rest of verse ; ⁸ And when ; ⁹ pay ; ¹⁰ would receive ; ¹¹ Omit had ; ¹² householder ; ¹³ spent ; ¹⁴ of the day and the scorching heat ; ¹⁵ and said to one of them ; ¹⁶ up that which is thine, and go thy way ; ¹⁷ it is my will to give ; ¹⁸ or is thine eye evil.

LESSON PLAN

- I. The Laborers at Work, 1-7.
- II. The Laborers' Complaint, 8-12.
- III. The Owner's Reply, 13-16.

DAILY READINGS

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

M.—The laborers in the vineyard, Matt. 20 : 1-16.

T.—The easy service, Matt. 11 : 25-30. W.—The dignity of labor, 2 Thess. 3 : 6-13. Th.—The potter and the clay, Rom. 9 : 15-25. F.—Divine justice, Rom. 2 : 1-11. S.—God's just judgment, Job 34 : 10-23.

S.—"Righteous in all His ways," Ps. 145 : 5-17.

SHORTER CATECHISM—*Quest. 94. What is baptism ?*

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

The Question on Missions—(Third Quarter, OUR BRITISH GUIANA MISSION.)—I. Where is our British

them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10⁸ But when the first came, they supposed that they¹⁰ should have received more ; and they likewise received every man a penny.

11 And when they¹¹ had received it, they murmured against the¹² goodman of the house,

12 Saying, These last have¹³ wrought but one hour, and thou hast made them equal unto us, which have borne the burden¹⁴ and heat of the day.

13 But he answered¹⁵ one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14 Take¹⁶ that thine is, and go thy way : I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own ?¹⁷ Is thine eye evil, because I am good ?

16 So the last shall be first, and the first last : for many be called, but few chosen.

¹⁷ to them he said ; ¹⁸ the ; ¹⁹ Omit idle ; ²⁰ he ; ²¹ Omit had ; ²² householder ; ²³ spent ; ²⁴ of the day and the scorching heat ; ²⁵ and said to one of them ; ²⁶ up that which is thine, and go thy way ; ²⁷ it is my will to give ; ²⁸ or is thine eye evil.

Guiana Mission ? British Guiana is on the northern coast of South America, east of Venezuela. It has an area of over 90,000 square miles, divided into the three counties of Berbice, Demerara and Essequibo. There is summer all the year, with blue skies and birds and flowers all the time.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 245, 240, 89 (Ps. Sel.), 535 (from PRIMARY QUARTERLY), 239.

Special Scripture Reading—1 Cor. 8 : 9, 12. (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. 911, The Laborers in the Vineyard. For Question on Missions, S. 69, Map of British Guiana. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Vineyards and Watchtower, Showing Church of the Nativity, Bethlehem (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00 ; four for July, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—Feb.-Mar., A.D. 30 ; Perea.

Connecting Links—Lesson XII. of last Quarter contained the incident of Jesus' testing the rich young ruler. This was followed by Peter's question as to what he and his fellow disciples should receive as a reward for having forsaken all for Jesus' sake. Jesus' reply (see Mark 17 : 31 and ch. 19 : 30) closed with the words : "Many that are first shall

be last ; and the last first," as if He had said that they should not serve God in the spirit of a hireling. The Lesson parable is added to enforce this teaching.

I. The Laborers at Work, 1-7.

Vs. 1, 2. *Kingdom of heaven* : the kingdom composed of those in whose hearts Christ reigns and whose spiritual nature and actions are in agreement with the will of God. *Householder* ; the owner of an estate. *Early in the*

*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.

morning. The working day amongst the Jews lasted from six to six. The need of workers was urgent. It was the time of vintage, and the whole crop of grapes would perish unless they were gathered in at once. *Laborers*. See *Light from the East*. *Vineyard*. The vine has been cultivated in Palestine from the earliest times, the climate being peculiarly suited to the grape. Vines flourish specially on hillsides not adapted to the growing of grain. *A penny*. See *Light from the East*.

Vs. 3-5. *The third hour*; 9 a.m. *Others* . . . *idle*; not idle by habit, but unemployed and looking for work. *Marketplace*; the street of a Jewish city lined with shops,—the "bazaar" of a modern Eastern city where business was transacted. *Go ye also*. The laborers secured in the early morning were not sufficient for the work to be done. *Whatever is right*; no bargain this time, but only a promise of fair and just dealing. *Sixth* (12 noon) and *ninth hour* (3 p.m.) . . . *likewise*. The task in hand required a still larger force.

Vs. 6, 7. *Eleventh hour*; 5 p.m., when only an hour remained of the day. But even an hour's work by a sufficient number of willing hands would help to finish the task. *Why . . . all the day idle? . . . no man hath hired us*. No one would stand all the day in the marketplace doing nothing unless because he wanted work and could not get it. *Go ye also*; though the hour is so late. The Rev. Ver. omits all of verse 7 after "vineyard." In this case there was neither bargain nor promise. The eleventh hour laborers must rely on the employer's generosity and be glad of the chance of earning something, however little.

II. The Laborers' Complaint, 8-12.

Vs. 8, 9. *Steward*; the manager of the estate. *Give them their hire*; according to the directions of the vineyard owner. *Beginning from the last*; the eleventh, ninth, sixth and third hour laborers. These had all done their work in faith, trusting in the justice and generosity of the employer, without any bargaining. *Unto the first*; those who had been hired in the early morning and who had made a definite bargain as to what they were to receive. With these it was a case of giving so much for so much. *They . . . hired . . . elev-*

enth hour . . . every man a penny; probably much to their own surprise; they were treated much better than they had expected. The employer, being humorous, as well as benevolent, would enjoy their astonishment.

V. 10. *First*; those hired at dawn. *Supposed . . . receive more* (Rev. Ver.). They had seen how the one-hour men had received each a penny; they had worked twelve hours, would they not get twelve times as much? *Likewise . . . a penny*. The owner, standing by, had seen the expectation in their faces and would see with amusement their disappointment.

Vs. 11, 12. *They murmured*. The grumbling went on from man to man as they were being paid by the steward or overseer. *Against the householder* (Rev. Ver.). They spoke to the overseer, but at the owner, and so that he could overhear. *These . . . have wrought but one hour*. There is contempt in these words; but it was undeserved. The eleventh hour laborers had worked with such hearty good will, that their hour's work counted for as much as that of many hours in the spirit of a hireling. *Burden of the day* (Rev. Ver.); a whole long day's work. *The scorching heat* (Rev. Ver.). Perhaps the sirocco or southeast wind is meant, hot, dry, and dust-laden.

III. The Owner's Reply, 13-16.

Vs. 13, 14. *Answered one of them*; selecting the spokesman and quietly speaking his mind to him. *Friend*; literally, "Mate," a familiar and kindly address. *I do thee no wrong*. The man had got all that he had bargained for. *Take up . . . thine* (Rev. Ver.). This worker seems to have refused his penny or to have been saucily handing it back. *It is my will* (Rev. Ver.); and that settled the matter. *This last*; this last fellow, an echo of the sneer in v. 12.

Vs. 15, 16. *Is it not lawful . . . ?* There was but one answer to this question. *Or* (Rev. Ver.). The grumblers saw in the owner's conduct an injustice; he saw an exercise of his right to dispose of his own as he saw fit. *Eye evil*; grudging, ungenerous. *Good*; generous, doing more than justice demands. *Las . . . first . . . first last*. See Connecting Links.

Light from the Fast

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

LABORERS—Many of the workers on every estate in Palestine were slaves, prisoners of war, heathens from outside or Jewish serfs, enslaved for a time through debt or misfortune; but alongside of these there was growing up a class of free laborers. The large families in most Jewish homes and the limited extent of their farms made this inevitable. Many found situations with neighbors. Those not so fortunate went to the market square early in the morning, and if not engaged remained there nearly all day, chatting

with the old men and idlers or with travelers resting there.

PENNY—The translators of our Bible fixed the value of the Roman penny at fifteen cents, estimating it by the value of silver in their time. But the real value of a coin at any given time is not its worth as so much metal, but the amount of the necessaries of life which it will purchase at that time. Judged by this standard, the Roman penny was more than equal to our dollar now. The amount of value produced by the labor of an able-bodied man in one day is perhaps the most unvarying of all the standards of value.

THE LESSON APPLIED

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

"I never made a sacrifice," said David Livingstone after years of toil, danger, and suffering in Central Africa. "Lo, we have left all, and have followed Thee; what then shall we have?" asked Peter of his Lord after a brief service. The statements reveal two distinct moods in which work for God may be done. In the one case no reward is looked for beyond the joy of serving the Lord. In the other there is an expectation of compensation for sacrifices made. The one service is rendered in the spirit of filial love and devotion; the other is tainted by a mercenary motive. The present parable sets its seal of approval upon the former spirit.

The householder acts, not as employers of labor usually act, but in a most extraordinary manner. He is represented as being quite independent. If he hires men it is not because he must, but because he wills to do so. His hiring is an act of grace on his part, a deed of kindness towards the men, and the advantage of being employed lies primarily with the laborers. In keeping with this attitude, the employer's generous motives are made clear by his going out after laborers at all hours of the day, even far on into the afternoon. He pities them in their idleness and graciously gives them an opportunity to work for him. So when the call of God comes to us, whether in the dawn of life or at the eleventh hour, and we heed that call and enter into the vineyard of the Lord to serve Him, the advantage is all on our side. God is not dependent upon us except as He makes Himself dependent

for our good. When we have served Him to the uttermost point of self-denial, we are still in His debt. The balance is still in His favor. "Sacrifice! What man or woman could speak of sacrifice in the face of Calvary?" passionately declared Dr. Stewart of Lovedale, when some one spoke of what he had given up for God.

Acting in a spirit of large-hearted benevolence the householder is mainly concerned, not with the mere amount of work each man performs, but with the spirit in which he does his work. So the pay is not graded according to quantity, but rather is handed over in such a way as to indicate the employer's appreciation of his men's faithfulness and gratitude. The bargaining spirit of the first hired, with their envious attitude towards the late-comers, is repugnant to the householder, while the grateful devotion of the last hired pleases him much. In this latter spirit should all Christian service be rendered. Where the thought of compensation enters, where the calculating spirit is evident, where there is a self-complacency, as if God were specially indebted to us for our service and should recognize the debt, we are laboring as hirelings and not as sons.

When this spirit of whole-hearted devotion to Christ is present, when the one consuming desire is to serve Him faithfully, there will be no room for envy. The first to enter the vineyard will rejoice because it is their privilege to serve the whole day. They will regard themselves as the fortunate ones because they have

been able to render the larger service. If they grieve at all it will be because they have not been able to do more work, or to do their work more efficiently. If any one, therefore, feels the sting of jealousy because others are being recognized and preferred before him, let him look well to his own motives for service.

So mere prominence in service is no index to the character of the final recognition by God. The man who makes large gifts to benevolent funds for the advertising he receives therefrom, may fall far below the widow who contributes her mite out of pure love for her master. The searching question for every one then is, In what spirit am I serving Christ? For local recognition? For place and power? Only the man who forgets himself entirely in his disinterested devotion to his master can win the highest reward.

Missionary annals abound in illustrations of the spirit commended by the parable. At a convention in Boston held a few years ago, one of the delegates was a man who forty years before had left the comforts of his New England home for pioneer mission work in the islands of the Pacific and among the Indians of Alaska. His salary had never exceeded three hundred dollars a year. After the meet-

ing, as he started back to his beloved work, friends remonstrated with him. "Surely, after all your sacrifices, you will remain awhile to rest and greet your friends," they said to him. But with a gentle smile he answered all: "I have not time. I am an old man and there is so much to do. And I am so grateful that I have a little more life to devote to the work which God has given me to do."

"Go ye!" This trumpet-like command should ring in our ears, until it has sent us into the field of service to which God has appointed us. That field is not the same for all. For some it may be amongst the heathen in far distant lands, while for others it is some lowly and obscure task in the homeland. Whatever our work may be, its highest joy will consist in the assurance that God has appointed it and will, in due time, reward us.

How the parable rebukes the spirit that would get everything possible out of connection with the church of Christ at the least possible cost. It is a saying worth remembering, that the test of a church's success is not the crowds that go into it, but the workers that come out of it.

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.

To get the keynote of this Lesson, turn to Matt. 19 : 30, which forms its introduction, and to ch. 20 : 16, which forms its conclusion. Take up Peter's question in ch. 19 : 27, and show that he had a somewhat commercial idea of the reward of the Christian life. Show that Jesus' reply contains two notes, one of generous promise, the other a warning. This parable is Jesus' declaration of the principles which enter into the final awards of life. Discuss Burton and Mathews' interpretation: "God will be righteous and faithful to His promises, in His awards, but He Himself is judge of what each man ought to receive. To man's judgments the awards will often seem out of proportion to the desert, but God is the righteous judge." Let the class con-

sider the elements which enter into destiny :

1. *Service*, vs. 1, 2. Bring out, that character is attained only through service, that God's method is to enlist men in His service and that His awards are in accordance with the wisdom and love which belong to Him, though very imperfectly seen by those who serve.

2. *Opportunity*, vs. 3-7. Deal with : (a) the master's repeated visits to the marketplace, even to the eleventh hour. (b) He employs all he finds or gives them the opportunity of serving. (c) Opportunity rapidly gives place to destiny. Take time to work these out. Urge the master's call to service, and press home the truth, that if any are idle, it is because they have not accepted His invitation to serve.

3. *Reward*, vs. 8-16. As this is the crucial point in the story, bring out the essential features. First, every man receives the full day's pay. Discuss this : "God pays His

servants, not by the day nor by the piece, but by diligence and purpose. The spirit of service is the basis of reward. Quality is more than quantity, and faithfulness than time." Second, the disappointment of those who bargained for the day's wage. Show that the others did not make a bargain, but trusted the master for their pay. The first is the commercial spirit; the second the life of faith in religion. Is it true we get what we look for in spiritual things? Third, the ultimate rewards are with God. His will is not arbitrary, but according to the expression of eternal truth. Show that motive and spirit enter largely into life and ultimately faithfulness in the widest sense wins the highest rewards. The highest faithfulness can only be reached by highest faith, love and devotion to duty.

For Teachers of the Senior Scholars

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

Some of the most suggestive Bible passages relate to vineyards. Ask the scholars to name some of these, such as Ps. 80 : 8-16 ; Isaiah 5 : 1-7 ; John 15 : 1-6. What is suggested by the vineyard? Everything in this world that God is trying to make good and fruitful and beautiful. Make clear that God's vineyard is a big one and capable of a high degree of cultivation. The leading thoughts may be brought out in the following way :

1. *The Laborers Hired*, vs. 1-7. Bring out that this householder had some difficulty in getting all the men he required for the vintage. How often did he go to the market that day looking for harvesters, and what bargain did he make with those whom he employed? Discuss the saying that God has no hired laborers in His service. Impress upon the class that there is something for each of us to do for Christ.

2. *The Laborers Paid*, vs. 8-10. What reward did the laborers receive? No one got too little : did some get too much? Remind the class that in doing God's work no one is ever underpaid. Tell the scholars about the young student who was led by Professor Drummond to begin to live in a better way who soon got discouraged. He expected to get more out of Christian life than he was getting. He was cured by allowing his

thoughts to dwell upon what he was putting into life rather than upon what he was getting out of life. In this way he found that Christ rewarded him far beyond his deserts. Lead the class to see that when we understand life aright we realize that we are getting far more than we deserve. What is the Christian's reward? Christ here and heaven hereafter.

3. *The Complaint*, vs. 10-12. What was the cause of this complaint? Show that this complaint reveals a little soul, an incapacity for receiving any large reward. When life is properly attuned we rejoice in the good fortune of others. Some find this very difficult.

4. *The Complaint Answered*, vs. 13-16. How does the goodman of the house answer this complaint? How mean the murmurers must have felt! Sometimes the last are first and the first last. It is not so much the time we spend as the earnest, loving, unselfish soul which we put into our work which tells. Quality counts for more than quantity in divine service.

For Teachers of the Boys and Girls

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

To make clear the Lesson setting, tell of an English novelist, who, at the beginning of last century was traveling in Persia, and noticed every morning, before sunrise, a band of peasants equipped with their spades waiting to be hired for work in the neighboring fields throughout the day. It is concerning such a group of laborers that Christ tells us here.

Begin by asking the scholars if they see any difficulty in this parable. Do they think it unfair that those who worked only one hour should have received as much as those who worked all day? Remind them now that the parable was really called forth by Peter's question in Matt. 19 : 27. If the disciples are giving their services to Jesus merely for the pay they will receive, they need not be surprised if others, not so highly privileged, are put on an equality with them, because these latter have served without thought of pay. This is really the heart of our parable. It contains a double rebuke.

1. *We have a rebuke to the mercenary spirit in Christ's service.* Soldiers who fight for pay rather than for their love of country, are

called "mercenaries." Does Christ want mercenaries in His service? Ask the scholars which showed the spirit more acceptable to God,—Jacob, who made a sort of bargain with God, or Job, who was determined to serve God even when God apparently visited him with all kinds of trial. Take as an illustration two men to-day. One man looks on religion as a bargain, and he is always afraid lest he should do too much for God. The other man looks on religion as a splendid opportunity to show his gratitude to God for calling him into His service. He is always afraid lest he do too little for God. Now

show how this applies to the men in the parable. Those employed in the morning look upon the whole thing as a bargain. Those employed later are glad of the opportunity to work at all.

2. We have a rebuke to the selfish pride of the disciples. They were the first to accept Christ. They began early. What would be their temptation? Would it not be to think that they deserved more than those who were to accept Christ later on? Now remind the scholars of how Paul, accepting Christ later, outstripped some of the other apostles in his labors for Christ.

THE GEOGRAPHY LESSON

At the time when Jesus told the story of the vineyard and the hired laborers, vine-growing was one of the commonest industries of the land. His illustration was taken from everyday life. At the present time Judea is the best place in which to see vineyards. For an example, let us take our stand on a hillside close by Bethlehem, and look across a valley to the modern town. The ground at our feet has been



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artificially shaped into terraces,—level strips of ground, each held in place by a retaining wall of stone, so as to prevent the soil from being washed out of place by the rains.

On the nearer terraces grapevines are growing, heavy with clusters of ripe fruit. More or less work must be done through the season in a vineyard like this. But on the whole not many workers are employed, except during the short time when the grapes are in precisely the right condition to be picked and carried to the wine-press. Then many extra "hands" find temporary employment.

You can see the place with your own eyes by using a stereograph entitled, Vineyards and Watchtower, Showing Church of the Nativity, Bethlehem.

ADDED HINTS AND HELPS

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

Lesson Points

From the very beginning, God has been seeking men for His service. v. 1.

We may be sure of one thing,—God always treats His servants fairly. v. 4.

It is never too late to begin work for God. v. 6.

To be idle is to be miserable. v. 7.

"To prophesy reward for industry . . . is to state a fact on which the very world is built." v. 8.

God's rewards are not simply for the task, but for the spirit in which it is done. v. 9.

One of the surest sources of unhappiness is to compare ourselves with others. v. 11.

The opportunity to work for Christ is itself part of our reward. v. 12.

Let us not think too highly of ourselves because we have had early advantages. v. 16

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "Look not every man on his own things, but every man also on the things of others." Where does Paul write these words?

2. "Charity envieth not." Find this saying.

ANSWERS, LESSON XII., Second Quarter.
—(1) Rom. 8 : 37. (2) Isa. 26 : 3.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Should we serve God for the sake of reward?

2. Have we the right to do as we please with our own?

Prove from Scripture

That Jesus seeks loving service.

The Catechism

Ques. 94. *The sacraments—Baptism.* Note three things in regard to this sacrament, namely: (1) The element to be used. (2) The form of words to be employed. (3) The meaning of the ordinance. The element is water. The form of words is that given by Christ Himself, Matt. 28 : 19. They signify that in baptism we take God, the Father, Son and Holy Ghost, as our God. The ordinance represents, first, "our ingrafting into Christ" as a shoot of one tree is inserted into

another tree, so that the weaker shares the strength of the stronger; secondly, our "partaking of the benefits of the covenant of grace," that is, all the blessings of salvation; thirdly, "our engagement to be the Lord's." Since we have received so much, faithful service is expected of us.

The Question on Missions

By Rev. J. B. Cropper, Better Hope, British Guiana

Ques. 1. *Where is our British Guiana Mission?* British Guiana is situated on the north coast of South America, and stretches from about 5 degrees to within 1 degree north of the equator, with an area of over 90,000 square miles. It is the only British possession on the southern continent. Its climate is not unduly trying, the heat being tempered by the strong northeast trade winds which blow throughout the year. The government is well ordered and stable, and the colony enjoys all the advantages and facilities of civilized life. The leading divisions of the Christian Church, with smaller bodies in large variety, together with the Hinduism and Mohammedanism of the East Indian, represents the religious feeling of the community. Education—primary and secondary—receives recognition, and a measure of financial assistance from the Government.

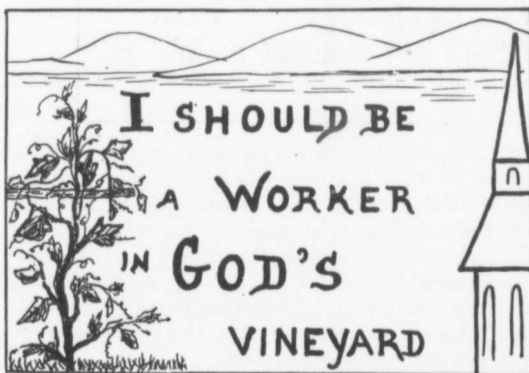
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

A Look Forward—We have seen Jesus seeking people. Now we are going to hear Him judging people, telling what He thinks of them and their work.

A Judge—Those who have been at Exhibitions or Fairs have seen the men with badges marked JUDGE, and you know what their work is. (Explain.) Then, as you looked through the buildings, you saw red and blue and white tickets placed upon things, and you knew that the things with red tickets were judged to deserve the first prize.

Jesus the Great Judge of People—We are going to think of Jesus as the great judge of people and of their work, and we would all like to have this



great judge place upon us His word of approval, first prize, for the best character, the best work.

Work and Reward—To-day we shall hear Jesus judging workers. One fine morning Teddy appeared in his new overalls at the door of their neighbor who had a fine large garden (sketch roughly). "How much will you pay me for weeding in your garden till noon?" said Teddy with a very manly air. "Let me see," said Mr. B. "You are a little lad, but you look as if you would do your best, so I'll pay you a quarter." Teddy went at weeding with a will, quite delighted with the prospect of earning a bright silver quarter.

A little later some other boys came along, and Mr. B hired them also. When noon came Teddy went to the door and Mr. B. paid him a bright new quarter, and the other boys who began work after Teddy also each got a quarter. Teddy began to grumble. "They did not come till after I did," but Mr. B. told Teddy he had paid him the quarter he promised him, and if he wished to pay the other boys the same, Teddy had no reason to grumble. (What do you think about it?)

The Parable—Tell the parable in dialogue form. Jesus is the householder. He offers

the same reward ("life forever") to all. It is His own gift.

Begin Early—I want to tell you little people that the ones who begin to serve Jesus early in life are the ones who will enjoy "life forever" more than those who have spent their life for themselves till late in life. You are workers for Jesus when you are doing kind things for others.

Golden Text—Repeat Golden Text, and speak of the blessings all receive from God's sunshine and rain.

Everybody's Business—

"It's everybody's business

In this old world of ours

To root up all the weeds he sees

And make room for the flowers."

(Explain "weeds" mean bad things; "flowers" things that are pleasing to God.)

The Approval of the Great Judge—On a bit of red cardboard print, JESUS PRIZES ALL WHO WORK FOR GOD. Hang these cards Sunday after Sunday where they may be seen by the class. (Use these in Review.)

Something to Remember—I SHOULD BE A WORKER FOR GOD.

FROM THE PLATFORM

W O R K
FOR
A G E S O R L A B O R
FOR
L O V E

Begin by asking the School what it was that the householder wished the men he employed to do. He wished them to WORK (Print). What is another word for "work?" LABOR (Print). What did the workmen get at the close of the day? WAGES (Print). Bring out the fact that there are plenty of men who work only FOR (Print) wages. They are not thinking so much of how they do their work as of how much they are going to get for it. But there are men who labor FOR LOVE (Print). They receive their wages, too, but they are not thinking so much of their wages as of the faithful doing of their work. They are in love with their work. In which spirit are we to do our Christian service? Emphasize the fact, that it is not so much the size of our task as the spirit in which it is done which is important.

Lesson II.

GREATNESS THROUGH SERVICE

July 12, 1914

Mark 10 : 32-45. Read Luke 18 : 15-30. Commit to memory vs. 43-45.

GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10 : 45.

32 And they were in the way going up to Jeru'salem; and Je'sus¹ went before them : and they were amazed; and ² as they followed, they were afraid. And he took again, the twelve, and began to tell them ³ what things should happen unto him,

33 *Saying*, Behold, we go up to Jeru'salem; and the Son of man shall be delivered unto the chief priests, and ⁴ unto the scribes; and they shall condemn him to death, and shall deliver him ⁵ to the Gen'tiles:

34 And they shall mock him and shall ⁶ scourge him, and shall ⁷ spit upon him, and shall kill him : and ⁸ the third day he shall rise again.

35 And ⁹ James and John, the sons of Zeb'edee, ¹⁰ come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall ¹¹ desire.

36 And he said unto them, What would ye that I should do for you ?

37 ¹² They said unto him, Grant unto us that we may sit, one on thy right hand, and ¹³ the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye ask : ¹⁴ can ye drink of the cup that I drink

Revised Version—¹ was going; ² they that followed were afraid; ³ the things that were to happen; ⁴ *Omit* unto; ⁵ unto; ⁶ spit upon; ⁷ scourge; ⁸ after three days; ⁹ there came near unto him; ¹⁰ saying unto him; ¹¹ ask of thee; ¹² And they; ¹³ one on; ¹⁴ Are ye able to drink the cup that I drink; ¹⁵ or to be baptized; ¹⁶ are able; ¹⁷ The cup that I drink ye shall drink; and; ¹⁸ or; ¹⁹ is for them; ²⁰ hath been prepared ²¹ moved with indignation concerning; ²² And; ²³ lord it over; ²⁴ over them; ²⁵ it is not so; ²⁶ would become great; ²⁷ would be first among you; ²⁸ verily the.

LESSON PLAN

- I. A Great Announcement, 32-34.
- II. An Ambitious Request, 35-40.
- III. An Important Lesson, 41-45.

DAILY READINGS

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

M.—Greatness through service, Mark 10 : 32-45.

T.—A mother's mistaken ambition, Matt. 20 : 20-23.

W.—Sacrifice and its reward, Luke 18 : 23-34. Th.—

A great servant's example, John 1 : 19-28. F.—Christ's

self abasement, Phil. 2 : 1-11. S.—An object lesson,

Mark 9 : 30-37. S.—Christ's example, John 13 :

1-17.

SHORTER CATECHISM—*Ques. 95. To whom is baptism to be administered?* A. Baptism is not to be administered to any that are not of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the

of? ¹⁵ and be baptized with the baptism that I am baptized with?

39 And they said unto him, We ¹⁶ can. And Je'sus said unto them, ¹⁷ Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized :

40 But to sit on my right hand ¹⁸ and on my left hand is not mine to give; but *it* ¹⁹ shall be given to them for whom it ²⁰ is prepared.

41 And when the ten heard *it*, they began to be ²¹ much displeased with James and John.

42 ²² But Je'sus called them to *him*, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles ²³ exercise lordship over them; and their great ones exercise authority ²⁴ upon them.

43 But ²⁵ so shall it not be among you : but whosoever ²⁶ will be great among you, shall be your minister :

44 And whosoever ²⁷ of you will be the chiefest, shall be servant of all.

45 For ²⁸ even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

visible church are to be baptized.

The Question of Missions—2. Who are the inhabitants of British Guiana? There are American Indians, Negroes, Portuguese and other Europeans, East Indians and people of mixed blood, 300,000 in all. The inhabited area is chiefly a narrow strip along the coast, extending inland about 40 miles and along the lower banks of the rivers and creeks. Georgetown in the centre and New Amsterdam at the east are the two towns of the colony.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 105, 250, 114 (Ps. Sel.), 45 (from PRIMARY QUARTERLY), 251.

Special Scripture Reading—Phil. 2 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 329, Greatness Through Service. For Question on Missions, S. 70, Government Buildings, Georgetown, British Guiana. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jordan and the Promised Land, West from the Cliffs of Moab (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, see page 317).

THE LESSON EXPLAINED

Time and Place—March, A. D. 30; Perea.

Connecting Links—Jesus, with the disciples, was still on the way to Jerusalem. Perhaps soon after reaching the valley of the Jordan, He took the disciples apart, and, for the third time (compare chs. 8 : 31; 9 : 31), He announced to them His approaching death.

I. A Great Announcement, 32-34.

V. 32. *In the way*; the highway. *Going up to Jerusalem*; "up," both because Jerusalem was situated amongst the hills and because it was the capital of the country.

Jesus was going before (Rev. Ver.); meditating deeply on the solemn and awful events that lay in the near future. *They were amazed*. The disciples were awe-stricken at Jesus' new purpose which they could not understand. *They that followed . . . afraid*. The larger company is here meant. *Took again the twelve*; joining them once more. *Began to tell them*, etc.; so that they should not be taken by surprise and overwhelmed by a sudden storm of temptation.

V. 33. *Up to Jerusalem*; where they would meet both the Jewish and Roman authorities. This was what made the journey so fateful. *The chief priests and the scribes* (Rev. Ver.); the Sanhedrin named from the two classes composing it. *Condemn him to death*; so determined were they to be rid of Him. *Deliver him to the Gentiles*; that is, to the Roman authorities. The Jews could not execute Jesus, so they had to procure His execution.

V. 34. *Mock*; in derision of His claim to be a king. *Spit upon him* (Rev. Ver.); a gesture of utter scorn and contempt. *Scourge him* (Rev. Ver.); an invariable accompaniment of crucifixion. *Kill him*; by crucifixion. *Third day . . . rise again*; in victory and triumph. All these things happened just as Jesus thus described them beforehand,—a proof of His supernatural knowledge.

II. An Ambitious Request, 35-40.

Vs. 35, 36. *James and John*; with Salome their mother, Matt. 20:20. Many think that a band of Jesus' most intimate Galilean friends had come to join Him on the journey to Jerusalem. *Sons of Zebedee*. See ch. 3:17. *Master*; literally, "Teacher." *We would*, etc. The request they have in mind needs a little diplomacy. *What would ye, etc.?* Jesus insists on frankness.

Vs. 37, 38. *One on thy right hand . . . one on thy left hand* (Rev. Ver.); the places of highest honor at a banquet or at a royal court. *In thy glory*. James and John seem to have taken literally the promise of the "twelve thrones," Matt. 19:28, or the figure of a banquet, Matt. 8:11; ch. 14:25. They picture a splendid feast or a great court function where the Messiah is the principal figure, while they, as His principal ministers, sit next to Him. *Ye know not*. They had not learned "no cross, no crown." *Cup*; frequently used in Hebrew to describe one's portion of joy or sorrow. *Baptism*; an immersion in suffering.

Vs. 39, 40. *We are able* (Rev. Ver.); a sincere, though ignorant, reply. *Ye shall indeed*. This was literally fulfilled, for James became the first Christian martyr (Acts 12:2), and John, outliving the rest of the Twelve, was longest in the service of the master and spent a life of toil and suffering. *Not mine to give: but . . . for whom . . . prepared* (Matt. 20:23, "of My Father"). Jesus' meaning is, that for

each one there is prepared a place according to each one's fitness for it, and that the question of who are to have the chief places is not to be settled by such influence as James and John were trying to exert.

III. An Important Lesson, 41-45.

Vs. 41, 42. *Ten . . . moved with indignation* (Rev. Ver.). "They were all ready to dispute who should be the greatest (ch. 9:34), but they thought it a mean thing that two of their number should thus steal a march on the rest!" (Smith.) *Jesus called them*; not concerned about their indignation, but with the spirit of rivalry which lay behind it and which He was determined to rebuke. *They . . . accounted to rule . . . lord it* (Rev. Ver.) . . . *great ones exercise authority*. The picture of an Oriental court is suggested with its gradations of rank: (1) the monarch; (2) the great nobles; (3) the attendants; (4) the lowest slaves, each rank tyrannizing over those below it.

Vs. 43-45. *Not so among you* (Rev. Ver.). In Christ's kingdom the monarch does the work of the slave, the noble that of the attendant. Not the highest official position, but the greatest opportunity of service, is chiefly to be desired. *Great among you . . . minister*; that is, servant, ready to wait upon others. *First among you* (Rev. Ver.) . . . *servant* (bond servant, slave) of all. To be great requires service, to be first requires bondservice and this bondservice is to be to all. *For verily* (Rev. Ver.) *the Son of man*; the master, and if He, how much more the disciple. He is the head of the human race and yet He submits to the same rule as others. *Not to be ministered unto, but to minister*; a photographic representation of our Lord's earthly life. *Give*; freely and of His own accord. *Life a ransom*; the price of deliverance from the bondage of sin. *For many*; for all who believe in Him.

Light from the East

SCRIBES—Called also lawyers, a class of learned Jews, which arose after the Exile, for the purpose of studying and explaining the law. After the people had been so long in a heathen country, it was necessary to bring their national life back into harmony with

their own law, and so they needed to be taught what the law really was. The scribes were at first merely copyists to multiply the number of manuscripts of the sacred writings. But as they copied they studied, and thus became experts in the knowledge of the text and in the meaning and spirit of it. As the different Jewish courts for the administration of the law grew up, the scribes became the judges because they were best fitted for the

work. They developed a set of legal regulations to meet every possible situation which might occur in human life. Thus the system became so voluminous and complicated that it required the hard study of a lifetime to become proficient in it, especially as it was not committed to writing. At this time the scribes were divided into two schools, that of Hillel, noted for its mildness, and that of Shammai, for its strictness.

THE LESSON APPLIED

How heroic Jesus was! As He faced towards Jerusalem and hastened on right into the hands of His embittered foes, His courage was sublime. The cross could not make Him cower. The tomb did not trouble Him. He was walking the path of duty and so was fearless. When one is mastered by the thought of a divine mission in life, and knows that the work he is doing is God's work for him, he can be brave in the face of any danger. When Luther had declared his religious faith before the Diet of Worms, the Emperor of Germany haughtily demanded of him that he should definitely and explicitly recant. Firmly and clearly came back the reply: "I can not and will not retract. I can do nothing else. Here I stand. So help me God." When a man is gripped by a great conviction it puts iron in his blood and moral fibre into his character.

Yet how gentle Jesus was! Here, absorbed in thoughts of the cross that already shadowed His path, the selfish request of the two disciples, and their squabbling for pre-eminence, must have broken in upon His meditations with a loudly jarring note. The reply of Jesus was both patient and kindly. The truly great are also gracious. It was said of Livingstone, the heroic pioneer of the Dark Continent, that he "treated every black man as if he were a blood relation and saluted the poorest with a very pleasant smile." Unfailing courtesy (which primarily means, "the usage of the court") is a badge of royalty. It is kingly to be kind.

The two disciples were ambitious and hoped for great rewards as a result of their allegiance to Christ. Jesus did not condemn them for that. Our aspirations are our very life. Where the disciples erred, was in looking upon the rewards of the kingdom as favors arbi-

trarily bestowed, and not as prizes hardly and worthily won. They were wrong, not so much in the honor they sought, as in their failure to see that they could gain the honor only by paying the price. "Ye know not what ye ask." They were blind to the stern conditions that must precede elevation to place and power in the spiritual realm. It is well to long to stand at last upon the heights, but the only way thither is by the long, arduous, often dangerous trail that winds up the steep and rugged mountain side.

For there is no easy road to eminence in Christ's kingdom. If we would gain position there we must make ourselves fit for position, worthy to exercise the power we covet. "It is always our peril," writes Dr. Jowett, "that we hunger for place more than for character, for position more than for disposition, for a temporal sceptre more than for a majestic self-control." So Jesus corrected His two ardent adherents by drawing their attention to the necessary preparatory discipline they must accept. They would be bathed in glory; then they must first be baptized in suffering. They longed for the throne; He pointed them to the cross. When they spoke of ease, He reminded them of trial. So He would make clear to them that if they were to be among the nobility in the kingdom, they must be really noble in their own character, and that He could not make them noble by a word. Ennoblement in Christ's kingdom comes only as the fruitage of patient soul-culture and unwearied sacrificial service. Had they fully realized the price to be paid before the coveted prize could be won, they would not so lightly have replied to their Lord's "Are ye able?" "We are able."

The thrones in Christ's kingdom are for the fit. And fitness is an achievement, the deposit of a life of toil and pain and devotion. But not all who labor and suffer are ennobled by the discipline. Before we can enter that kingdom at all, we must accept the mercy of God as offered in Jesus Christ; we must know Jesus as our personal Saviour and render loyal obedience to Him as our master. Then we must serve the world in His spirit of self-sacrifice. It is this faith and spirit of unselfish service that at once reveals and increases our worth. It is the test of Christian character. It is the source of true greatness. "Oh, it is great and there is no other greatness," Ruskin tells us, "to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier; more blessed, less accursed." In this spirit Ruskin himself served his time and generation, spending his great inherited and acquired wealth in the interests of the poor and enfeebled of England, consecrating his fine talents to the cause of the unfortunate, and laboring ceaselessly to secure for the oppressed freer lives. If we labor in this Christ-like spirit of sacrifice, we can safely trust God for the future reward.

The teaching of Jesus was always backed up by His example. There was never any

discrepancy between what He said and what He did. If He taught His disciples that service was the true end of life, He spent His own life in serving others. He was the "Son of man," the ideal man, the one who came to show all that a true man ought to be: and, instead of demanding, as was His right being the king of glory, that others should minister to Him, He gave Himself without stint or reserve to the ministry of others, counting no toil too great and no task too lowly if only He might help and uplift those round about Him.

Three things are taught us in v. 45 regarding the work of Jesus Christ. The first is, that it consisted in service. From the day on which He was set apart for His work by baptism in the Jordan until the day of His crucifixion on Calvary, every day was crammed with toil. Secondly, in that work there was sacrifice. He "gave His life." The offerings of the Old Testament were pictures of the offering which He made of Himself. Like Isaac bound upon the altar, He yielded Himself up to the will of the Father. And, thirdly, there was substitution. He was a ransom. His life was the purchase price paid for our salvation. And this salvation is "for many,"—nay it is for all who accept the Saviour by simple faith.

THE LESSON GRADED

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

For Teachers of Bible Classes

To get the setting for this Lesson, recall the fact that Jesus is now on His last march to Jerusalem, which accounts for His psychological experiences and manner. Guide the class into a consideration of:

1. *The attitude of Jesus to duty*, vs. 32-34. Bring out: (a) Jesus' intense desire to have the disciples prepared for His passion. (b) The definite instructions to the disciples of the manner of His death. Press home the kind of spirit which thus faced duty and death. It has become the standard of the highest ideals known to humanity. Compare it with the ease-loving spirit of the worldling.

2. *The attitude of Jesus to the disciples' standard of duty*, vs. 35-45. Elicit the fact: (a) That the disciples' ideal was a political institution, and that these two were eager to have the places of honor in it. What does this reveal concerning their intellectual grasp of the kingdom and their moral conception of duty? (b) That Jesus places His disciples upon the same principles as Himself in relation to life's work. Make clear the meaning of "cup" and "baptism." See Acts 12: 1, 2, as throwing light upon Jesus' testimony. Show that they and He must place themselves in the hand of God and will find their place according to their merit. (c) The law of promotion and greatness. First, bring out the world's standard of greatness, the ability to command the services of others, thereby ruling for their own advantage at the sacrifice

of those who are ruled. Next, that in the kingdom the order is reversed, the ruler is to serve the ruled, eminence is to be attained by service. Especially show the comparative sense of "great" and "chiefest" and "minister" and "servant," as, whoso would be great shall be your servant, and whoso would be the first ruler shall be the bond slave of all. (d) The standard of service for the disciple. Take this as given in v. 45. "Jesus enforces the duty of the disciple by His own example." Go on to show the idea in "giving His life" as not merely laying it down on Calvary, but more especially in this connection as devoting it to the service of mankind, service which may lead to death.

Now sum up the central thought. Jesus has one principle and purpose in life for Himself and His disciples. Set this in relation to all the practical concerns of life. Make clear that Jesus' ideal embraces the little things as equally important with the greater things, and urge complete surrender to Him.

For Teachers of the Senior Scholars

In some of the biographies of missionary martyrs we are told of premonitions of what was about to happen which came to them, and how they faced unflinchingly the last stage of the journey. Remind the class that their heroism was inspired by the opening scene in to-day's Lesson. Why were the disciples amazed? Why were they afraid? They realized that something dreadful was about to happen. There may have been something supernatural in the face of Christ which awed the disciples and made them afraid to face the future. How did Jesus deal with these timid and awe-struck disciples?

1. *A Sorrowful Prediction*, vs. 32-34. What did this prediction embrace? Question the class about other announcements of this kind which Jesus had already made (Matt. 16 : 21 ; Mark 9 : 9, 12), and bring out any new features contained in this revelation. Was a prediction of this kind calculated to encourage the affrighted disciples? What was there of hope and comfort in the revelation? (See v. 34, last clause.) It was necessary that the disciples should be forewarned that they might be forearmed. Remind the class, that a revelation of this kind should have taken all

the selfishness out of the disciples. Did it do so? Look at what almost immediately followed.

2. *A Selfish Request*, vs. 35-40. Bring out the selfish elements in this request,—the desire to occupy better positions than the other disciples, to have more power and honor and lead the class to see that this is a poor, mean thing. Teach the class that all ambition is not of this kind. There is a good kind as well as an evil kind,—a desire to be wiser and better and more useful than we are is necessary to every good life. Question the class about the element of ignorance in this request as brought out by Jesus, and lead them to see how mistaken we often are about our life, about what we are and what we are capable of doing.

3. *A Great Lesson*, vs. 41-45. Note how tenderly and lovingly Jesus deals with His erring disciples, how He strives to lead them to think about life, not as the world did, but as He did. What is the worldly conception of greatness? How does it differ from Christ's conception? Christ's own life was pre-eminently one of loving service. Impress upon the class that service is the great secret of a successful life.

For Teachers of the Boys and Girls

This Lesson may be conveniently taken up under three heads, as follows :

1. *What Jesus taught in regard to His death*, vs. 32-34. Bring out by questions where Jesus and the disciples were going, what were the feelings of the disciples at this time, what it was in Jesus' manner that made them amazed, and what was the purpose for which Jesus was going to Jerusalem. Lay emphasis upon the courage of Jesus, and remind the class that the truest courage is that which has first of all taken into account the danger, and then calmly faces it. Illustrate by the case of a boy who jumps into the water to save another from drowning. This is not the first time that Jesus has foretold His death. Why did He take such pains to make clear to the disciples that He was going to die? Question the class as to the details which Jesus revealed in regard to His trial and death. Then point out the hopeful note in the reference to the resurrection.

2. *What James and John wanted for themselves*, vs. 35-40. Point out that James and John made their request as a good many boys and girls do. They wanted Christ's promise first, and then they would tell what it was they really wanted, v. 35. What was it they really wanted? Was there anything wrong in desiring a high place in Christ's kingdom? Ought we not all to desire that? The trouble with James and John was that they were forgetting something. What was it? (V. 38.) Remind the class that all the things worth while in this life have conditions attached to them. A price has to be paid for them. James and John can receive the re-

ward only if they pay the price, only if they prove themselves worthy.

3. *What Jesus taught in regard to true greatness*, vs. 41-45. What effect did the request of the two brothers have upon the other disciples? Jesus contrasts here the world's idea of greatness with His own. What is the world's idea of greatness? (V. 42.) What is Christ's idea of greatness? (Vs. 43, 44.) Now ask the scholars how they can follow this teaching of Jesus in their own lives to-day. How can we serve others? In school? At play? In the home? Emphasize the fact that in this, as in all things, we are to find our example in Christ Himself, v. 45.

THE GEOGRAPHY LESSON

We know that the incident related in our Lesson to-day took place somewhere on the westward journey from Perea to Jericho. Notice where our map shows a heavy V with its point resting on the edge of the Jordan river and its arms westward to the Judean highlands. The number 26 is attached to that V to identify it. We will stand to-day at the V's apex and look over the space between the spreading arms.

It is very probable that Jesus and the disciples, when leaving Perea (off behind us) crossed the river at the bridge here opposite Jericho. The city stood on that distant ter-



MAP PATENT NO. 556,569 BY UNDERWOOD & UNDERWOOD

race-ground, at the foot of those steep Judean highlands. Jerusalem is almost straight ahead, up among the Judean hills, but not in sight. When Jesus spoke of His baptism, the disciples probably thought only of the ceremony performed by John the Baptist a few years before. Indeed, that bare place on the farther bank of the river has for centuries been pointed out to Christian pilgrims as the place where our

master shared in the rite of consecration.

Use a stereograph entitled, *Jordan and the Promised Land, West from the Cliffs of Moab*.

ADDED HINTS AND HELPS

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

Lesson Points

There are certain experiences of Jesus too deep for even His disciples to understand. v. 32.

Even when we cannot understand Jesus, the best thing to do is to follow Him. v. 32.

True courage does not consist in ignoring

danger, but in triumphing over it. v. 33.

Jesus never despairs: if there is death, there is also resurrection. v. 34.

Jesus is patient with His disciples even when they make mistaken requests. v. 36.

It is a common error to desire the reward without paying the price. v. 38.

To follow Jesus at all is to follow Him into a life of sacrifice. v. 39.

The kingdom of heaven has its own stan-

dards,—and they are not those of earth. v. 43.

Christ never asks the disciple to do what He is unwilling to do Himself. v. 45.

Something to Look Up

1. "By love serve one another," St. Paul wrote to the Christians of a certain place. Find the words.

2. Where does John say that Christians should lay down their lives for their brethren?

ANSWERS, Lesson I.—(1) Phil. 2 : 4. (2) 1 Cor. 13 : 4.

For Discussion

1. Is rivalry a good or bad thing?
2. Is one kind of service more honorable than another?

Prove from Scripture

That selfishness is sinful.

The Catechism

Ques. 95. *Baptism—its subjects.* The "visible church" is just another name for the professed followers of Christ throughout the world, with their children. Both grown persons and children are received into the church by baptism. Before grown persons are baptized, they must declare that they believe in Christ, and are resolved to serve Him. A New Testament case of this kind is

the Ethiopian eunuch, Acts 8 : 38. Little children are not able to make a profession. But if their parents are Christians, they, too, have a right to be baptized ; for we read in the New Testament of the baptism of whole households, Acts 16 : 33. It would be strange if in none of the households there were little ones. Besides, Christ gives a special invitation to the children, Mark 10 : 14.

The Question on Missions

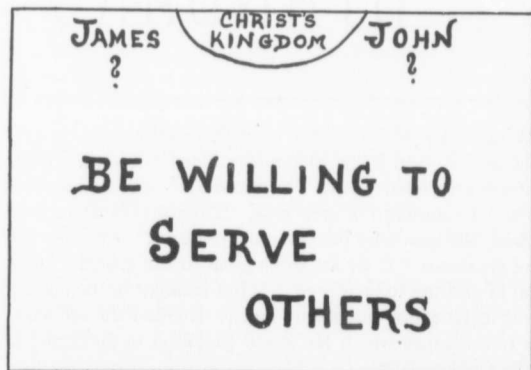
Ques. 2. *Who are the inhabitants of British Guiana?* The inhabitants of British Guiana are aboriginal Indians, Negroes, Portuguese, and other Europeans, Chinese, East Indians, and people of mixed blood, numbering in all about 300,000. The Indians live principally in reserves or in the far hinterland, and are under government care. The Europeans, other than Portuguese, numbering 4,000, form the dominant class in the community ; but members of the other races also occupy positions of prominence and responsibility. The Portuguese and Chinese are largely the shopkeepers of the colony, and are fairly well-to-do. The Portuguese are the chief strength of the Roman Catholic Church. With the exception of a few settlements in the neighborhood of the gold and diamond bearing areas of the interior, the population is located on the coast lands, and a few miles up along the banks of the principal rivers and creeks.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear Jesus judging His followers. The disciples were His earliest workers. Jesus wanted them to understand that, though they were

His first workers others who became workers later would be made equal with them in reward. That is why He told them the parable of last Sunday. (Recall.)

Wanting to be the Leader—I read a story about a dog belonging to a pack of well trained dogs owned by a missionary in the north country. These dogs were trained to draw his sleigh. One fine, big dog always led, and he was very jealous of his place at the head of the train. But the



missionary thought best to train another dog to be leader in case anything should happen to big Bruno. The first time he harnessed Hector as leader, the old leader dropped on the ground in his harness and refused to move. When he was forced to get up and go on, he bit the harness of the new leader, till he freed him and was himself again at the head of the pack. He did this several times. Then the missionary took him out and tied him up, where he had to watch the other dog leading. Did you ever know a boy or girl who acted just like this jealous doggie, always wanting to be the first?

Wanting the Best Places in Jesus' Kingdom—Describe Jesus and His disciples on their way to Jerusalem (sketch). Jesus is telling them what is to happen to Him. See! two disciples go close to Jesus (marks). Tell what they are asking in such a low tone of voice. Ah! They want to be first in Jesus' kingdom. They want Jesus to promise them the best places. They want to be like prime ministers, looked up to and served.

For Whom They Are Prepared—Jesus says others must have a chance too. He cannot promise best places to any one. All will have a chance of reward in His

kingdom. The rest of the disciples were annoyed at James and John.

True Greatness—Jesus tells them what true greatness is. It is serving others (Explain). Give illustrations of helping others in a humble, unselfish way.

Golden Text—Repeat and explain. Jesus came not to be waited upon, but to serve others. If Jesus had come just to be great and show His power, He would long since have been forgotten (as the great Pharaohs, etc., have been). It is because Jesus came to forgive and help and cheer that He has been remembered for nineteen hundred years, and year after year we still remember His birthday.

Life a School—Speak of life as a school where we learn to serve and to be ready to take the places prepared for each of us in heaven.

The Approval of the Great Judge—On a red ticket print, JESUS PRIZES ALL WHO ARE WILLING TO SERVE OTHERS.

Not a Great One—A great big man went whirling by in his grand automobile. Some street arabs were heard to say, "Oh, he ain't any *big fellow*; he never gives a cent to help anybody only himself."

Something to Remember—I SHOULD BE WILLING TO SERVE.

FROM THE PLATFORM

THE WORLD'S CHRIST'S STANDARD

Begin by printing the word STANDARD on the board. Ask what the word means,—a rule by which we may judge or measure things. A yard is the English standard of length. Well, the world has a standard by which it judges greatness. Print THE WORLD'S. Ask the scholars to tell what our Lesson says as to the world's standard of greatness. The world believes that the great man is the one who rules others, the man who has the most servants. Now ask the School for CHRIST'S (Print) standard of greatness. If we are to be great in the master's kingdom, we must be ready to serve instead of desiring to be served. What incident in the Lesson shows us that the disciples had not yet learned this important fact? Remind the scholars, that Jesus does not ask His followers to do things which He is not prepared to do Himself. He is always our example. Ask for the Golden Text.

Lesson III.

BLIND BARTIMÆUS

July 19, 1914

Mark 10 : 46-52. Read Matthew 20 : 29-34. Commit to memory vs. 51, 52.

GOLDEN TEXT—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.—Isaiah 35 : 5, 6 (Rev. Ver.).

46 And they ¹ came to Jericho : and as he went out ² of Jericho with his disciples and a great ³ number of people, blind Bartimæus, the son of Timæus, sat by the highway side ⁴ begging.

47 And when he heard that it was Je'sus of Nazareth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me.

48 And many ⁵ charged him that he should hold his peace : but he cried ⁶ the more a great deal, *Thou Son of Da'vid, have mercy on me.*

49 And Je'sus stood still, and ⁷ commanded him to be called. And they call the blind man, saying unto him, Be of good ⁸ comfort, rise ; he calleth thee.

50 And he, casting away his garment, ⁹ rose and came to Je'sus.

51 And Je'sus answered ¹⁰ and said unto him, What wilt thou that I should do unto thee ? ¹¹ The blind man said unto him, ¹² Lord, that I ¹³ might receive my sight.

52 And Je'sus said unto him, Go thy way ; thy faith hath made thee whole. And ¹⁴ immediately he received his sight, and followed ¹⁵ Je'sus in the way.

Revised Version—¹ come ; ² from ; ³ multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side ; ⁴ *Omit* begging ; ⁵ rebuked him ; ⁶ out ; ⁷ said, Call ye him ; ⁸ cheer ; ⁹ sprang up ; ¹⁰ him, and said, What ; ¹¹ And the ; ¹² Rabbouni ; ¹³ may ; ¹⁴ straightway ; ¹⁵ him.

LESSON PLAN

- I. Hope, 46, 47.
- II. Hindrances, 48, 49.
- III. Healing, 50-52.

DAILY READINGS

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

M.—Blind Bartimæus, Mark 10 : 46-52. T.—Blind Bartimæus, Isa. 42 : 1-7. W.—"According to your faith," Matt. 9 : 27-35. Th.—A message to John, Matt. 11 : 1-6. F.—The blessings of the gospel, Isa., ch. 35. S.—The man born blind, John 9 : 1-7. S.—The blind beggar of Jericho, Luke 18 : 35-43.

SHORTER CATECHISM—*Ques.* 96. *What is the Lord's Supper ?* A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth ; and the worthy receivers are, not after a cor-

poral and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

The Question on Missions—3. Amongst what race of the inhabitants do our missionaries work ? Amongst the East Indians who are brought from British India to work on the sugar estates. From 2,000 to 4,000 of these arrive each year. There are now about 130,000 of them in the colony, forming nearly one half of the population.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 151, 154, 86 (Ps. Sel.), 544 (from PRIMARY QUARTERLY), 152.

Special Scripture Reading—Isa. 42 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 328, Blind Bartimæus. For Question on Missions, S. 71, A. Group of East Indians. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jordan Valley and Distant Moab, East from the Old Jericho-Jerusalem Road (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 317).

THE LESSON EXPLAINED

Time and Place—March, A.D. 30 ; near Jericho.

Connecting Links—Jesus, leaving Perea and crossing the Jordan at one of its fords, had reached the city of Jericho, the final halting place on His journey, about 5 miles from the river and 15 from Jerusalem.

I. Hope, 46, 47.

V. 46. *Came to Jericho* ; at that time a famous stronghold, surrounded by towers and castles, with a great palace built by Archelaus, son of Herod the Great. Round about it were groves of palm trees (hence the name, "City of Palms"), balsam gardens and streams of water. The meeting place of caravan routes, it had a great commerce. *Went out.* Luke (see Luke, ch. 18 : 35) says, "was come nigh unto." Possibly the blind man cried out when our Lord entered the city and again when He was leaving it, and was healed at the second appeal. *A great multitude* (Rev. Ver.) ; made up of the Galilean caravans on their

way to keep the Passover at Jerusalem. *Son of Timæus, Bartimæus* (Rev. Ver.). The first title is just a translation of the second, and is given perhaps because Timæus was a disciple. *Blind beggar.* See Light from the East.

V. 47. *Heard.* His attention was first roused by the tramping of the crowds and their voices, and He inquires what it means. *Jesus of Nazareth* ; the people's name for Jesus (see Matt. 21 : 11), turned to contempt by Pilate (John 19 : 19) and proudly accepted by the early church, Acts 2 : 22 ; 3 : 6, etc. *Son of David* ; a title of the Messiah. *Have mercy on me.* Healing was for the poor blind man a matter of life or death.

II. Hindrances, 48, 49.

V. 48. *Many rebuked him* (Rev. Ver.). This was not because they objected to Jesus' being addressed as the Messiah nor because they wished to prevent a miracle of healing ; but they had been reserving the hailing of Jesus

as the Messiah until Jerusalem had been reached. Or, perhaps, they were impatient at the interrupting of their progress by the cry of the beggar. *But he cried out the more* (Rev. Ver.). No hindrances could prevent his seeking the blessing he so greatly needed, and none will hold back a soul in dead earnest about salvation.

V. 49. *Jesus stood still.* His thoughts were full of what lay before Him at Jerusalem, but this did not prevent His hearing the blind beggar's cry or from taking time to help him. *Call ye him* (Rev. Ver.). The people had been hinderers; Jesus bids them become helpers. *They call the blind man.* Healing was beyond their power, but they could do their part by bringing the blind man to the one who could heal him. *Be of good cheer* (Rev. Ver.); a single word in Greek, as if they had said, "Courage!" *Rise*; from the place where he had been sitting to beg from passers-by. *He calleth thee.* The blind man had called the Saviour; now the Saviour calls him. And whenever a sinner calls upon Jesus, He will call the sinner to Himself.

III. Healing, 50-52.

V. 50. *Casting away his garment*; the abba or heavy blanket-like robe which was worn over the tunic by day and was used as a covering at night. This latter use of the abba explains why the law of Moses directed that pledged garments should be returned before nightfall (see Ex. 22:26; Deut. 24:13). The outer robe would have hindered the blind man's movements and so it must be cast away. *Sprang up* (Rev. Ver.); in eager haste to reach the one from whom he hoped so much. *Came to Jesus.* He would need no guide: his ear would lead him to where the great healer was standing ready to receive him.

V. 51. *Jesus . . . said*; desiring to call forth the confidence of Bartimæus in His own healing power. *What wilt thou.* The voice must have been to the blind man as the very voice of God. *Rabboni* (Rev. Ver.); another form

of "Rabbi," said to be a still more honorable title. It is used only here and by Mary Magdalene in speaking of the risen Lord. Bartimæus used in addressing Jesus the title denoting the highest possible respect. *My sight.* This was the one great need of the blind man, and his request was perfectly explicit and definite. So in our prayers to God we should ask for the things which we really need and earnestly desire.

V. 52. *Go thy way*; which would no longer be the way of a blind beggar. *Thy faith*; thy trust in My healing power. So faith is the means by which we receive Christ's salvation. *Made thee whole*; a complete man, with all a man's powers and faculties. *Straightway he received his sight* (Rev. Ver.); without even a touch of the healer's hand. *Followed him* (Rev. Ver.); joined the company going to Jerusalem, "glorifying God" (Luke 18:43), and doubtless following Jesus as a true disciple. He was made whole in spirit as well as in body.

Light from the East

BLINDNESS—Is one of the most common afflictions in the East. In any average crowd of natives in Egypt or along the Syrian coast, one in every five will be blind or have sore eyes, owing to the Egyptian ophthalmia prevalent throughout that region. It is highly infectious and greatly aggravated by the fine dust constantly driven in the wind, by the flies, by the constant glare of the sun, and by the difference between the heat of the day and the cold sea air and the heavy night mists, to which the people are exposed by their habit of sleeping in the open air on their roofs. This disease always leaves the eye damaged and sometimes entirely destroyed. Often one will see children in their mother's arms with a mass of half-hardened matter around their oozing eyes and a crowd of flies settled on it. Mohammedan fatalism also leads to the neglect of the proper remedies. One form of the disease attacked unborn children, and was severe enough to cause some to be born blind.

THE LESSON APPLIED

Jericho was famed of old as "the city of fragrance, of roses, of palm trees, the paradise of God," yet just outside her gates, under the very shadow of her prosperity and beauty,

lies a lonely and helpless beggar, unnoted and unpitied. So heartless was the world into which Christ was born! As Jesus moves across the scene, very suggestive by contrast

is the spirit He reveals. The one thing He seems to notice is this beggar, and He turns to help him as if that were the one thing He had set out that day to do. Very graciously, very tenderly, He lays aside the burden of His thoughts and halts His progress to the cross, to wait upon one suffering and helpless man. Here is a new spirit, a new attitude. And that spirit is slowly transforming the world. To-day Christendom is studded with hospitals, asylums, institutes for the blind and the dumb; a new attitude is being manifested in our treatment of defectives and prisoners, and our rescue work is being ennobled by a new emphasis upon preventive measures. The words "social service" are on everybody's lips or of William Booth, the founder of the Salvation Army, who cabled round the world the single word "Others" as expressing the spirit of the Army.

"As He went out" Jesus heard this man's cry and immediately responded. Most of His recorded healing acts, indeed, were done "as He passed by." A very large part of His time was spent in such wayside ministries as the present. Above all other voices Jesus was quick to detect the cry of human anguish, and before all other calls upon His time and strength He preferred the call of the unfortunate. All may share His spirit. George MacDonald tells us of a little boy who, as he gazed at the varied and gorgeous tints of the sunset, expressed the desire to be a painter so that he could help God to paint the sky. The nobler privilege is accorded every disciple of Jesus of adding gladness and beauty to other lives, and of daily service to help assuage the sorrows of mankind, in the spirit of General Gordon "who at all times, everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

And Jesus is not different to-day. The cry of the wretched to Him for help is still sweet to His ears. He is as ready to minister unto the poor, to befriend the lonely, and to pardon the sinful now as He was of old. Our Christ is a living Christ and all that He ever was He still is.

The beggar put himself in the way of being helped. He cried unto Jesus. When those

around Him tried to hush his cries, he cried all the louder. How often do we allow our companions to hold us back from the Christ. We need Him, we would like to come to Him, but we haven't the courage to break through the crowd that would fence us off from Him. We allow those who haven't our best interests at heart to keep us from the truest friend we can ever have. Bartimæus saw in Christ a divine healer,—*"Thou Son of David."* It was no human aid he invoked, but the help of the Messiah. His cry was both a confession of his own utter weakness and need, and an expression of his faith in the willingness and power of the Christ to heal him. No one ever appealed to Jesus in that spirit and failed. And the beggar received his sight. We need to utter his prayer with a deeper meaning in it. Until the eyes of our soul are opened we walk in darkness. And Jesus longs to perform this miracle in us.

The beggar made a right use of his new-found blessings. He "followed Jesus in the way." Every gift received from Jesus lays upon us a new obligation to follow Him. All that He is in His own life we ought to become; and all that He seeks to do for others we ought to seek to do up to the measure of our opportunities. To this end does He surround our lives with every gracious influence, that we may love and serve Him.

Many whose bodily eyesight is perfect, are utterly blind to the greatest spiritual realities. Bunyan, in the *Pilgrim's Progress*, describes a man with a muck rake in his hand busily intent on his work in the ground. All the while an angel is holding a crown over his head; but the man never so much as looks up to see the glorious vision. He might as well be blind for all that the heavenly messenger and his wonderful offer means to him. When the apostle Paul was sent forth to do his work amongst the heathen, he was commissioned "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God." Physical blindness is a terrible calamity, but it is far worse to be spiritually blind, so that the joy and peace of the Christian life and the glories of heaven are nothing to us. But the Saviour who could open the bodily eye, is able also to give sight to our souls.

THE LESSON GRADED

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

For Teachers of Bible Classes

The Lesson reveals two aspects of Jesus' nature of great value to the world. Take up with the class :

1. *The profound sympathy of Jesus with human need.* Reproduce the social conditions of the blind in the East, their helpless, hopeless condition, and the attitude of the multitude as impatient with the blind man's intense yearning for help. Is there any corresponding cry in life now? Bring out Jesus' sympathy toward the blind man, and the graphic touch, "He calls you," as implying difficulty in getting near Jesus. Show how the sympathy of Jesus suddenly changed the temper of the people who now hasten to comfort the blind man. Go on to show how Jesus searches his motives and encourages his faith. Place this in relation to human experience, and indicate God's method of training faith to claim its largest blessing. Before leaving this truth, pause to emphasize the fact that Jesus is deeply interested in all human need. In view of last Lesson show that the disciple ought also to be interested.

2. *The healing ministry of Jesus.* The points to elicit are : (a) The ability of Jesus to meet the needs of humanity. Refer to Isa. 42 : 1-7 as a forecast of what would be accomplished by the Messiah. Make clear that Jesus' power is the only hope of humanity for salvation. Question, Is there any danger of the church's substituting education for Jesus' saving power? Is the church holding the person and presence of Jesus definitely before humanity? For abundant illustration of His ability to save and satisfy, study modern missions, as being in close touch with the life of the church. (b) The link which makes possible Jesus' healing ministry,—faith. Bring out the elements in the blind man's faith, such as a certain intellectual conviction concerning Jesus as the Messiah, a belief that Jesus had power to have mercy on him (a grasp of His divine nature), his eagerness to go to Jesus for help (a practical response to Jesus' call), a definite passion for healing, and a readiness to follow Jesus (the note of grati-

tude). Take each of these elements and restate them in terms of present day needs. Impress the truth that in every time of need the appeal to Jesus for help is sure to be heard and answered.

For Teachers of the Senior Scholars

Have a talk with the scholars about compensations in life. It is said that Dr. George Matheson's loss of eyesight was the making of him in developing a beautiful spirit of moral heroism. In making a character study of blind Bartimæus we shall find some compensations for his physical affliction. The following points come out in this passage :

1. *His Condition*, v. 46. What was it? Which is the more trying affliction,—blindness or deafness? Note that Bartimæus was poor and apparently friendless as well as blind. Dr. George Matheson had friends who were eyes to him and who made his lot a happy one. It was a very different thing with Bartimæus. Discuss with the class what has been done in our day to make the blind happy and useful. Of what is blindness a type in the Bible? Show how sin blinds man to duty and privilege and destiny.

2. *His Cry*, vs. 47, 48. Question the class about how much knowledge of Jesus this cry implied. Some one must have taken interest enough in Bartimæus to tell him about what Jesus had done in curing blind men. Show that his cry implied faith in Christ's power to cure. He could not be daunted by the unfeeling crowd. This was his opportunity and he knew it and embraced it. We must buy up the opportunity if we hope to make much of life. Above all we must not allow Jesus to pass by without making our appeal to Him to have mercy on us. Remind the class that Jesus is passing by in every earnest thought which comes to us, in every opportunity of knowing and loving and serving Him.

3. *His Cure*, vs. 49-52. How was this wonderful cure wrought? Point out the loving compassion of Jesus who could stop on His way to the cross to have mercy on this blind beggar. What part did Bartimæus have in the cure? His faith brought him into saving touch with the great physician. What evidence have we that the cure was complete,

spiritual as well as physical? (V. 52, last clause; and Luke 18 : 43.) Show that faith is necessary if we are to be cured of the blindness of sin.

For Teachers of the Boys and Girls

Secure the interest of the class by reminding them of the blind people who have overcome obstacles, such as Helen Keller. Speak of what is being done to relieve the condition of the blind by providing them with books with raised type, and by educating them in trades which the blind can follow, such as basket-weaving. This has all been the outcome of the Christian spirit of sympathy with those who suffer.

1. *The blind beggar*, v. 46. What city was Jesus leaving when He came upon this blind man? By whom was Jesus accompanied? Remind the scholars that Bartimæus was not only blind, but poor. Ask how many have ever seen a blind man begging.

2. *The blind beggar's request*, vs. 47-51. The blind man must have heard about Jesus, and of how He had cured other cases like his own. What evidence is there here that he had faith in Jesus? Faith was always necessary for such a cure. Ask some one to read

Mark 6 : 5, 6. How did the crowd treat the blind man's cry for mercy? Perhaps they thought that Jesus did not wish to be bothered. Point out the persistency of the blind man, reminding the scholars that Jesus desires us to be persistent in our prayers. Ask some one to read Luke 18 : 1-8. How much we miss because we give up too soon. How was the man's faith and perseverance rewarded? When the crowd sees Jesus' interest in Bartimæus they change their attitude, v. 49. What question did Jesus ask? (V. 51.) Jesus must have known what the man wanted. God knows what we want before we ask, but He wants us to prove that we are in earnest. We may be sure that the request of Bartimæus was a real prayer. He really *wanted* to be cured. Do we always pray like that? Do we sometimes pray for things we do not really want?

3. *The blind beggar's cure*, v. 52. Ask how Bartimæus helped in his own cure. He could not have been cured apart from Jesus, but he could not have been cured without his own faith. Now remind the class that sin is like blindness, and that it can be cured only by faith in Jesus. How did Bartimæus show his gratitude?

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

The road over which Jesus traveled when He started to go from Jericho up to Jerusalem is still in existence, still used as a public highway. Notice on the map accompanying Lesson II., how a heavy V with its point near Jericho has two long arms reaching eastward across the Jordan river to the highlands of Perea. The number 27 is attached to the point by a zigzag line, to identify it. We shall stand at the apex of that V and look eastward over the space between the spreading arms. We find ourselves on a hillside, with a crooked, dusty highway at our feet. Across the nearer part of that broad plain we

can clearly trace the irregular course of the highway, its white expanse growing plainer to the eye as it approaches. Donkeys or camels with heavy loads on their backs are plodding over the road. It must have been somewhere beside this very road where we see the twentieth century horsemen and pack-animals that Bartimæus cried out for help, as the master and His disciples were setting out for Jerusalem.

Use a stereograph entitled, Jordan Valley and Distant Moab, East from the Old Jericho-Jerusalem Road.

ADDED HINTS AND HELPS

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

Something to Look Up

1. A prophet long ago said that Jesus would

"open the blind eyes" and set prisoners free. Who was the prophet, and where are the words found?

2. Jesus once said to a woman who had been ill for many years: "Thy faith hath made

thee whole." Read the story in Luke's Gospel.

ANSWERS, LESSON II.—(1) Gal. 5 : 13.
(2) 1 John 3 : 16.

For Discussion

1. Are those who believe in "faith healing" right ?

2. Is it easier or harder to come to Jesus now than when He was on earth ?

Prove from Scripture

That God gives comfort.

The Catechism

Ques. 96. *The sacraments—The Lord's Supper.* The two most common titles of this ordinance are : (1) The Communion (1 Cor. 10 : 16) ; and (2) The Sacrament. The elements used in it are bread and wine. The actions performed are : (1) the "blessing" or prayer of consecration ; (2) the breaking of the bread and the pouring of the wine ; (3) the distributing and receiving of the bread and wine. The Lord's Supper is intended : (1) to commemorate Christ's death ; (2) to picture gospel truth ; (3) to afford believers an opportunity of communion with Christ and with one another ; (4) to be a badge of discipleship. "Not after a corporal (bodily) or carnal (fleshly) manner," teaches that

Christ is present in the Lord's Supper, not to the senses, as is held by the Roman Catholic Church, but to the faith of the partaker.

The Question on Missions

Ques. 3. *Amongst what race of the inhabitants do our missionaries work ?* When slavery was abolished throughout the British Empire in 1834, the freed Negroes in large numbers ceased to work on the sugar estates, and the planters had to resort to imported labor. Trial was made of West Indian Negroes, Portuguese, Chinese, and British East Indians. The last named were found best suited to the colony's requirements, and the introduction of the others was discontinued. The first batch of East Indian immigrants arrived in 1838, since which time, with the exception of a short period of cessation, immigration has been continuous. During these years over 235,000 have been introduced. Many have elected to return to their homes after the expiry of their indenture, but large numbers also have settled in the colony. The present population is about 130,000, or more than one-third of the total population of the colony. They are well suited to the colony ; their birth-rate is the highest of all the races in the colony, and they are recognized as the very backbone of the community. It is among these people that our Mission lies.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear Jesus judging the needy. There are many kinds of beggars. (Some of the children will tell you of some beggars they have seen.)



Blind Beggars—In Palestine where Jesus lived there were many beggars, and many of them were blind. (Let the children think of things they could not see or do if they were blind.) Tell of the scarcity of water in Palestine. The faces of children and grown up people, too, were very dirty and the dust and dirt cause disease of the eye. In place of going to an eye doctor as we would, those people would go to a "magician," and thought the foolish words and signs of

those people would cure them, and of course their eyes became worse and they soon were blind. These people like to beg. It is an easy way to get food and money they think. See! one man goes from door to door guiding himself by a stick. Another is led by a boy to a corner where he sits all day begging.

Blind Bartimæus—Picture him sitting by the roadside as Jesus and His disciples passed through Jericho (map). "Here comes Jesus of Nazareth!" he hears the people cry. He has heard of the great healer Jesus. He began to cry out to Jesus as He passed by, "Jesus, have mercy." "Keep quiet," said the people, but he continued to say, "Have mercy on me."

Jesus Hears Our Cries—Jesus stood and listened to the cry of the blind man, v. 49. (Is this what beggars usually ask?) The people around say, "Be of good cheer, Bartimæus, get up, He is calling thee." Bartimæus throws off his outer garment so he can run, and springs up and comes to Jesus. "What do you want Me to do for you?" Jesus asks. (Some beggars would rather remain blind because they get more sympathy.) "Master, give me my sight." Jesus judged that the man was really wanting help. "Thy faith hath made thee whole."

What We Do for the Blind—Tell of the schools for the blind, where they have big, bright playrooms for the blind babies, and later, kindergarten classes, etc., for them. Why do we do this for the blind? Because Jesus had pity on the blind, and those who love Jesus want to be kind to the blind for His sake.

Two Kinds of Blindness—Speak of some causes of blindness,—looking too closely at small things, small print, small stitches, etc. There is another kind of blindness that comes from looking too closely at the the small things of life. This blindness hides Jesus from our sight. Explain and illustrate by a simple story.

Golden Text—Repeat and explain. How can we help to hasten this glad time?

A Missionary Thought—"The heathen in their blindness bow down to wood and stone." (Explain.)

Dear Jesus, help the blind to see.

Those blind to God, please call to Thee.

Give them the light that they may see

How good Thou art, and follow Thee.

The Approval of the Great Judge—On the red card print, JESUS PRIZES ALL WHO ASK HIM FOR HELP.

Something to Think About—JESUS IS ABLE TO HELP ME.

FROM THE PLATFORM

A BLIND BEGGAR CALLED CURED

Secure the interest of the scholars by printing upon the board the three large letters, A, B, C. Ask who, apart from Jesus, claims our interest in to-day's Lesson. What did this Bartimæus do for a living? He was a BEGGAR (Fill in). Why was he compelled to beg? Because he was BLIND (Fill in). It is hard to be blind when provision is made for you by relatives, or when you can do something to earn your own living. It is much harder to be blind and to be compelled to beg. Something happened one day to bring hope to blind Bartimæus. What was it? Jesus passed by. When He heard the blind beggar's cry, what did He do? He CALLED (Fill in) the blind man to Him. How quickly he came. Does Jesus call us to-day? Do we come when He calls? What did Jesus do for Bartimæus? He CURED (Fill in) him. Jesus cures us of spiritual blindness.

Lesson IV.

THE POUNDS AND THE TALENTS

July 26, 1914

Luke 19 : 11-27—Commit to memory vs. 16, 17.

GOLDEN TEXT—Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord.—Matthew 25 : 21 (Rev. Ver.).

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

Revised Version—1 supposed ; 2 was immediately to ; 3 ten servants of his ; 4 gave them ; 5 Trade ye here-with till I come ; 6 an embassy ; 7 that this man ; 8 Omit that ; 9 come back again ; 10 that he ; 11 servants unto whom he had given the money, to be called to him ; 12 what they had gained ; 13 And the first came before him, saying ; 14 made ; 15 more ; 16 Well done ; 17 wast found faithful ; 18 Thy pound, Lord ; 19 unto him also ; 20 Omit have ; 21 Omit And ; 22 am ; 23 then wherefore gavest thou not ; 24 and I at my coming should have required it with interest ; 25 away ; 26 unto ; 27 the ; 28 Omit For ; 29 that hath ; 30 but ; 31 which ; 32 Howbeit these mine enemies.

LESSON PLAN

- I. The Master's Test, 11-14.
- II. The Diligent Servants, 15-19.
- III. The Useless Servant, 20-27.

DAILY READINGS

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

M.—The pounds and the talents, Luke 19 : 11-27.
T.—The pounds and the talents, Matt. 25 : 14-30.
W.—"Divers gifts," Rom. 12 : 1-8. Th.—Walk worthy of your calling, Eph. 4 : 1-7. F.—An inspiring example, Acts 9 : 36-42. S.—Fruit bearing, the test, John 15 : 1-8. S.—Much given—much required, Luke 12 : 41-48.

SHORTER CATECHISM—Review Questions 94-96.

Stereograph—For Lesson, The Bazaar of Jaffa (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 317).

THE LESSON EXPLAINED

Time and Place—March, A.D. 30; Jericho.

Connecting Links—The parable of the Pounds seems to have been spoken while Jesus was still in Jericho, probably in the morning after the visit to Zacchaeus' house, vs. 1-10. The parable of the Talents belongs to the last week of our Lord's life.

I. The Master's Test, 11-14.

Vs. 11, 12. *They* ; the disciples and those with Zacchaeus. *Heard these things* ; the saying of v. 10. *Nigh to Jerusalem* ; about 15 miles distant. *Kingdom of God . . . immediately to appear* (Rev. Ver.). Those who ac-

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

24 And he said unto them that stood by, Take ye from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that which he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The Question on Missions—4. What kind of people are the East Indians ? They are highly intelligent, with strong religious feeling, refined and teachable, yet jealous and resentful when roused. They are eager for education, adapt themselves readily to Western habits and rise rapidly into positions of prominence and responsibility.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 245, 238, 57 (Ps. Sel.), 532 (from PRIMARY QUARTERLY), 240.

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

Lantern Slides—For Lesson, B. 1200, The Pounds and the Talents. For Question on Missions, S. 72, An Educated East Indian. (Slides are obtained from the Presbyterian Lantern Slide Department, 95 Queen St. East, Toronto, at \$2.00 a dozen.)

companyed Jesus thought that He was about to enter the holy city in triumph and set up His rule. *A certain nobleman* ; a man of royal rank. *Went . . . to receive . . . a kingdom, and to return*. Some thirty years before this, Archelaus, a son of Herod the Great, had gone to Rome to receive from the emperor Tiberius authority over a portion of his father's dominions. Archelaus became ruler of Judea and Idumea.

V. 13. *Called ten servants* (slaves) *of his* (Rev. Ver.) ; selected from the scores whom an Oriental nobleman would own. "His"

indicates that they were household slaves, and therefore the more likely to be faithful. *Ten pounds*; one pound to each, all receiving the same. A pound was worth about \$16 of our money, and denotes those things which are the common possession of all. The "talents" (see Matt. 25:14-30), each worth about \$1,000, of which one man received five, another two and another one, represent the gifts and powers which mark out one person from another. *Trade ye herewith*; carry on business on behalf of the master and for his profit.

V. 14. *Citizens hated him*. Archelaus had given his subjects reason to hate him by a cruel massacre in which about 3,000 of them perished. *Sent an ambassage* (Rev. Ver.). The Jews sent fifty ambassadors to the emperor at Rome to tell him of the cruelties of Archelaus and beg for deliverance. *This man*; an expression of contempt. The citizens represent the Jews, while the servants stand for the disciples of Jesus.

II. The Diligent Servants, 15-19.

Vs. 15-17. *Having received the kingdom*; and therefore possessed of full authority. *What . . . gained by trading* (Rev. Ver.); what business they had done. The master wished to know the result of the trafficking. *First . . . thy pound hath made ten pounds* (Rev. Ver.); "worked out in addition." The servant speaks as if he had no merit in the matter. The gain had been 1,000 per cent. *Well done* (Rev. Ver.); the first reward,—the master's approval and commendation. *Faithful in a very little*. The management of \$16 was a small matter, but it was sufficient to test the servant's fidelity. *Authority over ten cities*; the second reward,—more important work to do, with greater responsibilities.

Vs. 18, 19. *Second . . . thy pound . . . hath made five pounds* (Rev. Ver.). This man, though he had received the same amount as the first, had shown less ability or energy,—hence his smaller return. *Five cities*. Because he had proved to be of smaller capacity his reward was less responsibility. In both cases the diligent servants were rewarded, not with something which they could sit down and enjoy, but with wider spheres of activity.

III. The Useless Servant, 20-27.

Vs. 20, 21. *Another*; representing the un-

faithful ones amongst the ten, as the first two had represented those who were faithful. *Thy pound*; not wasted, but not improved. *In a napkin*; where it would be safe. The servant is quite satisfied with himself. *I feared thee*; and dreaded to lose the money if he should trade with it,—a cowardly shrinking from responsibility. *Austere*; harsh. *Takest up . . . layedst not down, and reapest . . . didst not sow*; proverbial expressions for a grasping man.

Vs. 22-25. *Out of thine own mouth*; taking the man's own opinion of the master, whether true or false. *Money into the bank*; literally, "on the table," that is the banker's. (See Light from the East.) *Take away* (Rev. Ver.), etc. Powers and faculties which we do not use we are sure to lose. *They said*; that is, the eager listeners to the parable who interrupted Jesus.

Vs. 26, 27. *I say unto you*; Jesus' reply to the interruption. *Hath . . . given*. According to Jesus, to have a thing is to use and enjoy. Whoever does this will receive greater gifts. *Hath not*; does not use or enjoy what he calls his. *Hath . . . taken away*; that is, the things which, in his own judgment and that of others, he possesses. *Mine enemies . . . slay them*; a picture of the doom of those who, like the Jews, reject Jesus' authority.

Dr. W. M. Taylor thus states the points in which the parable of the Talents is distinguished from that of the Pounds: "That (of the Pounds) was uttered by the Lord as He was drawing nigh to Jerusalem, and before His triumphal entry into the holy city: this, on the Mount of Olives, three days after His public procession to the temple. That was addressed to the promiscuous multitude: this was meant more particularly for the Twelve. In that, the same sum of one pound is given to each servant: in this, one receives five talents, another two, and another one. That illustrates different degrees of improvement of the same opportunity, with corresponding gradations of reward: this sets before us equal proportionate improvement of different opportunities, with equal proportionate reward. That was designed to correct the error of those who were looking for the immediate coming of the kingdom of God: this was intended, in con-

junction with the story of the ten virgins, to teach that the right attitude of the disciple of Jesus, toward His second coming, is one of combined readiness and activity. Thus distinct from the parable of the Pounds, that of the Talents is the needful complement to the story of the Virgins."

Light from the East

BANK—The bankers of our Lord's time in Judea and the rest of the Roman world were the moneychangers, who combined three functions: (1) They changed foreign coins into the currency of the country where they were, and coins of large denominations into small change which the shopkeepers would not do, and for this they charged a commission of from two to four per cent. (2) They received sums of money to invest, for which they paid

a small rate of interest. In the large cities they sometimes received money on deposit and it was subject to be withdrawn by cheque. In that case the banker paid no interest. (3) They loaned out their own money and the money received from their customers at a higher rate of interest. They also negotiated drafts on their correspondents in all the large commercial centres of the world. They seem to have known and practised double entry. Their books were kept with great care and were always open to government inspection.

POUNDS—A pound was the sixtieth part of a talent and so was worth one hundred denarii or between fifteen and twenty dollars. It is a remarkable tribute to the diligence and business skill of one of the trading slaves that he should have increased his capital one thousand per cent.

THE LESSON APPLIED

God gives every man some gift or talent to use for Him. No one need say, "There is nothing that I can do." However humble our gift, it is a gift from God, and therefore to be respected and developed. A certain young woman was the despair of her minister. She seemed so lacking in all those qualities that fit one for service in the church, that there seemed to be no place in the congregational work for her to fill. But one day, when making pastoral calls, he came to the home of a woman who was seriously ill, and found his young friend waiting upon her with a tactfulness and self-reliance which showed that here she had found her true mission. There is a place in God's plan and service for everyone.

God expects us to make a profitable use of the talent He has entrusted to our care. Life is at once a vocation and a stewardship. We are here to do, not dream; to labor, not loiter; to invest our capital as trustees of God so as to get the highest returns. Work is the imperative demand of His kingdom. Faithfulness is the divine test of character. Those who are equally diligent in the profitable use of their gifts receive equal commendation. Those who vary in their zeal and application to duty are judged accordingly. The first servant in the parable of the Pounds is highly praised. The second, while rewarded, is

not praised, for he lacked the other's intensity of devotion to the master's service. The one thing the master cannot tolerate is the hiding of the talent, the refusal to do anything for him. He regards slothfulness as wickedness.

There is a strong temptation for the man of one talent to shirk his duty. If we cannot do great things we are apt to do nothing. When we contrast our possible service with the great things the man of five talents can accomplish, we grow discouraged. Two things we should remember. First, that God is always reasonable in His demands. He requires of each "according to his several ability." We are called to no task that we cannot do. If God expects anything of us it is because He knows we can do the things He asks. Secondly, that it is not success that God demands, but faithfulness. It may not be ours to occupy a great place in the world's thought and life. But the man of one talent may put as much downright earnestness into the profitable use of his talent, as the man of five talents does. That is all God asks.

The man who is unfaithful loses the opportunity to be faithful. He who puts his talent in a napkin soon finds the napkin a shroud. In youth Darwin had a keen appreciation of good music, but for years he allowed his devotion to scientific pursuits to so absorb his at-

tention that he completely neglected to develop, or even use, his musical talent. At last, when he had the leisure, he found that he had completely lost the capacity to enjoy music. It is a universal law. What we do not use we soon lose. If we neglect to follow loyally the spiritual light we now have, that inner light will gradually fail us.

The master will accept no excuse for unfaithfulness. If we fear the risks of the marketplace, then there is the security of the bank where we may gain interest on our capital. The timid man cannot hide behind a plea of timidity. There is an opportunity in every life to be and to do all that God requires of us.

The man who uses his gift increases its value. Every gift from God may be developed, and it is by its exercise that any gift grows. By singing we learn to sing. By faithful practice at the piano we improve our musical talent. By application to our studies we learn how to study, and enlarge our capacity to receive and assimilate knowledge. By going about doing good daily in the spirit of the Christ we become more Christlike. Longing, wishing, aspiring are of value only when translated into activity.

Kipling writes:

"And this one thought of hope and trust
comes with its healing balm
As here I lay my brow in dust, and

breathe my lowly psalm;

That not for heights of victory won, but
those I tried to gain,

Will come my gracious Lord's 'Well done,'
and sweet effacing rain."

The pound in our parable may be taken to represent the word of the kingdom. That has been entrusted to us all alike. On us all there rests the obligation to teach it, to make it known to the world. The core of this parable, as of the gospel, is missionary in spirit. Taken in connection with the parable of the Talents it seems to urge upon all disciples to use their talents, whether one or many, to make the one great gift all have received more vital, more far-reaching in the world—to take the gospel out in the busy marts of men and put it, like coin, into circulation. In this service God expects us all to be faithful.

"Be sober, then, be vigilant; forbear

To seek or covet aught beyond thy sphere:
Only be strong to labor, and allow
Thy Master's will to appoint the where
and how.

Serve God; and winter's cold or summer's
heat,

The breezy mountain or the dusty street,
Scene, season, circumstance, alike shall be
His welcome messengers of joy to thee;
His kingdom is within thee! Rise, and prove
A present earnest of the bliss above."

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by showing that the keynote of this Lesson is found in v. 11, which indicates that some of the people imagined that amid the great Passover throngs Jesus would usher in the kingdom of God. Jesus spake this parable to show that the kingdom was still far distant and that there was need of patient faithfulness, which brought its reward, while also clearly teaching that disloyalty met with its deserts. Take up:

1. *That the kingdom of heaven is a personal attainment registered in character.* Point out: (a) The error of the popular view that heaven is something external to the individual, some-

thing God by His word can bestow upon people irrespective of the laws and principles of life. (b) That it is first a spiritual endowment which the individual must utilize and only when utilized can it be called salvation. (c) That God bestows equal gifts and the results depend upon the quality of service rendered. Call for a consideration of the doctrine of "equal gifts." Take it in this form, "The chance to make the most of yourself, that is what is common to all. The best with what you have, that is the divine requirement for all alike. Who does that is perfect."

2. *The various attitudes of man to God's requirements.* Discuss each: (a) Perfect fidelity, v. 16. Take up God's attitude toward this as seen in the reward. (b) Incom-

plete faithfulness, showing only half the result of the first, v. 18. Notice the absence of the approving message to the first, "Well done . . . good servant." Deal with his corresponding reward which was in exact proportion to his achievement. Discuss, "It is well to pause and make clear the standard of judgment employed. See how the world asks for results, and how God asks for faithfulness in the use of our gifts. Not accumulation but activity, not display but devotion is the divine measure of merit." (c) Fatal inactivity. Begin with the excuse offered before any criticism was made. Is it an accusing conscience? Now take up the searching criticism, "Thou knewest . . . wherefore then?" He had acted with the consciousness that he was doing wrong. Emphasize the penalty, loss of gift, the power to do. Thus retribution is in accordance with conscience. (d) Open enmity. Turn to v. 14 for the first expression of hatred. Make clear the great truth that to resist divine laws is to perish.

Sum up the teaching of the parable as a call to faithfulness. In this way character grows, with character, victory, and the power to attain.

For Teachers of the Senior Scholars

How does the parable of the Talents differ from that of the Pounds? Bring out that the chief difference lies in the fact that in one the capital entrusted to each man is the same; in the other it varies, and show how the parable of the Talents reminds us that there is a great diversity of gifts and that we are responsible only for what we possess. Then confine the attention of the class to the parable of the Pounds where the three men are similarly circumstanced, vs. 11-13. They differed only in the use which they made of their opportunities. Consider:

1. *The First Man*, vs. 15-17. This man made much of life. How can we make much of life? Lead the class to see that in order to make much of life we must be taught by the great teacher Himself who knows life through and through, who has grasped its largest meaning and realized its fullest possibilities. We never make much of life till we learn to seek first the kingdom of God, something worthy of beings endowed as we are.

Living in this way we receive a great reward, v. 17.

2. *The Second Man*, vs. 18, 19. This man succeeded in making just half as much of his opportunities as the first man in this story. He succeeded in making only an average life. Discuss with the class the average man. He is a decent and respectable fellow on the whole. It is something to be as good as the average and as useful, but we ought to aspire to be the very best that our endowments will permit. Quote Owen Wister in *The Virginian*, who makes one of his characters say: "I tell you this, a middlin' doctor is a poor thing, and a middlin' lawyer is a poor thing; but keep me from a middlin' man of God." Show that while this man gets a reward, it is only half as much as that of the first man.

3. *The Third Man*, vs. 20-26. This is what has been called the tragedy of the napkin: this is a man who made nothing of life. Bring out that this man was not a prodigal. Rather he was over-careful of himself. He misunderstood God and so made life a failure, suffering terribly for it. Crawford in *The White Sister* says: "To live below our best is failure: to live up to our best is success." Drive home this lesson.

For Teachers of the Boys and Girls

Open up the Lesson by pointing out the reason why Jesus told this story of the Pounds. The disciples were looking forward to a speedy coming of the kingdom of God. They must be taught that the kingdom is not coming for a while yet. In the meantime they are to be entrusted with certain tasks to do for Christ. Then, at the end, Christ will call upon them to give an account of their service for Him.

Bring out by questioning the situation in vs. 12, 13,—the journey of the nobleman, the fact that he went a great distance, his determination to return, the purpose of his journey, his charge to his ten servants. Each servant is given a like amount, and he is to "trade" (v. 13, Rev. Ver.) with his pound.

Take a few minutes to refer to the incidents suggested in vs. 14, 27. Here was a case of rebellion. Christ is doubtless thinking of the hatred of the Jews toward Himself. Ask someone to read John 15:18. What is the result of the rebellion? (V. 27.)

Now turn to the heart of the Lesson in vs. 15-26. The nobleman has returned after the purpose of his journey has been accomplished. We are to discover what happened to the servants, or rather to three who are types of the others.

1. *The servant who did well*, vs. 16, 17. What was the result of this man's trading? Bring out his modesty. He takes little credit to himself. He has done only his duty. He could have done nothing without the pound which his master had given him. Point out the lesson here. It is God who gives us our ability and our opportunity. We owe it to God to use these well. Let someone read 1 Peter 4:10, 11. What reward is given to

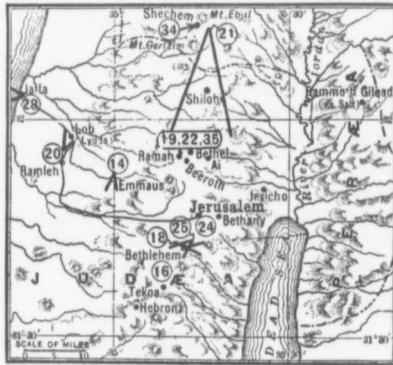
this man? Was it a generous reward? God always treats us generously.

2. *The servant who did only fairly well*, vs. 18, 19. What was the result of this man's trading? What was his reward? He did only half as well as the first servant. His reward is only half as great.

3. *The servant who did nothing*, vs. 20-26. This man did no trading. What does he give as his reason? His conscience had evidently been troubling him, for he has his excuse all thought out. What was the matter with this man? He was not dishonest. He just did nothing. Press home the teaching that we have been put in the world to do actual service.

THE GEOGRAPHY LESSON

Jesus did not locate His story about the successful and the unsuccessful bearers of responsibility. The great man's agents might have lived in almost any part of the country from which easy access could be had to a market town. For the sake of seeing just such a trading centre as would be the resort of men with money to invest, let us visit the business section of the old seaport town of Joppa—what the natives to-day call Jaffa (Yaffa). It is marked 28 on our Judea map. We will take our stand up on the roof of a little one-story shop and look across the town's



principalsquare. Most of the traffickers do not mind the heat and so congregate in the open square, where all kinds of merchandise lie in heaps on the ground. Very few people in the shifting crowd wear European clothes; almost all are dressed in the Oriental fashion of nineteen hundred years ago. Marketplaces of pre-

cisely this sort were the resort of men who, like the men in the story, had a little capital to invest. It was in such surroundings that the trading of the Lesson was done.

Use a stereograph entitled, *The Bazaar of Jaffa*.

ADDED HINTS AND HELPS

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

Lesson Points

"Affairs succeed by patience, and he that is hasty falleth headlong." v. 11.

To be in Christ's service is to be given responsibility. v. 13.

Because men do not see Christ they often forget His power. v. 14.

There is one day to which we are all moving,

the day when we must give an account of our stewardship. v. 15.

The tasks God gives us are small when compared with His rewards. v. 17.

As is our faithfulness so will be our rewards. vs. 17, 19.

Christ is never satisfied with a merely negative goodness. v. 20.

We are our own judges. v. 22.

"Moreover it is required in stewards that a man be found faithful." v. 23.

Something to Look Up

1. Where is it written that every one of us shall give an account of himself to God?

2. The unfaithful servant did not love his master, for it is written, "Perfect love casteth out fear." Find the saying.

ANSWERS, Lesson III.—(1) Isaiah; Isa. 42:7. (2) Luke 8:43-48.

For Discussion

1. Have all the same chance of success in life?

2. Which have done most for the world—people with many talents or those with few talents?

Prove from Scripture

That our master is in heaven.

The Catechism

Ques. 94-96 (Review). The sacraments of Baptism and the Lord's Supper are signs of the union between Christ and His followers. But they are more than mere signs. Each of them is a pledge, which actually conveys the thing of which they are a sign, namely the love of Christ to His own. Different in form, Baptism and the Lord's Supper are closely alike in their meaning, and in the blessings they bring. They both point to Christ crucified and risen; and in both there

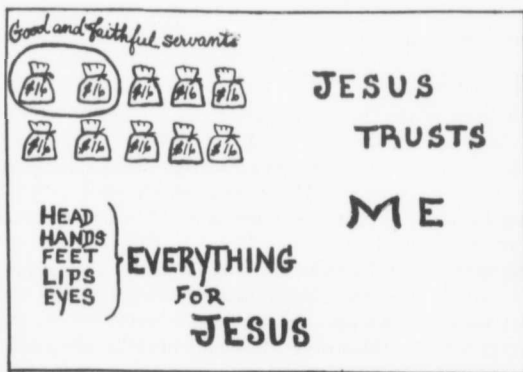
is communion with a present Christ. The difference between them is that Baptism is connected with the entering into covenant relation with God, and is therefore celebrated only once in the case of an individual, while the Lord's Supper has to do with the keeping up of this relation; and is therefore to be observed frequently.

The Question on Missions

Ques. 4. *What kind of people are the East Indians?* The East Indians, belonging, as they do, to the Aryan family, are of common stock with ourselves. Their native intellect is keen and subtle and capable of great development. They are very disputatious, and can detect the fine points of an argument though they lack the logical faculty of the Western mind. Their religious feeling is strong and exercises a potent influence in their lives. They are refined in manner and submissive, and yield readily to the guidance of the white man. They are eager for education and make very successful students. They readily adapt themselves to new conditions and very soon "Westernize." They are, however, mercenary in character and intensely jealous. Resentment is sometimes long cherished and the "day of vengeance" is patiently waited for. Nevertheless, they are not unreachd by ideals, and loyalty and devotion are not entirely wanting in them.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We shall see Jesus judging the trusted. A short time ago we heard Jesus telling about the greatness of being a servant, one ready to work humbly for others.



We are going to hear to-day the way Jesus trusts His servants and how He judges them.

The Picture—We see Jesus and His disciples still walking along the road from Jericho to Jerusalem (recall last Lesson). The crowd following Him thought He was going to Jerusalem to be crowned a king. Jesus wants them to know that God has another plan for Him. Jesus is going away from them. He wants them to know that He is going to leave

them to do work for Him after He is gone. We are going to hear the story (parable) He told them to teach them what He expects His trusted servants to do.

Using Their Talents—Tell a story of a Mission Band, to each of whose members their president gave ten cents and told them to use this money in some way so it would increase and they would be able to return to the Mission Band more than was given to them. Tell some of the ways in which the ten cents were invested and the increase they brought. Jack bought lettuce seed and sold his lettuce, etc. May bought a dear little downy chicken and kept it till it was big enough to be sold.

The Parable of the Pounds—To-day we hear Jesus telling His disciples another parable something like our Mission Band story. Sketch some hills and fields and trees to make us think of the home of a nobleman. Jesus tells of a nobleman who was going into a far country to receive his kingdom, but before he goes he calls his ten servants to him. (Describe the scene.) "I am going away for a while, but I am going to give you something to do while I am gone. Here is a pound for each of you (outline ten money bags). I want you to

buy and sell and use this money so you will have a larger amount to return to me when I come home." So each servant received one pound (\$16.00).

Jesus the Master—The nobleman means Jesus. The servants are His followers. The pounds are all the talents and gifts God has given us. Jesus has gone from us for a time, gone back to His own kingdom.

Describe the scene when the nobleman returns. Tell the replies of each servant. Tell of the wrath of the master against those who have made no use of what he gave them.

Jesus wants each of us His servants, big and little, to make the best possible use of everything we have, so that when he returns He may find us grown better and more useful, more faithful workers, using our voices, our hands, our feet in His service.

Let the children tell you of some good deed done by some child.

Golden Text—How nice to get a word of praise from mother or teacher! Think what it will be to hear Jesus say to us (Golden Text: repeat).

The Approval of the Great Judge—JESUS PRIZES ALL WHO ARE TRUSTWORTHY.

To Think About—JESUS TRUSTS ME.

FROM THE PLATFORM

FAITHFUL RULER OVER FEW MANY THINGS

Begin by asking the School to repeat the Golden Text. Then let the review centre about it. To whom in the Lesson can we apply the words of the Golden Text? To the first man whose pound gained ten pounds, and also to the second man whose pound gained five,—but especially to the first man. For what was he commended? For being FAITHFUL OVER FEW THINGS (Print). Take a moment to emphasize the word "faithful." Explain it as meaning to be firm in the doing of duty. Does God ever ask us to undertake a greater responsibility than we are able for? Now ask for the reward which is given to the man who is faithful over the few things. He is made RULER OVER MANY things (Fill in). The only way of proving that we are worthy to be entrusted with great responsibility is to be true in the smaller responsibilities of life. Ask for examples of this.

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

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

—Hymn 474, Book of Praise

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

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

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

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

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

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

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

V. SINGING. Hymn 449, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. BIBLE WORK. From the Supplemental Lessons.

VII. PRAYER.

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. PRAYER.

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

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

V. SINGING.

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

—Hymn 614, Book of Praise


VI. SILENT PRAYER.

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THE BOOK PAGE

Wheat and Woman, by Georgina Binnie-Clark (Bell & Coekburn, Toronto, 413 pages, illustrated, \$1.50), is the story of the actual experience of an English woman in farming in the Canadian West. Miss Binnie-Clark, who is a well known English journalist, came to Canada in 1905, and bought a farm in the Qu'Appelle Valley. Her book, as she says herself, is "The story of an individual working out an experiment with very little knowledge and insufficient capital."—the experiment being to see if a woman could farm successfully in Canada. Miss Binnie-Clark's conclusion is that she can, provided she has health and indomitableness and does not depend on wheat alone, but stocks up with as many chickens, pigs and cattle as she can afford. Market gardening near cities is also recommended. Miss Binnie-Clark feels strongly that homesteads should be granted to women on equal terms with men. She writes with vividness and pungency, and conceals none of the hard things in the experience of new work in a new country, but her descriptions of the outdoor beauty of Canada are among the most exquisite things yet written on the subject.

The speeches included in the volume of **Canadian Addresses**, by The Hon. George E. Foster, Edited by Arnold Winterbotham (Bell & Coekburn, Toronto, Herbert Jenkins, London, 324 pages, \$1.50), were delivered before a variety of audiences,—political clubs, the House of Commons and a convention of Baptist Young People; but, as the title indicates, they all discuss subjects connected with Canada and of special interest to Canadians. Those who have listened to Mr. Foster, know his power of lucid statement and happy illustration, with which he lights up every topic with which he deals, and these qualities of style are fully manifested in the addresses before us. The reader who begins this volume, will not readily lay it aside until he has reached its closing page.

The scene of Stanley Washburn's new story, **Two in the Wilderness** (The Copp, Clark Co., Toronto, 320 pages, \$1.25 net), is laid in the region of eastern British Columbia and western Alberta, so recently opened up by the Grand Trunk Pacific Railway. A young man, after a dispute with his father, a wealthy business man, sets out to make his way for himself in that great, new country. The story picks him up at the end of seven years' wandering when, through a fortunate discovery of gold, fortune is in sight. Just at this juncture he happens on the camp of two women, the elder a famous English novelist and the other the spoiled daughter of a luxurious home, making their way to the nearest point where medical help may be obtained for the elder woman, who has been taken dangerously ill. Her death and the drowning of the men belonging to the camp leaves the "two" alone in the wilds. The tale of their adventures on the way out, and of the way in which love springs up between the petted heiress and the one whom she at first regards with a sort of supercilious toleration, is exceedingly well told.

Glory of the Pines (The Westminster Press, Philadelphia, 245 pages, \$1.25 net), is the sweet love story of a charming, but reckless girl, who had gone far, far astray, and of a saloon-keeper, who, through the preaching and influence of a young sky-pilot, "chucked"

his saloon business, and turned his drinking and gambling hotel into a meeting place for the lumberjacks, and the men of the lumber village in which the scene of the story is laid. The author, William Chalmers Covert, writes the story out of his experiences as a frontier missionary in the Michigan woods. The picture he gives of the wild, rough lives of the shanty and mill men, and of the orgies of bar and den of infamy are vivid; and not less so the descriptions of the miracles of grace wrought by the power of the gospel of Jesus Christ.

Unto Cæsar, by Baroness Orczy (Hodder and Stoughton, London and Toronto, 331 pages, \$1.25), is a tale of Rome in the days of Caligula. The hero is Taurus Antinor, prefect of the imperial city. He is a Christian, but is wholly loyal to the emperor whom he serves. And his loyalty is severely tested,—first by a band of treacherous nobles who try to persuade him into joining with them in a plot against the half mad despot; then by the attempt of the emperor himself to slay this true subject and faithful servant; and finally by Dea Flavia, the emperor's kinswoman, whom he loves more dearly than life but not so dearly as honor. Faithful he remains to his earthly sovereign for the sake of his heavenly kingdom, and is rewarded at last, when Flavia is won to the true faith, and they together serve the Nazarene. From Hodder and Stoughton comes also a popular edition of Harold Begbie's **The Day that Changed the World** (159 pages, 35c.).

New Testament Criticism: Its History and Results, is the title of a recent Baird Lecture by J. A. McClymont, D.D. (Hodder and Stoughton, London and Toronto, 363 pages, \$1.25). An introductory chapter tracing the history of criticism from the earliest period down to the discoveries of the Egyptian papyri in our own day, is followed by a discussion of the methods and results of textual criticism. The remainder of the book is occupied with a statement and examination of the views held by critics of all schools regarding the various New Testament books. Speaking generally, Dr. McClymont's is a conservative, but his conservatism is that of one ready to give a reason for the faith which he holds.

Christian Unity at Work is the title under which have been issued the Reports and Addresses given at the Quadrennial session of the Federal Council of the Churches of Christ in America, held in Chicago last December (The Federal Council of the Churches, New York, 299 pages, \$1.00 net). It is a volume which every one who feels concerned for the solving of the great problems of the nation and of the non-Christian world will like to have by him. The Federal Council has not got very far, as yet, in actually bringing about cooperation. But it is on the way, and the facts, some of them of the most appalling character, here brought out, will not only stimulate common federal action, but should make churches great and little, who ought to be organically one, and who yet stand apart in self-satisfied isolation, ashamed before God. Those facts, which are of interest and value to all Christian workers, concern the great missionary and social needs, the inadequacy of present endeavors, and the possibilities of success through closer cooperation.



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