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The Teachers Monthly

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

Vol. XX.

Toronto, April, 1914

No. 4

A YEAR OF SPLENDID ADVANCE

<i>NAMES OF CHURCHES</i>	<i>Sunday School Enrolment, 1914</i>	<i>Increase Over 1913</i>
Baptist, Convention of Ontario and Quebec.....	52,923	2,350
Baptist, Northern Baptist Convention, U.S.....	1,458,464	433,730
Church of England, Canada.....	139,700	14,700
Congregational, United States.....	675,677	11,048
Evangelical Association, U.S.....	235,850	52,882
Friends, U.S.....	73,138	9,967
Methodist, Canada.....	427,315	27,185
Methodist Episcopal, North.....	4,250,303	214,679
Methodist Episcopal, South.....	1,632,000	131,535
Methodist Protestant, U.S.....	154,202	202
Presbyterian, Canada.....	315,571	56,750
Presbyterian, U.S.A.....	1,571,584	338,736
Presbyterian, United.....	176,482	3,006
Reformed in the United States.....	333,214	62,234
United Brethren.....	422,321	25,790
GRAND TOTAL.....	11,918,744	1,384,794

These figures for fifteen out of twenty-nine churches represented in the Sunday School Council of Evangelical Denominations indicate the magnitude of the Sunday School enterprise and the progress which it is making. This vast army of nearly twelve millions of teachers and scholars, with a normal yearly increase of more than one and a quarter millions, is a tremendous factor in the work of the church and in the moral and spiritual development of the two nations of the North American Continent.

The growth in numbers has been accompanied by a development of efficiency. Teacher training is receiving more and more attention. The Evangelical Association in the United States reports 2,500 students in its training classes. Increasing provision is being made in theological colleges for the training of students in the principles and methods of religious education. Here, it is satisfactory to note, the churches in Canada are in the van. In the Presbyterian College, Montreal, Sunday School Pedagogics is a full and required course for all students in first year theology, and in Queen's College, Kingston, a considerable portion of the time devoted to Practical Theology is given to Religious Education; while in the other colleges growing attention is given to this subject. Each of the five colleges of the Church of England in Canada has a course of eighteen lectures on the Sunday School. A lecturer on Sunday School Pedagogics has been appointed in the Baptist University at Wolfville, N.S.

A Standard of Efficiency for Sunday Schools, including ten points, was adopted by the Council at its Dayton meeting in January, 1913. The idea of this Standard has been taken

up with widespread enthusiasm amongst the churches, and with excellent results. The various denominations have either adopted the Council Standard or have modified it to meet their respective needs. The Evangelical Association has had its Standard hung up in every Sunday School of its church on the continent. Special attention was called, in the *TEACHERS MONTHLY*, to the Standard which has been in use in our own church for about three years and to the Honor Roll which is to be prepared by the Secretaries for Sabbath Schools and Young People's Societies, including all Schools which measure up to the Standard. Rev. J. C. Robertson, Confederation Life Building, Toronto, will give full information.

In all the churches there has been a great awakening to the needs and demands of the teen age boys and girls. The plans of organization which have given so powerful an impetus in Adult Bible Class work are being successfully applied in the Secondary Division, which includes the boys and girls of from thirteen to nineteen, and covering the Intermediate and Senior Departments of the Sunday School. A notable feature in connection with the teen age movement is the readiness of the Y.M.C.A., in Canada especially, to place its resources and equipment at the service of the churches in the work of training boys for Christian service. The growing ideal of Y. M. C. A. workers in this field is to give all the help they can in the preparation of older boys and young men for work amongst boys, and then to send these trained workers back to the churches to expend their energy and enthusiasm in the Sunday Schools and other congregational organizations for young people.

The Trees in the Apple

"It is easy to count the apples on a tree ; but who can count the trees in an apple ?" Nowhere does the principle wrapped up in this pithy saying apply more fitly than in the work of the Sunday School teacher. No one can number the trees which shall grow out of the little black seed heedlessly let fall on the ground. Nor can any one sum up the streams of influences which are to flow out of the lives whose purposes the teacher can do so much to determine.

A very sobering thought it is, surely, that so much is to hang upon what the growing boy or girl hears from the teacher and still more by what is seen in him. One dare not, whatever the cost may be, fail to do his best and be his best where such stupendous and sacred interests are at stake.

"Lovest Thou Me?" "Feed My Sheep"

By Rev. Walter W. Bryden, M.A.

There seems to have been a process of teaching in Jesus' "after-appearances" as purposeful as that in His earthly life. Mary's broken heart had been comforted at the empty grave, the disciples had received His words of peace with gladness in the little

room, and Thomas had his faltering thoughts made sure again. But this was not enough ; comfort often engenders selfishness, gladness may find no mission, and even surety may lack vision and fail to assert itself in action. Whatever the disciples' thoughts at this time, it is evident that their new-found hope and joy had not yet set them in motion nor had it moved them to any great purpose.

The master appears again, this time by the Lake Tiberias. It is not His purpose to taunt Peter about his sin. True love never taunts ; it is grieved when disciples sin, but it is the kind of grief that is under torture until it can bless again. They had no need of comfort, of gladness, and of strength at all except they loved ; and it was about their love that He came to tell them, and reveal to them the purposes that love involves. Loving Him, they could not sin, loving Him, they could be no more idle, for love restrains and love compels and love must express itself or die. Once sure of their love, He could trust them with a world ; without it, they could not feed one lamb.

The significance of the master's words in this incident needs to be laid much to heart. It is quite possible to receive the gifts and blessings of the Christian faith even with pleasure and thankfulness, without being

enamored with the author of them all. It is possible, also, to appropriate Christian ideas and ideals, and yet be incapable of ministering to the needs of a single soul. "For after all, ideas alone are never rich, strong agents" for good, "unless they be taken in a solvent of feeling." For Christians, that solvent is affection for the Master.

With love for Him, however, a love which carries us within the gates of His own passions, until we feel for ourselves His peculiar

sorrows and know His very joys, it is impossible not to minister to the souls of men; for love is a passion—it always is—which moves us to the depths and drives us to the world, an affection that enthralls, enslaves, and yet gives freedom, a tyranny that delights the soul. We learn to see with love's eyes, to interpret and understand and thus we feed His sheep.

Woodville, Ont.

SUNDAY SCHOOL PROBLEMS

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

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

I. THE FRACTIOUS BOY

Boys, like men, break rules for a variety of reasons. In some cases the fact that they are rules seems to be sufficient excuse. Sometimes, again, it seems to be simply because rules are breakable, just as is a pane of glass in an occupied house. The more breakable they are, the more inviting they are as a target. In the third place, boys break rules just because rules are broken by others, and if those others are men and women so much the more powerful is the impetus to transgression. Finally, there are cases when boys break rules because the particular rules in question ought to be broken, because they violate certain fundamental principles of justice and fair play, principles which appeal to boys just as powerfully as they do to men.

As an example of these last I may ask my adult readers to recall the old time day school legislation, forbidding any communication during school hours. I have met many persons who have suffered under such legislation; but I have never met any one who obeyed it implicitly, neither have I met any one whose conscience troubled him much because of his transgression.

Of course, the person who rebels against all restrictions, whether salutary or the reverse, is an anarchist pure and simple, and must be treated as such. His own personal pleasure he regards as his all-sufficient guide, and he must be led to feel through the hard discipline

of consequences, that rules are necessary to protect things worth while, and that he who runs counter to them, butts his head against a stone wall and receives nothing but a cracked skull for his reward. Man in the plural is always stronger than man in the singular.

Fortunately, cases of downright anarchy in our Sunday Schools are very few, and fortunately, also, modern science is finding out that many of the cases which do appear, are due either to physiological defects which can be removed, or to defects in physical and moral environment which an enlightened public conscience is now seeking to correct.

A very good way to prevent the breaking of rules, is to see that they are not readily breakable. The old educational maxim, that the teacher should make few rules and that these few should be such as can be readily and uniformly enforced, is a sound one. Nothing demoralizes a School or a class so much as the development among the pupils of a disposition to balance the chances of detection against the chances of escape.

It is a common failing among adults,—including Sunday School superintendents and Sunday School teachers—to notice and condemn in others faults from which they are by no means free themselves. The shrill-voiced and fussy teacher may be entirely unaware, first, that he has these failings, and second,

that they are, to a great degree, the cause of the restlessness of his class, since pupils imitate unconsciously fully as much as they do consciously. And it is to be feared that there are superintendents of Schools who have failed to grasp the truth, that he who would inculcate obedience to the law must be himself scrupulously observant of that law.

In the last place may I ask the question, or rather, may I ask those of my readers who are Sunday School workers, to ask themselves the question, "Is all our Sunday School legislation of the sort that appeals to the love for justice and fair play which is characteristic of boy nature everywhere, and which one looks for especially in the youth of a country such as Canada?" The question cannot be answered categorically, "Yes," or "No;" but it may profitably lead to a personal examination of the causes of our successes and our failures in that difficult art known as School discipline.

The Teen Age Teacher

By Preston G. Orwig

Superintendent, Secondary and Adult Divisions,
Ontario Sunday School Association

The man or woman who aspires to teach a class of teen age boys or girls should be, first of all, a thorough-going Christian. There should be no exceptions; one cannot teach that which he does not know, nor can he lead others in paths with which he is not familiar. The teacher should be a guide, not a sign-post.

The second essential is capacity for leadership. The teacher's function is not only that of teaching, but also of exemplifying, in his own life, the truths he aims to emphasize to his pupils. Hero worship reaches its height in the teen years; unconsciously, the boy and girl are casting about for an ideal, some one whose lead they will follow. He may be a prize fighter or a baseball player, while on the other hand he may be a Sunday School teacher. Of one thing we may be sure, the teacher is never chosen solely because of his ability to teach a lesson in strict harmony with the principles of pedagogy, but rather because of a strong personality and the ready sympathy and understanding with

which he interprets and meets the needs of the members of the class. Teaching is only one end of the teacher's job. In addition to being a good teacher, he should aim to be a pacemaker,—a real leader, whom the boys will be glad to follow.

The third requirement is vision, real vision of the possibilities of each boy or girl in the class. We are too prone to talk about our "class" and forget the individual. We need to-day teachers who will stop occasionally, in the great rush of "teaching," to analyze and familiarize themselves with the individual members of the class. The home, school and play life of every pupil should be known to the teacher. If they are employees, he should know where; he should discover their special interests, know their hobbies and where they spend their leisure time. He will thus acquaint himself with the material with which he is working. With this information in hand, the teacher can do intelligent, constructive work.

In delving into the pupils' lives hidden treasures will be uncovered, latent powers and capabilities discovered, possibilities, of which the teacher never dreamed, will loom up, which scores of years of just "teaching" would never reveal. When this is done, but one result can follow,—the teacher will be filled with unbounded enthusiasm and confidence in the things that each individual boy or girl can do. The worth of every pupil will be recognized; that "problem" boy will be a challenge instead of a problem; and the reticent or less aggressive member of the class will receive as much attention as has formerly been given the keen, brilliant pupil who so readily challenges a teacher's attention.

A fourth and important point for the teacher to remember, is the necessity of understanding the different processes of development through which every normal boy and girl pass. The period from 12 to 20 divides itself into three groups, namely: early (12-15), middle (15-17), and later (17-20), adolescence. Each period is marked by certain outstanding characteristics which serve as an index, or chart and compass, to the rapidly changing phases of life incident to the years of adolescence. Possessed of

this knowledge, a teacher can more readily understand and meet the needs of the boys or girls with whom he is working. What formerly appeared to be problems will now be recognized as but another milestone reached, in the normal development of these lives.

There is one other thing which the teacher should keep in mind, namely, the fourfold development of the pupil,—physical, mental, social and spiritual. In the case of active boys and girls, approximately 82 per cent. of their activities are of a physical and social character. Religion to them is a positive quantity; it is a matter of every day life; if they cannot carry it with them into the ball game or the athletic meet, if they cannot associate it with the things they naturally want to do, then they do not want it. When we are fair with them, interest ourselves in their games and sports, their reading and studies, as well as the spiritual side of their life, and show them in a practical, substantial way that we are intensely interested in their all round development, we may look for a ready and enthusiastic response on their part.

Toronto

Order in the Class

By Rev. A. J. Wm. Myers, Ph.D.

Discipline, to many, is negative,—a not doing certain things, or formal and military,—obedience to rules and orders often for the sake of obedience. Order is sometimes thought of as stillness.

But by order in class neither of these things is meant, but school order is appropriate activity directed to a desired end, in short, the order of a factory or family or kindergarten at work. Failure to recognize this distinction has made teaching unpleasant to teachers and pupils alike. Several Primary teachers have been observed, when a child stood up or showed interest in any similar way, cautioning him to sit down and keep still. A superintendent of a certain mission School would sometimes, with glaring eyes, hush the School into silence for a moment, but for no purpose, and as soon as the superintendent's "spasm" was over, the School bounded back into noise and disorder. In expression, not in repression, lies the real

secret of good order. Study the kindergarten; contrast the happiness and enjoyment of participation there with the boredom and positive hardship of the "sit still" method. The one makes religion attractive, the other distasteful.

The direction of appropriate activity to a desired end recognizes an inherent principle in the development of stirring boys and troublesome girls, and solves many problems of management. Activity, wrongly directed, is the cause of most of the disorder seen in classes. Besides, to learn any character-forming, conduct-guiding truth most quickly, it must be connected with action; indeed, this is necessary to learn it adequately at all.

For the sake alike of order, of study and of character, opportunity should be provided for the expression of the pupil's concept of the truth in appropriate activity. Activity should be recognized as an essential part of the pupil's life, without which education formation is impossible. The teacher should work in harmony with this principle, use it, not ignore or fight it.

For the younger children there should be plenty of clear floor space where they may march and do exercises. Get them to help at the sand table, picture pasting, paper work. They, and all other classes, should have tables, crayons or pencils and paper. The effect on a little group around a table with pencils, paper and books and something to do, is magical. There should be some work for every day. If there is nothing else, class record books may be kept, written up by the pupils in turn.

Each pupil should also have some work. They may be asked to show their interpretation of the Lesson by pictures gathered from magazines and elsewhere, by their own drawing, by making a map day by day, or by tracing a journey in Bible times and now. Have home work. Let pupils take notes on reports and others bring from extra reading or investigation. The closer the teaching is kept to the pupils' everyday life, the easier purposeful acting in the class becomes, and what is not in close touch with the pupil's everyday life, is of little value.

Toronto

On Being a Superintendent

By a Sunday School Worker

IV. THE SUPERINTENDENT AND THE PASTOR

Where there is no assistant pastor, the Sunday School superintendent is, next to the pastor, the most conspicuous and important officer of the church. Indeed, he should be a veritable assistant pastor, co-operating closely with the pastor, and aiding him in many practical ways.

To this end the superintendent should consult the pastor often and regularly. Do not allow this consultation to be a matter of haphazard, but have a regular time for it, say every Monday evening; and a regular place, say the pastor's study. One thing that the superintendent will learn from these consultations, if he is wise, will be the criticisms of his administration, which the pastor is in the way of hearing. In return, the superintendent can perform the same essential service for the pastor.

Constructively, the superintendent can give the pastor invaluable advice about his teachers. In his calls, the pastor will continually come across teacher possibilities, especially among the newcomers. Furthermore, the pastor can help the superintendent mightily in the matter of pupils. Every new family that comes to town is possible material for the Sunday School, and the pastor will give an invitation to the School as heartily as to the church.

Another way in which the pastor can help the superintendent is by giving him new ideas for the Sunday School work. The pastor has many books and papers which the superintendent does not see, and will often garner from them some plan that will fit the School. In the ministers' meetings and denominational and other gatherings which he attends, the pastor has many opportunities to glean bright methods from other pastors and Sunday School workers. When he exchanges with other preachers, he usually visits their Sunday Schools, and if he keeps his eyes open he can pick up many an excellent notion for his home School.

It is very evident that the pastor should be a member of the superintendent's cabinet. He should not be there on sufferance, or

without a vote, but should be regarded as in reality an officer of the School. Ample opportunity will be given him to take part in the discussions, and no important matter should be thought ready for a vote until he has expressed his opinion.

In the sessions of the School special prominence will be given to the pastor. His place will be on the platform, beside the superintendent. He will be told that interjected whiffs of suggestion, commendation, or exhortation will be welcome from him at any time. He will often be asked to offer prayer or conduct the Bible reading, or speak briefly to the School. When the superintendent offers prayer, he will not fail to pray for the pastor and his work.

In turn, and in all fairness, the pastor will give public honor to the Sunday School, and to the noble workers in it. The superintendent will feel free to suggest notices of the School to be given from the pulpit, mentions of its features to be made in the church prayer meetings, little advertisements of the School for the church socials and the church calendar.

One great work in which the pastor and superintendent can most profitably co-operate is the School evangelism. They will combine to turn the efforts of the teachers and the whole bent of the School toward confession of Christ and sincere membership in His church. Just what methods will be used will depend on local circumstances. The two will consult regarding methods, and will work together for the salvation of souls. Thus by the best and truest of all tests the Sunday School will prove itself a part of the church, and the superintendent will be a genuine assistant pastor.

Will He Keep Coming?

By Rev. J. M. G. Mulch, B.D.

The reason why a few of our Bible Classes fail lies in the teacher himself. It sometimes happens that what is taught is neither worth while in itself, nor is it put in an attractive manner.

Here, for example, is a young man full of spirit as a young colt. It is a beautiful day for a drive or a walk. Yes, the Bible Class

is meeting, but the teacher is so lacking in vitality and imagination that the suggestion is not very attractive. However, he goes. During the session, which is very dry and dead, his thoughts wander to the innocent pleasures he might be having. Will he keep coming?

Again, here is a young man very serious about his religion. He is constantly thinking about it. He snatches the least word, in speech or print, that helps him. He goes to the Bible Class: but it is evident that the teacher has made no thorough preparation. Anybody could get up and rattle off those trite sayings. Will he keep coming?

Furthermore, the characteristics of the first young man and those of the second may be combined in one person. Will he keep coming?

Stouffville, Ont.

Week Day Religious Instruction

By Rev. P. Douglas Fraser, D.D.

None are keener for more Bible study than the Sunday School is able to afford, than the Sunday School teachers, for none know better than they how inadequate a half-hour a week is for this great task.

Bible instruction on week days has therefore, for them, the greatest possible interest; and it is good news for them and for all who wish to see the children thoroughly trained in the Word, to hear that all over the continent a new interest is being aroused in this entirely practicable and most hopeful form of effort to extend religious knowledge.

Not to speak of the experiments being made in North Dakota and Colorado in the way of giving credit in the day school for Bible study done in the Sunday School or at home, various other experiments are on foot to extend the systematic religious instruction to the week day. It requires more than one blow a week to mold the iron on the anvil, and each additional opportunity is one more blow.

The Roman Catholic public school teachers of New York city have, since the beginning of the present year, organized for this purpose. To the number of 1,328 they have volunteered, under the direction of the chief

authority in their church, Cardinal Farley, to bring the Roman Catholic school children under direct and systematic religious instruction. The plan is to obtain the names of all such children and to invite these to attend classes on Christian doctrine once a week after school hours in the hall of the parish church nearest their respective schools.

The plan has the approval of the Superintendent of public schools for New York city, and the Baptist Ministers' Association have appointed a committee to consult with other Protestant churches as to a like movement for Protestants.

It is too soon to say how the plan for such week day instruction will work out; but it ought to succeed. The Vacation Bible School, which sets up religious instruction during the summer holidays, has been an eminent success in that city. The new device will likely prove no less successful.

And if successful in that great metropolis, why not elsewhere, and everywhere? Some scattered attempts have been made in Canada, with considerable encouragement. The school law in some of our Provinces permits the instruction of children of their own faith, after school hours, in the school buildings, by ministers or their representatives. In some instances, trustees have sanctioned the shortening of school hours on Friday afternoons for this purpose, and the ministers of the various denominations have arranged to take *all* the scholars of given rooms, following one another, so that in the course, say of a month, all the scholars have been taught by all the ministers.

The TEACHERS MONTHLY would be glad to know of any experiments in this line; and of how they work out.

A Korean Sunday School

By Mrs. A. F. Robb

The distinctive thing about Korean Sunday Schools is, that they comprise the whole congregation, from the grandparents to the "Cradle Roll." Nobody is too old or too young to go to Sunday School.

As we go into the church, a plain, low building, we notice that men and boys enter on one side of the church, and women and

girls on the other, to their half, where they are partly screened from view by a white cotton curtain. All step out of their sandals of straw, wood or leather, and place them neatly on some shelves near the door. Then, as each one takes his place on the straw mats, he bows for a moment in silent prayer. But it is time to begin. The missionaries are away at some of their other churches, but the Korean pastor is at home to-day. He goes to the platform and gives out a hymn. A young Korean man acts as precentor, and all join lustily in singing; and though the words are strange you recognize the tune as "Ring the bells of heaven."

They remain seated to sing, but in the prayer which follows all bend forward till the forehead touches the floor. Next all repeat in unison the Apostles' Creed, or on other Sundays, the Ten Commandments, after which they separate into classes for study. A long line of school girls, looking like a walking flower-bed in their quaint little jackets of bright pinks and greens and yellows, march off with their teachers to the Girls' School near by, where they study in four classes. The small boys sit in front of their side of the church, with their feet marvelously folded underneath them, hair cropped short, and perhaps looking very demure; but if you look closely you may see a hand here and there furtively pinching its next-door neighbor, and you will see that boy nature is much the same in Korea as elsewhere.

As you look around, you find that classes on both sides of the curtain fill up all the floor space. They are classified as members of several years' standing, the younger bap-

tized, the "grandmothers," baptized old ladies who cannot read, the catechumens, the "new believers," and the newer still. The teachers are mostly Koreans, and if any are absent substitutes are called for who have attended the Friday teachers' class.

As you listen to the busy hum of voices all around, it is interesting to notice how much more intelligent the more advanced classes appear. From one of the new women the average answer to any question for some time is, "I don't know," or, "Is it possible to know?" But in a few years these women may be the teachers.

The class of young women is apt to be somewhat disorderly owing to the presence of several young people of the Cradle Roll order, those who keep to their cradles on their mothers' backs being on the whole better behaved than those of two or three years, who require more scope for their activities. But when their mothers cannot come without them, we are glad to see them.

But a bell calls the School together again, and all sing with evident enjoyment another familiar hymn. Then the pastor asks for the title of the lesson, and calls upon the girls to repeat the golden text, which they do perfectly, in a sort of rhythmic chanting style; the school boys follow, then the Academy students, and then the whole congregation. The attendance is announced, and the next Sunday's lesson, and Sunday School is over, or rather the church service now begins. At 2.30 p.m. there is the Sunday School for children, especially for those whose parents are not Christian.

Wonsan, Korea

HOW THE WORK GOES ON

The Sunday School of Westminster Church, Saskatoon, only eleven months old, has an enrolment of 456.

Twenty-two scholars in the Sunday School of Westminster Church, Mount Forest, came into full communion with the church last year. A Communicant's Class was held.

The Sunday School of Royce Avenue Pres-

byterian Church held a week day written examination on the Lessons of July to December, 1913. Fifteen scholars took the examination.

A Young People's League of Worship has been in operation in the Victoria (Australia) Presbyterian Church for two years, and in that time the church attendance of Sunday School scholars has been doubled.

A common Scheme of Sunday School Lessons is being used this year by the Established, United Free, Congregational and other churches in Scotland and by the Scottish National Sunday School Union.

As early in the spring as possible every congregation, Sunday School and Young People's Society in the Presbytery of Glen-garry are to be visited. Dr. Alguire, M.P., is to give a good deal of time to the work. It is a significant fact that eight young men from this Presbytery are studying for the ministry at Queen's and Montreal Colleges.

Sunday School officers and teachers were installed at a recent Sabbath morning service in Avenue Road Presbyterian Church, Toronto. The installation service recommended by the General Assembly's Board of Sabbath Schools and Young People's Societies was used, and the sermon was on the privilege and importance of Christian service.

The General Assembly of the Presbyterian Church, U.S.A., has appointed an annual Vocation Day, which is observed in February of each year. The purpose of the "Day" is

to present to Sunday School scholars and young people the world-wide opportunities and claims of Christian service.

Interdenominational Summer Schools are to be held during the coming season in Brandon, Man., also at Saskatoon, Sask., and Edmonton and Calgary, Alta. The subjects to be taken up are Principles of Teaching, Missions in the Sunday School, Y.P.S. Work. Rev. Dr. A. J. W. Myers represents our church in these Schools. Dr. Myers is also to give a short course for catechists, consisting of a lecture each day for two weeks in our new Theological College, Saskatoon.

One of the youngest congregations of our church is that of the First Presbyterian Church, Fort George, B.C., of which Rev. C. M. Wright, B.A., is minister. The Third Annual Report is a fine record of progress in spite of all the difficulties incident to church work in a new Western town. The Sunday School, in particular, shows a splendid growth. It has an enrolment of 50, a Teacher Training Class of 9 members, a library of 191 volumes, and the offerings last year amounted to \$98.15.

A WORD FROM THE BUSINESS MANAGER

THE CHURCH ATTENDANCE MOVEMENT

The announcement in the **TEACHERS MONTHLY** for March that our Publications Department have, with the approval and co-operation of the Board of Sabbath Schools and Young People's Societies, provided a complete equipment for the promotion of the regular attendance at church of our boys and girls, especially of from 5 to 15, has elicited a very considerable interest and inquiry.

The details are, therefore, here given a second time. Each child is given an **ATTENDANCE CARD**, on which his or her attendance at one service each Sunday for a year may be punched out. Some will prefer to keep track of the attendance by the **PINK DUPLEX ENVELOPE**, which we provide for the purpose. Or the column for the purpose in the Sunday School **CLASS REGISTER**, already in use in the School, may be so utilized.

A **CHURCH ATTENDANCE ROLL** is also furnished, by means of which the Church Attendance Secretary, specially charged with this duty, keeps a complete record of attendances.

At the end of twelve months a **CHURCH ATTENDANCE CERTIFICATE** is given to all who have been at church for at least 45 Sundays during the period; and at the fifteenth year, a handsome diploma for framing is awarded to those who have won the Certificates for each year since joining the Movement.

We are also furnishing a **SERMON TEXT BOOK**, with space for text, etc., for each Sunday of the year; and a suitable button for those who wish to carry their "marching orders" with them.

Five copies of an EXPLANATORY LEAFLET containing full particulars of the plan, with

prices, will be sent on request. Address PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

We hope to see this new plan largely adopted. It has already been successfully

tried in many of our churches. The ideal is to have the children in church without any machinery; but if the machinery will help to mend the present sad case of absenteeism of children, it is worth a trial.

OUR SUNDAY SCHOOL PERIODICALS, 1914

TEACHERS MONTHLY

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

THE PATHFINDER (Monthly)

A Bible Class and Young People's Societies Magazine	
Single copies, per year, each.....	0.50
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HOME STUDY QUARTERLY

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PRIMARY QUARTERLY

Single copies, per year, each.....	0.20
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HOME STUDY LEAFLET

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

INTERMEDIATE LEAFLET

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EAST AND WEST (Weekly)

Single copies, per year, each.....	0.75
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(May begin with any date)	

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COLORED LESSON PICTURE ROLL

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(Includes American postage)	

COLORED LESSON PICTURE CARDS

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

Lesson Calendar: Second Quarter

1. April 5..Christ's Table Talk. Luke 14 : 7-24.
2. April 12..The Journey to Emmaus (Easter Lesson). Luke 24 : 13-35.
3. April 19..The Cost of Discipleship. Luke 14 : 25-35.
4. April 26..The Lost Sheep and the Lost Coin. Luke 15 : 1-10.
5. May 3..The Prodigal Son (Temperance Lesson). Luke 15 : 11-24.
6. May 10..The Unjust Steward. Luke 16 : 1-13.
7. May 17..The Rich Man and Lazarus. Luke 16 : 19-31.
8. May 24..Unprofitable Servants. Luke 17 : 1-10.
9. May 31..The Grateful Samaritan. Luke 17 : 11-19.
10. June 7..The Coming of the Kingdom. Luke 17 : 20-37.
11. June 14..The Friend of Sinners. Luke 18 : 9-14 ; 19 : 1-10.
12. June 21..The Great Refusal. Mark 10 : 17-31.
13. June 28..REVIEW—The Seeking Saviour. Read Hebrews 4 : 14 to 5 : 10.

Lesson I.

CHRIST'S TABLE TALK

April 5, 1914

Luke 14 : 7-24—*Commait to memory vs. 13, 14.

GOLDEN TEXT—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14 : 11 (Rev. Ver.).

7 And he¹ put forth a parable to those which were bidden, when he marked how they chose out the chief² rooms; saying unto them,

8 When thou art bidden of any man to a³ wedding, sit not down in the⁴ highest room; lest⁵ a more honourable man than thou be bidden of him;

9 And he that bade thee and him⁶ come and say to thee, Give this man place; and⁷ thou begin with shame to take the lowest⁸ room.

10 But when thou art bidden, go and sit down in the lowest⁹ room; that when he that⁹ bade thee cometh, he may say¹⁰ unto thee, Friend, go up higher; then shalt thou have¹¹ worship in the presence of them that sit at meat with thee.

11 For¹² whosoever exalteth himself shall be¹³ abased; and he that humbleth himself shall be exalted.

12¹⁴ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren,¹⁵ neither thy kinsmen, nor¹⁷ thy rich neighbours; lest⁹ they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast,¹⁸ call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; ¹⁹for they cannot recompense thee: for thou shalt be recompensed²⁰ at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is

Revised Version—¹spake a parable unto; ²seats; ³marriage feast; ⁴chief seat; ⁵haply; ⁶shall come! ⁷then thou shalt begin; ⁸place; ⁹hath bidden; ¹⁰to; ¹¹glory; ¹²all that; ¹³every one that; ¹⁴humbled; ¹⁵And he said to him also that had bidden him; ¹⁶nor; ¹⁷Omit thy; ¹⁸bid; ¹⁹because that they have not wherewith to; ²⁰in; ²¹But he said unto; ²²he; ²³forth; ²⁴field; ²⁵out and; ²⁶And the servant; ²⁷to; ²⁸Omit the; ²⁹what thou didst command is done; ³⁰constrain.

LESSON PLAN

- I. Choosing the Lowest Seats, 7-11.
- II. Inviting Lowly Guests, 12-14.
- III. The Great Supper, 15-24.

DAILY READINGS

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

M.—Christ's table talk, Luke 14 : 7-14. T.—Christ's table talk, Luke 14 : 15-24. W.—The wise man's counsel, Prov. 25 : 1-7. Th.—The Golden Rule, Luke 6 : 27-38. F.—Humility exalted, Matt. 23 : 1-12. S.—Marriage supper of the Lamb, Rev. 19 : 4-10. S.—A gracious invitation, Isa. 55 : 1-7.

Shorter Catechism—*Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Question on Missions—(Second Quarter, OUR HONAN MISSION.)—1. Where is our Honan Mission?

he that shall eat bread in the kingdom of God.

16²¹ Then said he unto him, A certain man made a great supper, and²² bade many;

17 And²³ sent²³ his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a²⁴ piece of ground, and I must needs go²⁵ and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21²⁶ So that servant came, and²⁷ shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and²⁸ the maimed, and²⁸ the halt, and²⁸ the blind.

22 And the servant said, Lord,²⁹ it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and³⁰ compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Honan is a province in North Central China. That part of it lying north of the Yellow River, comprising one fifth of its total area, and containing about 14,000 square miles, is called North Honan. Our church is entirely responsible for mission work in this section of Honan.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 122, 138, 23 (Ps. Sel.), 457 (from PRIMARY QUARTERLY), 148.

Special Scripture Reading—Matt. 22 : 1-14. (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. 405, Oriental Dining. For Question on Missions, C. 6, Map Canadian Presbyterian Mission Field. (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, An Oriental Room on Two Levels Where Honored Guests "Go up Higher," Damascus (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for April, 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—January, A.D. 30; Perea.

Connecting Links—Between the Lesson

of two weeks ago (ch. 13 : 18-30) must be placed a visit of Jesus to Mary and Martha at Bethany (ch. 10 : 38-42) and to Jerusalem,

*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.

where He taught at the Feast of Dedication and where the Jews attempted to stone Him (see John 10 : 22-39). He then returned to Perea, east of the Jordan, John 10 : 40-42.

I. Choosing the Lowest Seats, 7-11.

Vs. 7-9. *Spake a parable* (Rev. Ver.); so called, though no story is told, because a lesson of humility is taught by means of a piece of advice as to social conduct. *Those . . . bidden*; to the Sabbath feast in the Pharisee's house (see vs. 1-6, Lesson XI., March 15th). *Chose out the chief seats* (Rev. Ver.). The triclinia or couches, each with three places, were set round three sides of the table. The centre place on each couch was counted the most honorable. *Bidden . . . to a marriage feast*. See *Light from the East*. *A more honourable man*; one more highly esteemed by the host. An Arabic proverb says: "Never sit in the place of a man who can say to you, 'Rise.'" *Begin with shame*. The momentary self-assumed promotion quickly gives place to permanent and merited humiliation. *The lowest place* (Rev. Ver.); vacated by the honored guest who, by taking it, had shown himself humble, though he was highly esteemed.

Vs. 10, 11. *The lowest place; that when* (Rev. Ver.), etc.; not that the lowest place is to be taken with the view of being called *up higher*, but Jesus teaches that this will be the result. *Worship*; that is, glory. *Exalteth himself . . . humbled* (Rev. Ver.) . . . *humbleth himself . . . exalted*; the lesson which Jesus meant to teach,—the way of promotion in the kingdom of God.

II. Inviting Lowly Guests, 12-14.

V. 12. *A dinner or a supper*. Dinner was taken at noon and supper about eight o'clock in the evening. *Call not*; do not be continually inviting. Hospitality should not be confined to those mentioned. *Friends . . . brethren . . . kinsmen . . . rich neighbours*; persons whom it would be agreeable or seemingly or advantageous to entertain. *Lest . . . a recompence be made*. The prospect of a reward is held up as something to be dreaded. A truly generous host would not desire payment.

Vs. 13, 14. *Poor . . . maimed . . . lame . . . blind*. The first would not have the means and the rest would not have the physical strength to give a return for hospitality. *Blessed*; in the

possession of a rare happiness, the pleasure of doing a kindness not to be repaid. *At the resurrection of the just*; in heaven where the just or righteous will appear.

III. The Great Supper, 15-24.

V. 15. *Sat at meat*; "reclined at table." *Said unto him*; having heard what Jesus had said about "the resurrection of the just," and wistfully desiring to enjoy its blessings. *Eat bread*; a Hebrew way of describing a feast or a meal. *In the kingdom of God*. The Jews believed that, at the Messiah's coming, there would be great feasts of the most delicious food.

Vs. 16, 17. *But he said* (Rev. Ver.); to warn His hearers of the danger of missing the blessedness of heaven. *A certain man*; like the king of Matt. 22 : 1-10, representing God. *Made a great supper*; picturing the blessings of the gospel. *Bade many*. There is no limit to the gospel offer. *Sent his servant*; called "the summoner." Jesus here describes a common custom of the times. To refuse the second summons was regarded as an insult, and is considered by the Arabs as amounting to a declaration of war. The "servant" represents especially John the Baptist and Jesus.

Vs. 18-20. *All*; without a single exception. *With one consent*; as if they had arranged together beforehand. *To make excuse*; literally, "to beg off." This they should have done at the first invitation, if at all. To do it now was to break a promise. *Bought a field* (Rev. Ver.) . . . *must . . . see it*. But surely he had seen it before buying, and further inspection could wait. *Five yoke of oxen . . . I go* (literally, "I am on my way") *to prove them*. This man does not even, like the first, plead necessity. *Married a wife . . . I cannot come*. This man relied on the provision of Deut. 24 : 5. Because the excuses were so worthless the insult to the host was the greater.

Vs. 21, 22. *Angry*; and quite naturally, at this shower of insults. *Streets and lanes*, where especially the poor and miserable would be found, some quite homeless. *The poor*, etc. Compare v. 13. This invitation pictures that given the despised class in Israel, "the lost sheep" (see Matt. 21 : 32; Mark 12 : 37; ch. 4 : 18; James 2 : 5). *Yet*

there is room. The gospel provision is one of large bounty.

Vs. 23, 24. *The highways and hedges*; quite outside the city. So the gospel invitation is to be given to the Gentiles,—the heathen. *Constrain them* (Rev. Ver.). Not compulsion, but loving persuasion is to be used. *House . . . filled*. Grace, like nature, abhors a vacuum. *None . . . bidden . . . taste . . . supper*. Jesus had been rejected at Nazareth (ch. 4 : 29); Jerusalem (John 8 : 59); in Samaria (ch. 9 : 53); Galilee (ch. 10 : 13); and Perea, ch. 8 : 37. These rejections add point to His warning.

Light from the East

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

WEDDING—The bridegroom, after observing various ceremonies in the course of the day, set out after night, surrounded by his friends, for the house of the bride. The festal cry echoed through the streets and heralded his approach for some time beforehand. Then the bridal party came forth

from the bride's house bringing her with them; the two parties met and returned to the house of the bridegroom where the marriage supper was waiting. This supper was in ancient times the marriage ceremony and had a quasi-sacramental character. The bride and groom were the centre of attraction and occupied a seat of honor. The guests seated themselves as they pleased, the more forward and aggressive ones pressing up to the front and the modest people contenting themselves with a lower seat; but the master of the feast had the right to rearrange them as he thought fit. At a modern marriage among the common people a huge platter, six feet in diameter, is carried in, on which is piled a great heap of boiled crushed wheat, mingled with pieces of boiled meat. After this is set in its place, a dish of melted butter is poured over the wheat. Large cakes of bread are placed around the platter, and the guests rolling up their sleeves proceed to help themselves with their fingers. After their hands are washed, coffee and pipes conclude the meal.

THE LESSON APPLIED

By Rev. M. B. Davidson, M.A., Toronto

Humility is the first step toward real greatness. This was one of the favorite themes of Jesus. It is not difficult to see why. The Christian life is a life of growth, and nothing is so fatal to growth as self-conceit. No one is qualified to learn until he recognizes the humbling fact that he needs to learn. Two men were discussing a third man who was failing in his work. One of them said: "Why, all that he needs is to have a little careful instruction." "That is just the trouble," was the reply, "he thinks he knows it all already, and you can do nothing with a man like that." The real saint is not so much the man who is most perfect, but the man who is most hungering and thirsting after righteousness. That was why the Pharisees stood on the outside of the kingdom of heaven. They lacked the fundamental requirement of humility of soul. They did not believe that they had anything to learn. But publicans and sinners crowded into the kingdom because they recognized their need. They could be taught.

"Humble we must be if to heaven we go;
High is the roof there, but the door is low."

Unselfish generosity is the only kind which wins God's blessing. Of course, there cannot really be such a thing as selfish generosity. That is a contradiction in terms. If generosity becomes selfish it is no longer generous. And yet there is much which passes for generosity which is really selfish. Too often hospitality is degraded into a sort of business, and we talk about "social debts." The woman who extends her hospitality only to those who can make her some return is not being truly hospitable. The man who invites to dinner only those to whom he is looking for new business is not being truly hospitable. There is nothing wrong in doing these things, but the one who does them is not to set himself up on a pedestal and admire himself as a monument of hospitality. Now, Jesus tells us here that the safest way to escape from the selfish spirit in our generosity is to be generous sometimes to those who can make us no material reward. Then

we shall be rewarded indeed, for our reward will be in God's hands.

The gospel is meant for everybody. The Jews thought it was only for them. Jesus teaches here that it is for all. The great Italian painters often painted Jesus surrounded by the scenery and people of Italy with which they were familiar. We say that they should have painted Him surrounded by the scenery and people of Palestine. But were they so far wrong, after all? Christ belongs everywhere. The gospel which He preached belongs everywhere. But there are unfortunately many whom it has not yet reached. And Jesus lays upon His people the duty of making it known everywhere. Are we taking that duty seriously?

Excuses are not reasons. The men who refused to go to the feast were not giving their reasons. They were only putting forward plausible excuses. The real reason for their refusal lay far deeper down. There is a story told of an Oriental who declined to lend an ax, saying that he needed it to eat his soup with. Some person reminded him that people do not eat soup with an ax. "Oh," he replied, "when one is determined not to do a thing, any excuse is good enough."

Well, that story is but an exaggerated example of what we all do only too often. And the situation is made all the worse because we give these excuses to God as if they were actual reasons. We say we cannot become Christians yet awhile because we are too young. We say we cannot do some bit of service because we are too bashful.

"I cannot" often means "I will not." We have seen that the excuses given by the invited guests were not reasons. The reasons lay deeper. What was the real trouble? It was this, that they did not *want* to go. If they had truly wanted to go, we may be sure they would have found means to go. When a boy is anxious to attend a ball game, he does not spend his time trying to think up excuses why he should stay at home. He makes every possible effort to remove all objections to his going. Why will we not treat the call of Christ as seriously as we treat the matter of our amusements or of our business? We *can* if we *will*. And let us remember that Christ respects our wills. He will not force us to serve Him. As some one has said, the door of the human heart is opened from the inside, and it is *your* hand which must unlock 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.

Lead the class into a consideration of:

1. *Jesus' teaching concerning humility*, vs. 7-11. Take up the setting which has reference to the custom of the Jews at elaborate feasts where the people of a village might be invited and where the guests were seated in accordance with their social standing from the highest downwards. Unless specially conducted by the host, each guest was free to take a seat according to his own idea of his standing. Discuss Jesus' teaching, that humility is the sure path to promotion. The two aspects should be considered, namely, the advantage of humility to the individual and also the influence it has upon others. Discuss v. 11 as a principle which operates in the kingdom of God. Refer to ch. 18 : 9-14 as a further illustration. Em-

phasize the truth that the riches of the spiritual world can only be attained by the heart which is filled with humility.

2. *Jesus' teaching concerning hospitality*, vs. 12-15. A word concerning the social customs of the Jews is necessary to make Jesus' criticism clear. Feasting was common, and the tendency was to pay especial attention to the family and the wealthy circles. Now direct attention to the four classes named, and take up Jesus' criticism in the twofold form, that hospitality should not be merely a means of self advancement and that it should be extended to those upon whose repayment we cannot count. Jesus is not condemning social fellowship, but that form of it which is pervaded by an unchristian spirit which seeks self glory and which selfishly ignores those whose social means are exceedingly limited. Take time to discuss the place of social entertainments as a means for extending the kingdom

among men. The success and failure in the local congregation can be made the subject of discussion.

3. *Jesus' teaching concerning the universality of the kingdom of God*, vs. 16-24. Begin by showing this was occasioned by the remark in v. 15, where the speaker implies that the Jews would have a share in the kingdom. Bring out two things: (a) The invited ones who were indifferent and made excuses were rejected. (b) The kingdom offered to, and accepted by, the needy is filled by them.

Bring out the moral message and impress these points,—that the kingdom is an experience of great joy, that many care less for the kingdom than they seem to care, and lose it, and that it is for the needy. Heaven is not reserved for a condescending caste, but for the needy who will have it.

For Teachers of the Senior Scholars

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

Remind the class that Christ's table talk was never trivial, and was never a mere display of brilliant sayings,—but was spiritual, was intended to lead the guests to understand life better and live to a nobler purpose. In almost every social gathering there is usually some one who dominates the company, who does most of the talking. Note that when Christ was present at a dinner party He was always the one to do the talking. Others were eager to listen to Him. In our Lesson to-day we have a record of some wholesome, suggestive things which Jesus said that day at the Pharisee's table. These include:

1. *A Gentle Rebuke*, vs. 7-11. Question the class about the circumstances which led Jesus to speak these words,—the eager scramble for the best places, the places of honor, at the table. The guests who acted after this unseemly fashion evidently belonged for the most part to the upper ranks of Jewish society. Remind the class that it takes something more than culture to make a man a gentleman, that there is truth in the saying that a Christian is the highest style of man, is God Almighty's gentleman. What good advice did Jesus give these guests? (Vs. 8-11.)

2. *A Revolutionary Suggestion*, vs. 12-14.

What was it? Note that this teaching of Jesus does not prohibit social intercourse amongst friends and neighbors, for Jesus Himself enjoyed this; but it aimed to free society from the selfish spirit which dominated it, and to convert our social gatherings into a means of grace, a means of helping others to know us better and to know Christ better. How far has the Christian world accepted this teaching? How much of this unselfish spirit have we in our lives?

3. *A Wonderful Story*, vs. 15-24. Ask some one to tell the story, and question the class as to the spiritual meaning of the various parts of the parable,—the great supper, the persons first invited, the excuses, the persons afterwards invited—and dwell upon the excuses offered to-day for not accepting the gospel invitation, how business and pleasure are keeping people away from Christ, how a compulsion of love is bringing in from the streets and lanes, from the highways and hedges, from the degradations of heathenism, guests for the Great Supper. Let us make sure that the emphasis of life falls in the right place, that we are putting spiritual things first.

For Teachers of the Boys and Girls

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

Begin by asking where Jesus was when He uttered the "table talk" contained in the Lesson. Get the scholars to recall the healing of a dropsical man at a Sabbath feast in a Pharisee's house (see vs. 1-6, Lesson 11, March 15). In to-day's Lesson we go back to this feast. In the three parts of to-day's passage, Jesus teaches as many great lessons:

1. *How to deserve promotion*, vs. 7-11. Bring out the details of the illustration which Jesus uses in these verses. Question about the way in which people in those days gathered about a table, and about the "highest" and "lowest" places. Dwell on the humiliation of the man who should take the highest place only to be sent to the lowest, and, over against this, on the satisfaction of one who should take the lowest place and be called up higher by the host. Get the scholars to talk about ways of showing the spirit of humility in every day life, and emphasize

the teaching, that it is this spirit which leads to a high place in God's kingdom.

2. *To whom we should show kindness*, vs. 12-24. Question out the counsel which Jesus gave to His host about the guests whom he should invite. Emphasize the motive put forward as that which should actuate us in showing kindness to others,—not that we may receive as much from them in return, but without looking for any reward in this world, leaving our reward in the hands of our heavenly Father to bestow it as He sees fit.

3. *How we should treat God's invitations*, vs. 16-24. Bring out the various points in the parable,—the preparation of the supper and the sending out of the invitation when

everything was ready (dwell on the insult, according to Eastern ideas, of refusing this invitation); the excuses, to be taken up one by one, of three amongst those to whom the invitation was sent; the anger of the giver of the feast and the invitation given to those found in "the streets and lanes of the city;" and lastly the command to the servant to bring in all and sundry from the highways and hedges.

Talk about the different kinds of people represented by those to whom the invitation was sent (see Lesson Explained) and show how the parable illustrates the fulness and freeness of the gospel offers. Dwell upon these and press home the thought of the awful ingratitude shown in rejecting them.

AN ORIENTAL ROOM

With the help of a stereograph, let us visit the luxurious home of a rich man of to-day in old Damascus. As we stand in the great man's splendid reception room, the first thing we notice is the elaborate decoration of everything. The floors are spread with beautiful soft rugs. The walls are partly faced with colored tiles and marbles, inlaid with contrasting colors; some wall spaces are covered with stucco, modeled in decorative patterns and made gay with color and gilding. Sofas and chairs, of the same shapes that we ourselves know, covered with gay figured silk, stand ready for guests, with small tables here and there, their inlaid and polished wood surfaces gleaming where light falls on them. After the effect of showy

splendor has made its first impression, we notice something else about the room which makes it (in spite of the sofas and chairs) entirely different from the parlors or drawing rooms of our own country. The floor is not on one level; a part of the room is about two feet higher than the rest. The space on the lower level is itself beautiful and well furnished, but the section on the upper level is the better. That is where the more distinguished guests are seated when the master of this Damascus house entertains his friends and neighbors. To see the place for yourself, use a stereograph entitled, *An Oriental Room on two Levels Where Honored Guests "Go up Higher," Damascus.*

ADDED HINTS AND HELPS

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

Lesson Points

Only that conduct can be right of which Jesus approves. v. 7.

We should be more ambitious to deserve honor than to enjoy it. v. 10.

He who would stand high in God's esteem must stand low in his own. v. 11.

True hospitality never makes a bargain of its benefits. v. 12.

God pays the bills of the needy to whom we minister in His name. v. 14.

Only those with the heavenly spirit will enter into the heavenly inheritance. v. 15.

The provision of the gospel is sufficient for the needs of all mankind. v. 16.

God's invitation is at the same time a command. v. 16.

No one can find a substantial reason for rejecting the gospel invitation. v. 17.

Only those who refuse God's offer are shut out of His kingdom. v. 24.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Peter says that we should be humble,

for God resisteth the proud, but giveth grace to the humble. Find the saying.

2. "He that hath pity upon the poor lendeth unto the Lord." Where is this written? ANSWERS, Lesson XII., First Quarter—(1) 2 Tim. 2 : 19. (2) Matt. 7 : 14.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Is ambition for a high place wrong?
2. Should we be influenced in our conduct by the hope of reward?

Prove from Scripture

That salvation is free.

The Catechism

Ques. 88. *The outward means of salvation.* From Questions 86 and 87, we have learned that we must believe and repent if we are to be saved. Faith and repentance may be called "inward" means of salvation, because they are within us. But God has appointed certain means to help us to believe and repent. These are called "outward" means of salvation. A list of them is given here, and in the following Questions we are told how they are to be of use to us. "The benefits of redemption" are all the blessings which Christ purchased for His people by His life and death. The "outward means" are "made effectual for salvation," that is, they

actually bring salvation about. And they do this in the case of "the elect," that is, those whom God chooses for His people.

The Question on Missions

By Rev. Gillies Eadie, B.A. Change, Honan

Ques. 1. *Where is our Honan Mission?* The Chinese gave their country the name Middle Kingdom, because they believed it to be central to all nations. This name was also applied to Honan, because it was the central state of China. The Chinese capital has been changed seventeen times, and seven times has the choice fallen upon a city of Honan. From these facts the historical importance of this province can be judged. Honan is situated on the great plain of Central and North China, where are some of the most fertile and densely populated parts of the republic. The Yellow River runs through the northern part of the province, from which fact the province derives its name Honan, that is, south of the river. The portion of Honan north of the river having been selected by the Canadian Presbyterian Mission as its special field of work, the whole responsibility of giving the gospel to North Honan rests upon our church, since, in accordance with the comity of missions in China, no other mission will open up work in that field.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

A Look Forward—The Golden Text for the Quarter (Luke 19 : 10) gives us our "key thought" for the Quarter—The Seeking Saviour. In all our stories we shall see

Jesus seeking to bless and help and save. Let us think of Him as if He were going about carrying a light that He may seek those needing Him.

Let a candle be our symbol for the Quarter and let each Lesson have a key word. We may again use our "Remember" Box (different in shape and color from the one used last Quarter). In our story to-day we shall see the Saviour, seeking the needy.

Self-seeking—This is the time of year when the little people's outdoor games are beginning.



The girls are skipping on the bare walks. The boys are playing marbles in sunny corners. As I was watching a group at play, I noticed one little girl who was always calling out, "me first." In every game that was played she wanted to be "it." Dick always wanted "first shot" at marbles, "first innings" at ball.

At Bessie's party, Dolly and Jack and Herb rushed to get the best seats at the table (use illustrations suitable to the experiences of the children). Could you imagine big people acting in such a selfish, childish way? But they do. Our Lesson story tells us about some men who were showing this very same spirit.

Christ's Table Talk—Describe Jesus at table in the Pharisee's house (see Light from the East). Jesus looks sadly around as He sees how the other guests are scrambling for the best seats at the table and He gave them a bit of advice. Tell the parable, vs. 8-11.

Golden Text—Repeat Golden Text.

Our Guests—Explain Jesus' teaching regarding our guests. Illustrate the spirit Jesus wishes His followers to have. He wants us to make life happier for those more needy than ourselves. Can the children

think of any things they possess that they can share with others, besides feasts of food?

Push and Pull—Here are two words beginning with a big P. Print **P**^{USH}_{ULL}

There are big people and little people who are working under this leader Push. They push to get the best for themselves. They push others aside. We are glad to say there are many big and little people who work under the leader Pull. They are always trying to help along those who need anything they can give. These are the girls and boys who get the backward over to play in the games, etc., etc.

Shirley called for lame Gertie, the laundress' little girl, and took her to the Sunday School picnic and entertained her so nicely. (Jesus wants us to do kindness without expecting a reward.) Which leader does Jesus like?

An Invitation—Jesus invites to His supper all who need His help. Be sure that you accept Jesus' invitation (explain). How does Jesus invite people now?

Symbol—A lighted candle, JESUS SEEKING THE NEEDY.

Key-word—INVITATIONS.

Our "Remember" Box—Here is the "thought" for to-day, I NEED A SAVIOUR.

FROM THE PLATFORM

HOW T O B E A GUEST HOST

What do we call one who is invited to a feast? What do we call one who makes a feast? As each of these questions is answered, print on the blackboard GUEST and HOST respectively. Next, tell the scholars that Jesus, in the Lesson, shows us how to be a guest and how to be a host of the right kind. Bring out, by questions, what is required of a guest, namely that he should be humble and not forward, and then what is required of a host, namely, that he should invite, not only those who can reward him, but also those from whom there is no return to be expected. Now turn to the parable of the Great Supper, and ask who, in the parable, is the host. The answer, of course, is, "God." Then turn the conversation to the guests,—those who were first invited and their conduct and those afterwards received an invitation. Emphasize the fulness and freeness of the gospel invitation and our responsibility for accepting it and making it known to others.

Lesson II. THE JOURNEY TO EMMAUS—EASTER LESSON April 12, 1914

Luke 24 : 13-35—Commit to memory vs. 31, 32.

GOLDEN TEXT—It was Christ Jesus that died, ¹ sa rather, that was raised from the dead.—Romans 8 : 34 (Rev. Ver.).

13 And, behold, two of them ¹ went that ² same day to a village ³ called Emma⁴s, which was ⁴ from Jeru⁵-salem about threescore furlongs.

14 And they ⁶ talked together of all these things which had happened.

15 And it came to pass, ⁶ that, while they communed ⁷ together and reasoned, Je⁸'sus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What ⁹ manner of communications ¹⁰ are these that ye have one ⁹ to another, as ye ¹⁰ walk, and are so ¹¹ ?

18 And ¹¹ the one of them, ¹² whose name was Cleo¹³pas, answering said unto him, ¹³ Art thou only a stranger in Jeru¹⁴'salem, and ¹⁴ hast not known the things which are come to pass there in these days ?

19 And he said unto them, What things ? And they said unto him, ¹⁵ Concerning Je¹⁶'sus of Naz¹⁷'areth, which was a prophet mighty in deed and word before God and all the people :

20 And how the chief priests and our rulers delivered him ¹⁶ to be condemned to death, and ¹⁷ have crucified him.

21 But we ¹⁸ trusted that it had been he which should ¹⁹ have redeemed Is²⁰'rael : and beside all this, ²⁰ to day is the third day since these things ²¹ were done.

22 ²² Yea, and certain women ²³ also of our company ²⁴ made us astonished, which were early at the sepulchre ;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Revised Version—¹ were going ; ² very day ; ³ named ; ⁴ threescore furlongs from Jerusalem ; ⁵ communed with each other of all ; ⁶ *Omit* that ; ⁷ and questioned together, that Jesus ; ⁸ *Omit* manner of ; ⁹ with ; ¹⁰ walk ? And they stood still, looking sad ; ¹¹ *Omit* the ; ¹² named Cleopas ; ¹³ Dost thou alone sojourn in ; ¹⁴ not know ; ¹⁵ The things concerning ; ¹⁶ up ; ¹⁷ *Omit* have ; ¹⁸ hoped that it was ; ¹⁹ redeem Israel. Yea and ; ²⁰ it is now the ; ²¹ came to pass ; ²² Moreover certain ; ²³ *Omit* also ; ²⁴ amazed us, having been early at the tomb ; ²⁵ that were ; ²⁶ tomb ; ²⁷ And he ; ²⁸ foolish men ; ²⁹ in all ; ³⁰ Behoved it not the Christ to suffer these ; ³¹ from ; ³² interpreted to them ; ³³ were going ; ³⁴ go ; ³⁵ And they ; ³⁶ now far ; ³⁷ abide ; ³⁸ when he had sat down with them to meat ; ³⁹ the ; ⁴⁰ Was ; ⁴¹ burning ; ⁴² spake to us in the way ; ⁴³ *Omit* and ; ⁴⁴ that very hour ; ⁴⁵ rehearsed the things that happened.

LESSON PLAN

I. The Strange Companion, 13-24.

II. The Wonderful Teacher, 25-27.

III. The Risen Saviour, 28-35.

DAILY READINGS

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

M.—The journey of Emmaus, Luke 24 : 13-27. T.—The journey of Emmaus, Luke 24 : 28-35. W.—Gethsemane, Matt. 26 : 36-46. Th.—The Man of Sorrows, Isa. 53 : 1-9. F.—Calvary, Matt. 27 : 33-50. S.—The grave, Matt. 27 : 57-66. S.—The resurrection morn., Luke 24 : 1-12.

Shorter Catechism—*Ques.* 89. *How is the word made effectual to salvation ?* A. The Spirit of God maketh the reading, and especially the preaching of the word, an effectual means of convincing and con-

verting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

The Question on Missions—2. What is the population of North Honan ? It contains about eight millions of people, nine out of ten of whom are uneducated. The majority are farmers, living in villages. The soil produces wheat, millet, cotton, beans and other grains, besides vegetables and fruits of many kinds.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 58, 61, 8 (Ps. Sel.), 61 (from PRIMARY QUARTERLY), 59.

Special Scripture Reading—John 20 : 1-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 97, "Their eyes were opened;" B. 95, Christ and the Two Disciples on the Way to Emmaus. For Question on Missions, C. 174, A Village Scene in China ; C. 103, Chinese Millet. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, The Village of Amwas (Emmaus). (Order from Underwood & Underwood, 62 Adelaide St., East, Toronto ; further particulars, see page 165.)

THE LESSON EXPLAINED

Time and Place—Sunday, April 9, A.D. 30 ; Emmaus and the road thither.

Lesson Setting—Jesus had been crucified on Friday, April 7, A.D. 30, and had risen on Sunday morning. During the earlier part of that day He had appeared to several per-

sons. In the afternoon two disciples set out from Jerusalem for Emmaus, and as they were walking thither, Jesus joined them.

I. The Strange Companion, 13-24.

Vs. 13-15. *And, behold.* Something strange and unexpected is to be told. *Two of them ;*

of the disciples, not belonging to the Twelve. *To . . . Emmaus . . . threescore furlongs (7½ miles) from Jerusalem (Rev. Ver.)*. The site of Emmaus is not certainly known. Amwas (see Geography Lesson) is too far distant from Jerusalem,—some 20 miles. Kulonieh, a village west of Jerusalem at about the right distance is believed by many to be the place. *Talked together . . . questioned (Rev. Ver.)*. A lively discussion is indicated. Perhaps one was sceptical about the resurrection story, while the other was inclined to believe it. *Jesus . . . drew near*; thus beautifully fulfilling the promise of Matt. 18 : 20.

Vs. 16-18. *Eyes . . . holden . . . should not know him*. They were prevented from recognizing the Saviour by their preoccupation and the fact that they had no expectation of seeing Him, as well as by changes in His appearance, or, possibly, some divine action is meant. *What . . . communications, etc.?* [literally, "What are these words which you are exchanging with each other?" The Greek indicates a heated discussion. *They stood still, looking sad (Rev. Ver.)*; surprised at the interruption of their talk by an unknown stranger and, perhaps, not, at first, inclined to welcome it. *One . . . named (Rev. Ver.) Cleopas*; of whom we know nothing more. He may have told the story to Luke. *Only a stranger*. The meaning is "a solitary stranger." Only such a one could have missed hearing of the wonderful events which had happened.

Vs. 19-21. *What things*; "What sort of things," a question feigning indifference to lead them on. *A prophet*; one sent to speak for God, as He showed *in deed* (by His miracles) *and word* (by His teaching). *Delivered . . . condemned . . . crucified*; the three steps leading to the death of Jesus. *Trusted . . . he . . . should have redeemed Israel*; that is, they had hoped that Jesus was more than a prophet, that He was the promised Messiah. But this hope had been dashed to the ground by His shameful death. (See Light from the East.) *The third day*; so that all hope was finally gone.

Vs. 22-24. *Moreover (Rev. Ver.)*; literally, "but also." There was something to be said on the other side. *Certain women*. See vs. 1-12. *Of our company*; and therefore not

likely to be wilful deceivers. *Found not his body*. The empty tomb was a fact not to be gainsaid. *Saying . . . vision . . . said . . . alive*; a sort of double hearsay, so that the two disciples hesitated to believe the explanation, although they wished to believe it. *Certain of them . . . with us*; namely Peter and John (see John 20 : 2). *Him they saw not*; though Peter saw Jesus afterwards (see v. 34).

II. The Wonderful Teacher, 25-27.

V. 25. *O foolish men (Rev. Ver.)*. Jesus meant not to reproach so much as to encourage. *Slow of heart*; dull of understanding. *To believe in all (Rev. Ver.)*, etc. They believed in part what the prophets had spoken, the promise of redemption, for example, but not in the foreshadowing of the Messiah's suffering.

Vs. 26, 27. *Behoved it not the Christ to suffer (Rev. Ver.)*; so that the very things which had staggered the disciples' belief that Jesus was the Messiah ought to have confirmed it. *And to enter into his glory*. Suffering was the road and glory was the goal. *Beginning from Moses (Rev. Ver.)*; the first volume of the Hebrew Bible containing such predictions as Num. 24 : 17; Deut. 18 : 15. *All the prophets*; the second volume of the Hebrew Bible. The third was called the Writings. (See Isa., ch. 53.)

III. The Risen Saviour, 28-35.

Vs. 28-30. *The village*; Emmaus. *Would go further (Rev. Ver.)*. This was no mere pretence. Jesus would not have stayed if He had not been invited. *Constrained him*; by earnest entreaty. *Abide with us*; apparently in their home or lodgings. Had they been guests themselves they could scarcely have invited another guest. *Sat down (Rev. Ver.) . . . took bread . . . blessed* (a usual term for grace before meat). *brake . . . gave*. Jesus, possibly by request of those who had found in Him so wonderful a teacher, took the place of host.

Vs. 31-35. *Eyes were opened . . . knew him*. Something in Jesus' manner may have led to the recognition, or some divine influence was exerted upon them (see v. 16). *Vanished*; became invisible. It was not Jesus' purpose to dwell with His disciples after the old fashion. *Hearts burn*; a further proof that it was Jesus who had talked with them. The

return of the two to Jerusalem, where they heard of Jesus' appearance to Peter and related their own experience is told in vs. 33-35.

Light from the East

REDEEMED ISRAEL—This is a glimpse of the hope of the pious Israelite. It was not a redemption from sin, but from Roman dominion and many political and social humiliations, which they expected the Messiah to work in Israel. He was to be the judge of the world and all heathen kings and rulers were to sink in the dust before Him. The power and the idols of the heathen would perish utterly, and the chosen nation of God, under Him, would reign forever and ever. He would provide a feast for Israel's poor

from all the beasts of the animal kingdom. The holy city would be delivered from all pollutions of the Gentiles and would be rebuilt with amazing richness and splendor. The gates would be cut gems, the walls silver and its pavements jewels. The most glorious thing in it would be the new temple which Messiah would rear and to which He would restore the ark and all the golden utensils of the first temple. The heaven-lit fire would be restored to the altar, and the Holy Spirit would once more hang in a visible form between the cherubim. He would give the people a new law abolishing many ceremonial distinctions. The land would become fruitful beyond all present conception; grain would grow like trees. All sickness and disease would pass away and the lives of Israelites would be miraculously preserved.

THE LESSON APPLIED

Jesus sometimes meets us, and we fail to recognize Him. These two disciples were not the only ones who made this mistake after Jesus' resurrection. Mary Magdalene and the disciples by the lake failed to recognize Him. And Christ confronts us often in unexpected ways and unexpected places. And it may be that we fail to recognize Him because we have not been looking for Him. It is said of Haroun al-Raschid, the Eastern monarch who figures in the Arabian Nights, that he used to disguise himself, and go among his subjects in order that he might know just what sort of life they were leading. And our king is watching our lives when we little think it. What a difference that ought to make. What a difference it will make in our daily work, when we remember that it may be inspected at any moment by our heavenly master. What a difference it will make in our conversation when we remember that the master may be walking the way beside us. Let us always be looking for Jesus.

The solution of our difficulties is often much nearer than we think. One of the most familiar of our hymns is, "God moves in a mysterious way." Cowper, who wrote it, gave it this title, "Light Shining out of Darkness." There is a little village in Austria which was surrounded one Easter

morning by the army of Napoleon. The villagers thought they must surrender, but the old Dean of the church said, "Let us ring the bells, and hold our Easter service, and leave it all in God's hands." The French heard the bells, and hastily concluded that the villagers had received news of the approach of the Austrian army, and they broke camp and disappeared. How often we would be delivered in our times of need, if we would only cheerfully trust in God.

Many of our troubles are of our own making. Jesus places some, at least, of the blame for the gloom and sadness of the two disciples upon their own shoulders. If they had not been so slow of heart, they would have understood from the prophets that Christ had to suffer. There are a great many troubles which we should escape if we studied our Bibles more, and if we studied them more carefully. There are a great many troubles which we should escape if we took time to think. We find ourselves in the grip of a temptation with which a little serious thought would have prevented us from tampering. The cruel word leaves our tongue which a little serious thought would have kept back. And then we lay the blame anywhere rather than upon ourselves. We need to hear the rebuke of Jesus: "O . . . slow of heart."

Jesus always waits to be invited. He made as though He would have gone farther. Jesus will not force Himself upon these men. They must really desire His company. He awaits an invitation. And Jesus will not force Himself upon any of us. He awaits our invitation to abide with us. How can we invite Him? One most effective way is by means of prayer. A certain writer tells of being out in the fields early one communion Sabbath morning, and he came there upon a working man he knew. "Dear me, James," he said to him, "you are early about." "Ay," he answered, "I always come out at sunrise on the communion Sunday to prepare." He had been praying, inviting the master to come in. And we may be sure his prayer was answered.

Our blessings are to be shared with others. After Jesus had revealed Himself to the two disciples, their first thought was that the good news must be shared with their fellow-disciples. And when they came to tell their

story, their own faith was strengthened by what the other disciples had to tell them. Our blessings are added to when we share them. There was a blind man who knew a good deal about the light of the world. He used to think of the word Joy, and he said that the first letter, J, stands for Jesus, which means that He must have the first place. The second letter, O, stands for Others, which means that other people take second place. The third letter, Y, stands for Yourself, which means that self must come last. Reverse that order, and you have sorrow instead of joy. When the Saviour has given us some blessing, let our next thought be of others, and let us share that blessing with them. To hoard it up is to lose it.

"Have you found the heavenly light?"

Pass it on.

Hold thy lighted lamp on high,

Be a star in some one's sky;

He may live who else would die.

Pass it on."

THE LESSON GRADED

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

For Teachers of Bible Classes

Bring the Class to the viewpoint of Jesus' resurrection from the dead. Make clear Jesus' triumph, His victory over all His enemies, including death. He appears as the lord of life. Further bring out the state of mind of the disciples as one of darkness and bitter disappointment. Now get the class to consider the attitude of Jesus, as the Lord of life, to the needs of His people.

1. *Friendliness*, vs. 13-17. (a) He "drew near, and went with them." Discuss this as the normal attitude of Jesus to the needy, a yearning desire to enter the heart and impart His message of cheer. (b) The needy do not always recognize the ever present risen Lord in His approach to them. Refer to various reasons which may make it impossible to recognize Jesus, chief of which is lack of faith.

2. *Deep personal acquaintance with human needs*, vs. 18-25. Bring out: (a) Jesus takes the first step not only in drawing near, but in leading to conversation. Dwell upon this

sympathetic note as the heart of true ministering. (b) The disciples' real grief. Make clear by eliciting the evident publicity of Jesus' death, the unconscious testimony to Jesus' real greatness, their horror over His death, the blasting of their hopes, and the one ray of light in the stories of the resurrection.

3. *Marvelous helpfulness in unfolding truth*, vs. 26, 27. Bring out: (a) The necessity for His passion and resurrection. Dwell upon the words "ought" and "behoved" (Rev. Ver.). (See also ch. 9:22, and ch. 17:25.) Emphasize this necessity, and the place suffering and death have in the plan of God. Show that that which was the stumbling-block became the surest evidence of the Messiahship. (b) The harmony of the New Testament and the Old. Dwell upon the fulfilment of prophecy as an encouragement to faith. Apply Jesus' view to the problems of human life to-day concerning the future life.

4. *Blessed communion*, vs. 28-35. Show how brotherly sympathy had been growing into mutual appreciation and they desire Him to tarry with them. Picture the sudden

recognition in the breaking of bread, and emphasize the transforming power of this new assurance.

Now apply all this to daily life. Discuss this as a summing up of the Easter message: "The friend of the master is not devoted to Him simply as to a beautiful memory. He sustains the most intimate relation to a living person. He, the living Jesus, is now thinking of His friends, guiding them, opening ways for them, revealing His will to them, giving them assurances of His love."

For Teachers of the Senior Scholars

Invite the class to join with you to-day the two disciples, and walk with them to Emmaus and back, and enjoy what they experienced of Christ's blessed companionship.

Discuss:

1. *The Risen Christ Unrecognized*, vs. 15-27. Why did they not recognize Jesus when He drew near and went with them? (V. 16.) Were their eyes so full of tears, their thoughts so completely filled with the dead Christ that they could not see clearly the living, loving One who walked by their side? What is there in human experience like this? A father who had visited the grave of his dear child said that his heart was so full of sorrow and his eyes so full of tears, that he could not see Jesus.

What explanation of this does Mark give? (Mark 16: 12.) Some mysterious change had been wrought in the person of our Lord by His death and resurrection. Note that although they did not recognize Him at first they gladly welcomed Him as a traveling companion and were soon deeply interested in His conversation, v. 32. There was something in His manner, something in His speech, which won their hearts. What had the disciples to tell Jesús that day (vs. 18-24), and how did Jesus interpret these events? (Vs. 25-27.) Remind the class that Jesus is ever coming in some way, in the form of some earthly friend, or in the book we are reading, or in the providences of life, to interpret life for us, to wipe away our tears, and make us strong for the work we have to do. We may fail to recognize His presence and yet not fail to get His blessing.

2. *The Risen Christ Recognized*, vs. 28-35. Question the class about the interesting scene on the street as the two disciples neared home (vs. 28, 29), and about what happened at the supper table that evening, vs. 30, 31. Lead the scholars to understand what a blessed thing it is to see Jesus in the everyday experiences of life, how His loving presence glorifies and greatens life. Try to help them to make this Easter Day bright with His presence. Point out, that these two disciples could not keep the good news to themselves, vs. 33-35. They hurried back to Jerusalem to gladden the hearts of others out of their own experience of Christ's love. Dwell on the truth, that no heavenly vision of Christ ever comes to us merely for our own personal enjoyment: it comes to us that we may share it with others.

For Teachers of the Boys and Girls

The best way to treat this wonderful Lesson is to follow the text of the passage very closely, bringing out the points of the story by question and answer, somewhat as follows:

1. *When did the happenings of the Lesson take place?* (V. 13.) Here there may be a little conversation about the marvelous events of the earlier part of that resurrection day.

2. *Whither were two disciples of Jesus going?* (V. 13.) The Lesson Explained will give sufficient information about this place.

3. *About what were they talking as they went?* (V. 14.) Get the scholars to tell you some of the things about which they may have been conversing.

4. *Who drew near and joined them?* (V. 15.)

5. *Why did the disciples not know Jesus?* (V. 16.) See Lesson Explained in this verse.

6. *What question did Jesus ask, and what reply did He receive?* (Vs. 17, 18.) Dwell on the signs of sadness in the appearance and manner of the disciple and its reasons, also upon the wonder that any one could be in Jerusalem in these wonderful days and not know of the great happenings.

7. *What had the disciples believed concerning Jesus, and how had their belief been overthrown?* (Vs. 19-21.) Bring out how the

followers of Jesus had hoped that He, who was a mighty prophet, had also been the redeemer or Saviour of His people, and how His death on the cross had shattered all their hopes.

8. *What had the two disciples to tell about the empty grave of Jesus?* (Vs. 22-24.)

9. *What did Jesus then teach the two disciples?* (Vs. 25-27.) The point to bring out is, that the Old Testament had taught that the Messiah or Saviour was to suffer, and that, therefore, the crucifixion of Jesus, so far from throwing doubt on His being the Messiah, was a proof that He was so.

10. *What happened when Emmaus was reached?* (Vs. 28, 29.) Bring out how Jesus was going on and how He was prevented by the disciples.

11. *What took place at supper?* (Vs. 30, 31.) Question about Jesus taking the place of host, the sudden recognition and the as sudden vanishing.

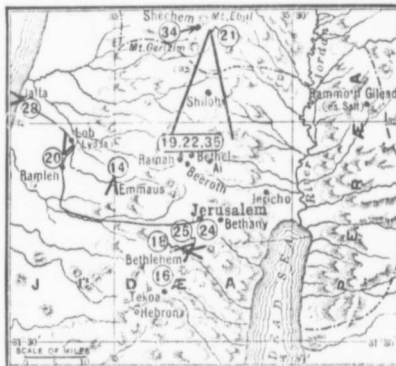
12. *Whither did the two disciples immediately return?* V. 32, 33.

13. *What did they hear, and what had they to tell?* (Vs. 34, 35.)

Dwell on the certainty of Jesus' resurrection and the gladness it should bring.

THE GEOGRAPHY LESSON

The Judea map marks with the number 14 a spot from which we may look off and get a good idea of the place as it is to-day. The village that we see to-day is shabby and ill kept. Its people are nearly all Syrian Mohammedans with little property and less ambition. The Turkish Government systematically discourages industry and thrift, so this twentieth century village compares badly with a village of nineteen hundred years ago, when the country was far more prosperous. But we know that the house of Cleopas was probably built on the same general plan as these homes before



us, with thick walls and very few window openings, even those without any glass. The rooms in such a house are so ill-lighted that one of these house-keepers would need a candle if she were searching for any small thing dropped on the floor (see Luke 15 : 8). To some such house, it may be on this very ground, Cleopas and

his companion returned that spring afternoon over the hilly road from Jerusalem. You can see the place for yourself by using a stereograph entitled, Village of Amwas (Emmaus). There is much dispute, however, about the exact site of Emmaus.

ADDED HINTS AND HELPS

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

Lesson Points

Journeys will be prosperous on which we have Jesus for a companion. v. 15.

The sympathy of no other friend can be so complete as the sympathy of Jesus. v. 17.

Divine and human witness agree in attesting the character of Jesus. v. 19.

Those who condemn Jesus pass sentence upon themselves. v. 20.

Faith is tested only that it may become

triumphant. v. 21.

The negative evidence of the empty tomb to the resurrection of Jesus is supported by the positive testimony of the angels. v. 23.

Jesus' sufferings, so far from contradiction, actually help to establish His claims to be the Messiah. v. 26.

In the Bible all roads, if they are followed far enough, lead to Christ. v. 27.

Only those may have Jesus as a guest who invite Him. v. 29.

No one has any more Christianity than He desires to share with others. v. 35.

Something to Look Up

1. One morning, as some of the disciples were fishing, they saw Jesus standing on the shore. Read the story in John's Gospel.

2. Where is it written that Jesus ever liveth to make intercession for us?

ANSWERS, Lesson I.—(1) 1 Peter 5 : 5.
(2) Prov. 19 : 17.

For Discussion

1. Were Jesus' disciples blameworthy for their despondency after His death?

2. Can we converse with Jesus now?

Prove from Scripture

That the prophets pointed to Christ.

The Catechism

Ques. 89. *How the Word of God saves.* One of the "outward means" of salvation, we learned in the last Question, is "the Word" of God. Now we are told how the Word saves. This it does in two ways. First, it "convinceth" and "converteth" the sinner. That is, the reading and preaching of God's Word shows the sinner that he has been doing wrong, and so changes his heart that he begins to love and seek after what is good. Then, by its teaching it guides him and helps him to do right day by day, as one stone of a building is laid upon another, till the whole is complete. In this way we become all that God would have us be. And

it is the Holy Spirit that gives the Word power to do all this.

The Question on Missions

Ques. 2. *What is the population of North Honan?* Honan is the second most densely populated province in China, having, it is estimated, 520 inhabitants to the square mile. The first province in density of population is Shantung, with 683 to the square mile. The eight millions of North Honan live in walled cities, towns and villages for mutual protection. The soil is very productive, and two crops are harvested each year, the wheat crop in May and June, and the millet, corn, peas, beans and other grains in September and October. Modern agricultural implements are not yet in use, so that in the cultivation of the soil, the sowing of the seed, the irrigation of the fields, the reaping of the harvests, and the threshing and winnowing of the grain, a great host of workers are employed. Eighty per cent. of the people are peasant farmers. Other classes of the inhabitants are merchants, teachers, officials, boatmen and laborers of all kinds. They are an industrious and home-loving people, contented for the most part with their surroundings, although possessing few of the comforts of life. Opium smoking and gambling are two great vices which bring upon them much misery.

FOR TEACHERS OF THE LITTLE ONES

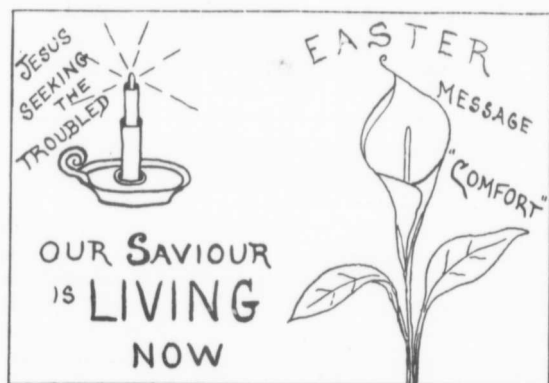
A Look Forward—To-day we shall see Jesus seeking the troubled.

Easter—Speak of Easter. This day is one of the "remember days." It is to help us to

keep in mind that Jesus died on the cross, became alive again, is living now.

Golden Text—Repeat Golden Text.

This is why we have the lovely flowers in our churches to-day. (Have some flowers in your class room.) You remember when the flowers of last summer withered and died, and the grass turned brown, and the leaves dried up and dropped dead from the trees. Then the snow came and covered all with a white blanket, and now the warm



spring sunshine has taken off the white blanket and all the growing things are coming to life again,—the tiny flowers, the blades of grass, the little buds on the trees. Birds are singing. Everything is full of joy at the returning life which spring brings with its promise of a future life for us.

The Easter Story—Tell the story briefly.

Easter, 1914—Away across the ocean in a city in Germany we know just exactly what a great many of the children were doing this Easter morning, because they do the same thing every Easter morning. Very early, before sunrise, processions of children, with their parents, and led by church choirs, silently march along the quiet streets till they reach the cemetery. Here all the processions meet and all the voices unite in the glad song, "Christ is risen." Then the Easter story is read, while the morning sunbeams brighten the sky. Another hymn is sung. Then the leader says, "Let us decorate the graves of those who sleep with the 'Green of Hope,'" and the boys carrying green wreaths place them on the graves of friends. Isn't this a beautiful way to keep in mind the first Easter day?

Jesus Comforts Troubled Ones—Here are two of His followers going to their home at

Emmaus (sketch) along this country road as night is coming on. Their eyes are full of tears as they talk over the happenings of that day (Easter). (Tell vs. 13-35.)

Jesus Walking With Us—Does Jesus walk with us now? Does He hear all our talk as we walk with sisters, brothers and playmates? What would He think of our conversation?

Jesus Comforts Us—A pretty story pictures Jesus in the heavenly home, surrounded by happy children who have loved Him and gone to be with Him, but in the midst of the joy and laughter, see, Jesus is listening! Ah, He hears the cry of a little one on earth! His kind heart is filled with love and pity. He sends an angel messenger to earth to comfort the little one.

So Jesus comes to us in our sorrows by one messenger or another.

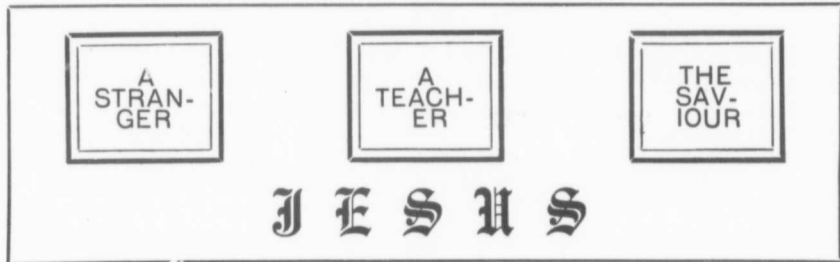
It may be a call to do a message for someone. Jesus sends His messengers in many different ways. Let us heed all the messengers, for fear we may miss what Jesus wants to give us. Can we help troubled ones?

Symbol—A lighted candle, JESUS SEEKING THE TROUBLED.

Keyword—COMFORT.

Our "Remember" Box—The Easter "thought" is, I HAVE A LIVING SAVIOUR.

FROM THE PLATFORM



Question about the two travelers in the Lesson, who they were, whither they were going and when, and ask who joined them. When the answer has been given print in a square on the blackboard, A STRANGER. Bring out the question of the stranger and the answer of the disciples. Next ask what the stranger became to the two disciples, and print in a second square, A TEACHER. Speak of the teaching which He gave to the disciples. Now bring out what happened when the journey's end was reached, how the one who had joined the two disciples would have gone on, but was persuaded to stay and sup with them, and how they came to recognize him as THE SAVIOUR (Print). Finally, print, in large letters under the three squares, JESUS, and impress the certainty that Jesus rose from the dead, and present Him as the living Saviour and friend and helper of each one who trusts Him.

Lesson III.

THE COST OF DISCIPLESHIP

April 19, 1914

Luke 14 : 25-35.—Commit to memory vs. 26, 27.

GOLDEN TEXT—Whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it.—Matthew 16 : 25 (Rev. Ver.).

25 ¹ And there went ² great multitudes with him : and he turned, and said unto them,26 If any *man* ³ come to me, and ⁴ hate not his ⁵ father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.27 ⁶ And whosoever doth not bear his ⁷ cross, and come after me, cannot be my disciple.28 For which of you, ⁸ intending to build a tower, ⁹ sitteth not down first, and counteth the cost, whether he have ¹⁰ sufficient to finish it ?29 Lest haply, ¹¹ after he hath laid ¹² the foundation and is not able to finish ¹³ it, all that behold ¹⁴ it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

Revised Version—¹ now there ; ² with him great and ; ³ desiring ; ⁴ doth not first sit down and count ; ⁵ wherewith to complete it ; ⁶ when he ; ⁷ ⁸ ⁹ as he goeth to encounter another king in war, will not sit down first and take counsel ; ¹⁰ is ; ¹¹ asketh ; ¹² therefore, whosoever ; ¹³ renounceth ; ¹⁴ therefore is ; ¹⁵ even ;

LESSON PLAN

- I. The True Disciple, 25-27.
- II. The Rash Builder, 28-30.
- III. The Rash King, 31-33.
- IV. The Savorless Salt, 34, 35.

DAILY READINGS

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

M.—The cost of discipleship, Luke 14 : 25-35. T.—The cost to Paul, 2 Cor. 11 : 21-27. W.—Loss for Christ's sake, Phil. 3 : 7-14. Th.—The disciples' reward, Rev. 7 : 9-17. F.—Contentment in suffering, Acts 20 : 17-27. S.—Christ demands all, Matt. 10 : 32-39. S.—No cross no crown, Matt. 16 : 21-28.

Shorter Catechism—Ques. 90. *How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence,31 Or what king, ¹⁵ going to make war against another king, sitteth not down first, and consulteth whether he ¹⁶ be able with ten thousand to meet him that cometh against him with twenty thousand ?32 Or else, while the other is yet a great way off, he sendeth an ambassador, and ¹⁷ desireth conditions of peace.33 So ¹⁸ likewise, whosoever he be of you that ¹⁹ forsaketh not all that he hath, he cannot be my disciple.34 Salt ²⁰ is good : but if ²¹ the salt have lost ²² his savour, wherewith shall it be seasoned ?35 It is ²³ neither fit for the land, nor ²⁴ yet for the dunghill ; ²⁵ but men cast it out. He that hath ears to hear, let him hear.multitudes ; ³ cometh unto ; ⁴ hateth ; ⁵ own ; ⁶ *Omit* and ; ⁷ desiring ; ⁸ doth not first sit down and count ; ⁹ wherewith to complete it ; ¹⁰ when he ; ¹¹ a ; ¹² *Omit* it ; ¹³ as he goeth to encounter another king in war, will not sit down first and take counsel ; ¹⁴ is ; ¹⁵ asketh ; ¹⁶ therefore, whosoever ; ¹⁷ renounceth ; ¹⁸ therefore is ; ¹⁹ even ; ²⁰ its ; ²¹ fit neither ; ²² *Omit* yet ; ²³ *Omit* but.

preparation, and prayer ; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—3. Why should we carry the gospel to the Honanese ? Because they have little knowledge of the true God, and therefore worship idols. Their religions, Taoism, Confucianism and Buddhism, are unable to satisfy their souls' needs, nor do they furnish a power whereby they may overcome sin and live a pure life.

Lantern Slides—For Lesson, B. 1434, Unfinished Watchtower in a Vineyard. For Question on Missions, C. 114, Chinese Gods ; C. 543, Temple of Heaven. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Water City of Rabbath Ammon, Along the Jabbok (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 165).

THE LESSON EXPLAINED

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

Connecting Links—As Jesus was journeying through Perea towards Jerusalem, great multitudes followed Him, and the Lesson is from one of His addresses to them.

I. The True Disciple, 25-27.

V. 25. *Went great multitudes with him.* The Greek means that this continued for some time. Many came to Jesus as they would to an ordinary Jewish rabbi, to learn about Jewish religious customs. They would forsake one rabbi for another on slight pretext. *Turned* ; as a leader to his followers or a teacher to his pupils.V. 26. *Cometh unto me* (Rev. Ver.) ; with a view to becoming a close and permanent disciple. *Hateth not* (Rev. Ver.) . . . *father . . . mother . . . wife . . . children . . . brethren . . . sisters.*Jesus demands the supreme love of His followers. If those dearest to us hinder us from giving Him that, then they are to be hated. This is a strong way of saying that others must be loved by us less than we love Jesus. *His own life* ; including all worldly interests and affections, as well as life itself. All these must be sacrificed if they interfere with following Jesus. *My disciple.* He may be following Jesus, like the crowds of v. 25, but he cannot be a "disciple," a real learner of Jesus.V. 27. *Bear his own cross* (Rev. Ver.). It was the custom to compel those condemned to crucifixion to carry their own cross to the place of execution. The picture of one carrying his own cross would be familiar to Jesus' hearers. Hundreds had been crucified in Galilee for rebellion a few years earlier. To bear one's cross is to be ready for a martyr's

death. *Come after me* ; leaving all for Jesus' sake.

II. The Rash Builder, 28-30.

V. 28. *Which of you*. Jesus here appeals to what is customary and reasonable. He asks for just such sensible conduct in those wishing to be His disciples as people follow in worldly affairs. *To build a tower* ; for observation in a vineyard or for a refuge in danger or for an ornament in a garden. *Counteth the cost* ; carefully planning for the obtaining of the materials and the securing of the laborers.

Vs. 29, 30. *Not able to finish*. There may be a reference here to the tower of Babel (see Gen. 11 : 1-9). Pilate, also, the governor of Judea in the days of Jesus, had begun an aqueduct and had been compelled, for lack of means, to abandon it. *Mock him* ; sport with him as with a child. Nothing could be more ridiculous than an unfinished tower ; its height is essential. So failure and shame is the fate of those who hastily profess to be followers of Jesus without first reckoning on all that such a profession means.

III. The Rash King, 31-33.

V. 31. *Or what king*. Although the power of Rome was supreme in Palestine and neighboring countries, local princes were popularly known as kings. *Going to make war*. There may be a reference here to the attack by Aretas, an Arabian king, on Herod the tetrarch of Galilee, because Herod had divorced his first wife, a daughter of the Arabian king, for the sake of Herodias. In this attack Herod's army was destroyed. (See ch. 3 : 19, 20.) *Ten thousand . . . twenty thousand*. The smaller army may beat the larger, but the fight will be hard and calls for careful planning beforehand. So the disciples of Jesus will have to contend with numerous and powerful foes.

Vs. 32, 33. *An embassy*. See Light from the East. *Desireth conditions of peace*. This does not mean, of course, that the Christian is ever to surrender or compromise in his conflict with evil. Our Lord's purpose, in His two questions about the builder and the king, was to establish one point,—the folly of embarking on a great enterprise without first counting the cost. *Forsaketh . . . all that he hath*. This does not mean that the disciples of Jesus are obliged actually to give up

all their property, but that they are to count it, like themselves, as belonging to Jesus, to be used for Him and, if need be, sacrificed for His sake.

IV. The Savorless Salt, 34, 35.

V. 34. *Salt*. "The chief source of salt in Palestine is, and always has been, the terraced hill . . . on the southwestern shore of the Dead Sea ; and this trade is still carried on by the Arabs. Here a cliff of solid rock salt, from 30 to 60 feet high, capped by white marl, extends for a distance of nearly 7 miles along the shore of the lake." *Lost its savour* (Rev. Ver.) ; spoiled through being left, as it often is, in houses with earthen floors. The genuine salt is washed out, only other earthy ingredients being left behind.

V. 35. *For the land, nor . . . the dunghill*. The savorless salt is neither earth nor manure ; it is utterly worthless. Genuine disciples are of the highest value. They are like salt, keeping the world from corruption ; but spurious disciples are utterly valueless, like salt robbed of its seasoning qualities.

Light from the East

AMBASSAGE—All ambassadors from foreign states to Rome were required to tell their country before they entered the city. They afterwards entered their names in the temple of Saturn, and stated the purpose of their visit. If their country was at war with Rome, they were prohibited from entering the city, and audience was given them in one of the temples outside the walls, but they were still treated as public guests and some villa outside assigned for their lodging. If they came from a friendly state and were persons of distinction, some of the Roman magistrates were dispatched by the Senate to receive them as soon as they landed and to conduct them to the city at the public expense. When they were introduced to the Senate by the prætor they first explained what they had to communicate and then the members of the Senate questioned them. If they came from a state at war with Rome, the interrogation resembled the cross-questioning of a hostile lawyer more than an impartial enquiry. After this they were requested to retire, the Senate deliberated and its decision

was communicated to the ambassadors by the prætor. They were then conducted by a magistrate to the frontier of Italy. Their

persons were always considered sacred and inviolable, and if they died, they were buried at the public expense.

THE LESSON APPLIED

The Lesson to-day will mean little to any person who refuses to acknowledge Jesus Christ as master and lord. But it is of the utmost importance to any person who does. For if Jesus Christ be master and lord, then He has the unquestionable right to make the demands which He makes here, and which are certainly of a startling character.

Christ demands a whole-hearted loyalty. He is looking for brave men, not for cowards. The strongest leader is likely to fail when he cannot depend upon his followers. There is one quality for which Jesus looks first of all in His followers, and that is whole-hearted loyalty. It was his loyalty, beneath his failure, that saved Peter. It was his half-heartedness beneath his show of discipleship, that condemned Judas.

Christ demands sacrifice from His disciples. It might be truer to say that Christ asks us to be ready and willing to sacrifice. Sometimes the actual sacrifice is not demanded, but the readiness to give up for the sake of the master,—that is demanded. It is a necessary part of whole-hearted loyalty. The readiness to sacrifice,—what? The lower for the higher. Christ never asks a person to give up anything without Himself bestowing something far better in its place. Take the case of these disciples who were following Christ. He had asked them to give up certain things. He had asked Peter and James and John to give up their calling as fishermen, not because there was anything wrong with that calling, but because He had something higher for them to do. He wanted them to take men for the kingdom of God, instead of just fish for themselves.

Christ's call to sacrifice is really a call to personal association with Himself. We are to come after Him. It is that which changes our sacrifice into a privilege. We do not bear the cross alone. Christ does not merely point out the way of difficulty to us, and say: "There is the way, walk it." He says: "There is the way. I will walk it with you,

as I once walked it before you." Some of Frederick the Great's generals were very much discouraged on the eve of an important battle. They did not believe they were strong enough to win. But Frederick said: "Remember, I will be leading you." The Duke of Wellington used to say that Napoleon's presence with the French army was worth thousands of soldiers. And it is because of Christ's presence with us that we have any hope of winning the victory He desires us to win.

Christ refuses to deceive men. He knew that He was asking men for something difficult, but He always declined to conceal the difficulties. If we were trying to gather men to a cause, we should be inclined to hide all the difficulties away in the background. But Jesus takes a wiser course. He is determined that no one shall follow Him under the influence of false pretences. He wishes us to know the worst at once. And so He advises us to count the cost. The Christian life will demand the very best that is in us. It is a permanent relationship, not to be entered upon lightly. But to say that is not to discourage any true person. Who would want to follow a master who was satisfied with half your heart?

The life without devotion is a useless life. It is like salt without its savor. The visitor to Westminster Abbey is surrounded by the memorials of the greatest men of the English race. There is the tomb of Livingstone. Over there is inscribed the name of General Gordon. Everywhere are memories of greatness, nobleness, service. What was the secret of these great lives? Was it not their devotion, their loyalty, to some great cause? They believed they were in the world for a purpose, and they tried to fulfil that purpose. Now, nowhere can we find a cause to live for which can compare with the cause of Christ. To follow Him is to fight sin, to serve God, to help uplift those around us. If we fail to do these things, our lives will be largely useless.

THE LESSON GRADED

For Teachers of Bible Classes

Lead the class into a consideration of four aspects of discipleship :

1. *The demand for a supreme love to Christ in the face of all earthly ties*, vs. 25-27. Discuss Bruce's comment, "Love of friends makes discipleship difficult or impossible ; on the other hand hatred makes it easy. It is easy to be devoted to a master or a cause when you hate all rival masters or interests. Therefore 'hate' is the appropriate word here, but the practical meaning is love less, which in experience signifies hating other objects of affection in so far as they present themselves as hindrances to the supreme love of the Master." Take this further comment, "It is thus from the ashes of self-immolation that there has sprung a chastened, obedient love that is immeasurably stronger and purer than any love can be when wedded to self-will." See Matt. 12 : 47-50 for Christ's own example. Go on to show that there must be a positive side, a cross bearing after Jesus.

2. *The demand for the foresight of the master builder*, vs. 28-30. Bring out the heart of this saying as demanding far sighted wisdom, personal preparation, earnestness in execution. It implies a deliberate, thoughtful consecration. It emphasizes the truth that it requires every disciple to be saintly in order to do valiantly. Discuss this, "Attainment is as vital to the Christian life as achievement, and it is first." Note how Jesus appealed to the sense of ridicule over failure as an incentive to do the best service.

3. *The demand for a recognition of the fact that life is a fierce struggle and it requires great skill to defeat the enemy*, vs. 31-33. Show the magnitude of the work to be done, the disparity of forces, the key-note of victory, which is Christ the Lord. The recognition of these facts is the beginning of true discipleship, but it involves the giving up of all for Christ as king.

4. *The demand for a practical, cleansing, preserving power*, vs. 34, 35. Show that a discipleship which has no saving power is utterly worthless. Impress the central truth that to be a genuine disciple involves surrender to Christ, sainthood, invincible faith

and sanctifying power. Make a personal appeal for decision.

For Teachers of the Senior Scholars

"We are not here to play, to dream, to drift. We have hard work to do, and loads to lift."

Point that this is the side of Christian life which Christ presents to us in this passage, and show why this teaching was necessary for the solemn triflers who made up the most of the great multitude that followed Jesus at that time. Consider the following points :

1. *Conditions of Discipleship*, vs. 25-27, 33. What are the conditions here laid down? Note how startling these conditions are. What do they mean? Is there any conflict between these conditions and the Fifth Commandment? Does the teaching of Christ tend to weaken the home ties? The answer may be found in any good Christian home where the members are lovingly bound up in the bundle of life together. No home love must ever come into competition with our love for God. We must be willing to give up home, to give up life itself if need be in the service of God.

2. *Counting the Cost*, vs. 28-32. Question the class about the two forcible illustrations which Christ made use of in teaching the multitude to think about what they were doing before becoming His disciples, to remember that it is no easy matter to overcome the evil tendencies of the heart and life and to cultivate the life into something good. Lead the scholars to see that no one should be discouraged by the difficulties in the way of living a good life for we have God with us. Quote Chesterton's words : "The Christian ideal has not been tried and found wanting; it has been found *difficult* and has been left untried." Life is not worth much when the difficult things are left untried. Lead the class to see that the difficulties in the way of evil-doing are far greater than the difficulties in the way of well-doing.

3. *Making Life Good-for-nothing*, vs. 34, 35. Of what is salt a symbol? A life that has nothing in it of the saving grace of God is a good-for-nothing life. Make clear that if it is a difficult thing to live well it is a dreadful thing to live without God and without Christ.

For Teachers of the Boys and Girls

In this Lesson, it may be well to start with the two illustrations which Jesus uses in vs. 28-32 :

1. *The man building a tower*, vs. 28-30. Have a little talk about what towers were used for in Palestine (see Lesson Explained). Bring out the prudence, if one were planning to build a tower, of first setting down and counting up his money to be sure that it would cover the cost of completing the structure. Picture the ridicule which would come to him from his friends and neighbors, if it should turn out that he had not enough money to pay for rearing the tower to its full height, the height being necessary to the usefulness of the tower.

2. *The king going to war*, 31, 32. Here the picture to make vivid is that of a king with an army of only 10,000 who is threatened with an attack from another king with 20,000. Of course the king with the 10,000 may win, but it will be a hard fight, and he must make careful preparation for it.

Now turn to the purpose of Jesus in using these illustrations. He was being followed

by a great multitude of people. He wished to warn these that it would cost something to be a true disciple of His and that they must count the cost. What this cost is, is stated very clearly in vs. 26, 27, 33.

Take up verse 26, the "hating" verse. Bring out its meaning as being that if "father" or "mother" or "wife" or "children" or "brethren" or "sisters" or the safety of "life" itself interfere with our following Jesus, we must treat all these as though we did not love them, as though we hated them.

Next, take up v. 27, the "crossbearing" verse. Bring out the meaning of bearing one's cross as being ready even to die a martyr's death, if need be, for Jesus' sake.

Lastly, take up v. 33, the "forsaking" verse. Talk over the meaning of this verse with the scholars, bringing out the thought that, while it is not wrong for Jesus' disciples to have worldly possession, all must be regarded as belonging to Him for use in His service.

Leave time to press home upon the scholars the claim of Jesus upon them and all that they have, and urge the yielding of each one to those claims.

THE GEOGRAPHY LESSON

Let us stand to-day at the spot marked 15 and look off northeast down the river. The water flows over a stony bed, with a high wall of stone along its right bank. The left bank, where we stand, is open for a few rods; then part of an ancient church, forsaken and dilapidated, rises close to the water's edge. At the time when Jesus and the disciples were traveling through Perea this was one of the leading towns in this east-of-Jordan country.

It was a very ancient town—indeed, as far back as Joshua's day it had been a fortified town of pagan Ammonites. Its ancient history had been full of wars. Nineteen hun-



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dred years ago it was known by the Greek name Philadelphia; the population included Gentiles of Greek and Roman birth and Hebrews, too, who found good business opportunities here. The highland districts in this vicinity included excellent pasturage for cattle, sheep and goats, and farming land was near enough to give grain dealers a chance to make money by exporting supplies to the crowded cities of southern Europe.

To see the place for yourself, use a stereograph entitled, Water City of Rabbath Ammon, Along the Jabbok. Jesus may have visited this town during His Perea journeys.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Paul tell Timothy to "endure hardness, as a good soldier of Jesus Christ?"

2. In another place Jesus tells His disciples that in the world they will have trouble, but to be of good cheer, for He had overcome the world. Where are the words found?

ANSWERS, Lesson II.—(1) John 21:3-25. (2) Heb. 7:25.

For Discussion

1. Is it ever right to hate any one?
2. Does v. 33 require the actual giving up of all property?

Prove from Scripture

That Christians belong to God.

The Catechism

Ques. 90. *How we should read and hear God's Word.* Question 89 tells us that the Holy Spirit gives the Word read and preached power to save us. But there are some things we must do for ourselves: (1) We must "attend" to the Word, that is, give our minds to it. And in our attention there must be "diligence," earnest seeking for God's blessing on what we read and hear. (2) We must "receive" the Word, trusting with all our

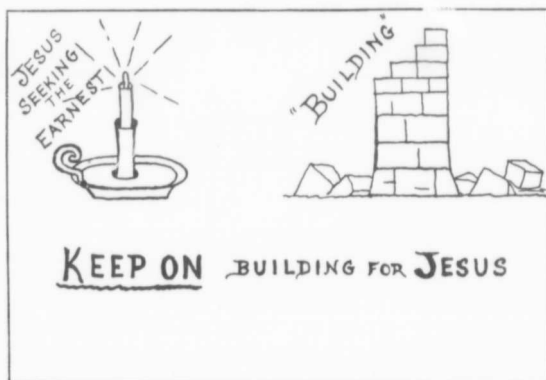
heart in the God who gave it ("with faith"), and delighting in it ("with love"). (3) We must "lay it up in our hearts," that is, think about it, ponder over it. (4) We must "practise" the Word. This is most important of all. For it is the "doer of the work" who shall "be blessed," James 1:25.

The Question on Missions

Ques. 3. *Why should we carry the gospel to the Honanese?* Chinese history records the fact that one of the earliest emperors worshipped the Supreme Ruler or Heaven, and also sacrificed to ancestors and to the spirits of the land. In the sixth century B.C. lived the founders of Taoism and Confucianism. The former system has given rise to the mass of superstition among the people of the present day, the latter does not satisfy the religious nature of the people. In the first century A.D., Buddhism, with its idol worship, was introduced into China. To-day in Honan there are temples on every hill and in every town and village; there are gods of paper, of mud, of wood, of brass, and of stone; there is a people feeling their need of help from a higher power, and seeking help from the only gods they know. The Honanese need the knowledge of the true God to give them an adequate conception of sin, to give them power over sin, and to fill their whole life with joy and peace.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to see our Saviour seeking the earnest. We shall see that it is not easy to follow Jesus.



Counting the Cost—On a hill overlooking a beautiful city stands a tower partly finished. Why did the workmen not finish it? Because the people who began to build this tower had not "counted the cost," and they had not money enough to buy stone, etc., and to pay the workmen to finish it.

Tom began to make a garden. He dug all one morning; but at dinner time he said, "I am going to give up making a garden. I did not know it would be such hard work." "Well," said Jack,

"I'm going to keep right on building my pigeon house. I knew it would be hard work hunting the boards and especially putting on the roof ; but I've made up my mind to build it, and I'm going to stick at it." (Suitable illustrations will come to the minds of teachers.)

Jesus' Parables—These stories make us think of some parables Jesus taught about "counting the cost." Recall Lesson I., April 5. Crowds followed Jesus. They did not know how hard it was going to be to keep on following Him (explain). Tell and explain vs. 27-30, and 31-33. Jesus is thinking of the life of those who begin to be His followers as being like building a tower. Some count the cost and are ready to stick at the building, others find the work too hard and give it up.

Building for Jesus—Jesus wants us each to start a beautiful life-building for Him. (Outline the beginning of a tower.) All repeat :

"Little builders all are we,
Building for God's eye to see.
Though no tools our hands may show,
All the while the buildings grow.
Building, building every day,
Building with the words we say,
Building with the deeds we do,
Actions bad or pure and true—
Oh, how careful we should be,
Building for eternity!"

A Good Foundation—What would you think of the carpenter or mason who put rotten wood or broken material into the foundation of his building? What about the boy or girl who builds bad habits, bad thoughts, into the foundation of their life building? LAY A GOOD FOUNDATION, BE IN EARNEST (print).

Hard Things—Think of some hard things we may have to do in following Jesus. Think how nice it is to do hard things. "There, I have learned that old lesson at last!" "See, father, I did manage to fix up that broken cart!" How strong it makes you feel when you overcome a difficulty! How it helps to make your life-building strong when you overcome a temptation to do wrong, or to be selfish or proud or unkind or lazy!

The Salt—You all know what a useful and necessary thing salt is. We could not well do without it in our food. Now Jesus said that unselfish disciples are like salt which can be used to season food. But those who are selfish, he said, were like salt which had lost its taste and was therefore fit for nothing.

Golden Text—Repeat Golden Text.

Symbol—A lighted candle, JESUS SEEKING THE EARNEST.

Key-word—BUILDING.

Our "Remember" Box—Our "thought" is, I SHOULD BE IN EARNEST.

FROM THE PLATFORM

What does it cost?

Write on the blackboard, *What does it cost?* and call for the two illustrations which Jesus, in the Lesson, uses to teach the importance of counting the cost before commencing any undertaking,—the builder who wishes to build a tower and the king who sees himself in danger of being attacked. Next ask about what it is of which Jesus teaches us that we should count the cost, namely, becoming one of His disciples. Bring out from the Lesson what that cost is,—the hating even of those dearest to us if they would hinder from following Jesus and the surrender, if need be, of our own life (v. 26), the bearing of the cross (v. 27) and forsaking all that we have (v. 3). Dwell on the other side,—the gain of following Jesus, the truest happiness in this world and eternal blessedness in heaven, and urge every scholar intelligently to make the right choice.

Lesson IV.

THE LOST SHEEP AND THE LOST COIN

April 26, 1914

Luke 15 : 1-10—Commit to memory vs. 8-10.

GOLDEN TEXT—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15 : 10.

1¹ Then drew near unto him all the publicans and sinners for to hear him.

2 And ² the Pharisees and ³ scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake ⁴ this parable unto them, saying,

4 What man of you, having ⁵ an hundred sheep, ⁶ if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and ⁷ neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Revised Version—Now all the publicans and sinners were drawing near unto him; ² both the; ³ the; ⁴ unto them this parable; ⁵ a; ⁶ and having lost; ⁷ his; ⁸ even so there shall be joy; ⁹ righteous; ¹⁰ Or what; ¹¹ lamp; ¹² until; ¹³ together her friends and neighbours; ¹⁴ Even so, I.

LESSON PLAN

I. The Lost Sheep, 1-7.

II. The Lost Coin, 8-10.

DAILY READINGS

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

M.—The lost sheep and the lost coin, Luke 15 : 1-10. T.—The call of Levi, Luke 5 : 27-32. W.—The good shepherd, John 10 : 11-18. Th.—Praise of the good shepherd, Ps. 23. F.—The good shepherd's joy, John 17 : 12-26. S.—The faithful shepherd's promise, Ezek. 34 : 11-23. S.—The seeking Saviour, Matt. 18 : 7-14.

Shorter Catechism—Review Questions 88-90.

The Question on Missions—4. When was our

7 I say unto you, that ⁸ likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine ⁹ just persons, which need no repentance.

8 ¹⁰ Either what woman having ten pieces of silver, if she lose one piece, doth not light a ¹¹ candle, and sweep the house, and seek diligently ¹² till she find it?

9 And when she hath found it, she calleth ¹³ her friends and ¹⁴ her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 ¹⁵ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Mission established in Honan? Mr. and Mrs. Jonathan Goforth and Dr. and Mrs. J. Frazer Smith went out in 1888, and the first tour into Honan was made that year. In 1890 the city of Chu Wang was opened for missionary residence, Hsin Chen in 1891, and Changte in 1895.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 443, 439, 68 (Pa. Sel.), 134 (from PRIMARY QUARTERLY), 455.

Special Scripture Reading—Ps. 23. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 131, The Lost Sheep; B. 1455, The Lost Piece of Money. For Question on Missions, C. 32, Houses at Chu Wang First Occupied by Missionaries; C. 52, Rev. Jonathan Goforth. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, A Syrian Shepherd With His Flock in Amos' Home Country Near Tekoa (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto; further particulars, see page 165).

THE LESSON EXPLAINED

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

Connecting Links—Jesus was attracting the publicans and sinners in great numbers to Himself. The Pharisees and scribes complained of His associating with such persons. In answer to this criticism, Jesus gave three parables teaching God's joy at the recovery of the lost. The first two of these parables form the Lesson for to-day.

I. The Lost Sheep, 1-7.

V. 1. *Drew near unto him*; Rev. Ver., "were drawing near," a description of something that was constantly happening. *All*; either all in the place where Jesus happened to be or the whole class of publicans and sinners who came to Him wherever He might be. *Publicans*; the title given: (1) to the wealthy Roman nobles to whom the government sold the right to collect the taxes of a province or district for a certain time; (2) to

the agents employed in the actual gathering of the taxes. The name has here its second meaning. Publicans in Judea collected for the imperial treasury at Rome, and in Galilee for Herod Antipas. In both cases their profits consisted of all that they could squeeze out of the people in addition to what they had to give their employers. The publicans were hated both because they were the agents of a foreign government and because they were, as a rule, dishonored and oppressive. *Sinners*; those notorious for their wicked lives.

Vs. 2, 3. *Pharisees*; literally, "separated ones," a name indicating how this Jewish sect held aloof from others. The Pharisees prided themselves upon their strictness in obeying the law of Moses, and despised such persons as the "publicans and sinners." *Scribes*; the rabbis or teachers of the law. For the most part these were Pharisees. *Murmured*; talked amongst themselves in a fault-finding

way. *Receiveth*; welcomes or entertains. *Eateth with them*; which the Pharisees would not do because about the person or garments of these outcasts there might be some ceremonial uncleanness. (See Matt. 9:9-13.) *This parable*. The two parables of the Lost Sheep and the Lost Coin are regarded as one.

V. 4. *What man of you*. Jesus would show that He is acting just as all reasonable men act in their own business. *An hundred sheep*. Palestine is still noted for the countless flocks of broad-tailed sheep which find pasture on its hills. Sometimes the tail of one such sheep will yield as much as 10 pounds of pure fat, which is highly prized. *One*; a single sheep out of so large a flock. *Ninety and nine in the wilderness*; not a desert place, but the usual summer pasture. The sheep would be left under the care of minor shepherds. *Lost*; missing when the shepherd at night rounds up the flock in some cave or rough stone enclosure, and therefore exposed to cold and rain, to wild beasts and robbers,—a peril to the shepherd also.

V. 5. *Hath found it*; and "until He find it," no toils or dangers can turn the shepherd back. How determined God is to save the lost! *Layeth it on his shoulders*; as great Jan Ridd, in the story of Lorna Doone, rescued his sheep from the deep snowdrift and carried them home two at a time. *Rejoicing*; as the Pharisees should have rejoiced when they saw the publicans and sinners coming to Jesus.

Vs. 6, 7. *Cometh home*; to the village in which he lived. *Calleth together*; to a feast in his house. *Rejoice with me*. His joy is so great that it seeks sympathy. *Found . . . sheep . . . lost*. The lost sheep pictures sinners who go astray through their own ignorance and folly. *Likewise joy . . . in heaven*. The shepherd's gladness is a picture of God's joy when one lost soul is saved. *One sinner that repenteth*; changes his mind and forsakes his evil ways, like the outcasts who were coming to Jesus. *Need no repentance*; or think they need none, like the Pharisees. These *needed* repentance, but did not *want* it.

II. The Lost Coin, 8-10.

V. 8. *What woman*; not "of you" (see v. 4), perhaps because no women were present;

but Jesus would teach that all classes, men and women, should be interested in the salvation of sinners. *Ten pieces of silver*; coins (Greek drachmæ, each worth about sixteen cents), perhaps forming a string worn as an ornament about the head. *Lose one*; not worth much, but the tenth of what she had. *Light a lamp* (Rev. Ver.); because the house is dark; the houses of the poor in Palestine have no windows. *Sweep*. The floor might be of earth, covered with reeds or brushwood under which the coin would easily be hidden. *Until she find it* (Rev. Ver.); keeping up the search until it is successful.

Vs. 9, 10. *Friends and . . . neighbours*; women naturally in this case. There is little privacy in an Eastern village, and all would know of the loss and be ready to *rejoice* in the finding. *Likewise*, etc. The angels see God's overflowing joy and share in it. *One . . . that repenteth*; so great is the value of each soul in God's sight.

Light from the East

PIECES OF SILVER—This coin was the size of a ten cent piece, but was half as thick again, and was worth between fifteen and twenty cents. Its purchasing power among the necessaries of life was as great as that of our dollar is now, and it was relatively more valuable because of the abject poverty of the people. This woman prized it more because it was likely part of the necklace of coins that she wore. The wife carried then as now all her personal property in the form of gold or silver coins on her head or round her neck. If she was divorced, she could carry away all that she had upon her, nothing more. It would not be an easy matter to find the coin. In a windowless hovel without any floor but the earth, with fowls and even cattle in the same apartment, what clouds of dust she would raise and with what restless anxiety she would turn out the whole contents of the house. And it is in accordance with the strongly social and impulsive emotions of Eastern women to rush to a neighbor's house to tell the news, too good to keep a moment, that the coin had been found, and with congratulations and glad cries they would dance joyously round her.

THE LESSON APPLIED

The gospel is not the private property of any class, nor of any nation. The Pharisees are criticizing Jesus at the beginning of our Lesson passage for His attitude towards those despised classes in the nation,—the publicans and sinners. And these parables of grace are Jesus' answer to their criticism of Him. The Pharisees refuse to believe that the kingdom of God is for the publicans and sinners. Jesus says that the kingdom of God *is* for them as much as for anybody. God is intensely interested in sinners. The angels are interested in sinners. And that is true of sinners everywhere and at all times; not only in Jesus' day, but in our day; not only in our own land, but in heathen lands as well. That the gospel is not the private property of any nation, is amply proved by the way in which it takes hold of heathen lives. A journalist who visited Japan recently tells us of how he worshiped there with Japanese Christians who had "the same light in their eyes" as Christians at home; and our missionaries continually bear testimony to the many real conversions upon the mission field. The gospel fits in to the needs of men everywhere.

Men are of more value than sheep or money. Why? Because they have souls to be redeemed. And yet there are people who set more value on animals than on men, to judge by their actions, at any rate. And there are certainly people who set more value on money than on men, to judge by their actions. "What man of you will not seek a lost sheep?" Yes, but there are men who care nothing for a lost soul. "What woman will not search diligently for a lost piece of money?" Yes, but there are women who care nothing for a lost soul. The men who are interested in commerce take plenty of trouble to go to the heathen. They sell them goods, and build them railways, and develop their mines. What the Christian church needs is the same intensity in seeking the souls of the heathen as men of commerce show in seeking the money of the heathen. There are some people who are willing to admit the value of souls in our own land, but seem doubtful about the value of souls in heathen lands. And yet one writer on Korea tells us, that he has no hesitation in saying

that the greatest man he ever met was a Korean Christian.

The souls of men belong to God. They belong to God just as the lost sheep belonged to the shepherd, and the lost coin belonged to the woman. We belong to God because He created us in the first place in His own image, because He constantly cares for us by His providence, and, above all else, because He has loved us with an everlasting love. The greatest tragedy in our world is that so many souls have got away from God. They are God's lost property. What made the sheep lost? What made the coin lost? It was the fact that they had got out of proper relationship to those to whom they rightfully belonged. What makes a soul lost? The fact that it is out of proper relationship to God who owns it. And it is just here that we can see where our duty lies as Christians. We have been commissioned by God to help get the lost ones back to Him. He is always seeking them, but He often desires to seek them through us. It was not only the value of the sheep that appealed to the shepherd, it was its misery as well. A missionary writing about the heathen says: "No punishment in the next world can equal the things they miss in this life by a lack of belief in a personal God." It is ours to help bring to these the belief they lack.

It takes trouble to find the lost. The shepherd had to be willing to undergo exposure and toil and danger in order to find the sheep that had gone astray. The woman had to undertake a regular housecleaning in order to find her lost coin. And both of these were glad to take all this trouble because they were so anxious to recover their lost property. God has put part of the task of seeking the lost in the hands of Christians. Well, let us be ready to take trouble about it. The church, for example, is justified in using every available method to reach the heathen. Sometimes preaching can reach them best. Then preachers must be supplied. Sometimes doctors can reach them best. Jews and Moslems in the East refuse to listen to preaching and teaching because of their prejudice against Christianity, but the doctor brings them something which they dare not

refuse, and, in healing their bodies, he has a chance to heal their souls. So medical missions must be undertaken. Sometimes, as at present in China, the heathen can be reached best by teaching, and by the spread of Christian literature in the native tongue. Then Christian teachers must be sent, and trained men must be supplied to translate Christian books into Chinese. No amount of trouble must be spared to accomplish our great task.

The souls of men are worth it.

The two parables of the Lesson teach us how great is the value which God sets on every sinner. There is in the great heart of the heavenly Father a feeling of loss so long as any child of His is away from Him. And when a wanderer is brought home, when the lost is found, the Father's heart is filled with overflowing joy which is shared by the angels who surround His throne.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by a brief review of last Lesson where the terms of discipleship were presented as unflinching devotion to Christ. This aspect properly represents the viewpoint of the disciple who would attain the highest in the kingdom. Show that to-day's Lesson represents the viewpoint of God the Father and Jesus in seeking to rescue sinners and place them in the ranks of discipleship. These parables are called "parables of grace." Take this as the central thought, "God rejoices at the repentance of any man be he never so humble or depraved." Point out that the parables are Jesus' defence of His redemptive work called out by the criticism of the Pharisees, v. 2. Make clear the common element in each parable as a reference to something of value lost, the consequent grief, its recovery a source of great joy. As a Missionary Lesson develop three lines of teaching:

1. *The lost soul loses its real worth.* The sheep and coin when lost, have not their true worth, since they are out of practical relationships with the world of exchange or love. Discuss this as representing the condition of the sinner in heathen lands. "Human souls are Christ's chief wealth. He accounts Himself the poorer for every one that is lost. The saved are safe, not so the lost ones. Those who have strayed from the way are the objects of His yearning. For them He seeks, toils, suffers, dies." Press home the truth that the soul's value to God is the underlying principle in missions.

2. *The loss of soul is a great grief to the Master.* Contrast the feeling of the Pharisee

who did not feel any sorrow over the outcast. For every lost life Jesus feels a divine hunger. It is the thirst of a pure soul. Emphasize the truth, that the church becomes missionary in so far as it becomes Christlike. Point out that it is the business of the church to develop a Christlike spirit, which is the true missionary spirit. Illustrate this by the case of converted souls and revived churches.

3. *The finding of the lost soul is the occasion of great joy.* Take vs. 7 and 10 as the description of this joy over a soul saved. Consider this as the heart of the missionary joy: "That one victim of appetite made strong and victorious, that one incarnation of greed made kind and benevolent, that one proud, stubborn soul made humble, that one foul, unlovable creature made clean, brings more joy to the heart of the infinite God and His heavenly angels than all the scribes and Pharisees, all the self-complacent church members, all the refined and highly respectable religionists in the universe." Thus the saving of the soul is the highest joy in the universe and is the crowning glory of missions.

Sum up the Master's teaching by showing, that the missionary motive springs from Christ's teaching as to the soul's value, the missionary impulse from the sense of sorrow at its loss and the missionary inspiration from the joy at its recovery. Urge the necessity of the deepest spiritual life, in order that the greatest missionary movement may result.

For Teachers of the Senior Scholars

Point out Christ's popularity with the masses, Mark 12 : 37. Why was this? Why were publicans and sinners attracted to His ministry? How did the Pharisees interpret this interest which Jesus was taking in the

most disreputable classes of society? Point out that the three peerless parables of this chapter are Christ's answer to this charge. Discuss the following points in the two parables which form to-day's Lesson:

1. *The Lost*, vs. 4, 8. Question the class as to what the lost sheep and the lost coin symbolize. In what sense are sinning souls lost? They have wandered out of the way. Ask for New Testament passages in which human life is represented in this way. (See Matt. 18 : 11 ; 2 Cor. 4 : 3.) In what sense is the world without Christ a lost world? Lead the class to understand that we must have a right conception of what the world is without God before we can take that interest in missionary work which we ought to take, and help them to see that this right conception can be gained from the Bible and confirmed by the testimony of missionaries everywhere.

2. *God's Love for the Lost*. How is this illustrated in these two parables? Note that this is love which seeks and finds and cares for. Some one has said that for the seeking soul there is free welcome and abundant grace, but there is something almost greater in the seeking Saviour. Does God ever give up seeking to save sinners? Help the scholars to realize that this is one of the most appealing revelations of God's love ever made, and tell them how Mr. Moody asked Mr. Sankey to stand on the corner-stone of a new church and sing the hymn, *The Ninety and Nine*, in the hope that this church would be one whose mission would be to seek lost ones. Emphasize the truth, that all mission work is a manifestation of the seeking love of God, that the missionary goes everywhere to say to the lost world what Edward Irving said to the dying laddie, "God loves you."

3. *Joy over the Salvation of Lost Ones*. Note that this joy manifested itself first in the heart of Christ, then in the hearts of those who are in sympathy with what Christ is doing in the world,—the friends and neighbors of the parables—then in heaven, vs. 7, 10. It means a good deal more than the world dreams of to save a lost soul, to bring a wandering child back to God. Impress upon the scholars that this is the greatest work in the world.

For Teachers of the Boys and Girls

Point out that this fifteenth chapter of Luke contains three of our blessed Lord's most precious parables, *The Lost Sheep*, *The Lost Coin*, and *The Prodigal Son*. The first two of these are found in the Lesson for to-day. The Lesson is a very plain and simple one, and it will be a delightful task to bring out wonderful teaching. The following outline may be followed:

1. *How the parables came to be spoken*, vs. 1-3. V. 1 tells us, that, as Jesus was in a certain place, all the "publicans and sinners" of that place flocked to hear Him. Bring out who these two classes were, and how they were looked upon amongst the Jews (see *Lesson Explained*). Question about the "Pharisees" and "scribes," bringing out who these were and what were their characteristics. Discuss their "murmuring" or complaining against Jesus for being so intimate with people who were so generally despised. Be sure that the scholars understand what a "parable" is.

2. *The parable of the Lost Sheep*, vs. 4-7. Bring out the wonderful series of pictures suggested in vs. 4-6:—the shepherd, with a hundred sheep, missing one of them at night; the leaving of the ninety and nine in the "wilderness,"—not a desert or dangerous place, but some safe place in the pasturing grounds where the flock had been kept; the search after the lost sheep, with all its dangers and difficulties; the shepherd carrying the sheep, when it was found, home on his shoulders; and the joyful feast with his friends and neighbors.

Now (v. 7) the joy of the shepherd over the lost sheep when it is found and brought home has its counterpart in heaven. The heart of God overflows with joy when a sinner repents and is saved. Contrast the way in which God regards sinners with the way in which the Pharisees and scribes looked upon them.

3. *The parable of the Lost Coin*, vs. 8-10. Bring out vividly the second series of pictures in vs. 8, 9:—the woman with her ten pieces of silver, perhaps a string worn as an ornament round the head; the losing of one piece on the earthen floor of the house

amongst the reeds and rushes which served for a carpet; the sweeping of the house by the light of a candle; the joy of the woman at finding the lost piece of money,—a joy shared in by all the women of her acquaintance.

The joy of the woman at finding the lost coin is another picture of the joy of God and

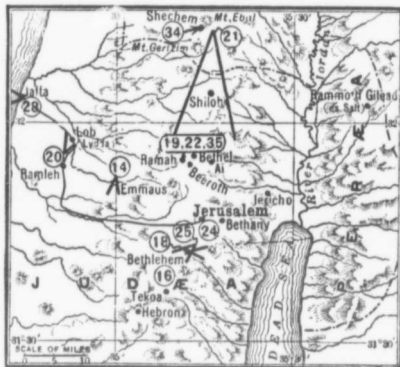
the angels over a sinner who repents.

Make the missionary application, that if God is so eager for the salvation of all men and rejoices so greatly when one is saved, we ought to do our very utmost to send the gospel which saves men to every one the world over.

THE GEOGRAPHY LESSON

Our Judea map marks with the encircled number 16 a spot on a hillside a little south of Bethlehem, where we can see just such a shepherd and flock as the Master called to His hearers' minds. This modern shepherd, a well-built young Syrian, stands with his staff on a sunny slope, with sheep nibbling coarse weeds

which partly cover the stony ground at his feet. Goats, leaner, darker in color, and alertly angular of build, keep by themselves at a little distance. It is a lonesome country—all hills and valleys. When you are on one of the higher ridges you can see for miles over the barren wilderness. When you are down



in one of the hollows it is like being in a great bowl with the blue sky for a cover. If a sheep should stray off out of sight in a district like this, it might take hours of searching to find it, for at even a short distance, the innumerable loose stones and outcropping bits of native ledge look (as we can see for ourselves)

puzzlingly like sheep scattered over a hillside. You can see this shepherd at his task, on the hills where David long ago watched other flocks, if you use a stereograph entitled, *A Syrian Shepherd With His Flock in Amos' Home Country Near Tekoa, a town in Judea situated on a hill 2,700 feet high.*

ADDED HINTS AND HELPS

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

Lesson Points

The neediest are always the most welcome in the presence of Jesus. v. 1.

Those who grudge the gospel to others have least of its spirit in their own hearts. v. 2.

Out of evil God is ever bringing good. v. 3.

God's persistent seeking of men is proof that He misses them. v. 4.

Christ finds the sinner when the sinner finds Christ. v. 5.

Before we can share with God the joy of finding, we must join with Him in the toil of seeking. v. 6.

Our return to God gives Him the highest

joy and secures our own eternal happiness. v. 7.

Every human being bears the divine image, which may be defaced, but can never be destroyed. v. 8.

The Holy Spirit, in the seeking of souls, employs the light of God's Word. v. 9.

There is no one whose salvation is impossible. v. 9.

Something to Look Up

1. Jesus says in another place that He came not to call the righteous, but sinners to repentance. Find His words.

2. "In lowliness of mind let each esteem other better than themselves." Where is this written?

ANSWERS, Lesson III.—(1) 2 Tim. 2 : 3.
(2) John 16 : 33.

For Discussion

1. Were the publicans better than the Pharisees?
2. Is it true that "the greater the sinner the greater the saint?"

Prove from Scripture

That God loves sinners.

The Catechism

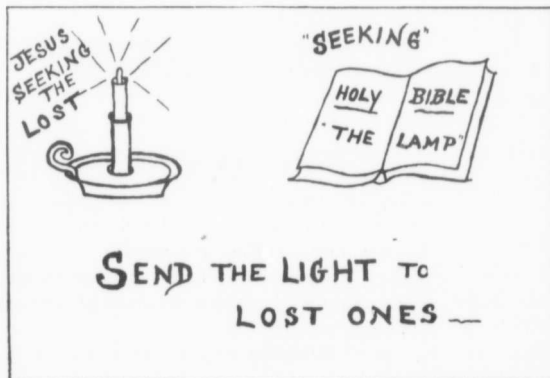
Ques. 88-90 (Review). Fix attention in to-day's review (as in last Lesson) upon the manner in which we should hear God's Word. "Attend therunto." And that means, literally, to stretch toward it, seeking eagerly to know its meaning, that we may obey its bidding. It was in this way that Lydia "attended unto the things which were spoken of Paul," Acts 16:14. "With diligence." Diligence comes from a Latin word meaning to love something, to be fond of it. We must put our hearts into the study of the Word, if it is to profit us. "Preparation and prayer." We must get ready beforehand, and the best way of doing this is by prayer. "Take heed . . . how ye hear," says Jesus, Luke 8:18. "Receive it," etc., as something sweet and precious (see Ps. 119:103). "Lay it up,"—lest it slip out of our hearts and memories. "Practise it,"—for we learn best by doing, and that we may do,—is the sum and end of all learning.

The Question on Missions

Ques. 4. *When was our Mission established in Honan?* The world-wide awakening of interest in missions during the years 1880-1890 manifested itself in Canada especially in the colleges. Knox College graduates and students undertook to support Rev. Jonathan Goforth, and Queen's, Rev. Dr. J. Frazer Smith, in the foreign field. Honan was chosen as the field, and in 1888, Mr. Goforth, Dr. Smith and their wives sailed. Later in the year Dr. William McClure from McGill University, Montreal, and Rev. D. McGillivray from Knox College joined them in China. A tour of investigation was made by Mr. Goforth and Dr. Smith in company with two members of the American Board Mission in China, and about 1,200 miles was covered by cart. In 1889 a second tour was made, while in 1890 two parties set out, one to visit the Changte prefecture, and one the prefecture of Weihwei. In 1889, also, Rev. John Macdougall, now of Spencerville, Ont., Rev. John H. MacVicar, now of St. John, N.B., Rev. Murdoch Mackenzie, and their wives, Misses McIntosh and Graham, joined the staff. It was in this year that the Honan Presbytery was organized. In 1890 property was secured for missionary residence at Chu Wang, and in 1891 at Hsin Chen. Illness, furloughs, and unsettled conditions hindered the opening of Changte until 1895.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We shall see our Saviour seeking the lost, and urging His followers to seek for lost ones and bring them home to Jesus. Did any of the children ever lose anything? What did you lose? Did you find it? How? Were you glad?



Did any of the children ever lose anything? What did you lose? Did you find it? How? Were you glad?

The Lost Sheep—Jesus is telling the Pharisees some parables about lost things. The Pharisees did not value sinners. They thought God did not value sinners. Jesus wanted them to know that He loves sinners, too, so He tells the Pharisees a beautiful story. Make the Lesson story as vivid and interesting as possible, making a sketch of the hills and valleys where the sheep are being pastured. Here is one

sheep that has wandered away from the rest, nibbling a bit of green here, then wandering on to another green patch, then down this little hill, and around that big rock, and then, oh, where are the other sheep? Nowhere to be seen! Alas, this poor wandering sheep is lost! It stumbles and hurts its knees. It gets tangled in the briars and thorns. It is scratched and torn and bleeding and is bleating piteously, but, look! over the hill comes the kind shepherd seeking this lost sheep. He hears the bleating. He reaches the poor lost lamb. He tenderly lifts it upon his shoulders and carries it back to the safe pastures.

The Good Shepherd—Jesus is the Good Shepherd. He seeks the lost sheep (sinners) and brings them back to right ways.

Lost Sheep—How easy it is to get away into wrong paths, away from the tender shepherd's care. A little nibble at this wrong thing, after a while a nibble at another wrong thing (examples); soon a "run down hill," then the shepherd is lost sight of and the boy or girl stumbles and falls and gets caught in sin's grasp and lies weeping and alone. Then comes a kind under shepherd (explain), who helps the poor wandering one back to the right road.

Missionary Thought—Can we not all try to be like the Good Shepherd? "I don't

think your mother would like you to say that, Jennie;" "I'd keep away from those bad boys, Jack,"—are warnings that might keep some little lambs from being lost. If we cannot go after the lost ones, ours! Yes, we can help to send others into the slums of our towns and cities, into the dark places of the earth, seeking the lost ones. The Bible (outline) is the light they carry. It shows the way home to God. (Or the parable of the Lost Coin may be told, and a similar lesson drawn from it.)

Golden Text—"Mother, the angels have been clapping their hands to-day," was the startling announcement from the small boy who had been very naughty in the morning, running away from nurse and walking out in the middle of the street in great danger, but he was sorry he had been naughty and had begged nurse to forgive him and had promised mother he would not run away again. He had been learning our Golden Text (repeat Golden Text) and that is why he thought the angels were glad because he was sorry for his naughtiness. Don't you think so, too? I do.

Symbol—A lighted candle, JESUS SEEKING THE LOST.

Key-word—SEEKING.

Our "Remember" Box—Our "thought" is, GOD LOVES ME.

FROM THE PLATFORM

*There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender shepherd's care.*

Write on the blackboard the first verse of Hymn 134, Book of Praise, and have the scholars sing it. Then try to get before their imagination a fresh and vivid picture of all that the blessed Saviour sacrificed and suffered for the sake of saving us and others of our race who are all lost through sin. Speak of the glory and honor and majesty which the Son of God enjoyed from eternity with the Father, so that it may be seen what He gave up for us; of the lowly birth in the Bethlehem manger, and the humble life of a carpenter's son in Nazareth; of the hatred and opposition which met Him from the Jews though His own heart was full of love and compassion; and especially of His sufferings and death upon the awful, cruel cross. Try to make all this so real that in the heart of every scholar will glow love to Him who so dearly loved us.

*AN ORDER OF SERVICE: Second Quarter

Opening Exercises

I. SINGING.

'Christ for the world' we sing;
The world to Christ we bring
With loving zeal—
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.
—Hymn 439, Book of Praise

II. PRAYER; closing with the Lord's Prayer in concert.

III. RESPONSIVE SENTENCES: Psalm 19 : 7-9.

Superintendent. The law of the Lord is perfect, converting the soul:

School. The testimony of the Lord is sure, making wise the simple.

Superintendent. The statutes of the Lord are right, rejoicing the heart:

School. The commandment of the Lord is pure, enlightening the eyes.

All. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

IV. SINGING. Psalm Sel. 68, Book of Praise. (It is expected that this Psalter selection from the Supplemental Lessons will be memorized during the Quarter.)

V. BIBLE WORK. From the Supplemental Lessons.

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.

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. Hymn 534, Book of Praise.

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

III. RESPONSIVE SENTENCES: 1 John 3: 22, 23.

Superintendent. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

School. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another.

IV. SINGING.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

—Hymn 434, Book of Praise

V. BENEDICTION.

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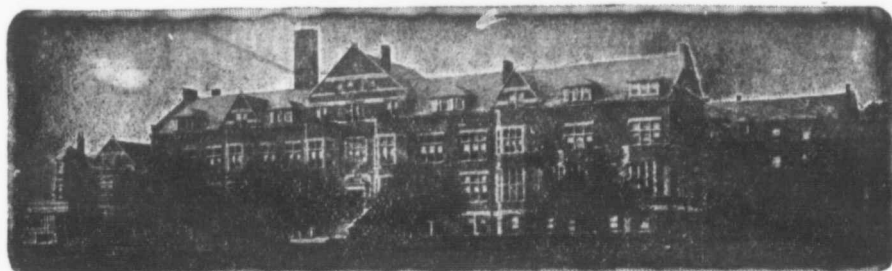
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The Book Page

The New Testament: A New Translation, by Professor James Moffatt, of Mansfield College, Oxford (Hodder and Stoughton, Toronto, 327 pages, \$1.50), reached its second edition within a month of its first issue, and will doubtless pass through many editions. For it is the work of a scholar recognized to be of the very highest rank, and who has the two indispensable additional qualifications of a translator of scripture, namely, genuine, spiritual insight and sympathy, and a rich, varied, homely and forcible vocabulary. Professor Moffatt's intention, as he puts it in the preface, "has been to produce a version which will to some degree represent the gains of recent lexical research and also prove readable. I have attempted to translate the New Testament exactly as one would render any piece of Hellenistic prose." The text used is that recently issued by Von Soden, of Berlin. The originality of the translation is exemplified by the fact, for instance, that in that peerless characterization of love, the Thirteenth of First Corinthians, almost no word is the same as in the ordinary version, and yet every word is gracious and apposite. Many of the hard places are made clearer in this new translation. New and informing turns are given to familiar passages. A single example—"Brother, we charge you in the name of the Lord Jesus to shun any brother who is loafing, instead of following the rule you got from us" (2 Thess. 3:6). The substitution of the familiar "you" for "thou" and "thee" (except in the case of the deity) gives a strange freshness to the Gospels, and especially to the conversations of our Lord with the Twelve.

Professor Moffatt's new translation is, in short, not only a delightful and forcible version, but it is an illuminating commentary as well.

Professor Luering, whose face looks out on page 46 of the six hundred and sixty-four page volume, **World Wide Sunday School Work** (World's Sunday School Association, Metropolitan Tower, New York, \$1.00), is typical of the intent and contents of this fine Report of the great World's Sunday School Convention at Zurich in July last. Professor Luering was the official interpreter of the Convention. He "has preached in twenty-five languages, and reads a dozen more." The Convention was the gathering of Sunday School people from almost every land under the sun—fifty-one countries were on the roll call. Back of these representatives stands a Sunday School enrolment of 28,000,000. The twofold aim of the World's Sunday School Association is to promote a missionary spirit in the Sunday Schools in the home fields, and a Sunday School spirit in mission fields. This account of the proceedings of its triennial Convention embraces the very valuable Reports of the six Commissions, which, by previous correspondence and personal visitation, had covered practically the whole of the missionary world, in study of the Sunday School situation. In addition, all the familiar home Sunday School problems were discussed by experts. The one hundred and twenty-two half-tone cuts, most of them full page, of leaders, groups of delegates, etc., with which the volume is embellished, as well as the Reports, addresses, etc., are of permanent interest.

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The Hill and Brothers, is a collection of short stories under the title, **Loot From the Temple of Fortune** (the Musson Book Company, 310 pages, \$1.25), because, as the writer humorously confesses in his preface, his earnings from the volume must be regarded as "loot" or plunder. He modestly declares that the demand for the stories in book form came to him as a "delightful surprise." But no one who reads these tales which carry us to many countries and introduce us to a varied acquaintance, will wonder at this demand. There is not a dull page in the book. Another book from Musson's is **Ladies Whose Bright Eyes: A Romance** (363 pages, \$1.25 net), by Ford Madox Hueffer, in the opening chapter of which we are introduced to Mr. Sorrell, who, as the result of the injuries and shock received in the smash-up of a London express making a record run, has his world set back several centuries, so that he finds himself a sharer in the stirring life of England in the Middle Ages.

For two months Joseph Knowles lived the life of a primitive man in the forest wilderness of northern Maine. During that period he was absolutely dependent upon his own brain and hands for food and clothing and shelter. The story of those two months is told in **Alone in the Wilderness** (The Copp, Clark Co., Toronto, 295 pages, \$1.25). Besides being a tale of interesting adventure, the book is no slight contribution to wood and animal lore. The abundant illustrations, largely "from drawings on birch-bark made by the author in the woods with burnt sticks from his fires," add much to the charm of the story.

A sport-loving Englishman, who, for many months,

has been shooting and bird-collecting in Eastern Siberia, and whose absence has been further prolonged by a serious illness, comes home at last to find that his country has been conquered by the Germans and that the German emperor had taken the place of the British king. The homecomer, with his feelings and experiences, is the central figure in the picture of the new conditions vividly presented in **When William Came: The Story of London Under the Hohenzollerns**, by H. H. Munro ("Saki"). The publishers are Bell and Cockburn, Toronto, and the price (322 pages) is \$1.50. From the same publishers comes **The Flying Inn**, by G. K. Chesterton (301 pages, \$1.50), a story of the adventures of the last English innkeeper when the whole of western Europe had been overrun and conquered by the Moslems with their doctrine of abstinence from wine. The book, in spite of having the appearance of being merely a huge joke, furnishes the author with the opportunity of discussing ethical questions in his own whimsical and paradoxical fashion.

The following books come to us from McClelland and Goodchild, Toronto: **Refractory Husbands**, by Mary Stewart Cutting (231 pages, \$1.00), a book for wives and near wives on the management of husbands, in which fun and good sense are mingled in delightful proportions; **Out of the Dark**, by Helen Keller (282 pages, \$1.00), a collection of magazine articles and addresses on such topics as, How I Became a Socialist, The Worker's Right, The Modern Woman. How to Become a Writer, etc.; and **St. Anne of the Mountains**, by Effie Bignell (215 pages \$1.25 net), a series of sketches of summer life in remoter Quebec.

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