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Rev. J. M. Duncan, D.D., Associate Editor

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A Hundred Years of Peace

Each year an increasing number of Sunday Schools are observing PATRIOTIC DAY, which falls this year on Sunday, June 28. It is found that the celebration makes for good citizenship. The topic of the Programme issued by the Board of Sabbath Schools and Young People's Societies, namely, PEACE, is one of special interest in view of the preparations being made for celebrating the centenary of the Treaty of Ghent, signed on Christmas Eve, 1814, which marked the beginning of a hundred years of continuous peace between Canada and the United States. A leaflet containing helpful supplementary material has been issued by the Board of Sabbath Schools and Young People's Societies. Copies may be had from Rev. J. C. Robertson, Confederation Life Building, Toronto. A full line of useful materials for the PATRIOTIC DAY SERVICE will be found listed in our advertising pages.

"And There Prayed"

It was early in the morning. Indeed the shadows of the night had not yet been chased away by the rays of the rising sun. Jesus had spent the previous day in the city of Capernaum. From morning till night the hours had been crowded with labor,—teaching and healing—which taxed every power of body, mind and spirit to the very utmost. It was late before the thronging multitudes could be dismissed and He could get the sleep demanded by utter exhaustion. And even now the people were but waiting for the light of another day to press round Him with their myriad needs of body and soul.

But in the life of Jesus there was one need which transcended all others. It was the need of prayer. And so, in spite of the wear-

ness from the tremendous strain of that day in Capernaum, He rose before dawn, went to a quiet, solitary spot, "and there prayed." The crowds might be clamoring for the great teacher and healer. The most urgent tasks might be demanding His instant attention. But everything must wait until He had taken time to pray.

It is in such a scene as this that we place the finger on the secret of Jesus' power. By waiting upon God He renewed His strength. Through the channel of prayer He received the divine power which was to go forth from Him in blessing others.

Jesus' secret must be ours if we are to do really effective service. In the quiet hour, in the solitary place, with heart uplifted in humble, believing prayer, we receive the most important part of our equipment for any Christian work. No time counts for more in the doing of effective work for Christ and our fellows than the time spent in real and definite supplication and intercession.

Transfigured Ambition

By Rev. W. H. Sedgewick, M.A.

Three times in his epistles St. Paul uses a word which signifies "to be ambitious." These three passages serve as guideposts on the footpath to a purified ambition.

"We are ambitious, whether at home or absent, to be well-pleasing unto Him." Come life, come death, St. Paul had one ruling passion—at every step to be sure of Christ's sanction, so to live that he might bask continually in His smile. Our word "ambition" comes from the Latin *ambo*, both. The Roman politicians, eager to get office, could get on both sides of a proposition. They could face both ways at once. They would go any lengths to win the approval of the

groundlings. But the apostle knew nothing of such policy. He was no time-server, no reed shaken by the wind. He did not work in the glare of the footlights, eager to skim the sudden surface of applause. He had no ear to the ground: his ear was open towards the invisible. His ambition to be well-pleasing to the master lifted him above the line of the lower approvals.

"We exhort you to be ambitious, *to be quiet, and to do your own business, and to work with your hands.*" A fine example, this, of St. Paul's characteristic irony. "Ambitious to be quiet!" The common ambition is satisfied only when it makes a noise. A Christian ambition, says the apostle, ought to desire nothing save to fill as unobtrusively as possible the place God has appointed. The less notorious we are the better. Ambitious also "to do your own business,"—not meddling with the business of others,—and to work with your hands." Usually ambition has found its theatre in the high places of the earth, "where Fame's proud temple shines afar." Pageants and pomps have attended its march. But here St. Paul brings it down to the dusty ways of humblest labor and sets it to the modest task of producing quick and self-respecting workmen. Second only to the approval of the master is the lonely approval of one's own conscience.

"I have fully preached the gospel, *being ambitious to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation.*" What a transfiguration of ambition we have here! Vulgar ambition is notoriously egoistic and destructive. Here is an ambition splendidly altruistic and redemptive. "Ambitious to preach the gospel!" How strangely that word echoes in a world caught in the swirl of a consuming lust for material wealth and comfort! "Ambitious to preach the gospel!" How accusingly that word echoes in a church in which it took "one minister, seven elders, fifteen Sunday School teachers and two hundred communicants" twelve months to win ten persons to open decision for Jesus Christ! A church whose call to the gospel ministry is, in most of her homes, a call "full of sound . . . signifying nothing!" "Ambitious to preach the gospel!" Surely, here is an ambition

which can never fail to fire the imagination and command the lives of those for whom Christ died!

Hamilton, Ont.

Questioning

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

Questioning is an art, and an art is almost never acquired except by close and continuous study.

1. What is the fundamental aim of a question? It is not to get a reply, but to set the mind of the pupil in action towards a desired goal. A subsidiary aim is to test the pupil's knowledge.

2. To set the mind in action the pupil must face a problem that is vital, worth while, to himself. "Is it right to follow Christ?" asked of a class of Intermediate pupils in a Christian church is *not* a suitable question according to our definition of aim. It would have been a proper question to ask of a prisoner in the hands of a Boxer band in China in 1900.

3. A problem is vital to the pupil only when it is a problem of the pupil's. A theological question will touch a body of theologians, but will not interest a boy of nine, and he is frank in showing this, as many teachers know.

To question well a teacher must clearly grasp the lesson as a whole, see the one goal to which that particular lesson leads. Without a vivid mental picture of the end, questions will be at random.

Having defined the end, the two or three strategic points leading to that end must be selected, one leading to the other, step by step. For example a lawyer prosecuting in a case of murder might bring out by his questions the points: that the prisoner was in the vicinity on the night of the murder; that he was in certain company; that he was drinking with them and quarreling; that the knife in court was the prisoner's, and so the chain would be welded, link by link. No lawyer would think of reading questions from a help prepared by others who knew nothing of the local situation and needs.

Having grasped clearly the end and the main steps and points around which the

questions will hinge, the third thing is to give attention to the questions themselves. The following are characteristics of a good question :

1. It must be clear, concrete, definite—no uncertainty as to what is meant—with only as many words as are required to make the meaning clear. There should be no ambiguity, such as is seen in the question, "What do parents do to a baby when it enters the home?" asked of a Primary class.

2. It should have one definite object, for example, "Who chased whom around what?"

3. The answer should not be suggested. "Leading questions," such as that asked of an obliging clerk by a customer: "Don't you think this prettier than that?" and such as make guessing easy, like questions requiring "yes" and "no" answers.

4. A good way to make sure that questions will be well expressed is to think them out, write them out, then ask them to some friends. If they cannot see just what the question means, recast it. Practice of this kind will make it easy to take advantage of every "occasional" opportunity as it arises, without fear of losing control of the discussion.

Toronto

SUNDAY SCHOOL PROBLEMS

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

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

III. THE TOUGH LESSON

A lesson may be hard for either of two general reasons. It may be intrinsically unsuitable so far as a particular class is concerned, or it may be merely difficult, in the sense that it calls for considerable skill in exposition and illustration.

The most satisfactory way of dealing with hard lessons of the first type is, of course, to leave them alone. Frankly to counsel such a course would seem at first glance very much like encouraging mutiny in the Sunday School ranks, but there are higher virtues than mere conformity, and amongst these is faithfulness to one's ideal of personal duty.

Naturally, the occasions when any teacher will need to use some other lesson than the one assigned are, or should be, very few. The conditions under which the Sunday School lessons are chosen would suggest the presence in all of them of considerable that is of value and interest for any class of the grade for which they are intended. The difficult lesson will be difficult merely, and not impossible.

The teacher's difficulties come first in point of time since he is the first to meet with the lesson as a lesson. His first task is always that of understanding the particular portion of scripture set for study, verse by

verse and word by word. An English dictionary which gives, along with the modern meaning of certain words, their older meanings, is often a valuable aid. Better still is a Concordance or a Bible Dictionary which gives the literal meaning of the original Hebrew or Greek of the difficult words or passages. Of course the Lesson Helps provided for practically all Sunday School teachers do a great deal in the furnishing of necessary explanations; but no editor, no matter how discerning he is, can put himself in the place of another person and forecast, with invariable accuracy, that other person's difficulties.

The mastery of the text itself is, however, only a part of any teacher's intellectual equipment for the effective presentation of the lesson in class; he must also master the context since frequently the text of the lesson is meaningless or misleading without some reference to verses that precede or verses that follow. For example, a recent International Uniform Lesson in the series consisted of some twelve or fifteen verses taken from the story of Balaam as found in the Book of Numbers. These verses are, as we know, but a fragment of the whole story, and, in the hands of a capable teacher, would be little

more than a point of departure for a very interesting and helpful bit of character study. It is quite probable, though, that many teachers did not take this broader viewpoint, and hence it must have followed that both they and their scholars failed. In this particular case, to see the woods for the trees.

The probable difficulties of the pupils must also be considered. The teacher must not only ask "What shall I teach my class?" but also, "How shall I teach it?" Particular methods, devices and illustrations may be considered beforehand, but the lesson plan should be sufficiently flexible to allow of selection, rejection or substitution while the lesson is in progress. The highest teaching is largely a matter of intuition and the true teacher always, and almost literally, "feels" his way.

In even the hardest lesson there is generally some interesting feature, something to which the class responds with enthusiasm. Fortunate indeed is the teacher who can seize upon this point, magnify it, perhaps group the whole half-hour's instruction about it and thus turn incipient defeat into victory.

"The Seven Day Opportunity"

By Preston G. Orwig

Superintendent, Secondary and Adult Divisions, Ontario Sunday School Association

A prominent business man, a teacher in one of Ontario's big Sunday Schools, was recently attending an important meeting of the Quarterly Board of his church. Suddenly, and right in the midst of an important discussion, he looked at his watch, at the same time arising from his seat. Addressing the chair, he said: "Gentlemen, I must ask you to excuse me; I have an engagement to play a game of carpet ball with the members of my Sunday School class, and they are waiting for me." The other members of the Board were amazed. "Surely," said one, "you are not going to leave this meeting for a game of carpet ball?" "You have it right," was the reply. "In my particular case, of the two meetings, I consider the carpet ball game by far the most important."

There is a widespread movement amongst teen age teachers to break through the narrow confines of the single hour on Sunday, into the midweek, where the pupils really live their lives. This movement is not confined to teachers in city Schools, but in the towns and villages and even in the rural communities, there is a growing recognition of the utter inadequacy of the Sunday session in itself.

There are classes specializing in First Aid, Signalling, Knot Tying, Life Saving and Resuscitation, Tracking, Stalking, Hiking, Camping, and many other interesting and instructive forms of outdoor occupations. Other classes are developing along the line of Woodcraft, Nature Study, Bird Study, Taxidermy, Making Indian Beds and Mattresses, Making Fire with Fire Sticks, or again, Photography, Wireless Telegraphy, Clay Modeling, Curio and Stamp Collecting, Arts and Crafts, Pyrography and the like. One class of boys in a country School recently reported that they are building a "Model Farm," each member in the class making one or a number of pieces, such as barn, silo, out-buildings. Then, there is the great field of organized sport, to develop team play and self-control,—Baseball, Volley ball, Basket Ball, Hockey and other games, as well as the individual competitive sports, with their lasting appeal, such as Broad Jump, High Jump, Pole Vault, Shot Putting, Dashes, Potato Races, Baseball throw, etc.

The field of distinctly social events is a big one, the most prominent and popular ones being the Father and Son Banquet, Mother and Daughter Banquet, Family Nights, Older Girl Nights for the older boys, Mock Trials, Debates, Glee Club, Orchestra, Mock Parliament, Stunt Nights, Sewing Circle, Reading Circle, beside the great number of attractive games with which every boy and girl are familiar. Going to the outdoors the field is equally large—Treasure Hunts, Paper Chase, Overnight Camps, Weiner Roasts, Corn Roasts, Marshmallow Toasts, Skating Parties, Hay Rides, Picnics. These are but a few; there are many others.

Activities of distinctly educational value should not be overlooked. The following

are a few examples that have been worked out by the writer and which have proven most successful. Talks on Vocational Guidance for Older Boys, and Girls, Observation Trips to historic points or some near-by city; Factory Visitation, covering some of the most prominent of local industries; talks on "Why a College Education," Oratorical Contests, etc.

Still another and perhaps the most important part of a class programme is the Service Activities. The following is an example of what some groups are doing: Visiting the sick, col-

lecting surplus material to send to foreign fields, promotion of Pocket Testament League in the School and community, serving as Home Department visitors, securing from the pastor a list of the sick of church and Sunday School and sending them flowers, singing for sick children in hospital, dressing dolls for poor children, teaching English to foreigners, helping the aged to and from church, ushering at evening church services, putting up curtains in a country School for the Beginners and Primary Department, etc.

Toronto

A WELL ORGANIZED RURAL SUNDAY SCHOOL

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and Young People's Societies

It is sometimes taken for granted, if not asserted, that rural conditions necessarily make up-to-date and efficient Sunday School work impossible. The Willowdale Sunday School in Alberta of which the Rev. J. G. Meek is the pastor, has effectively disproved this all too readily accepted theory. The conditions here are entirely rural,—no village of any kind, and some of the members coming as far as nine miles to church.

The following are some of the things this School has done.

In the first place, it is an "evergreen" School,—open and at its task all the year. The average attendance is thirty-five.

There is an Elementary Department of two classes; an Intermediate Department of two classes, one of boys and the other of girls; an organized Bible Class for teen age scholars, and an Adult Class, as well, which is largely attended. A Cradle Roll of fourteen includes every baby in the community. A Home Department carries on its work under a superintendent in co-operation with the pastor and the public school. A Temperance Department takes charge of the Temperance Lessons, and prepares special programmes for the days on which these Lessons come. Almost the entire School is pledged against liquor and tobacco.

A Missionary Department also is in good working order. Five minutes are set aside

each Sunday for mission study in the School. The teacher in each class told a missionary story each Sunday, until one of the children wanted to tell a story too. The hint was taken, and each child in the School was given the opportunity to tell a story in turn. At present the time is being devoted to a systematic study of our own mission fields. A Mission Study Class was held last winter in connection with the girls' Organized Class, the girls meeting monthly at the manse to study Mathews' Livingstone the Pathfinder. This winter they intend taking up The Black Bearded Barbarian. The Class has pledged five cents a week per member, and as much more as possible, to missions. One of their number is looking forward to work in the foreign field. A missionary library of twelve books is in the School. These books have been read, the librarian's record shows, one hundred and five times in six months. Missionary offerings are taken in three classes weekly.

Memory work, also, has received attention. Nine scholars have received the General Assembly's award for List I. of 25 verses; three for List II. of 100 verses; three for List III. of 200 verses; four for List IV. of 200 verses for the Red Seal, three repeating the final 200 verses and obtaining the Gold Seal; two have recited the Shorter Cate-

chism as well, and have received the diploma awarded for this.

The Teacher Training Class can report fourteen certificates for the First Standard Course. One student has completed this Course and received the diploma. Six certificates in the Advanced Course have also been obtained. It is expected that all the teachers, at least, will complete the two courses this year.

The scholars are reading the Bible on their own account, twelve of them being members of the Pocket Testament League. Our own Lesson Helps and Illustrated Papers are in use in all the departments of the School. The Graded Lessons will be introduced into the Primary Department next year. *JEWELS*, *THE KING'S OWN* and *EAST AND WEST* are all eagerly read. The Rally Day offering at this one point was \$6.65.

This is a really remarkable record for a small rural School; but then the motto of the workers is, "Whatever man dares, we can do."

On Being a Superintendent

By a Sunday School Worker

VI. THE SUPERINTENDENT PLANNING HIS WORK

How many Sunday School Superintendents, on taking office, consider carefully what they wish to accomplish, rejecting this aim, accepting that, and setting down on paper an ordinary list of goals? Then how many arrange these goals in the order in which they are to be taken up and achieved? And how many, for the pursuit of each goal, lay down a definite schedule of endeavor? It is safe to answer, Very, very few.

Yet all this is merely being businesslike regarding the king's business. All this is merely doing, with regard to these vastly important interests of eternity, what any level-headed merchant would do in carrying on his secular operations. The men of the world are often wiser than the children of light.

Manifestly, if a superintendent is to plan his work, he must first know what needs to be done, and the initial task of a superintendent is to take a spiritual inventory of his

School. This must be done negatively and positively: What is wrong with it, that must be righted? What that is good must be added to it? He will put these down in black and white.

His list of what is wrong may read like this: 1. Lack of promptness in beginning. 2. Irregular attendance. 3. Lifeless singing. 4. Inattention and disorder during the general exercises. 5. Lack of substitute teachers. 6. Poor collections. 7. No teachers' meeting. 8. Some inefficient teachers. 9. Languid adult department. Other faults may develop later, but these are apparent at the start, and surely these are enough.

The superintendent's positive list of advance steps he would like the School to take would be somewhat as follows: 1. Regular monthly cabinet meetings. 2. Three Sunday School concerts a year. 3. A Sunday School choir. 4. Establishment of the class envelope system. 5. Written examinations of the pupils once a month, or at least once a Quarter. The superintendent will, of course, come to cherish additional aims, but these will certainly occupy him for some time.

The superintendent will also plan his cabinet meeting. During the month he has been jotting down the items on which he wishes to consult the officers and teachers. Before the meeting he will copy his list, arranging the items in the exact order in which he will introduce them, grouping together the matters that are related, and making sure that points of chief importance shall be placed near the opening, and so given ample time. Cabinet meetings are a weariness that do not move swiftly from subject to subject under the guidance of a director who knows just where he wishes to go.

The work for each week between sessions will be laid out by our methodical superintendent: the calls he is to make on the sick and the absentees, teachers and pupils; the telephone conversations he is to hold; material he is to buy for the School; all arrangements he is to make for the carrying out of his plans for the School.

A notebook containing all these plans will be the inseparable companion of the wise superintendent. One part of the notebook will be devoted to plans for the School ses-

sions, another to plans for the week, another to plans for the cabinet meeting. This notebook will be the general's staff, rendering his campaign orderly and irresistible.

Plan, plan, plan! And, having planned, "make a note on't." These, in brief, are the secrets of a successful superintendency, the great essentials of character being taken for granted. Plan broadly. Plan minutely. Plan definitely. Plan incessantly. Plan systematically. Plan in black and white. And "having planned your work, then work your plan!"

Missionary Books in the Sunday School

By Miss Claribel Platt

Has the missionary teacher any responsibility in the matter of keeping the Sunday School library well stocked with suitable missionary books and getting them read? This question must be answered in the affirmative. In the first place, the teacher should constantly be on the lookout for new books suitable for the missionary department of the library, and should not hesitate, from time to time, to give a list of such books to the librarian, or the Library Committee, who will surely be grateful for his assistance in finding up-to-date, attractive missionary books.

But the teacher must do more than this. After the books have been secured, he should read them if he has not done so already, and should take the first occasion to recommend them to the members of his class. It is not enough to have these books in the library—they are not likely to be read by the scholars unless some one takes the trouble to advertise them. It has been suggested that a bulletin board be used to announce new missionary books, care being taken that an attractive notice is placed upon the board. Or a poster might be prepared by some one with an artistic gift, presenting in graphic style some striking incident in the new book.

If there is no fund from which new missionary books can be purchased for the library, might not each teacher get the class to buy one new book each year, passing it on to the library for the use of others when

it has been read by the members of the class?

But some one asks: "Where shall we get information with regard to the latest missionary books?" Write to the Foreign Mission Office for a catalogue of missionary literature, and if you ask for help in choosing books suitable for the various grades in the School, you will receive a catalogue with suitable books marked.

The teacher of boys of the Intermediate Grade cannot go amiss in recommending Livingstone the Pathfinder, Uganda's White Man of Work, or that thrilling story of our own Canadian missionary, The Black Bearded Barbarian. Another book which should be in every library is The Romance of Missionary Heroism, which, as its name implies, contains romantic and thrilling episodes in the lives of a number of noted missionaries.

Most if not all of these books will be equally enjoyed by girls, who will also enjoy Under Marching Orders, the story of a brave woman who went through the siege of Peking, and Ann of Ava, which tells of the heroic life of Ann Hasseltine Judson, wife of the pioneer missionary to Burmah.

Picton, Ont.

Opening Exercises in the Primary Class

By Marion Wathen Fox

In the country class usually the Primary class must have their Opening Exercises with the main School. But even where this is the case, the Primary teacher should always take time from the Lesson to have a little prayer by the class alone. See that the children are quiet and reposeful before prayer time. Make the prayer very short, but have time to talk a little about the why of it. See that every child present understands thoroughly what the prayer is all about and why he bows his head and shuts his eyes during prayer time.

"Let us talk to God a while," is a good introduction and add: "What will we do when we talk to God?" "People always shut their eyes when they talk to God because they don't want to see things then. If they

do, may be they will think about them and that would never do, for when people talk to God they must not think of another thing."

Make the prayer a real expression of the child's mind. Use simple words. Remember it is to be a child's prayer. Say it clause by clause, and have the children repeat these after you. Sometimes use a little prayer verse that the little ones have learned. See that your own posture and tone during prayer is such that the child by watching naturally becomes reverent. One such little prayer will mean much more to the little child than all the big, grown-up prayers of the School.

Be very particular that there is no "carrying on" during prayer time. Take time for this even if you have to shorten the time on the Lesson. First impressions are lasting, and if the children of the Primary class learn to be reverent during prayer time, the chances are that they will be the same in the older classes. Many of the country Sunday Schools meet in the churches and if children attending Sunday School there are allowed to throw books and papers about or misbehave they will likely grow up with little respect or regard for God's house. Impress the members of the Primary class with the fact that the church is God's house, that Sunday is His day, and you have taught them something that is vastly more important than memorizing words that they do not understand.

Half the trouble in "keeping order" in the older classes or among boys and girls attending church services would be avoided if the little ones of the Primary class were taught to be reverent. The real meaning of prayer should be learned in the Primary class.

Avening, Ont.

The Director of Religious Education

By Rev. R. J. M. Glassford

A new profession, or at least a new specialization in an old one is attracting the attention of church workers. It is that of the director of religious education. The fact can only be explained on the ground of a deep and conscious need. The church is awaking to a new sense of the wonderful opportunity

presented in the religious instruction and *service-training* of its youth in increasing purity and power.

That the demands of this work may be more fully met, especially in the large congregations of our cities, such congregations are beginning to call trained men to the work of directing religious education.

Two questions naturally arise: (1) "What is the relation of the director of religious education to the minister of the church?" As yet there is not a long enough history behind this new advance to furnish a fund of experience. This much, however, has practically been settled, that he will sustain to the minister virtually the same relation that the college professor sustains to the president. The minister will be the administrative head of the whole congregation, and the educational director will be the responsible head of his own department.

(2) "What will be the nature of the director's work?" This will be determined by keeping in view its definite aim, namely, instructed and trained Christian lives consecrated to world-wide evangelization. The furtherance of this aim calls for a comprehensive and unified educational plan, including the entire congregation. Such a plan will include four things: organization, correlation, education (including both instruction and training), and publication.

Under the head of organization the director will organize both the Sunday School and Young People's Societies on a graded basis, choose departmental superintendents, select suitable persons for the work of teaching, arrange graded study classes, clubs, and working societies in all divisions of the Sunday School, modernize the secretarial work of the School by the fullest use of card indexes, etc., plan for parent's classes at intervals in each year, and supervise the work of the Home Department.

He will seek to correlate the various classes, grades, and departments of the Sunday School with each other, and the Young People's Guilds and clubs with the Sunday School as integral parts of a single educational system. All gaps should also be bridged between the main School and the Home Department and parent's classes. In this

connection a proper observance of at least four special days in each year will help, namely, Easter Sunday, Patriotic Sunday, Rally Day and Christmas Sunday.

The director's educational province is a large one. He must assist his teachers in lesson preparation and methods of lesson presentation, select young people for the teacher training class, arrange their curriculum of study, conduct classes of various kinds in Bible study, mission study, church history and polity, and kindred themes; train young men and women for personal work and evangelistic effort, appear in the pulpit occasionally for the purpose of keeping the congregation informed as to all forward movements recommended by the supreme court of the church; and be prepared to speak at conventions and conferences, whether denominational or interdenominational.

Under the head of publication, the director will supervise the issue of all printed matter relating to any of the above mentioned sections of his educational policy, arrange programmes for the various societies in the congregation, make the most of all special days in connection with the Sunday School by legitimate advertising, keep the congregation fully acquainted with progress being made, provide for exhibits from time to time of School work, etc., and in short will seek to interest every one by judicious methods of publicity.

All of this work is supplemental to the work of the first minister of the congregation, whom it seeks to aid by setting him free for more effective pulpit and pastoral service. The work as yet is largely without precedent. There is no "blazed trail."

Knox Church, Toronto

Boy or Belfry

A builder of churches says that towers on modern-priced churches cost from \$1,000 to \$3,000. A recent exchange remarks that half of this price would go a long way toward an additional room for boys' work. There is food for thought in this remark. The money spent for making the house for the worship beautiful and imposing is not to

be grudged. But it is obviously more important that a church should have commodious and convenient rooms for its work amongst the boys and girls than that it should have a splendid steeple. As our exchange suggests, the boy is of more account than the belfry.

The Hamilton Preventorium Sunday School

By G. W. R.

Situated on the famous Hamilton "Mountain," about a mile west of the city limits, is the Hamilton Sanitarium for consumptives. Connection is made from the centre of the city in ten minutes by the Hamilton and Brantford electric line, which runs on a slow grade up the mountain within a quarter of a mile of the Sanitarium buildings. Here the consumptives of the city are treated to a fresh air and rest cure, and a more suitable spot for the purpose can hardly be imagined.

In connection with the "San," is the Preventorium, as it is called, for children. Room for about twenty-four children, both boys and girls, is provided and is always well filled. The beds for the boys are on the north side, and for the girls on the south, while the second floor is used mainly for the schoolroom.

In addition to the day school, every Sunday morning the kiddies have their Sunday School. This innovation in the Sanitarium life was introduced a few years ago by a young lady whose name I do not know, and shortly afterwards taken over and carried on since by Messrs. Gordon and Fred Warren. Needless to say it is very popular among the children. It was to take this Sunday School class one Sunday morning that I made my first visit to the Preventorium. I knew little about the place, and at first I felt so very sorry for the children, that I was surprised at the happy faces on them all. But now I do not wonder at that any more, for truly theirs is a happy, care-free life, well cared for,—and rightly so.

As a Sunday School teacher, I was surprised and delighted at the attention the children gave me. I found genuine interest and pleasure taken in the lessons. The

singing, too, while it was none too musical, perhaps, was altogether whole-hearted and free from constraint. There is no organ or piano to guide them, and if the teacher cannot lead them in any song they wish to sing, why, they lead themselves! Some day we hope some kind friend will donate an instrument of some sort to the children's building up there.

The cure at the Preventorium lasts from a few months to two or three years, depending upon the constitution of the child and the grip which the disease had upon him before his coming to the institution. The other Sunday one of the girls was all dressed up, ready to go home that afternoon. I said to her: "Well, I suppose you are glad to go?" "No," she said, "I don't think I am." "Why," I said, "don't you want to get home again?" "Yes," she answered, "but I don't like to leave the others." She was glad to get home, but she had formed friendships here which she felt loath to break.

The Campaign After Eight Months

By Rev. Alex. Macgillivray, D.D.

When the Dominion Wide Campaign in the interests of Sunday Schools and Young People's Societies was decided upon, and planned for, last autumn, the most sanguine did not hope that every section of the country where the church has, or ought to have work would be covered within a year. But by the time the Assembly meets every one of the eight Synods of the church will have been reached, and not one of the sixty-nine Presbyteries but will have felt the quickening influence of the movement for wider organization, and more efficient work.

The experience gained has made several things plainer and brought some new things to light.

1. The efficiency of the campaign is conditioned by the measure of cooperation that the Synod and Presbytery Committees give the Board and the enthusiasm and persistence with which they push the work.

2. "The master of the situation" in the pastoral charge or mission field is the minister or missionary—results will be according to his faith.

3. Five hundred men are at present manning our mission fields. It is the definite policy of our Board to give this Home Mission army every assistance possible in organizing, and equipping with supplies where necessary, Schools and Societies; to encourage the missionary to have in his field when he leaves it, at least one "going concern"—School, Bible Class or Society. It too often happens that with the departure of the missionary all visible organized Christian service ceases.

4. It has been found again and again, that work of the finest quality is being done in small fields and with limited equipment. Spirit and personality are compelling success under difficult conditions.

5. Not until the church carries her educational work of instruction in divine truth and training for Christian service to all her children and young people will she come into her own in service, and receive that influx of members, that enlargement of support and increase of power inherent in the 400,000 children and young people within the fold.

The campaign has only begun. It must be prosecuted with increasing faith and efficiency if this land is to be won for Christ.

Toronto

HOW THE WORK GOES ON

A lecturer on Sunday School pedagogy has been appointed in the Baptist College at Brandon, Man.

The Young Men's Class of Grace Presbyterian Sunday School, Calgary, Alberta, give one evening a week to the study of missions.

During the year 1913, twenty members of the Sabbath School of Geneva Church, Chesley, entered into full communion with the church. This is one-eighth of the total average attendance.

The Sunday School of St. Paul's Presbyterian Church, Brandon, Man., raised for

missions in 1913 the sum of a little over \$1,000, the Congregational Board of Management having undertaken to meet the School expenses, which amounted to \$535.

Four teachers in East United Sabbath School, Forfar, Scotland, have obtained the church's diploma of honor for long service, two having taught thirty-five and thirty-three years respectively, and the other two twenty-eight years.

In the Annual Report of the Sunday School of Cooke's Church, Kingston, are printed the names of 14 boys and girls who were present at the Sunday School every Sunday in 1913 and of 9 who were present every Sunday but one.

As a result of visits to 10 United States cities by a Tour Party under the auspices of the World's Sunday School Association, the sum of nearly \$45,000 has been promised for the promoting of Sunday School work amongst the 80,000,000 children in Moslem lands.

The scholars of Knox Church Sunday School, St. Catharines, Ont., have erected a tablet in the church to the memory of the late Mr. J. K. Black, which states that "He was for 40 years an elder in this church, for 43 years a worker in the Sunday School, and for many years its beloved superintendent."

The Daily Vacation Bible School Association provides Bible teaching for the

children of the city streets during the summer holiday period. The teachers are mostly college students. To support a teacher for the summer and to equip his work costs \$100. Rev. R. G. Boville, 40 Bible House, New York City, the organizer and director of the Association, is planning to have 400 students to take charge of the schools during the summer of 1914.

The Goderich, Ont., Presbyterian Summer School under the direction of the Synod of Hamilton and London, June 29th to July 6th next, will be held at the Hotel Sunset, which is beautifully situated on the shore of Lake Huron and has provision, not only for the comfortable accommodation of those attending the School, but also various forms of recreation, including golf, lawn bowling, tennis, baseball and football, besides bass, trout and deep water fishing.

The Chatham (Ont.) Presbytery has arranged for a permanent campaign for Sunday School extension and betterment. The Presbytery is divided into three groups, each group developing the work in detail within its own area. One of the projects the Presbytery is considering is to have a Winter School for S. S. and Y.P.S. workers corresponding in general form and method to the familiar Summer School. Most of the people on farms are too busy in summer to get away for the necessary ten days. Rev. Dr. H. Dickie of Chatham is the convener of the Committee in charge.

A WORD FROM THE BUSINESS MANAGER

A SUGGESTION FOR PATRIOTIC SUNDAY

The programme prepared for the day by the Board of Sabbath Schools and Young People's Societies is better than ever before. The title is, PEACE, a most timely theme, since this year we celebrate the hundred years of continued peace between Canada and the United States.

It will be found an excellent plan to send a prettily printed PATRIOTIC INVITATION POST CARD to every scholar on the roll.

PATRIOTIC SOUVENIRS may be had: for the small boys PATRIOTIC BUTTONS or CANADIAN FLAG PINS; for the little girls tiny silk or cotton FLAGS; and for the older scholars PATRIOTIC BOOK MARKS. A full list of the PATRIOTIC DAY supplies will be found on advertising page 299.

VACATION CARDS

Every scholar going on vacation should be given a VACATION CARD. It contains spaces

for all the usual class register entries. These entries are filled in by the S.S. teacher at the School which the scholar may attend. The VACATION CARD is convenient for vacation scholars trying for Robert Raikes Diplomas

or regular attendance prizes. It encourages Sunday School attendance during vacation. The price of these cards is 50c. per 100 post paid. Address all orders to R. Douglas Fraser, Presbyterian Publications, Toronto.

OUR SUNDAY SCHOOL PERIODICALS, 1914

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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 X.

THE COMING OF THE KINGDOM

June 7, 1914

Luke 17 : 20-37—*Commit to memory v. 33.

GOLDEN TEXT—Lo, the kingdom of God is within you.—Luke 17 : 21 (Rev. Ver.).

20 And ¹ when he was demanded of the Pharisees, when the kingdom of God ² should come, he answered them and said. The kingdom of God cometh not with observation :

21 Neither shall they say, Lo here ! or, ³ lo there ! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, ⁴ See here ; or, see there : go not ⁵ after them, nor follow them.

24 For as the lightning, ⁶ that lighteneth out of the one part under ⁷ heaven, shineth unto the other part under heaven ; so shall ⁸ also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it ⁹ was in the days of ¹⁰ No'e, so shall it be also in the days of the Son of man.

27 They ¹¹ did eat, they drank, they married ¹² wives, they were given in marriage, until the day that ¹³ No'e entered into the ark, and the flood came, and destroyed them all.

28 Likewise ¹⁴ also as it was in the days of Lot ;

Revised Version—¹ being asked by ; ² cometh ; ³ There ! for lo, the ; ⁴ Lo, there ! Lo, here ! ⁵ away, nor follow after them ; ⁶ when it lighteneth ; ⁷ the ; ⁸ Omit also ; ⁹ came to pass ; ¹⁰ Noah, even so ; ¹¹ ate ; ¹² Omit wives ; ¹³ Noah ; ¹⁴ even as it came to pass in ; ¹⁵ in the day ; ¹⁶ from ; ¹⁷ After the same manner shall it be ; ¹⁸ that ; ¹⁹ on ; ²⁰ goods ; ²¹ go down ; ²² them ; ²³ let him that is in the field likewise ; ²⁴ gain ; ²⁵ but whosoever ; ²⁶ say unto you ; ²⁷ There shall be two women ; ²⁸ shall be ; ²⁹ Omit whole verse ; ³⁰ answering say ; ³¹ Where the ; ³² also.

LESSON PLAN

- I. The Unseen Kingdom, 20, 21.
- II. The Son of Man, 22-30.
- III. The Call to Safety, 31-33.
- IV. The Final Separation, 34-37.

DAILY READINGS

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

M.—The coming of the kingdom, Luke 17 : 20-30-T.—The coming of the kingdom, Luke 17 : 31-37. W.—“In the days of Noe,” Gen. 7 : 11-24. Th.—Lot's deliverance, Gen. 19 : 14-26. F.—The disciples' enquiry, Matt. 24 : 3-14. S.—The Christian's hope, 1 Thess. 4 : 13-18. S.—“Behold I come quickly,” Rev. 22 : 6-14.

Shorter Catechism—Review Questions 39—50.
The Question on Missions—10. What have been the effects of mission work in Honan ? Suspicion has been disarmed, the people have become friendly and

they ¹¹ did eat, they drank, they bought, they sold, they planted, they builded ;

29 But ¹⁵ the same day that Lot went out ¹⁶ of Sod'om it rained fire and brimstone from heaven, and destroyed them all.

30 ¹⁷ Even thus shall it be in the day ¹⁸ when the Son of man is revealed.

31 In that day, he which shall be ¹⁹ upon the housetop, and his ²⁰ stuff in the house, let him not ²¹ come down to take ²² it away : and ²³ he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to ²⁴ save his life shall lose it ; ²⁵ and whosoever shall lose his life shall preserve it.

34 I ²⁶ tell you, in that night there shall be two men ¹⁹ in one bed ; the one shall be taken, and the other shall be left.

35 ²⁷ Two women shall be grinding together ; the one shall be taken, and the other ²⁸ left.

36 ²⁹ Two men shall be in the field ; the one shall be taken, and the other left.

37 And they ³⁰ answered and said unto him, Where, Lord ? And he said unto them, ³¹ Wheresoever the body is, thither will the eagles ³² be gathered together.

hear the Word with gladness, thousands of sick have been healed, thousands of lives have been changed, and the church of Christ is being built up.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 64, 67, 2 (Ps. Sel.), 536 (from PRIMARY QUARTERLY), 83.

Special Scripture Reading—2 Thess. 3 : 6-13. (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. 318, Grinding Corn in Palestine. For Question on Missions, C. 78, Mr. Chou, Cured of Cataract by Missionary Doctor, First Concert in N. Honan. (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, Women Grinding at the Mill (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Three for June, 50c ; less than three in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

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

Connecting Links—The Lesson for today follows immediately upon that for last Sabbath.

I. The Unseen Kingdom, 20, 21.

V. 20. *Being asked by the Pharisees* (Rev. Ver.) ; mockingly, say some. Jesus was a

king—where then was His kingdom, they ask. Jesus had been preaching about the kingdom for two years, and yet it had not come, so that others see impatience in the question. But likely it was meant merely to test Jesus. If He should fix an early date for the coming of the kingdom and it did not appear, the questioners would know what to think.

*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.

When the kingdom of God cometh (Rev. Ver.). The questioners thought of this kingdom as a great earthly kingdom to be set up by the Messiah at a certain time and ruled over by Him. *Not with observation*; not so that it can be watched with the eyes. The kingdom which Jesus came to set up was growing by changes in the hearts and lives of people which the outward eye could not behold.

V. 21. *Neither shall they say*; with any reason. In v. 23 this is said, but there is no ground for the statement. *Lo here!* or, *There!* (Rev. Ver.). It was a common expectation amongst the Jews, that there would be a visible descent of the Messiah heralded by a wonderful appearance in the sky. *Within you*. "Among you" is a better translation. The kingdom was not in the hearts of the Pharisees, but it was among them, in the person of Jesus and His disciples.

II. The Son of Man, 22-30.

Vs. 22, 23. *Unto the disciples*; after the Pharisees, perhaps, had retired. *The days will come*; when Jesus has left them amidst trials and dangers. *One of the days*, etc.; one such day as the disciples were enjoying then while Jesus was present with them; or a single day of the heavenly glory which was to come,—“Oh for a day of heaven in the time of trouble!” *Not see it*. The days of Jesus' bodily presence with them will not return, and the heavenly glory will be delayed. *They shall say*; speaking of the second coming of Christ. *Lo, there!* *Lo, here!* False rumors of the Lord's return. *Go not away* (Rev. Ver.); do not leave your ordinary work. *Nor follow after* (Rev. Ver.); those who pretend to lead you to the place of the Lord's coming.

Vs. 24, 25. *As the lightning*, etc.; “bright, swift, sudden, universal, irresistible.” Such will be the future coming of the Son of man, the king of the kingdom. His presence will not be local, but everywhere visible. *First . . . suffer . . . and be rejected*. The cross must be endured before the glory is reached.

Vs. 26-30. *In the days of Noah* (Rev. Ver.). See Gen., chs. 6, 7. *Ate* (Rev. Ver.). *drank . . . married*. They were wholly given up to the things of the world, and they neglected Noah's warnings. *Days of Lot*. See Gen.,

ch. 13. *Bought . . . sold . . . planted . . . builded*; not said of Noah's time. The people in Lot's day were more highly civilized, and had therefore even more to absorb their attention. *Rained fire and brimstone*. See Gen. 19 : 24. Note that in both the cases mentioned the people were punished not for being occupied with worldly things, but for paying no attention to the warnings given. *Even thus . . . Son of man . . . revealed*. Up to a certain time He is hidden from human sight; then all at once He shows Himself.

III. The Call to Safety, 31-33.

Vs. 31-33. *On the housetop* (Rev. Ver.); the common place in the East for cool and quiet resort, used for the midday siesta. The roof was flat, surrounded by a balustrade for protection. *Stuff*; household goods. *Not go down* (Rev. Ver.), etc.; but escape without delay by the staircase on the outside of the house. *Remember Lot's wife*. See Gen. 19 : 26. The woman perished because she was unwilling to lose her property. So the Christian who, at Christ's second coming, should think first of his possessions, would prove himself unworthy of the heavenly kingdom. *To gain his life* (Rev. Ver.); that is, to preserve it in ease and comfort. *Lose his life*; make sacrifices for Christ's sake. *Preserve it*; literally, “save it alive,” that is, win the true life which death cannot touch.

IV. The Final Separation, 34-37.

Vs. 34-36. *Two men on one bed* (Rev. Ver.); associated as closely as possible. *One . . . taken*; drawn out of danger and received into Christ's kingdom. *Other . . . left*; outside of the kingdom. *Two women . . . grinding together*; facing each other at the handmill common in the East and passing the handle to each other. This was ordinary woman's work. V. 36 is omitted in the Revised Version. Verses 35 and 37 picture close association followed by opposite fates. Whether people be sleeping or working when the Lord comes, those who cling to earthly things will be shut out from the joys of His kingdom.

V. 37. *Where, Lord?* A question of curiosity which Jesus does not answer. Besides, He had just said that His coming would not be limited to one part of the world. *The body*; a dead body, picturing the wicked who must be destroyed. *Eagles*. Griffon

vultures are meant,—birds which feed on carrion. Jesus means that those belonging to His kingdom will be saved, while those outside of it will be destroyed, wherever they are.

Light from the East

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

SON OF MAN—This was a Messianic title in some Jewish literature, although not so understood by the great body of the people. It means that Jesus was the man in whom human nature was fully and deeply realized, the most complete example of its capacities, warm and broad in His sympathies, ready to minister and suffer for others, sharing to the full the needs and deprivations which are the common lot of humanity, but revealing at

the same time the dignity and greatness of human nature and destined ultimately to exalt it to unexampled majesty and glory. It blended the conception of the suffering servant with that of the Messianic king. He is the ideal and representative man, He transcends every individual and is the equivalent of the race. There is nothing sectional or national about Him; He is in perfect sympathy with every man of every nation and of every age, in Him are combined the ideal excellencies of man and woman so that He can perfectly understand both. He has the nature and qualities of mankind and claims relationship with man everywhere. The title suggested to some of His people one who should have sway over a world delivered from the powers of evil.

THE LESSON APPLIED

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

1. There is no need to wait for the kingdom of God. We can enter it now wherever we are. A Bible Society agent recently told of a man in China who for forty years had had in his possession a copy of the Bible. But his Bible had been of little use to him, because he had not been able to read it. At last he learned to read it, and accepted Christ. But for all those forty years the way of life had been almost within his reach. The way of life is wholly within our reach if we are willing to step out upon it.

2. The kingdom is spiritual rather than material. Jesus disappointed the Jews when He told them that. They wanted to be able to see things. Sometimes we may make the same mistake. We may be tempted to think that the kingdom depends upon good organization, and fine churches. No, the kingdom depends rather upon things we cannot see, although we can see the results of them. There is a legend which says that the apostle Thomas became famous as an architect and in his travels he came to India. A great king there asked him to build the proudest palace that had ever been erected. The king gave Thomas untold treasure to carry out the task. But Thomas spent the money in clothing the naked and feeding the hungry. The king found out what was happening to his money and he sent the apostle to prison. But the

king had a vision in which he was told that in paradise the most marvelous palace ever seen had been erected, and that it had been erected for the king by the good deeds of Thomas. So the king released the apostle,—

“And said, ‘O builder, he most is wise
Who buildeth ever for paradise.’”

3. There can be no triumph without hardship first. That was what happened in the case of Jesus. He had to walk the way of the cross before He mounted the king's judgment seat. He had to suffer in order to be the Saviour of those who appear at that judgment seat. And is that not always the way? The wheat must pass through the mill before we have any flour. Robert Louis Stevenson tells us in one of his letters of how his servant in Samoa used to say how hard it was that the bad bananas flourished wild, and the good ones had to be tended and weeded. But that is a law of life. The thing worth while is the thing which demands toil and care and suffering. But these will not be so hard when we keep the end in view.

4. We are to learn from the past. We are to be warned by the fate of evil nations and evil individuals in the past. One of the best habits for young people is the habit of reading history and biography, not merely because they are so interesting, but also because of the great lessons we can learn from them for

life. And history and biography are full of the most impressive warnings as to the awful fate of those who forget God. History repeats itself. What sin did in past centuries it does to-day. Why should any of us learn the costly lesson in our own sad experience which we might learn from the record of the past?

5. The surest thing in the world is that judgment awaits the unforgiven. There is no escape apart from the acceptance of God's mercy. A Hindoo lad once met a woman weeping bitterly. She explained to him that she had been very wicked and that she was afraid of God's punishment. The boy thought he could help her. "Fling yourself into a deep well," he suggested. "God will never see you there." "Ah, that would not hide me," she said. "Well, throw yourself into the deep sea," urged the boy. "God

would find me even in the depths of the sea," she said. The boy, terrified by such thoughts, fled to the mission school he attended. In the Bible lesson that day, the scholars read: "How shall we escape, if we neglect so great salvation?" The words went home to the lad's heart and he turned to Christ as his refuge.

6. And yet God does not send judgment until there is no help for it. The animal is dead before the eagles gather about it. And it was not until Israel had repeatedly turned away from God that Jerusalem was destroyed. God gave Israel every chance to repent. And that is God's way with us as individuals, too. He gives us every chance. He pleads with us to turn to Him. He assures us of His readiness to forgive us the moment we repent. But the day of grace does not last forever. It ended for Jerusalem. It ended for the Rich Man in the parable. It may end for us.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Begin by referring to the Pharisees' belief that the setting up of the Messianic kingdom would be accompanied by certain marvelous signs. Guide the class discussion along the following lines:

1. *Jesus' answer to the Pharisees.* When the kingdom comes, it will not be by physical signs. Go on to a consideration of Jesus' view as given in v. 21. Deal with the two views: First, that the kingdom is internal, in the human spirit. Second, that it is "in the midst of you" as seen by its spiritual energy. It is therefore not to be political, but is to do its work along moral and spiritual lines. Discuss the relation of the visible church to this invisible kingdom.

2. *Jesus' teaching concerning His own coming, vs. 22-37.* As many lines of instruction centre here, select the following: (a) The certainty of it. (See Acts 1:9-11.) To show the reality of this conviction take up the reference to it in the writings of the apostles, especially Paul. (b) It will be preceded by such tribulation as will make men long for His appearing. Question, Is

there any reason for believing that the moral order of the world will reach its ideal state before Christ comes? Is the coming merely the logical outcome of a redeemed world, or the sudden appearance of the Lord in His kingly power? Show that the tribulation includes delayed hopes giving occasion for the spreading of false reports and a sad disappointment. Take up v. 25 as showing that the crucifixion of Jesus must precede the coming glorious events. (c) It will come unexpectedly to the world. Bring out the force of the imperfect tenses in vs. 26-28, as indicating complete engrossment with the things of this world. Dwell upon the illustrations from the days of Noah and Lot. This section deserves special attention as indicating the power of worldliness, materialism and social observances at the moment Jesus returns. Clearly there will be no time when the world will lose its grip or fascination. Urge the wisdom of living above its fascination daily. (d) A word of warning, vs. 31-33. Show that, whilst referring primarily to Jerusalem, it urges readiness at all times, in order to win spiritual victory. (e) A preparation for surprises. Follow out His teaching concerning separation.

The practical lesson to enforce is that the way to prepare for Christ's coming is to live

with Christ here and now in the spirit of an overcoming faith which abides in His presence continually.

For Teachers of the Senior Scholars

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

Remind the class that we have here another of the questions which the Pharisees put to Jesus. What object had they in questioning Jesus as they did? (Compare Matt. 22 : 15.) What did they mean by the kingdom of God in this question? (See Lesson Explained.)

For centuries the Jews had fondly dreamed of a good time coming when God would drive out the heathen invaders and set up His own kingdom on earth which would attract the wondering gaze of the whole world. What led them to cherish this hope? (See Isa. 2 : 2, 3.) They interpreted the references in the Old Testament prophets to the coming of the kingdom in a material rather than in a spiritual way. Note that in this question they want Jesus to tell them when this Golden Age will dawn upon their poor weary home-land.

How does Christ answer this question? His answer deals with the following two subjects :

1. *The Present Coming of the Kingdom*, vs. 20, 21. Show how Christ reminds the Pharisees that they had grossly misinterpreted the prophets, that they had got a wrong conception of the kingdom of God. The kingdom of God cometh not with observation, with outward show. Question the class about the coming of earthly kingdoms, with the blare of trumpets and the roll of drums, with a good deal of pomp and pageantry, and show that the coming of the kingdom of God is altogether unlike this, that it comes unseen into the minds and hearts of men and women and exercises a blessed constraint and restraint over them, that the kingdom of heaven comes as silently as the light dawns, as gently as the dew falls.

Bring out our danger of making the same mistake that the Jews made, of locating heaven in our environment rather than in the heart. Discuss the power and limitations of our environment to contribute to our well-being, and make clear that nothing but Christ in the heart can make life contented

and of much value. As Professor Drummond used to say, "to enter heaven we must take heaven with us."

2. *The Future Coming of the Kingdom*, vs. 22-37. Question out the particulars of this wonderful revelation,—the desire of the disciples in times of distress for the coming of Christ (v. 22), the false reports at different periods in the history of the church that Christ had come or was about to come (v. 23), that there will be no mistaking the event when it takes place (v. 24), that Christ must suffer first (v. 25), that the future coming will be sudden and unexpected (vs. 23-30), the necessity of being prepared for that great day (vs. 31-33), the breaking up of human companionships, vs. 34-36. In what sense was the question which the Pharisees asked not answered? Jesus did not state when these things should come to pass. Teach the class that it is better for us not to know when certain events will happen, when sickness will come, or death. God kindly veils our eyes. The great matter is to be prepared now.

For Teachers of the Boys and Girls

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

The teaching of the Lesson may be gathered under four heads :

I. THE PHARISEES' QUESTION, v. 20 (first part).

Get the scholars to tell you what this question was, and the reason why it was asked. This will lead to conversation about the Jewish idea of the kingdom of God, that it was a great earthly kingdom over which the Messiah should reign by force. Help the scholars to see that Jesus' kingdom is of a very different sort from this, that it is a kingdom in the hearts of men over whom He rules by love.

II. JESUS' ANSWER, vs. 20 (second part), 21.

Here the point to be brought out is, that the coming of the kingdom of God is not to be known by any outward sign, such as some wonderful appearance in the sky. Question about the meaning of "within you," that is, wherever people are obeying Jesus as king. Talk about how the kingdom of God is begun within us, namely, by our being born again, that is, by our hearts being changed.

III. THE SON OF MAN, vs. 22-30.

Lead the scholars to tell you how Jesus turns from the Pharisees to His disciples, that He may talk with them more freely about the time when the kingdom of God will be seen in its full glory. Question about the name "Son of man" which Jesus here gives to Himself and the description which He gives of His second coming in v. 24 and the events which must happen before that takes place. Discuss what He says will be going on when He comes again, the point to bring out being that people will be wholly taken up with their worldly business and enjoyments. Recall the happenings in the days of Noah and of Lot.

IV. JESUS' WARNING, vs. 31-37.

In order to make plain the meaning of

v. 31, there will need to be a little talk about the kind of roofs common in the East and the use to which they were and are put (see Lesson Explained). Draw the lesson from Lot's wife, that we should not be wholly taken up with the things of this world. V. 33 gives an opportunity to discuss with the class how to make the best and most of life. Try to bring out the vivid pictures in vs. 34-36 of the separation which will take place at His coming between those who really belong to His kingdom and those who do not.

The teaching to press home upon the scholars is the importance of being sure that we belong to Christ's kingdom because we have given our hearts to Him and are seeking to serve and obey Him.

WOMEN GRINDING AT A MILL

Looking out through the stereoscope, we see two women at work grinding wheat or barley to make bread flour. They sit on the ground, one at each side of a stone trough. One end of the trough is free for receiving flour. In the other end a heavy stone with a flat and circular upper face has another flat circular stone laid upon it. A hole a few inches in diameter has been cut through the upper stone, and an iron pin, set into the lower stone, sticks up through that hole, making a sort of axle on which the upper stone can be pushed round and round, while the lower stone remains stationary. The

workers get the necessary leverage by taking hold of a second stout iron pin, set vertically in the upper stone near its outer edge. The whole grain is dropped, a handful at a time, in the central hole. As the upper stone is pulled slowly round and round, the kernels are crushed and torn to fragments between the two hard surfaces, and the coarse flour or meal thus produced works out to the edges of the stones, to fall into the trough. To see the curious apparatus for yourself, use a stereograph entitled, Women Grinding at the Mill.

ADDED HINTS AND HELPS

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

Lesson Points

It is not a change of conditions but a change of character that brings in the kingdom of God. v. 20.

Before we can enter heaven it is necessary that heaven should enter us. v. 21.

"The days of the Son of man are wherever Christ and misery stand face to face." v. 22.

Our watchfulness against impostors should be as strict as our trust in Christ should be implicit. v. 23.

Preparation for Christ's coming must be made, not when, but before, He comes. v. 24.

As for the Master, so for His disciples, there can be no crown without a cross. v. 25.

The true use of the present world is to fit us for the world to come. v. 27.

Sin draws judgment upon itself as the magnet attracts steel. v. 31.

Jesus will not save our souls unless we allow Him to control our lives. v. 33.

Every man's destiny in the future depends upon his conduct in the present. v. 34.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET

1. Find the promise: "Be thou faithful unto death, and I will give thee a crown of life."

2. Peter says that Christians have an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for them. Find the verse.

ANSWERS, Lesson IX.—(1) James 1 : 17. (2) John 4 : 21, 23.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Is drunkenness an excuse for any crime ?
2. Who are responsible for the sale of strong drink ?

Prove from Scripture

That Christ will come again.

The Catechism

Ques. 39-50 (Review). In Question 3 the two chief things are named which the scriptures teach, namely : (1) What man is to believe concerning God. That has been brought out in Questions 4 to 38. (2) What duty God requires of man. This we begin to consider in Ques. 39. What that duty is, how it was at first made known, where it is summed up or shortly stated,—these three points occupy Ques. 39-41. Before entering on the study of the Ten Commandments, we are told (Ques. 42) that obedience to them is all included in love to God and to our neighbor. Ques. 43-45 furnish reasons why we should love God, and loving Him, obey His

commands ; and in Ques. 46-50, we have to do with the First and Second Commandments.

The Question on Missions

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

Ques. 10. *What have been the effects of mission work in Honan ?* The old hostility and opposition has changed to appreciation and desire for intercourse and advice. Groups of leading men have consulted the missionary regarding the workings of a democracy. Plans for building and advice on educational matters have been sought by the educational authorities of Weiwei. During the Revolution the continued presence of the missionary had a reassuring effect upon the minds of the Chinese. There is no longer any suspicion regarding the medical work in the hospitals. On the contrary, the Government has definitely adopted the Western science of medicine. In religion the gospel effect has been twofold. It has led to a revival of both Confucianism and Buddhism. To-day the Buddhists are preaching their doctrine at markets and theatricals, after the manner of Christians. Y^u temples fallen into ruins are not repaired, idols have been deliberately destroyed, and their worship given up. A sympathetic hearing is given wherever the gospel is preached, and the Bible is more widely read.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

A Look Forward—In our Lesson to-day we shall see Jesus seeking the ready,—those whose hearts are prepared for His coming, whenever that shall take place.

Key Word—READINESS.

The Kingdom of God—Joe had begun to study geography and history. He was looking over his books one day, and he suddenly called out : "Kate, I know what a kingdom is."

What ?—"It is a place where a king rules. We belong to the kingdom of Great Britain, and we obey the laws of our king and honor and serve him." Our Lesson is about the kingdom of God, and that must mean the place where God is king, the place where His laws are obeyed.



Where?—Let us see if our own country is the kingdom of God? Not long ago I passed a building with great, high stone walls about it, with heavy doors, with iron bars on the windows. I was told it was a prison where people who do not obey the laws are put. Then I saw two boys fighting on the street. I heard some children quarreling. "This cannot be the kingdom of God!" I thought. And any place in the whole world where we would go we should find it just the same,—God's laws being disobeyed by many people. So we see that there are many places in the world where God's kingdom cannot be found.

Golden Text—Jesus tells where it is,— "The kingdom of God is within you." God's laws are obeyed in your heart and life, and He rules in your heart. Your heart is the kingdom of God. And by and by, because the hearts of people have become God's kingdom, they will make the world they live in His kingdom too.

The Coming of God's Kingdom—Were you glad when the winter was over and spring came at last? Did you see spring coming? How did you know spring was here? You saw the flowers and grass appearing through the dark ground. You felt the spring air, the spring sunshine. So it is with the coming of God's kingdom in our hearts.

The Pharisees ask Jesus a question. (What?) Jesus tells them no one can see it coming. The Holy Spirit enters the heart, and the whole life, becomes changed. Our life then is different. We are glad and try to make others glad. We are watching and waiting for Jesus, and are ready for His coming.

Ready—Impress the thought of being ready to meet Jesus. What careful preparation we make to meet friends! Are we doing the things, saying just the words we would like Jesus to find us doing and saying? (Illustrations.)

Where Do We Belong?—A great emperor was one day playing with a little friend. He took her upon his knee, showed her an orange and asked her to what kingdom it belonged. "Vegetable," was the quick reply. He showed her a coin. "Mineral," came the answer promptly. "Now to what kingdom do I belong?" he asked. She did not like to say "Animal," and so looking up into his face, she sweetly replied: "You belong to the kingdom of God."

Symbol—A lighted candle, JESUS SEEKING THE READY.

Our "Remember" Box—The "thought" is, I SHOULD BE READY FOR JESUS' COMING.

FROM THE PLATFORM

THE KINGDOM OF GOD

Begin by getting the scholars to tell you what it was that the Pharisees in the Lesson asked Jesus about, and print the answer on the blackboard, THE KINGDOM OF GOD. Question about the ideas which the Jews had about this kingdom, that it was a great earthly kingdom which the Messiah was to set up amongst themselves and over which He was to rule, overcoming and destroying all the enemies of the Jews. Next, ask about what Jesus meant by the kingdom of God. The points to bring out are, that, in Jesus' thought, no earthly grandeur or might is necessary to the kingdom, but that it is to be found wherever there is even one human heart that loves and obeys Him, one human life that is striving to be like His. Make it very clear, that the kingdom of God belongs to the earth as well as to heaven, that one boy or girl can bring the kingdom into a home or school by giving his or her heart to Jesus.

Lesson XI.

THE FRIEND OF SINNERS

June 14, 1914

Luke 18 : 9-14 ; 19 : 1-10—Commit to memory ch. 19 : 10.

GOLDEN TEXT—I came not to call the righteous, but sinners.—Mark 2 : 17.

9 And he spake ¹ this parable unto certain which trusted in themselves that they were righteous, and ² despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as ³ other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I ⁴ possess.

13 ⁵ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote ⁶ upon his breast, saying, God be merciful to me a sinner.

14 I ⁷ tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be ⁸ abased ; and he that humbleth himself shall be exalted.

Ch. 19 : 1 And ⁹ Je'sus entered and ¹⁰ passed through Jericho.

2 And, behold, ¹¹ there was a man ¹² named Zacchæus, which was the chief among the publicans, and he was

Revised Version—¹ also ; ² set all others at nought ; ³ the rest of men, extortioners ; ⁴ get ; ⁵ But the ; ⁶ Omit upon ; ⁷ say unto ; ⁸ humbled ; but he ; ⁹ he ; ¹⁰ Omit upon ; and he was a chief publican, and he was ; ¹¹ crowd ; ¹² on before ; ¹³ Omit and saw him ; ¹⁴ He is gone in to lodge ; ¹⁵ wrongfully exacted aught of any man ; I

LESSON PLAN

- I. The Pharisee and Publican, 9-14.
- II. Jesus and Zacchæus, ch. 19 : 1-10.

DAILY READINGS

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

M.—The friend of sinners, Luke 18 : 9-14. T.—The friend of sinners, Luke 19 : 1-10. W.—He is our peace," Eph. 2 : 4-18. Th.—"Be clothed with humility," 1 Peter 5 : 1-7. F.—The merciful Saviour, Matt. 9 : 1-13. S.—A prayer for mercy, Ps. 79 : 8-13. S.—The sinner's Saviour, 1 Tim. 1 : 12-17.

Shorter Catechism—Review Questions 51—60.

The Question on Missions—11. Tell about the present state of the church in Honan. About 3,000

rich. ³ And he sought to see Je'sus who he was ; and could not for the ¹⁰ press, because he was little of stature.

4 And he ran ¹⁴ before, and climbed up into a sycamore tree to see him : for he was to pass that way.

5 And when Je'sus came to the place, he looked up, ¹⁵ and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, ¹⁶ That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have ¹⁷ taken any thing from any man by false accusation, I restore ¹⁸ him fourfold.

9 And Je'sus said unto him, ¹⁹ This day is salvation come to this house, ²⁰ forasmuch as he also is a son of Abraham.

10 For the Son of man ²¹ is come to seek and to save that which was lost.

² the rest of men, extortioners ; ⁴ get ; ⁵ But the ; ⁶ Omit upon ; ⁷ say unto ; ⁸ humbled ; but he ; ⁹ he ; ¹⁰ was passing ; ¹¹ Omit there was ; ¹² called by name crowd ; ¹³ on before ; ¹⁴ Omit and saw him ; ¹⁵ He is gone in to lodge ; ¹⁶ Omit him ; ¹⁷ To-day ; ¹⁸ forasmuch ; ²¹ came.

Christians have been enrolled and are being trained in Christian truth, church officers have been appointed, and 8 self-supporting congregations established under Chinese pastors. A Chinese Presbytery has been organized, and a Theological College is being established.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 150, 155, 23 (Ps. Sel.), 151 (from PRIMARY QUARTERLY), 168.

Special Scripture Reading—Ps. 51 (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 249, "The publican stood afar off;" B. 516, Zacchæus in the Sycamore Tree. For Question on Missions, C. 473, Chinese Presbytery of Chang-Wei-Hwai. (Slides are obtained from the Presbyterianian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, On Sacred Ground, the Site of the Temple. - So-called Mosque of Omar from the South (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 271).

THE LESSON EXPLAINED

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

Connecting Links—In the Lesson the parable of the Pharisee and Publican and the story of Jesus' meeting with Zacchæus are selected from the events of the Perea journey.

I. The Pharisee and Publican, 9-14.

V. 9. *Trusted in themselves* ; made themselves the foundation of their confidence instead of God. *Were righteous* ; their excuse for self-trust. To be righteous, in their eyes, consisted in careful attention to religious forms and ceremonies. *Despised* ; utterly despised, treated as of no account, as ciphers. *Others* ; literally, "the rest," "all others," the whole of mankind except themselves.

V. 10. *Went up*. The temple was on a hill, Mount Moriah, called the "Hill of the House," approached by a magnificent flight of steps. *Into the temple* ; not into the temple itself, which only the priests were permitted to enter, but into one of the courts which surrounded the temple. *To pray* ; probably at one of the usual hours of prayer, such as the sixth hour, 12 o'clock (Acts 10 : 9) or the ninth hour, 3 o'clock, Acts 3 : 1. A *Pharisee* ; a member of the sect whose very name in Hebrew, namely Perushim, denoted that they kept themselves separate from others. A *publican* ; one of the hated and despised tax collectors for the Roman government then ruling over Palestine.

V. 11. *Stood*; a common Jewish posture in prayer (see 1 Sam. 1 : 26 ; Mark 11 : 25). But the Greek word here used may mean posing in a conspicuous attitude, separating himself from the "people of the earth," as the Pharisees named all other Jews. *Prayed . . . with himself*. His prayer was such that he dared not utter it in the hearing of others. *God, I thank thee*. In form the prayer is thanksgiving to God ; in reality it is praise of self. There is no confession or petition in it. *Not as the rest* (Rev. Ver.) ; the whole Jewish race outside his own sect. *Extortioners, unjust, adulterers*. But see Matt. 23 : 23-25. *Even as this publican*. From exalting himself the Pharisee turns to insulting others.

V. 12. *Fast twice in the week* ; on Monday and Thursday, these days being chosen because on them Moses was believed to have ascended, and descended from, Mount Sinai. The law of Moses appointed only one fast day in the year, Lev. 16 : 29. *Give tithes of all* ; even of small garden produce (see Matt. 23 : 23) ; as well as from crops, to which the law of Num. 18 : 12 was limited.

Vs. 13, 14. *Publican . . . afar off* ; from the Pharisee, as afraid to pray near so holy a man, or from the Holy Place of the temple which the Pharisee would approach as closely as he dared. *Would not lift up . . . his eyes* ; fearful of being bold or familiar in God's presence. *Smote* ("kept smiting"). He struck his breast again and again in agony because of his sin. *Be merciful*. Pardon is his greatest need. *To me*. He blames only himself for his sin. *A sinner* ; literally, "the sinner," as if there were no other in the world. (Compare 1 Tim. 1 : 15.) *Justified* ; his sins forgiven, his prayer answered and himself treated thereafter as righteous before God.

II. Jesus and Zacchæus, ch. 19 : 1-10.

Ch. 19 : 1, 2. *Passing through Jericho* (Rev. Ver.) ; having crossed the Jordan from Perea. Jericho was about 17 miles from Jerusalem and 5 or 6 from the Jordan. *Zacchæus* ; a Jewish name meaning "pure." A *chief publican* (Rev. Ver.) ; a supervisor of tax collectors. As a frontier city through which much merchandise from Perea passed, and on account of its own trade in balsam, Jericho would likely have an important customs

house. *Rich* ; perhaps through dishonesty and extortion.

Vs. 3, 4. *Sought to see Jesus* ; having heard, doubtless, that our Lord was the friend of publicans and sinners, and moved with a desire after a better life. *Could not for the crowd* (Rev. Ver.). Compare ch. 18 : 36. Likely these were Galilean pilgrims going to Jerusalem for the Passover. *Sycamore tree* ; the fig mulberry, a tree with fruit like figs and leaves like those of a mulberry tree. Travelers in Palestine remark that, with its short trunk and branches forking in every direction, it would be easy to climb.

Vs. 5-7. *Zacchæus*. There is nothing strange in Jesus' having heard the name of a man so prominent in Jericho. *Make haste . . . come down*. Zacchæus could not be more eager in seeking Jesus than Jesus was to receive Him. *To day . . . at thy house*. With His divine insight Jesus discerned the goodness of Zacchæus' heart and so was sure of a cordial welcome. *All murmured* ; even the Twelve, shocked at what seemed to them so improper. *To lodge* (Rev. Ver.) ; "to put up" as though in a guest chamber, literally "to loose one's garments and rest from a journey." *A sinner* ; assumed to be such from the very fact that he was a publican.

Vs. 8-10. *Stood* ; took his position in sight of all the crowd. *Half of my goods* ; not merely half his income, but half of all his property. *To the poor*. Zacchæus may have been describing what his practice had been, but more likely, what he meant to do in the future. *Taken . . . by false accusation* ; exacted unjustly in his office as a publican. *Restore . . . fourfold* ; all that Moses' law required of a thief caught and punished (Ex. 22 : 1) and twenty times as much as was required in a case of voluntary restitution, Lev. 6 : 5 ; Num. 5 : 7. *Salvation . . . to this house*. Zacchæus had given the best possible proof that he was saved from his sin and selfishness. *Son of Abraham* ; true in a literal sense because he was a Jew and also in a spiritual sense. He was liker Abraham than the fault-finders of v. 7.

Light from the East

PHARISEES—After the return from captivity, the Jews were exposed to many

heathen influences which tended to undermine their own faith. To resist these, the best men banded themselves together as separatists or Puritans. They bound themselves by a vow to tithe everything bought, sold or eaten, to have no dealings with the ignorant, careless people around them, and to observe all the ceremonial purifications of the law. They were honest, and aimed to preserve the Jewish attachment to Jehovah, to the scriptures, to the spiritual culture of their children, and to the conversion of the heathen. The pledged brotherhood numbered only 7,000, but all the best men in Israel stood with them. They thought the

teaching of Jesus dangerous on account of the prominence which He gave to the Galileans and the common people whom they regarded as the thin edge of heathen impurity. They taught that God was a law-giver to be obeyed through fear: Jesus, that He was a Father to be served through love. They looked for a Messiah of their own type, but one like Jesus, they thought, could only work ruin to the nation. Jesus declared that, in their zeal for the letter, they were destroying the spirit, of the law, and were so blinded by legalism that they could not understand spiritual truth.

THE LESSON APPLIED

1. There are some prayers which do not reach to heaven. They are too heavily weighted. They sink back to earth almost before they are started. And spiritual pride and self-satisfaction can hold a prayer down to earth more readily than anything else. God looks to us to fill our lives with good deeds. But He does not expect us to claim acceptance in His sight because of these. For the best of us are still unprofitable servants. The effect of any good we do is spoiled when we become proud of it. There is a legend of a saintly man upon whom the angels were ready to bestow any gift he desired. He told them he would like the ability to do a great deal of good among men without even knowing it. So it was granted that from that day his shadow, when it fell behind him where he could not see it, had a marvelous healing power; but when it fell before his face, where he could see it, it had no such power. Our goodness is spoiled when it becomes conscious goodness.

2. A disease must be recognized before it can be cured. Here is a man, let us suppose, who has a dangerous disease. But he refuses to go near the doctor. He refuses to acknowledge even to himself that there is anything the matter with him. What hope can such a man have of recovery? But if he were willing to confess that he is sick, and to tell the doctor just what is wrong, then there is hope of his recovery. Now the Pharisee in the parable was sick, but he refused to recognize it. The publican, too, was sick,

but he recognized it. And just there lay the hope of the publican. Because he knew he was sick he placed his case in the hands of the great physician.

3. It is worth while taking trouble in order to see Jesus. Zacchæus thought it worth while, and discovered that he was right. And yet the Saviour might have passed by that day, and might have been quite close to Zacchæus, and Zacchæus might never have seen Him. We can miss a lot by neglecting to take a little trouble. Here is a book on our very table that would do us untold good, perhaps, but we have never taken the trouble to look into it. How the crowds turn out in London to see the king go by, and yet a man might be in the crowd, and never see the king, because he made no effort to look over the heads of those in front of him. Jesus is always near us, and yet we may never really see Him, because we will not take the trouble to look.

4. Jesus saw the man beneath the publican. The Pharisees knew that Zacchæus was one of the despised publicans, and that was enough for them. They would have no more to do with him. They were not willing to take the trouble of looking below the surface in order to see whether there might not be something there worth while. But Jesus was willing to take that trouble. He refused to be blinded by outward circumstances. That is still true of Jesus. He still looks below the surface. He wants to bring out the very best that is in us. Some of the old Greeks

held that in every rough block of marble a statue was hidden, and that the sculptor's duty was to cut away the surplus marble, and leave the statue. And Jesus looks at every life to see whether below what may appear unpromising there may not be possibilities of good.

5. Our deeds are the proof of our faith. The readiness of Zacchæus to make restitution to those he had wronged was a far more convincing evidence of his sincerity than any amount of words he might have used. The milk inspector is not satisfied unless there is a certain amount of "fat" present in the milk. And there must be service present in our faith before it is genuine. Not only so, but our service should be the cheerful result of our faith. A company of monks, centuries ago, were discussing the promises

in the book of Revelation. One pointed to "God shall wipe away all tears" as the best of them all. Another selected, "To him that overcometh will I grant to sit with Me in My throne." But Thomas à Kempis, who was one of them, claimed as the most glorious of all, "His servants shall serve Him."

6. Sympathy will reach men when nothing else will. It is quite possible that Jesus' words were the first kind words to which Zacchæus had listened for many years. And he responded to them, as he had never responded to the harsh criticism of the Pharisees. The soul that is seeking to do right can always count upon the sympathy of Jesus. He will never quench the smoking flax. And those of us who are Christians must learn this lesson. We are, in some sense, Christ's representatives here.

THE LESSON GRADED

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

For Teachers of Bible Classes

This Lesson shows ways in which sinners can experience the friendship of Jesus. Lead the class in discussing:

1. *The friendship of Jesus as experienced through humility*, vs. 9-14. Bring out:

(a) The actual character of the two men in the parable as types of religious attitude. Make clear the heart of Pharisaism,—pride, self-conceit. Also show the heart of the publican, with a deep sense of his own demerit and hope in the mercy of God. Contrast the two men as men from a business point of view. The Pharisee was supposed to be a model of uprightness and piety, the publican the model of all that was mean and dishonest. Try and get at the difference between their prayers. Is the poet's criticism true:

"Two went to pray: oh rather say,
One went to brag, the other to pray?"

In what respect was the Pharisee's prayer worthless and the publican's worthy?

(b) Jesus' criticism of the two types. Take up v. 14. Call for the exact thought in "justified." Does the justifying grace of God depend on the attitude of the heart? Bring out how the Pharisee made it impossible for God to forgive his sin and justify

him. Further, show how the publican made possible the mercy of God in actual forgiveness. Now take up the other side of the truth, the meaning of "justified" as an experience of right relationship with God. Bring out the point that the Pharisee had no hope of greater blessing, hence his worship was meaningless from the standpoint of devotion. Show how the publican's worship was a craving for mercy which he experienced and so went down justified, knowing that he had been accepted. Impress the truth that we can only receive the mercy and favor of God in experience as we come with lowly hearts, really contrite in spirit and trusting the merit and mercy of Jesus Christ. Discuss this comment: "Before we can enjoy the blessed fellowship of the risen Christ we must lie prostrate at the foot of Calvary's cross."

2. *The friendship of Jesus seen in calling the chief of the publicans*, ch. 9:1-10. Bring out three facts: (a) The attitude of Jesus. Consider Robertson's remark: "The sympathy of Jesus was fellow-feeling for all that is human. He did not talk to Zacchæus 'about his soul;' He did not preach to him about his sins; He did not force His way into his house to lecture him; He simply said, 'I must abide at thy house,' thereby identifying Himself with the publican, thereby acknowledging a publican for a brother."

(b) The response of Zacchæus, instantaneous and glad, the human condition of enjoying the friendship of Jesus. (c) The result, especially the moral and social change, both the outcome of the new experience accompanying his new attitude to Jesus. This is a good opportunity of urging the need of personal acquaintance with Jesus.

For Teachers of the Senior Scholars

Call for the title of the Lesson. Ask : Who were looked upon by the Jews as the chief of sinners ? Why were the publicans despised and hated ? Point out that we have in to-day's Lesson two publicans for whom Christ has a friendly word, the one nameless, the other named ; the one in a parable story, the other in life. Discuss these two :

1. *The Publican in a Parable*, vs. 9-14. Ask some one to tell the story of the Pharisee and the Publican. Why did Jesus tell it ? (V. 9.) Note that Jesus in this parable pictures for us a manifestation of this self-righteous spirit where we should least expect to find it—in the place of worship. Where everything is suggestive of God we might reasonably expect a touch of humility to get into the proudest heart. Question the class about manifestations of this spirit in the church to-day, in distinctions of wealth and society. If a man to-day does not say : "I am holier than thou" (Isa. 65 : 5), he is capable of showing very clearly that he is richer than somebody else, or that he stands higher socially.

Note the beautiful spirit of the publican, whose consciousness of demerit led him to humble himself and to cry to God for mercy. God loves to respond to the prayer of the humble, contrite heart (see Ps. 51 : 17). The great lesson to be impressed is that a penitent publican is a far higher type of man in God's sight than a proud Pharisee, v. 14.

2. *The Chief Among the Publicans*, ch. 19 : 1-10. Ask some one to tell this story of Zacchæus, and bring out the characteristics of this man,—his earnest desire to see Jesus: was it mere curiosity or was it something more?—the hindrances he had to overcome (vs. 3, 4) : what are some of the hindrances in the way to Christ to-day?—his ready response to the loving words of Jesus (vs.

5, 6) : how are we responding to the divine voice which speaks to us in so many different ways?—the unmistakable evidences that his conversion was genuine (v. 8) : what are the evidences known and read of all men that we are Christians ? Call attention to Jesus' testimony as to the reality of the change which had come over this man's life (vs. 9, 10), and lead the class to see that the greatest thing in the world that can come to one's heart and home is salvation, that it gives a touch of heaven to home-life and makes life worth while.

For Teachers of the Boys and Girls

What is Jesus called in the Lesson Title ? To whom did He speak the parable in the Lesson ? What is a parable ? (The scholars should be able to answer this question from former Lessons.) After these preliminary questions, ask how many sinners are mentioned in the Lesson, and who they are. The answer will readily be given,—three, the Pharisee, the publican and Zacchæus. Talk with the scholars about each of these in turn.

1. *The Pharisee*, vs. 10-12. Bring out, by questioning, the details in the picture of this man, how he went up to the temple to pray and what kind of a prayer he offered. Now ask the class, How did the Pharisee show that he was a sinner ? It will not be difficult to get them to see that his pride and self-conceit and contempt for the publican were sinful in God's sight.

2. *The Publican*, vs. 10, 13, 14. Question about this man, how he, too, went up to the temple to pray. Bring out the details in the account of his prayer. Ask for the great difference between the Pharisee and the publican,—the first was a sinner and did not acknowledge it, while the other frankly and fully acknowledged and confessed his sin. Take time to talk over what Jesus said about the publican, being sure that the scholars understand what the great word "justified" means.

3. *Zacchæus*, ch. 19 : 1-10. It is an interesting story that we have in these verses, and it should be followed out, point by point. Get the class to see how Zacchæus had been a sinner, probably by cheating and oppressing those with whom he had had dealings as a

gatherer of taxes. Then bring out the proof which he gave that he was truly sorry for his sin and meant to give it up and lead a better life,—his determination to give half his goods to the poor and make restitution for any wrong which he had done.

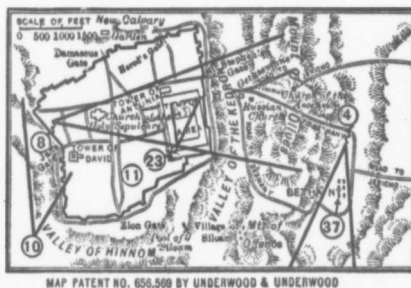
Now, call again for the Lesson Title, "The Friend of Sinners," and ask how Jesus showed Himself to be the sinner's friend. The points to bring out are, that He was a true

friend to the Pharisees in pointing out how hateful to God were their pride and self-righteousness, to the publicans in assuring them that their sins would be forgiven if they only made humble confession and to Zacchæus in going to his house in spite of the murmuring of the people and assuring him of salvation. Emphasize the truth of v. 10, that Jesus is still the friend and Saviour of sinners.

THE GEOGRAPHY LESSON

Standing at the point marked 23 on our Jerusalem map and facing a little east of north, we find at our feet a space of level ground, partly grassy, and partly paved with flat stones. A tall cypress tree holds up its narrow, close-packed mass of dark green foliage a few rods away before us.

Still farther ahead is another space of level ground a little higher than this, with a retaining wall along the edge. Half a dozen stone steps lead up to that terrace, where a number of olive trees are growing. Beyond that terrace we see a still higher terrace, reached by a long flight of stone steps; and on that uppermost terrace a beautiful building of most unusual design stands conspicuous,—a



big eight-sided building, its outer walls faced with slabs of marble and beautifully colored tiles. A central section of the building is carried up higher in the form of a cylindrical tower, and capped with a magnificent dome. That marble building is the Dome of the Rock (sometimes called

the Mosque of Omar). Directly underneath the dome there still exists part of the ledge of native rock on which, in Jesus' time, the altar for burnt offerings used to stand. To see the place as it is to-day, use a stereograph entitled, On Sacred Ground, the Site of the Temple. So-called Mosque of Omar from the south, one of the most famous buildings in the whole world.

ADDED HINTS AND HELPS

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

Lesson Points

There is not so much harm in thinking oneself good as in thinking oneself good enough. v. 9.

Many go to worship in God's house who forget their errand. v. 10.

The Pharisee "almost pities God who but for him would be destitute of faithful servants." v. 11.

A show religion is in reality no religion. v. 12.

"The Publican can see nothing in himself

but sin, he dare think of nothing in God but His mercy." v. 13.

Gladstone said that the great need of modern life is a sense of sin. v. 14.

No case is so desperate as to be beyond the power of the Saviour. ch. 19 : 2.

No sinner ever seeks Jesus half as earnestly as Jesus seeks him. v. 5.

The best proof of conversion is restitution. v. 8.

Christ's mission to the world should be the mission of all who call Him Lord. v. 10.

Something to Look Up

1. Where does Jesus say that those who are well, like the Pharisees, have no need of a

physician, but only the sick, like publicans and sinners?

2. "Bring forth therefore fruits meet for repentance," said a great preacher. Who was he, and where are the words found?

ANSWERS, Lesson X.—(1) Rev. 2 : 10.
(2) 1 Peter 1 : 4.

For Discussion

1. Can any one truly call himself righteous?
2. Is it difficult to come to Jesus?

Prove from Scripture

That all men are sinners.

The Catechism

Ques. 51-60 (Review). Different arrangements have been made of the Commandments. The Jews regarded the Preface as a Commandment, and united the First and Second, so as to preserve the number ten. The Roman Catholic and Lutheran Churches unite the First and Second, and divide the Tenth, making "Thou shalt not covet thy neighbor's house," a separate Commandment. The Commandments are divided into two tables (see Deut. 4 : 13). Commandments I. to IV. make up the first table, setting forth our duty to God. The second table consists of Commandments V. to X., which declare our duty to our neighbor. Some, however, would place the Fifth Commandment in the

first table. Those again, who unite the First and Second Commandments and divide the Tenth, place three Commandments in the first table and seven in the second.

The Question on Missions

Ques. 11. *Tell about the present state of the church in Honan.* Enquirers are assigned a definite course of study in Bible truth, and, after examination as to character and knowledge, they are admitted as catechumens. A second course of study is then given them. After one year they are again examined, and, if satisfactory, baptized and admitted as members of the church. There are over 1,100 catechumens, and nearly 1,800 church members. These are all expected to witness for Christ constantly by word and life. An outstation is formed when there are a sufficient number of Christians in one locality to meet together for worship. There are 37 of these. Besides, there are 18 organized congregations, having elders and deacons, and 8 which are self-supporting, having called their own Chinese pastors. Pastors, representative elders, and missionaries have been formed into a Chinese Presbytery, 67 native evangelists assist the missionaries in preaching and supervision of the work. They attend a theological class each year, and on graduation are eligible for the pastorate.

FOR TEACHERS OF THE LITTLE ONES

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

Key Word—Our key word is PENITENCE, which means true sorrow for sin.



The Pharisee and the Publican—“I know what a Pharisee means,” said Gerald. “He’s an ‘I-am-gooder-than-you’ man. Our Sunday School teacher told me.” That is the meaning of Pharisee, although Gerald did not use very good grammar to express it. Explain fastings and tithing (see *The Lesson Explained*). The Pharisees thought doing these things very exactly made them holier than others. They looked down upon the publicans (explain). Let us hear what Jesus says about this.

Show a picture of the temple. Read vs. 10-14. The Pharisee was all the time telling God what a good man he was. Contrast the publican. This is what God wants,—penitence for sin.

The Right and Wrong Way to Pray—The parable may be made a lesson in the proper way to pray to God. The parable tells us how each of these men looked when he was praying, and we know what each man said. The Pharisee stood and prayed with hands stretched towards heaven. The publican bowed his head and put his hands upon his breast. We see people praying in our church and Sunday School. Their heads are bowed, or they may be kneeling or standing. We may hear their words as they unite in the Lord's Prayer, etc., but only God knows if they mean what they are praying. All repeat: "Lord when we sing and when we pray Help us to mean the words we say."

Jesus and Zacchæus—One of Jesus' disciples, Mark, tells us a story about a man named Zacchæus who wanted to see Jesus and Jesus knew it.

Seeing the Procession—"Lift me up, Father, so I can see," cried Mabel as they stood in a crowd waiting to see the king drive in state procession to the House of Parliament. Away off in Jericho (map), one day long ago,

a shout was heard in the streets, "Jesus is coming!" This wonderful Jesus who called Himself the Son of God! Crowds gathered as He passed along. It was no grand procession, no band of music, no flags waving, just a few men in working clothes, tired and dusty with their long journey, and in their midst Jesus! Zacchæus was a little man. He wanted to see Jesus and he meant to see Him. What would you boys do if you were he? Well, that is just what Zacchæus did. (Tell the story. Outline a tree.)

Jesus the Friend of Sinners—Zacchæus looked at Jesus and longed to be one of His friends. The crowd have noticed Zacchæus and are shouting at him, pointing at him, calling him a publican, etc. Jesus looks up, sees him, calls him to come down, tells him He is going with him to his home. (Describe Eastern hospitality.)

Penitence—Seeing and talking with Jesus made Zacchæus ashamed of his sinful ways, and he wanted to please Jesus (tell story). This is just the sort of people Jesus is seeking.

Golden Text—Repeat and explain. Always be sorry for any wrongdoing.

Symbol—A lighted candle, JESUS SEEKING THE PENITENT.

Our "Remember" Box—Our "thought" is, I SHOULD BE SORRY FOR SIN.

FROM THE PLATFORM

Jesus the Friend of Sinners

↓
Teaching

↓
Example

Call for the Lesson title, and ask who is the FRIEND OF SINNERS (Print). Ask in what two ways JESUS (Print), in the Lesson, is shown to be the sinners' Friend. A little pains will elicit the answer, "By His *Teaching* (Write) and *Example*" (Write). Now take up the teaching of the great parable in the Lesson, the Pharisee and the Publican. Bring out, by questioning, the details of the story, emphasizing the contrast between the two men. Talk over the words of Jesus in v. 14, as proving His friendship for sinners and as teaching how willing God is to forgive the penitent. Lastly, take up the example of Jesus in His dealings with Zacchæus. Briefly recall the main points in the story and contrast Jesus' treatment of this publican with that which his Jewish neighbors were inclined to mete out to him. Press home the truth that Jesus is just as much the friend of sinners now as He was in the days of the Lesson.

Lesson XII.

THE GREAT REFUSAL

June 21, 1914

Mark 10 : 17-31. Read Matthew 19 : 16-30—Commit to memory vs. 25-27.

GOLDEN TEXT—Ye cannot serve God and mammon.—Luke 16 : 13.

17 And ¹ when he was gone forth into the way, there ² came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

18 And Je'sus said unto him, Why callest thou me good ? ³ there is none good but one, that is, God.

19 Thou knowest the commandments, Do not ⁴ commit adultery, Do not ⁵ kill, Do not steal, Do not bear false witness, ⁶ Defraud not, Honour thy father and mother.

20 And he ⁷ answered and said unto him, Master, all these ⁸ have I observed from my youth.

21 ⁹ Then Je'sus beholding him loved him, and said unto him, One thing thou lackest : go ¹⁰ thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, ¹¹ take up the cross, and follow me.

22 ¹² And he was sad at that saying, and went away grieved : for he ¹³ had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And the disciples were ¹⁴ astonished at his words.

Revised Version—¹ as he was going forth ; ² ran one to him ; ³ none is good save one, even God ; ⁴ kill ; ⁵ commit adultery ; ⁶ Do not defraud ; ⁷ Omitt answered and ; ⁸ things ; ⁹ And Jesus looking upon him ; ¹⁰ Omitt thy way ; ¹¹ Omitt take up the cross and ; ¹² But his countenance, and he fell at the saying, and he went away sorrowful ; ¹³ was one that had ; ¹⁴ amazed ; ¹⁵ a needle's eye ; ¹⁶ exceedingly, saying unto him, Then who can be saved ; ¹⁷ Omitt And ; ¹⁸ all things are possible with God ; ¹⁹ Omitt then ; ²⁰ Jesus said ; ²¹ mother, or father, or children ; ²² for the gospel's sake ; ²³ a.

LESSON PLAN

- I. A Great Test, 17-22.
- II. A Great Saying, 23-27.
- III. A Great Refusal, 28-31.

DAILY READINGS

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

M.—The great refusal, Mark 10 : 17-22. T.—The great refusal, Mark 10 : 23-31. W.—The commandments, Ex. 20 : 8-17. Th.—Wisdom better than gold, Prov. 16 : 8-16. F.—The danger of riches, 1 Tim. 6 : 1-11. S.—"Which ?" Matt. 6 : 19-24. S.—Rich in good works, 1 Tim. 6 : 12-21.

Shorter Catechism—Review Questions 61—72.

The Question on Missions—12. What are the

But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

25 It is easier for a camel to go through ¹⁵ the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished ¹⁶ out of measure, saying among themselves, Who then can be saved ?

27 ¹⁷ And Je'sus looking upon them saith, With men ¹⁸ it is impossible, but not with God : for ¹⁹ with God all things are possible.

28 ¹⁸ Then Pe'ter began to say unto him, Lo, we have left all, and have followed thee.

29 ²⁰ And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or ²¹ father, or mother, or wife, or children, or lands, for my sake, and ²² the gospel's,

30 But he shall receive ²³ an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many that are first shall be last ; and the last first.

needs of our Honan Mission ? It needs immediate reinforcements of 14 pastors, 7 doctors, 4 men and 3 women, and 6 single ladies for evangelistic work. It needs constantly our intelligent interest, sympathy and prayer. It needs the abiding presence of the Holy Spirit.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplements! Lesson), 200, 210, 116 (Ps. Sel.), 235 (from PRIMARY QUARTERLY), 205.

Special Scripture Reading—Matt. 6 : 19-34. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 585, The Great Refusal. For Question on Missions, C. 563, Summary of N. Honan Mission, 1888-1912 ; C. 375, Map Showing Missionary Force in China. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Sheikh el Raschid and His Escort, Famous Bedouins of Palestine (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 271).

THE LESSON EXPLAINED

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

Connecting Links—The events of today's, like those of last day's, Lesson, took place during our Lord's journey through Perea.

I. A Great Test, 17-22.

V. 17. *As he was going forth* (Rev. Ver.) ; from the house where He had blessed the little children, vs. 15, 16. *Ran* (Rev. Ver.) ; in eager, breathless haste. *One* ; a "young man" (Matt. 19 : 22) and a "ruler" (Luke 18 : 18), that is, either the chief official in the synagogue of some town, whose duty it was to direct public worship and to supervise the synagogue building, or a member of the great

Jewish council called the Sanhedrin. *Kneeled* ; as in the presence of a greatly venerated rabbi. *Good Master* ("Teacher") ; a title of the highest courtesy and respect used quite sincerely. *What shall I do*. He made the mistake of putting trying instead of trusting. *Inherit eternal life*. "Eternal life" was a common term amongst the Jews, denoting the blessings of the Messiah's kingdom both here and hereafter.

Vs. 18-20. *Why . . . good ? none . . . good save . . . God* (Rev. Ver.). No mere man can rightly allow himself to be called good, that is, perfect. If Jesus is to be called good, it must be because He is God. And He would have the young man understand this. *The command-*

ments. Jesus quotes those on the second table of the law (Ex. 32 : 15-19 ; 34 : 1), which are all summed up in the great command, "Thou shalt love thy neighbor as thyself." In this way Jesus tests the young ruler's earnestness in seeking eternal life. *All these . . . observed from my youth.* He had tried that way of getting eternal life, and he was not satisfied.

Vs. 21, 22. *Jesus looking upon him* (Rev. Ver.); with a searching gaze to see if he was sincere and honest in his words. *Loved him* ; seeing that his character was as true and noble as his reply indicated. Jesus saw what a hero the young man might become if he were willing to pay the price. *One thing thou lackest* ; to prove thyself worthy of eternal life. *Sell . . . give.* Use your wealth for the good of your fellow men. *Come, follow me* (Rev. Ver.); to serve Jesus as King, to learn from Him how to be self-denying and to enjoy the strength and help of His companionship. *His countenance fell* (Rev. Ver.). The gloom in his heart cast its shadow on his face. *Went away* ; because Jesus' demands were too great. *Grieved* ; at not having obtained what he sought.

II. A Great Saying, 23-27.

Vs. 23-25. *Jesus looked round about* ; turning sadly from the young ruler to the disciples. *How hardly*, etc.; because riches form so powerful a temptation. *Disciples . . . astonished* ; because, like most people of their time, they looked upon riches as a sign of God's favor. *Children* ; an affectionate title to soften the sadness and sternness of our Lord's words. *Trust in riches* ; rely on these for peace, happiness and power. There is danger of being satisfied with riches so that the kingdom of God is no longer desired. *Camel . . . through a needle's eye* (Rev. Ver.); an Eastern proverb for something very difficult. Other like proverbs speak of an elephant passing through a needle's eye and a camel dancing on a very small grain measure.

Vs. 26, 27. *Who then can be saved?* If it is so difficult for the rich who were thought to enjoy the divine favor, what hope is there for others? *With men . . . impossible . . . possible with God* (Rev. Ver.). Salvation is God's work, and can never be too hard for Him. It may

be that His power saved the young ruler at last.

III. A Great Reward, 28-31.

Vs. 28-31. *Peter* ; always foremost of the disciples in speech. *Lo, we have left all* ; the Jewish religion, their homes and their daily work (see Luke 5 : 11). *For my sake, and the gospel's.* The sacrifices which Jesus values must be made for His sake and for the furthering of His kingdom. *An hundredfold now* ; in the gladness of pleasing Jesus, in daily growing stronger and wiser, in the love of fellow disciples and in the hope of eternal joy in heaven. *First . . . last* ; as was the case, for a time, with Peter, when he denied Jesus (ch. 14 : 66-72); and finally with Judas when he betrayed his Lord, ch. 14 : 10, 11. *Last first* ; as when Saul the persecutor became the greatest apostle.

Light from the East

EYE OF A NEEDLE—This is a proverbial expression for the impossible. A rabbi mentions a school where "they can drive an elephant through the eye of a needle," that is, prove that black is white. Again, "No one ever saw a golden palm or an elephant entering the eye of a needle." The phrase here is a rhetorical exaggeration, using a figure of the impossible to denote a very difficult thing.

POOR—There were many causes of poverty in the East then as there are now, such as failure of crops, lack of transportation, diseases among cattle, raids and invasions, land grabbing by the rulers, over taxation and enforced labor, but especially extortionate usury made possible by the dire need of the people. On the other hand, the Jews have always been industrious, and the conditions of life then demanded little in the way of house, furniture, clothing, fuel or even food. Early marriages and polygamy prevented that destitution among unmarried women which is common amongst us. Slavery increased the credit of the poor man, because he was able to offer his own person as security, and slavery was less disgraceful than the poorhouse. Jesus made almsgiving an important Christian duty, and tried to purify the motive that underlay it.

THE LESSON APPLIED

1. Let us learn to say what we mean. Jesus gently asks the rich ruler to stop and think what he really means when he uses the words: "Good Master." If he really means what he says, then he will be ready to give Christ the obedience which he would give to God. Surely there is a warning here for all of us. How carelessly we often pray. We say things sometimes in our prayers which are irreverent because we do not really mean them. We ask for things which we do not really want, and which would make us very uncomfortable if they were granted to us. Do we mean it when we say: "Thy kingdom come?" Do we really mean: "Thy will be done in earth as it is in heaven?" Or are we willing that God's will should be done only if it does not interfere with our plans or comfort? Do we really mean it when we call Christ our master? Our actions sometimes prove that we do not. A friend of Carlyle's once asked him for some advice in regard to certain lectures. This was Carlyle's advice: "Just say what you think, but first find out just what you do think."

2. We may have plenty of advantages, and yet miss God's purpose for our lives. The lines had fallen in pleasant places for the rich ruler. There are some people situated like that. Everything seems to be in their favor. It looks as if it would be impossible for them to wreck their prospects. And yet they often do. They fail in the one thing needful. Matthew tells us that this ruler was young. That was a great opportunity. There could never be a better time for him to cast in his lot with Jesus. He was a ruler of the Jews. That meant that he had authority, and likely a close knowledge of the scriptures. Jesus loved him, too. And, besides, he was rich. That was a great opportunity. Money can do mighty things when it is consecrated to the service of God. And yet this rich young ruler, whom Jesus loved, failed. He missed God's purpose for his life. Dante, in his great poem, tells us that, as he wandered through the Inferno, he thought he saw the rich young ruler searching, searching, searching for his lost opportunity.

3. For lack of one thing everything else may be useless. Dr. Guthrie illustrates this

from a watch with jewels, wheels, beautiful mechanism, but wanting a mainspring, from a sundial otherwise perfectly constructed and suitably placed but without a gnomon, and from a ship well built and manned but having no compass with which its course may be guided.

4. Money is often a curse rather than a blessing. That is not the popular view. In our country there is the gravest danger that young people should face life with this wrong ideal,—that the only thing worth while is the making of money. If they can be rich and follow Christ, all right. But if not, then they *must* be rich. When money leads to a view of life like that, it becomes a curse. It becomes a curse when it leads men to think that nothing has any importance unless it has a value in dollars and cents. It becomes a curse when it leads men to be selfish and hard-hearted. And that is why Christ speaks so very plainly about it.

5. But money may be made a blessing rather than a curse. When Henry VII. was trying to subdue Ireland, his soldiers captured one of the Irish leaders, the Earl of Kildare. The Earl was brought into the king's presence. "All Ireland cannot rule this man," the king's followers grumbled. "Then shall he rule all Ireland," said the king. And Kildare returned as lord deputy to hold the country loyally in Henry's name. Henry had turned an enemy into a friend. And Christ gave the young ruler an opportunity to turn the money, which was his curse, into a blessing. For money can accomplish great things for the kingdom. Think of the poor it can help, of the hungry it can feed, of the missionaries it can send forth.

6. God allows no sacrifice for Him to go unrewarded. The disciples gave up many things in order to follow Jesus. But their reward far outweighed any sacrifice. If they had turned a deaf ear to Him, who would ever have heard of Peter, of James, of John? But they made their sacrifice, they followed Him, and their names are to-day amongst the most honored of mankind. It has always been so. Who would ever have heard of Livingstone if he had lived only for himself?

THE LESSON GRADED

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

For Teachers of Bible Classes

The main interest in this Lesson is the manner in which Jesus answers the question of a young man seeking eternal life. Consider:

1. *The seeking soul.* Bring out: (a) His actual character. Take this as a pen picture: "He was eager, courteous, open, influential, moral, attractive, wealthy, uncontent, selfish, miserly, unspiritual, unchristian." (b) The real impelling motive in his coming,—to satisfy and save his soul without imperilling his worldly interests. Deal with this strange combination of interests as representative of life.

2. *The attitude of Jesus.* Bring out: (a) Jesus' direction as to the source of goodness. (b) Jesus' driving home the moral demands of life by emphasizing obedience to the Commandments. Why? Was it to show the way was easy or hard? To soothe or deepen unrest? Probably to deepen unrest as the young man had kept the Commandments but was not satisfied. (c) Jesus' great counsel in v. 21. Bring out by questioning the principles: First, the great lack in the young man's life was social service, and salvation was to be found in the choice of that service as against his present luxury. Secondly, the true life must include: regard for the needy, the following of Christ, a title to eternal riches in glory. Bring out Jesus' searching analysis of the applicant's real difficulty: "His weakness was an inordinate trust in riches. Self sacrificing love shown by the giving up of his life can alone bring him into fellowship with God and thus ensure eternal life."

3. *The young man's decision.* He prefers his goods, spurns his neighbor's cry, the Saviour's guidance and eternal riches. Show how one may desire life but be unwilling to pay the price. Press home the lesson: "Ye cannot serve God and mammon."

4. *Jesus' warning lest riches shut out from the kingdom.* Take up the fact that wealth constitutes a real temptation toward worldliness. Turn to Jesus' law of compensation. Bring out the heart of it to the effect that

godliness is a hundredfold more profitable than selfishness even for this life.

As a final appeal urge the necessity of decision for the kingdom as the only means whereby worldly interests will be kept in their proper place.

For Teachers of the Senior Scholars

Begin by asking the class: In what sense is prosperity a blessing, in what sense a plague? How did the Jews look upon the matter? (See Deut. 28: 1-12.) Prosperity is a plague if a man sets his heart upon riches, but prosperity is a blessing if a man sets his heart upon Christ. Discuss:

1. *The Rich Young Ruler*, vs. 17-22. What kind of a young man was he? Bring out his earnestness and reverence (v. 17),—a young man is not worth much who is lacking in these; his unblemished moral character (vs. 19, 20),—it is a great advantage to start out in life with no bad habits; his consciousness of something lacking which he called eternal life (v. 17), which his wealth and morality and social standing could not satisfy. It is a great thing to know that we must have something divine in life in order to make life complete, to know that we were made for God and that our hearts must be restless till they rest in Him. What was the fatal weakness in this young man's character? (Vs. 21, 22.) Christ read his heart and saw that love of money was the dominating thing in his life, and that in order to overcome this he must make a great surrender. Why are not would-be disciples required to comply with the same conditions?

2. *A Talk About Riches*, vs. 23-31. Why is it hard for a rich man to be saved? Discuss this with the class, bringing out the tendency to trust in riches, to think more about riches than about God, to allow the mind and heart to become completely engrossed in material things. Why were the disciples astonished at this teaching? They had been brought up to think that riches were an indication of divine favor. It would be difficult to make the world think like this to-day. Have a talk with the class about rich men who are making a Christian use of their wealth, who are revealing to the world that

they love God more than they love money. Refer to Peter's self-satisfied remark (v. 28) and Christ's answer, that a Christian's rewards are many in this life, and are not all in this world's currency, that the best is yet to be.

For Teachers of the Boys and Girls

Say to the scholars that the Lesson for the day is about one who came to Jesus and that you want their help in finding out everything that is told about the visitor in the Lesson and in the parallel passages, Matt. 19 : 16-30 and Luke 18 : 18-30. The points to bring out are :

1. *Who the visitor was.* He was a "young man" (Matt. 19 : 20, 22) and a "ruler" (Luke 18 : 18). The Lesson Explained will tell what "ruler" means. Call attention to his eagerness,—“running,” v. 17.

2. *What he sought from Jesus,* vs. 17, 18. Discuss the young ruler's meaning in calling Jesus "Good Master," and of Jesus' reply and also the meaning of "eternal life," which the visitor so earnestly desired.

3. *What Jesus first said in reply and the young man's answer,* vs. 19, 20. Bring out how Jesus tested the young man's earnestness and the reply which the young man was honestly able to make.

4. *What Jesus required of the young man* v. 21. Make it clear that the reason why the young man was asked to give all that he had was that he might thus show his supreme love to Jesus. Do not miss the beautiful touch, that Jesus loved the young man, and discuss the reason why.

5. *How the young man failed,* v. 22. Impress the truth, that the fault lay, not in having riches, but in being unwilling to give them up for Jesus' sake and at Jesus' bidding.

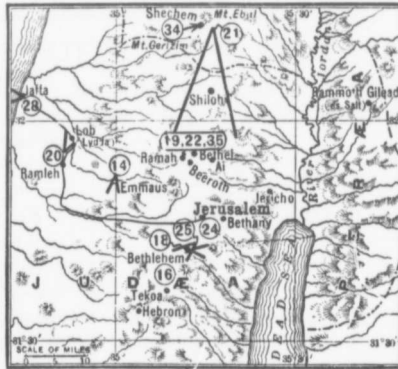
6. *Jesus' conversation with the disciples about riches,* vs. 23-27. Follow out the details of this conversation, and discuss with the scholars why it is that riches make it difficult to enter into the kingdom of God.

7. *Peter's question and Jesus' answer,* vs. 28-31. Illustrate the truths that Jesus requires His followers to make sacrifices for His sake and in order to help on His work and that such sacrifices bring their reward both now and hereafter. Question about the meaning of v. 31 (see Lesson Explained).

Leave time for a little talk about the sacrifices which boys and girls can and ought to make for the sake of Jesus and His work, and the joy which doing this will bring. Make the talk as practical and personal as possible.

THE GEOGRAPHY LESSON

To-day let us see how men of importance in the Holy Land go out on journeys. We can see a group of such men at Bethpage, a village on the side of Olivet, less than an hour's distance from Jerusalem. Our Judea map marks the place with an encircled 24. Six or eight dignitaries are mounted on horseback, their saddles decorated with tasseled fringe. The horses' own coats shine with careful grooming. Long, loose robes of white are worn even by these horsemen, but dark colored cloaks largely cover them. A voluminous scarf of white linen or cotton is laid over each [head and



held in place by a coil of camels' hair, arranged like a bandeau ; the fluttering folds of the scarf below the bandeau keep temples and neck protected from the burning sun, and they frame in a most picturesque way the swarthy face of an Arab nobleman. Each of these riders before us now carries a long spear—more for ornament

than for service, though in old times such spears did cruel service in a soldier's hands.

You can see these modern horsemen by using a stereograph entitled, Sheikh el Raschid and His Escort, Famous Bedouins of Palestine.

ADDED HINTS AND HELPS

Something to Look Up

1. Paul says that in all things we are more than conquerors through Jesus who loves us. In what chapter and verse is the saying found?

2. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Find this promise.

ANSWERS, Lesson XI.—(1) Luke 5 : 31.
(2) John the Baptist ; Matt. 3 : 8.

For Discussion

1. Is it required of all Jesus' followers to give up all their property for His cause ?

2. Is it harder for a rich man than a poor man to be saved ?

Prove from Scripture

That money brings temptations.

The Catechism

Ques. 61-72 (Review). The Questions for review deal with four great subjects : (1) *Worship* (Ques. 61, 62). Discuss the necessity of having a fixed time set apart for the worship of God, and the value of Sabbath laws to protect all in the enjoyment of their right to that time. (2) *The Home* (Ques. 63-66). Emphasize the truths that God has given to parents a claim upon the obedience of their children, and that obedience to them prepares us to become good, law-abiding citizens. (3) *Life* (Ques. 67-69). Dwell on

the sacredness of human life because man has been made in God's own image, and enforce the duty of doing all in our power to protect and better our own and our neighbor's life. (4) *Purity* (Ques. 70-72). Urge upon the scholars the obligation to be pure, not only in outward act and speech, but also in the inward thoughts and desires that lead to action.

The Question on Missions

Ques. 12. *What are the needs of our Honan Mission ?* The 24 counties in North Honan, with the 2 in adjoining provinces which belong to our field, should each have an ordained missionary worker. The 3 prefectural cities should each have one. 3 men should be set apart for theological education. This makes a total of 32. Therefore 14 more evangelistic workers are needed. Each of the 4 men's hospitals requires 2 medical men to cope adequately with the work, and there should be 2 more to allow for furloughs. There are only 5 medical men on the field, therefore 4 more are needed. 3 lady doctors are needed, 2 to open hospitals for women at Weihwei and Hwai King, and one to relieve during furloughs. 6 ladies are needed for evangelistic work. The fundamental need of Honan to-day, however, is not more workers, nor better organization, nor better plans, nor more money, but more Christlike intercessors.

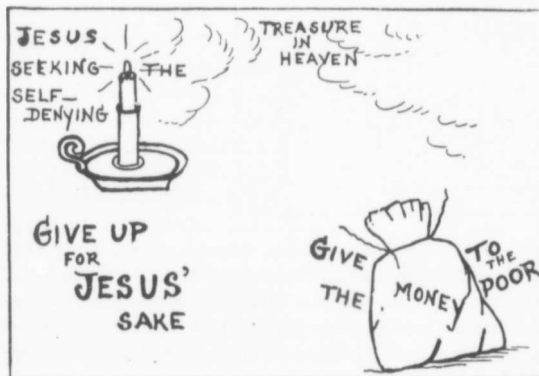
FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We see Jesus seeking the self-denying. We shall hear Him talking to a rich young ruler. We shall see this rich young man holding on to something that is

going to keep him from getting something that he wants very much.

Key Word—GIVE UP.

A Strange Picture—Once I saw a very strange picture,—a picture of heaven opened and angels moving about, some looking eagerly down towards the earth. I looked to see what they were watching. It was a man looking up with outstretched arms towards heaven, but every time he tried to rise something held him back. Then I looked to see what it was, and there, dragging



behind him, attached to him by a thick rope, I saw a great money bag. It was that that was holding him back from getting to heaven. "Oh, why does he not cut the rope and let the money go," I thought.

Then I looked further back in the picture, and saw a great many people who looked as if they needed money badly. There was a poor, sick man at the door of a miserable house. On the street was a mother with a baby in her arms and three ragged, hungry looking children clinging around her. There was a little cripple boy and many other poor people. And still farther away in the distance I saw far away lands with heathen temples here and there and people standing with hands outstretched crying, "Come over and help us." (Sketch.) Oh, why does not that man cut the rope and let his money all roll back to those people around him who are needing it so badly, and set himself free to go to heaven!

This picture makes us think of our Lesson to-day,—a rich young man wanted to get to heaven. He came to Jesus asking Him how he could get eternal life (heaven). Jesus told him the only way was to let all his money go, to sell all he had and give to the poor, so he would have treasure in heaven.

Giving Up for Jesus' Sake—Jesus knows that we really mean to belong to Him if He sees us giving up things for His sake. Let us think of a lot of things little people can give up for Jesus' sake (print list). Give up ANGRY WORDS (sing vs. 3, 4, 6, Hymn 527, Book of Praise), PRIDE, SELFISHNESS, UNTRUTH, ENVY, OUR OWN PLEASURE in order to help others, OUR MONEY for the mission box or to help the poor, etc. (Give simple illustration in connection with all these.)

Golden Text—Our Golden Text tells us we cannot serve two masters. We cannot love God and love riches as well. Does God not like rich people? Oh, yes, God loves to see people with lots of money if they are using it for good things, to help others, using it for Him. The selfish rich people are not really serving God. Explain the difficulty of rich people entering God's kingdom, v. 25. (See The Lesson Explained.) God does not always call upon us to give up everything for Him, but He wants us to be willing to do so.

Symbol—A lighted candle, JESUS SEEKING THE SELF-DENYING.

Our "Remember" Box—I SHOULD (give up) DENY MYSELF, is our "thought" to-day.

FROM THE PLATFORM

Christ
or
Riches

Bring out all the information which we have about the position and character of the one in the Lesson who came to Jesus. Follow out the details of the story, and then call for the two alternatives which were placed before the young ruler,—*Christ or Riches* (Write). Next, raise the question why this choice was placed before the young man. The point to make is, that he held his riches so dear that they had the place which belonged to Christ and that keeping them would prevent him from following Christ with his whole heart. Now, propose for discussion the question whether it is required of every one who would follow Christ, that he must give up all his worldly possessions. Allow full liberty for the expression of opinion, guiding the scholars to the conclusion that all our possessions should be looked upon as belonging to Christ, to be given up if He requires that, or to be used by us in His service.

Lesson XIII.

REVIEW—THE SEEKING SAVIOUR

June 28, 1914

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73-81), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—The Son of man came to seek and to save that which was lost.—Luke 10 : 10 (Rev. Ver.).

Read Hebrews 4 : 14 to 5 : 10.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Lessons by the way, Luke 13 : 18-35. T.—The cost of discipleship, Luke 14 : 25-35. W.—The lost sheep and the lost coin, Luke 15 : 1-10. Th.—The prodigal son, Luke 15 : 11-32. F.—The rich man and Lazarus, Luke 16 : 19-31. S.—The coming of the kingdom, Luke 17 : 20-37. S.—The friend of sinners, Luke 19 : 1-10.

Prove from Scripture—*That Jesus was tempted.*

Lesson Hymns—Book of Praise : Ps. Sel. 68 (Supplemental Lesson), 122, 129, 69 (Ps. Sel.), 549 (from Primary Quarterly), 148.

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

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter Order from Underwood & Underwood, 82 Adelaide St. East, Toronto; further particulars, see page 271).

REVIEW CHART—SECOND QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PASSAGE
I.—Luke 14 : 7-24.	Christ's Table Talk.	Every one that exalteth himself.—Luke 14 : 11.	1. Choosing the lowest seats. 2. Inviting lowly guests. 3. The great supper.
II.—Luke 24 : 13-35.	The Journey to Emmaus (Easter Lesson).	It is Christ Jesus that died.—Rom. 8 : 34.	1. The strange companion. 2. The wonderful teacher. 3. The risen Saviour.
III.—Luke 14 : 25-35.	The Cost of Discipleship.	Whosoever would save.—Matt. 16 : 25.	1. The true disciple. 2. The rash builder. 3. The rash king. 4. The savorless salt.
IV.—Luke 15 : 1-10.	The Lost Sheep and the Lost Coin.	There is joy.—Luke 15 : 10.	1. The lost sheep. 2. The lost coin.
V.—Luke 15 : 11-24.	The Prodigal Son (Temperance Lesson).	I will arise.—Luke 15 : 18.	1. The demand. 2. The destination. 3. The resolve. 4. The reception.
VI.—Luke 16 : 1-13.	The Unjust Steward.	He that is faithful.—Luke 16 : 10.	1. The parable. 2. The application.
VII.—Luke 16 : 19-31.	The Rich Man and Lazarus.	Whoso stoppeth his ears.—Prov. 21 : 13.	1. On earth. 2. In Hades.
VIII.—Luke 17 : 1-10.	Unprofitable Servants.	He that glorieth.—1 Cor. 1 : 31.	1. The millstone. 2. The sinning brother. 3. The sycamine tree. 4. The unprofitable servants.
IX.—Luke 17 : 11-19.	The Grateful Samaritan.	Were there none found.—Luke 17 : 18.	1. Help implored. 2. Healing bestowed. 3. Thanks rendered.
X.—Luke 17 : 20-37.	The Coming of the Kingdom.	Lo, the kingdom of God.—Luke 17 : 21.	1. The unseen kingdom. 2. The Son of man. 3. Call to safety. 4. The final separation.
XI.—Luke 18 : 9-14 ; 19 : 1-10.	The Friend of Sinners.	I came not to call.—Mark 2 : 17.	1. The Pharisee and Publican. 2. Jesus and Zacchaeus.
XII.—Mark 10 : 17-31.	The Great Refusal.	Ye cannot serve.—Luke 16 : 13.	1. A great test. 2. A great saying. 3. A great reward.

THE QUARTERLY REVIEW FOR BIBLE CLASSES : The Seeking Saviour

This Review is intended to set forth only one aspect of Jesus' mission and ministry, that in which He seeks the lost sinner to win him back to life and perfection. The following outline may serve as a guide :

1. *Seeking by means of social fellowship.* Take Lesson I. Question about the Saviour at a dinner party, enjoying the companionship of men and taking advantage of the opportunity of winning men to His service. Take also Lesson II., where, as Jesus walks, and sits at supper,

He unfolds the principles of the kingdom to the two disciples who did not even know Him. Speak of the use of life's social intercourse for furthering spiritual ends.

2. *Seeking by means of frankly showing the cost of discipleship.* Take Lesson III. and Lesson XII. Bring out how Jesus never sought to win by presenting a highly colored picture of His kingdom, but frankly told the dangers, trials, sorrows and persecutions. He believed men would respond to the heroic note and they did. This has practical bearing upon modern Christianity. With the loss of the heroic note, men fail to respond to the appeals of the gospel. Difficulties only challenge great souls and Christ seeks and wins many by the very greatness of the price to be paid. They feel it is worth while.

3. *Seeking by persistent search until He find the lost ones.* Lesson IV. well illustrates this aspect of Jesus' work. Here He takes the initiative, maps out the method and carries the lost one home in triumph. It has become the basis of the evangelistic appeal, and is the only gospel adequate to the needs of those who have gone astray and have lost their initiative.

4. *Seeking by educational methods.* Direct attention as He is seen working with His disciples and earnestly desiring that they should attain the highest experiences in the kingdom. Efficiency will depend upon following the best methods, and Jesus presents these in many ways. Take Lesson VI., in which Jesus urges certain methods as the highest wisdom. Even the methods of the worldly wise have valuable suggestion. Take Lesson VII., in which He deals specifically with right and wrong uses of wealth.

5. *Seeking by presenting and exalting certain ideals.* Lesson V. brings inspiration because it shows the heart of God. Lesson VIII. points to the failure of commercial standards in religion and exalts love as the mainspring of acceptable service. Lesson IX. opens up the whole attitude of the heart to God, and shows that the heart which is filled with gratitude wins new triumphs and rejoicing. Lesson X. deals with the second coming as the great ideal in the consummation of the kingdom. The coming carries with it the end of worldly tribulation and the entrance into the unveiling of eternity. As a motive this is powerful in purifying the life.

Call attention to the fact that the ideals of Jesus were the mainspring of all His methods and various activities. This is surely a guide in Sunday School teaching. The ultimate moving power of life is truth, and it alone is all prevailing. To have the soul see it in all its aspects is the business of the teacher. Some aspects of truth are necessarily hard, but some are extremely inviting. Every experience of the saint and sinner is reflected in some aspect of truth. Emphasize Jesus' profound conviction that every soul can be redeemed because every soul can be touched by the truth, by some aspect of the truth suited to its individual need. Every scholar should be made to feel that Jesus is seeking him and urged to come to the "Seeking Saviour."

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Quarter of Wonders

The Lessons may be grouped as follows:

I. SOME WONDERFUL PARABLES

1. *The Great Supper*, Lesson I. What difficulty had this man in inducing people to come to the feast? What is the gospel feast, and what difficulties are experienced in getting people to accept the gospel invitation? Is it business or pleasure or something else that keeps most people away? Are there any in the class who have an excuse to make?

2. *A Chapter of Parables*, Lessons IV. and V. In what respect are the three parables alike? In what respect do they differ? Emphasize the truth that the seeking Saviour and the seeking sinner must always meet.

3. *The Unjust Steward*, Lesson VI. What is the main teaching of this parable? Impress upon the class, that a wise provision for the future must be laid up in character, in Christ, where the true riches can be found.

4. *The Rich Man and Lazarus*, Lesson VII. What striking contrasts do we find in this parable? What awful warning? Point out that this parable represents that the rich man had a most comfortable life here and a most uncomfortable one afterwards; while Lazarus had a miserable time here and a happy time afterwards. Remind the class that, as a general rule, the man who lives well, in a Christian way, has his good things both here and hereafter, and that the man who lives a bad life has evil things in both worlds. Both heaven and hell usually begin in this world.

5. *The Pharisee and the Publican*, Lesson XI. What is prayer? The soul's sincere desire, uttered or unexpressed. How did these two prayers differ? What is the difference between praying and saying prayers?

II. A WONDERFUL MIRACLE

The Grateful Samaritan, Lesson IX. What is peculiar about this miracle? Is Wordsworth right in calling gratitude a common virtue, or is there something suggestive about only one in ten returning to give thanks? Ingratitude has been called the unpardonable sin. We need to pray earnestly to be saved from it.

III. SOME WONDERFUL REVELATIONS

1. *The Sweetness of Divine Fellowship*, Lesson II. When was this revelation given? When it was needed most, when hearts were sad.

2. *The Cost of Discipleship*, Lesson III. In what sense is it easy to be a Christian? In what sense hard?

3. *The Coming of the Kingdom*, Lesson X. In what sense is the kingdom with us now? In what sense is it still to come? What is our present duty?

4. *Christ as a Friend of Sinners*, Lesson XI. No sinner is beyond Christ's reach, beyond His love.

5. *A Great Refusal*, Lesson XII. Who made this great refusal? Why? Let us make sure that Christ is the good part of our life.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: The Seeking Saviour

A Look Forward—To-day is our Review. This is the day we are going to open our "remember" box and recall our Lesson "thoughts." I'll tell you about another kind of remember box and see if you can guess what it is. It is round, sometimes large, sometimes small. It is partly covered with a soft covering. It has six small openings. Sometimes it is a pretty box, sometimes not. That depends on what is in it. Oh, yes, it is always on top of something and never falls off. (Yes, you have guessed,—a head.) Now let us use our heads to remember something about each Lesson story.

Golden Text—Our Golden Text for the Quarter tells us that Jesus came to seek and to save that which was lost.

Symbol—Our symbol for the Quarter has been a lighted candle, and we have been hearing about seeking Saviour.

Our "Remember" Box—Take out the "thoughts" and repeat them at the close of each Lesson.

Lesson I. *Jesus seeking the needy*. Key word—INVITATIONS. Jesus is a guest. Where? How are the other guests acting? What did Jesus tell them? What invitation did Jesus give? Lesson "thought"—*I need a Saviour*.

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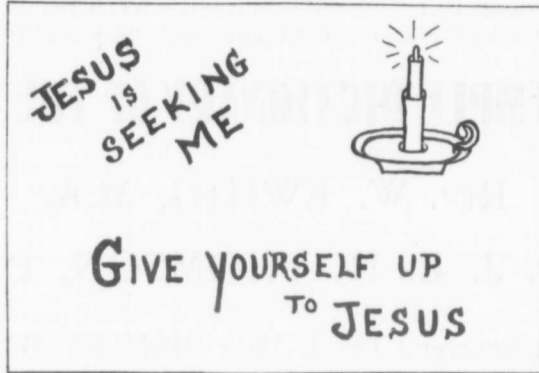
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Lesson II. *Jesus seeking the troubled.* Key word—COMFORT. Why did we decorate with flowers on Easter Sunday? Recall the Easter story. With what two friends did Jesus go to Emmaus? How did Jesus comfort them? What is the Easter message to us all? *I have a living Saviour.*



Lesson III. *Jesus seeking the earnest.* Key word—BUILDING. What does a builder do before he starts to build? Does it cost much to build for Jesus? *I should be in earnest.*

Lesson IV. *Jesus seeking the lost.* Key word—SEEKING. What lost things did Jesus tell about? What is the light that finds lost ones? *God loves me.*

Lesson V. *Jesus seeking the sinful.* Key word—HOME. Who was in a far country away from home? What was the matter with him? What did he do? How was he received at home? *God is my Father.*

Lesson VI. *God seeking the faithful.* Key word—FAITHFULNESS. How did the servant waste his master's money? Who is our master? Is our money our own? How should we use it? *I should be faithful.*

Lesson VII. *Jesus seeking the poor.* Key word—REWARDS. What kind of man was Dives? Who was Lazarus? What rewards did God give them? How did Jesus treat the poor? *I should be kind to the poor.*

Lesson VIII. *Jesus seeking the believing.* Key word—FAITH. What marks did Jesus give us to measure up to? How should we treat those who do us wrong? *I should have faith in Jesus.*

Lesson IX. *Jesus seeking the grateful.* Key word—THANKS. What did Jesus do for the ten lepers? How many said "Thank you?" *I should be grateful.*

Lesson X. *Jesus seeking the ready.* Key word—READINESS. Where is the kingdom of God? How can we be ready for it? *I should be ready for Jesus' coming.*

Lesson XI. *Jesus seeking the penitent.* Key word—PENITENCE. What two kinds of prayers did we hear about? What did we hear about Zacchæus? *I should be sorry for sin.*

Lesson XII. *Jesus seeking the self-denying.* Key word—GIVE UP. What did Jesus tell the rich young ruler? What can we give up for Jesus? *I should deny myself.*

Lesson XIII. *The Seeking Saviour.* Jesus is seeking each of us. Come to Him and ask Him to make you a faithful, obedient follower. *I should come to Jesus.*

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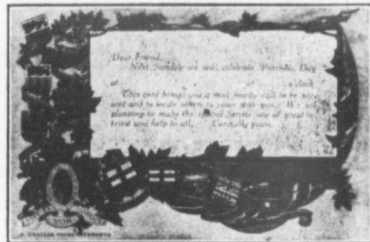
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*AN ORDER OF SERVICE: Second Quarter

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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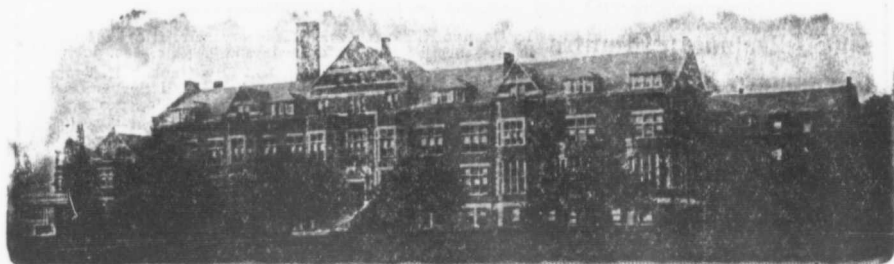
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THE BOOK PAGE

A book has just been issued which is likely to take its place as the standard textbook on Christian theology. It is **The Christian Faith**: A System of Dogmatics, by Theodore Haering, D.D. (Hodder and Stoughton, Toronto, 2 volumes, 952 pages, \$6.00). Dr. Haering is Professor of Theology in the University of Tubingen, Germany, and the present book is a translation from the second German edition. The work of translation has been admirably done by Professor John Dickie, of Knox College, Dunedin, and George Ferries, D.D. It is a book for the student, a book which demands careful attention. And the preacher who comes to it first of all as a student will find it full of suggestion, especially in such sections, for example, as those dealing with the fatherhood of God and with God's providence. But the book is much more than a systematic exposition of the Christian faith, it is a convincing defence of that faith to be recommended to the man who is perplexed by doubt. The author continually takes cognizance of what is called the "modern mind," and the necessity of restating the unchanging gospel of Christ in forms which will be intelligible to men to-day.

A book of unusual importance is **Jesus in the Nineteenth Century and Afterward**, by Heinrich Weinel, D.D., Professor of Theology at the University of Jena, and Allan G. Widgey, M.A. (T. and T. Clark, Edinburgh, U.C. Tract Society, Toronto, 458 pages, \$3.25). The volume is based on Dr. Weinel's *Jesus in the Nineteenth Century*, and "its scope has been widened by consideration of English, American and French life and thought, and of one Italian thinker, Mazzini." The scope of the

work is indicated by the chapter headings: *The Dawn of the Century*; *Scientific Research on the Life of Jesus*; *Jesus as the Preacher of a Liberal Idea of Reform*; *Jesus in the Light of the Social Question*; *Jesus in View of the Problem of Civilization and Culture as the Preacher of a Buddhistic Self-Redemption*; *Jesus and the Religious Question of the Present Time*; *In the New Century*. All the famous thinkers and writers of the last, and the opening years of the present, century, on religious subjects appear in these pages, and the central place of Jesus is clearly shown and amply vindicated in the light of all that they have said and written. The same Canadian publishers send us a copy of the third edition of **Purpose in Prayer**, by E. M. Bounds (Marshall Brothers, London, 160 pages, 75c. net), which can be cordially recommended to all earnest souls who seek for increased effectiveness in prayer.

The Fortunate Youth, by William J. Locke (John Lane, London, Bell and Cockburn, Toronto, 352 pages, \$1.35), is an altogether delightful tale. Its hero was fortunate indeed. Good luck simply pursued him, and he attracted friends to himself as the magnet draws the steel. Nor was all this to be greatly wondered at, since, along with extraordinary beauty, he had delightful manners, a charming personality, genuine ability and a truly noble character. Hardships he had to pass through, but it was through these that there came into his life its best friendships. Even the tragedy that threatened to ruin his career not only gave him the opportunity of acting like a high minded gentleman, but left him the richer by half a million dollars. The

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starved and beaten child of a Lancashire slum becomes the wealthy young member of parliament, with a brilliant career opening out before him and the accepted lover of a princess, who announces the betrothal at a dinner table graced by the presence of royalty. Another of Bell and Cockburn's books is **The Miracle Man**, by Frank L. Packard (300 pages, \$1.25), in which the central figure is the Patriarch, a dweller in a little Maine village, possessed of marvelous healing powers. Born deaf and dumb and having gone blind, he becomes an easy prey of a clever swindler and his companions, who concoct a scheme for making their fortunes out of his cures. The story tells how the simple goodness of the old man became the solvent which overcame the trickery and fakerism of the plotters and produced in them the desire for clean and honest lives.

Readers of Helen R. Martin's, *Tillie: A Mennonite Maid*, will welcome the author's new book, with the same background of life amongst the Dutch of Pennsylvania. **Barnabetta** (The Copp Clark Co., Toronto, 340 pages, \$1.25 net) is an altogether charming tale. It is true that one is surprised by the suddenness and completeness of the transformation wrought in the untaught village girl when, through the efforts of her stepmother, she is sent to a young ladies' college. But this detracts from the delightfulness of the story, and one feels that the frank and unconventional heroine is quite worthy of the love which she excites in the young college president, whom she refuses, to the amazement of his aristocratic sister, Mrs. Winthrop, and in David Jordan, in whom she finds her true mate.

The *Autobiography of a Navy* is the sub-title of **Children of the Dead End**, by Patrick Macgill (The Musson Book Co., Toronto, 305 pages, \$1.25). The book is photographic in its details of the life of the coarsely-dressed, rough-spoken toilers whose labor lies beneath the progress of our modern civilization and of whom so little is known. The description is all the more impressive because of the almost entire absence of emotion. It is with the utmost coolness, one might almost say callousness, that the author portrays the underworld with which he deals. Fighting for the chance to work, toiling terribly and often amidst frightful dangers when a job has been won and "down and out" when it is lost,—such is the life story of the navy as seen in Mr. Macgill's fascinating pages. Moleskin Joe is a character who deserves to live in literature, and the painful story of Norah Ryan shows the peril to which innocence is exposed when accompanied by ignorance.

Amongst the later volumes in Nelsons' shilling reprints are: Captain Scott's *The Voyage of the Discovery*; *The Cruise of the "Falcon"*, by E. F. Knight; and A. K. H. B.; *A Volume of Selections from the writings of Rev. Dr. A. K. H. Boyd*. The Canadian price of each volume is 35c.

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