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The Teachers Monthly

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

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Toronto, May, 1914

No. 5

PATRIOTIC SUNDAY this year falls on June 28, the Sunday nearest to Dominion Day.

The Topic for the Order of Service issued by the General Assembly's Committee on Sabbath Schools and Young People's Societies for that day is PEACE. This Order of Service is specially prepared for the use of Sunday Schools, including, of course, Adult Bible Class.

A timely interest attaches to the Topic, for preparations are now being made for the celebration, throughout the Dominion, of the hundred years of peace between Canada and the United States. An important feature of the celebration will be religious services in the churches. Sunday Schools will find the Order of Service specially adapted to this great occasion.

It is hoped that the whole congregation will join with the Sunday School in observing the day. There is every reason why it should be made a great occasion.

Copies of the Order of Service can be procured from us at the usual price of 50c. per 100 copies. Besides, we have a very full outfit of supplies, such as Patriotic Day Book Marks, Invitation Post Cards, Buttons, Flags for Decorating, Flag Pins, etc. Send for complete Illustrated List of Patriotic Day Supplies.

The Teacher's Faith

A headmaster of a certain school used to become very angry when any one brought to him, not a bad, but a despondent report, concerning the boys under his care. He knew that they had their faults and were often guilty of serious misconduct; but he believed that in each of them there was the making of a true and noble man.

Next to his faith in God, the teacher needs faith in his scholars. Beneath their heed-

lessness and lack of interest, in spite of the undesirable traits and unworthy deeds which he cannot avoid seeing, he must discern the latent goodness, which, by means of his teaching and example, the blessed spirit of God can awaken in the most troublesome boy or the most careless girl.

In nothing is Jesus, the great teacher, more conspicuously our example, than in His faith toward those under His instruction. He knows their shortcomings and their tendencies to evil as no other could know, and yet He believed in them with a confidence which was never shaken and which was fully justified by their subsequent fidelity and devotion.

Unrealized Results of Service

By Rev. Henry J. Keith, B.D.

We are all seeking for results in our Christian service. In every Christian worker's mind and heart there should be this clear, definite aim of leading those who are under his special care to know personally Jesus Christ, and of training them in His character and in His service. Whatever may be the method, and no matter how seldom or frequently this purpose may be openly expressed, it must stand out clear as the Star of Bethlehem leading on those who teach.

In a church in Montreal some years ago, a loving, zealous teacher decided to take advantage of the presence of an evangelist holding services in the church to round up the young men of her class and gather them all at once into the fold. For the realization of this excellent purpose she invited the evangelist and the members of her class to tea. After supper the evangelist was to have the class all to himself. The young men discovered the scheme, and all prepared to offset it, when the minister of the

church heard of the threatened failure, and by a wise personal interview with each young man won the whole class to a confession of Christ.

Such results are the kind we are seeking. I could name three teachers now, each of whom was used in leading every member of a class to a profession of faith in Jesus. But I think of many who would say: "I have been a miserable failure." It is specially to these I would say a word of encouragement. The fact is, that they are succeeding though not in the time or way which they would choose.

I am reminded of an illustration from India. A missionary of the Methodist Episcopal Church there became so discouraged at the meagre results of his years of service, that he decided to pack up and go home. While he was thus engaged, a revival, largely the result of his work, broke out among his people and caused a hasty cessation of the packing. I think of another at home. Some years ago a young man was approached by his teacher and the subject of definite decision was discussed but dismissed without apparent results. The young man left the town, but a short time ago he wrote to tell the teacher of the wonderful results of that teacher's sowing in the scholar's life.

How often has it happened that when speaking in the presence of children we thought they were not listening or sufficiently advanced to catch our meaning, but later on, much to our amazement and sometimes our

discomfort they came out with expressions we had made use of. Older minds are often like younger ones in this respect. Boys and girls are receiving sometimes almost unconsciously the seed we sow. The germination may be slow but the harvest will be gathered, perhaps not by our hands, but yet for our master to everlasting life.

So hope on, pray on, work on, but leave the results with Him. Gather them if He gives you the privilege, but remember yours is first the sowing, and then, if God wills, the reaping. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Peterboro, Ont.

Not for Work Alone

By J. G. McCaul

I have been just looking out of my window and I see a large tree a short way up our street. The breeze is gently blowing the leaves of the tree. Immediately comes the thought, "And the trees of the field (the very leaves) shall clap their hands."

We are so busy these days working for business success or striving for social prestige that we sometimes fail to see the beautiful things nature has on every hand. God has placed us here not for work alone, but to know and to enjoy the good things that He has given.

Toronto

SUNDAY SCHOOL PROBLEMS

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

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

II. THE HEEDLESS GIRL

The heedless girl, so-called, is a fairly well recognised type in all our Sunday Schools, and she reveals herself by a certain unseemliness in dress, in manner and in conduct.

A noteworthy fact in this connection is, that she often comes from what is spoken of as a good home, and is, in fact, at heart far from anything that is suggested by the term "bad."

Ruskin has said somewhere, that heedlessness is more dangerous to the young than to the old, since the young have the whole of life before them, so that the smallest act and the slightest decision may have consequences of the most far-reaching sort. If this is true, we cannot give too much attention, in our Sunday Schools, to a development of a sense of propriety in speech and behavior.

Of course the chief responsibility in this connection rests with the home, and fortunate indeed is the girl who finds in her mother a living example of those truly lady-like qualities which diffuse themselves as subtly and as powerfully as does the atmosphere, and who finds in her also, a confidant, a counselor, and something of a companion, as well. Doubly fortunate is she if she possesses, in her father, a standard of gentlemanly behavior by which she can test the conduct of the men, both young and old, whom she meets. The church and the Sunday School should never set out to make good the deficiencies of the home before seeking, with all earnestness, for the cooperation of the home, and striving to awaken in the hearts of parents a full sense of their responsibility.

One rather hesitates, nowadays, to use the word discipline in speaking of the training of boys and girls in their teens, and yet, many of our Sunday Schools are suffering greatly from the lack of that firmness and oversight which would make certain common forms of unladylike and ungentlemanly behavior plainly impossible.

But external control is, at best, only an aid in the development of that inner morality which does the right because it finds the right both reasonable and lovable. The chief human agency upon which the School must rely, in the correction of the heedlessness of which we have spoken, is the precept and example of the teacher. The ideal teacher, for a class of girls in their teens, is not easily described. The one whose chances of success are greatest is, in my opinion, a lady, young in heart, no matter what her age, who commands intellectual respect through her knowledge of what she teaches, and who inspires confidence through her sympathetic understanding of the questions and the difficulties which perplex the minds of growing girls.

One quality of prime necessity in this connection is dignity, a dignity which maintains itself, even in moments of most familiar intercourse. I mention this because I have seen a class of girls almost demoralized by the example of a well-meaning woman teacher, who joked with her pupils about their "fel-

lows," who discussed in class trivial subjects in a trivial way, and who, by her general example, encouraged the frivolity she should have set herself to diminish.

Whether matters of propriety in dress, or speech, or behavior, should ever be made questions of class discussion, cannot be decided arbitrarily. Sometimes they rise naturally out of the topic in hand and can then be dealt with frankly, without any thought on the part of any member that such and such a statement is aimed at her. The most powerful teaching in this connection comes, however, from example and from the practice in wholesome social relations, which every teacher should aim to provide outside of the class hour.

Good Conduct in the Primary Class

By Marion Wathen Fox

In many country Sunday Schools the Primary class has to be with the main School for the opening exercises. Some teachers find it hard to get the children to behave during this time. Especially is this true where there are some very little ones in a class, and it often seems impossible to have the two or three very little ones in a class of their own.

The teacher should think out little plans and devices for keeping the one or two who are almost babies quiet during these exercises. If necessary let her take one on her knee or by the hand. Have one catch hold of the side of her hymn book—of course the teacher will be so far from the printed page that she won't see much. She asks the little tot: "Will you help me hold up my hymn-book, please?" or "Would you like to sing off my book?" This makes the little one feel very important, and so he is not a bit fidgety or restless during singing time. Asking the children to sit up straight like soldiers is generally successful in getting them, for a time at least, to sit properly.

Sometimes ask: "Billy, who is to have charge of your feet to-day?" "Mary, who has charge of your hands to-day?" Impress the thought that each one can make his feet stay quiet. Little children like to feel that they control things, make things stop when

they want to ; they are captains in charge of hands, feet, etc. Sometimes try this : "Now, I'm going to see who will be good soldiers to-day and I'll be the captain." "Whoever does the quickest what I say will be the best soldiers, for 'really' soldiers do fast, fast, what their captains say." Then follow this with commands such as "Stand !" "Sit !" "Fold your hands !" etc.

Not long ago a teacher was trying in vain to get the attention of a four-year-old. At last a bright idea came. She noticed that the little girl's dress was trimmed with buttons in the front. The buttons were arranged in groups of threes. The Golden Text was, "Love one another." So she said : "Let's say it to the buttons on Maud's dress. We can say it to each bunch of buttons, for there are three buttons in each bunch, and there are just three words in the verse." So they said the verse : "Love—one—another," pointing, as each word was said, to a button. Then they said it the same way to the next group of buttons and to the whole six clusters. The little girl was all attention. And the children learned to memorize the verse that way.

The Primary teacher must remember that, if she is to win and hold the attention of these little folk, she must be a little folk herself and must fit her teaching to the size and age of her pupils.

Avening, Ont.

On Being a Superintendent

By a Sunday School Worker

V. THE SUPERINTENDENT BEFORE THE SCHOOL

If the superintendent is not prompt, the pupils will not be. Every superintendent should be so punctual in stepping on the platform to open the School that a clock could be set by him.

And when you begin, *start!* Throw the bell into the ash barrel. Let your stepping upon the platform be the signal for instant and absolute quiet. Just your stepping upon the platform, not even the raising of your hand.

A rapidly moving programme is one of the prime secrets of good order. You cannot

have this without a carefully prepared schedule. Plan your opening as carefully as you would prepare a house. Write it all down and keep the list before you.

Speak loudly and distinctly, but not boisterously. You cannot expect the pupils to attend to what they cannot hear. A flabby voice sets the key for the entire session.

Change is another provocative of attention. A single novelty in each opening exercise will freshen it wonderfully. So important is this, that I will suggest a few variations in the common elements of the opening exercises.

The prayer may be given by the pastor or by a visitor or by a teacher. A class may read some Bible prayer in concert. The superintendent may offer a prayer, a brief sentence or clause at a time, the School repeating it after him. The School may bow their heads and read a prayer hymn in concert. The superintendent's opening prayer should always be brief, simple and earnest.

The Bible reading may be by a single class which has practised beforehand and stands in front of the School. Or, two classes may read, alternating the verses. Or, some pupil may commit the passage to memory and stand before the School and recite it. Or, the superintendent may frame a question for each verse and ask it, the School reading the verse as a reply. Or, the superintendent may read the passage in some English version that is not in the pupils' hands, bidding them note the differences.

The singing may be greatly varied. Have now the girls and now the boys sing a stanza. Have the right and left sides, or the front and back of the room, sing alternate stanzas. Have a soloist or a single class sing the stanzas, and the School the chorus. Have prayer hymns sung with bowed heads. Have martial hymns sung while marching around the room. Have thoughtful hymns read in concert before they are sung.

Vary also the giving of notices. Sometimes write them on the blackboard and let the School read them in concert. Sometimes after reading, emphasize them by asking questions about them, for the School to answer.

A blackboard talk is likely to become forced and tiresome if given every week, but when you conceive or can find an especially fitting idea for one, by all means use it. Only, make it very simple, and very, very brief. It is usually best merely to place the picture before the School, and suggest that the teachers refer to it in their teaching and bring out the point it illustrates.

The closing should be planned as carefully as the opening—even more carefully, since it is to focus impressions and place a seal upon the teaching, sending the pupils away in the very best spirit. Plan little novelties here also, even to the methods of announcing the amount of the collection and the number in attendance. Some superintendents occupy the last five minutes with a supplemental lesson, giving series of talks on Bible geography, or church history, or Christian doctrines. This will succeed if the superintendent is an effective teacher, and the experiment is well worth making.

The Mission Question in the Class

By Miss Claribel Platt

In preparing to deal with the weekly Question on Missions, the teacher must remember one thing,—the time which can be spared from the regular Lesson is so short that the most careful planning is necessary, in order that a definite impression may be left on the minds of the scholars. Probably the best results can be obtained by giving out, a Sunday in advance, topics in connection with the Question for report, in ten minutes or less, according to the teacher's part in the exercise.

The method may be illustrated by reference to some of the Questions for the current Quarter, on Our Honan Mission (see each Lesson). The teacher should have copies of Dr. MacKenzie's *Twenty-five Years in Honan* (cloth 50c., paper 35c.), and Dr. Menzies' *Link by Link* (paper 10c.). These can be obtained at the Foreign Mission Office, Confederation Life Bldg., Toronto.

Ques. V. Using Dr. MacKenzie's book, describe as vividly as possible: 1. The looting at Chu Wang. 2. The Boxer Rebellion of 1900. Ask two members of the class to be

prepared, on the following Sunday, to describe these events in their own words.

Ques. VI. Have three members of the class, after reading the relevant portions of *Twenty-five Years in Honan*, picture briefly, with the aid of their imagination: 1. The first visit of a Chinese villager to a Mission Compound. 2. The missionary's first visit to a heathen village. 3. The preaching at heathen festivals.

Ques. VII. Mark on an outline map carefully prepared, the towns where there are Mission Hospitals, and try to bring home to the class the great need of more medical workers in Honan. Ask several of the scholars to be prepared to tell, after reading *Link by Link*, of examples of conversion which has followed the healing of the body.

Let Ques. XII. be the climax of the Quarter's Lessons,—a statement of the needs of the Honan Mission, an appeal for interest, to be shown by increased prayer, by increased giving and by a solemn heart searching as to the willingness of each to go, if God should so direct.

Picton, Ont.

The Teen Age Organized Class

By Preston G. Orwig

Superintendent, Secondary and Adult Divisions, Ontario Sunday School Association

The first step toward the proper utilization of the Sunday School Class is organization. This is fundamentally right, because organization (with boys, the gang instinct) is an established law of teen age life. The standard of organization is simple. To be recognized as an Organized Class, and to secure a certificate of recognition, it is required: (a) That the Class have at least four officers—President, Vice-President, Secretary-Treasurer and Teacher; (b) age limit 13 to 19 inclusive; (c) the Class to be definitely connected with a Sunday School; (d) that a Sunday Bible and mid-week session or activities be held. Members of Organized Classes are privileged to wear the official Class emblem—a neat button with white centre and blue rim, the blue indicating loyalty and the white, purity.

Now, let us glance for a moment at some of the results of class organization, for the test of any movement lies in what it actually accomplishes. One teacher writes: "I think we have at last hit on the plan to tide our boys over the difficult period. Last Sunday, three of our four Organized Classes had perfect attendance." Another says: "This plan surely grips the boys; three new members have been received into the Class since we organized two weeks ago." In a recent conversation, one enthusiastic teacher said: "My little Class of five girls, with whom I had so much trouble before organization, has now increased in numbers to fifteen, and the discipline of the Class is perfect; best of all, one of the girls recently volunteered to teach a class of younger girls."

From two different Schools comes the unique report that, as a result of class organization, "we have more boys in our Sunday School than girls." Other Schools report an appreciable change for the better in the spirit of devotion and reverence in the Class. One Organized Class of older girls, whose motto is, "Each for all and all for Christ," meet ten minutes before the School session for a prayer in the interest of the non-Christian members of the Class. Two weeks after the start of the plan, the Class were overjoyed to see an unconverted member slip quietly into the room and kneel with them as they prayed.

In one School a class of ten boys had gone to pieces and scattered. A young man who believed in boys and the power of organization in their lives, got in touch with several of them and suggested organization. It was just what they wanted. Word was passed on to the other boys and organization effected, resulting in the whole group being brought back to the School.

The principle of self-government plays an important part in the success of the organization. Activities are promoted through officers and committees; responsibility for success rests largely with them. The President is in charge of all Sunday and mid-week sessions. It is *our* Class instead of the *teacher's*. The function of the teacher is that of counselor and friend.

By this plan initiative is developed and a feeling of responsibility is engendered. The boy or girl *gives* to the Class instead of *getting* only. Loyalty and allegiance to the organization of which they are a part is challenged, all of which has its culmination in the natural desire to belong to a live organization,—to see it prosper. Herein lies the success of the Organized Class.

The Organized Class is a sleeping giant. We have but to utilize this splendid and powerful organization to realize that it is a long step toward the solution of our teen age problem.

Toronto

How a City School Grew

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

A stone's throw from the junction point of two main car lines in Toronto, stands a little rough-cast building, now used for business purposes. Distant by a block or two stands a fine, modern church building, with a fine auditorium and excellent accommodation for an up-to-date Sunday School and other organizations.

It was in the smaller building that Rev. S. G. Carruthers began his work as the first regular minister of Dovercourt Road Presbyterian Church a little more than twenty years ago. The new structure is the worshiping and working place of a congregation mustering over fifteen hundred members, with Rev. James Wilson as their minister, Mr. Carruthers having died in 1904.

Nothing in the progress of the congregation has been more remarkable than the growth of the Sunday School. In the year 1901, the number on the roll was 282. The enrolment reported for 1913 is 1,569, an almost sixfold increase.

The Sunday School building at the School hour on Sunday afternoon is a busy hive of industry. Entering by the main door one comes first upon the librarian's room, where the librarian, with his assistants, must do a quick hour's work, in order to have the books asked for ready to be distributed at the close of the School. Upstairs there is a commodious room for the secretary and his helpers, well supplied with tables, where the attend-

ance can be reckoned up and the offering counted in time for the report from the superintendent's desk.

The School has four Departments, not including the minister's Bible Class, which meets in the church auditorium. These are called: the Beginners; the Primary; the Intermediate; and the Senior. Each Department meets entirely by itself, there being no gathering of the whole School for the opening and closing exercises.

In the Beginners and Primary Departments the International Graded Lessons are used, and the superintendent in each of these Departments is assisted by a corps of enthusiastic and well equipped teachers. Almost all of them, if not all, are members and regular attendants of the city Primary Union, and are therefore fully acquainted with the best teaching methods.

The Intermediate Department, that is the main School, is an inspiring sight. Conveniently seated and occupying every part of the spacious and well lighted room allotted to them, the teachers and scholars can see, from every point, the hymns thrown on the screen by a fine lantern, and sing with the utmost heartiness. For the teaching period, a large number of class rooms, both on the ground floor and in the gallery which runs round three sides of the School room, can

be shut off by rolling screens, while space is left in the area for a number of classes without undue crowding. Cork matting on the floors of the whole Sunday School building is a great preventive of noise.

In a part of the basement the young men of the Senior Department, some 60 or 70 strong, are under the guidance of a band of capable and earnest teachers, several of them being elders. Indeed, a feature of the School is, that about fifteen out of the twenty-five elders are either teachers or officers in the School.

The young women in the Senior Department have an upstairs room which they crowd to its utmost capacity. The teacher is Miss Kerr, a trained Deaconess, who speaks enthusiastically of the interest and fine class spirit of her scholars.

The School does not all meet in the Sunday School building. For it includes a Cradle Roll with the names of over four hundred babies on it.

The attendance of teachers, officers and scholars is notably regular. Up to the second Sunday of March, on no Sunday had the number present fallen below 800, and on that day the number was 844, with only three or four teachers or officers absent out of a total of 110.

HOW THE WORK GOES ON

The number of scholars reported in the Presbytery of Kindersley, Sask., for 1913, is almost double that for 1912.

The Sunday School of the First Presbyterian Church, Brockville, Ont., claims to be the first organized Sunday School in America.

In an International Contest for the best results on a Sunday, the Sunday School of Knox Church, Lethbridge, Alta., stood second in its class, namely, Schools having 200 to 500 members, with a percentage of 97.

In Chalmers' Presbyterian Church, Bridgeport, N. S., the enrolment of the children attending Sunday morning service was com-

menced on the opening Sunday of the year. At that service 95 children were present.

From March 9 to 17, inclusive, a series of District Institutes in the interests of Sunday School and Young People's Work were held throughout the Presbytery of London, under the auspices of the Presbytery's Committee in charge of this department. The meetings were held at points so chosen that one or other of them could easily be reached from every congregation in the Presbyteries. Local workers were assisted by the Secretaries of the General Assembly's Committee.

The Sunday School of Knox Church, Wetaskiwin, Alta., contributes annually \$25.00

towards the educational support of a young man in India, in the hope that he may soon become a missionary among his own people. During 1913 the Sabbath School contributed

in all \$40.00 to the missionary and educational work of the church, in addition to purchasing a very valuable stereoscopic lantern for its own work.

A WORD FROM THE BUSINESS MANAGER

MOTHER'S DAY

The second Sunday in May is now generally recognized throughout the Sunday Schools as Mother's Day, and it should be the ambition of every Sunday School superintendent and teacher to have the mother of each pupil in the Sunday School on that occasion. It is not asking too much of the Sunday School to set apart one of its fifty-two Sundays each year for honoring the best friend that a boy or girl can ever have.

With the aim of making the day as attractive as possible, an interesting programme has been drawn up and published. The Mother's Day Service is handsomely printed with an exquisite design of carnations reproduced on the front page. It contains recitations, responsive readings and appropriate hymns. An Invitation Postcard and Mother's

er's Day Button, on both of which appears the white carnation, the symbol of Mother's Day, are also available and may be used to good advantage in making Mother's Day a real success.

Owing to the demand for Mother's Day Supplies in previous years, we have arranged this year to supply the following items: Mother's Day Service 5c. each, Postcards \$1.00 per 100 and Buttons \$1.75 per 100, all prices postpaid.

Stories for the Little Ones

JEWELS, our paper for the little ones, is always on the lookout for stories suitable for its small readers. All material used is paid for. Stories should not be longer than 380 words.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE MONTH OF FEBRUARY, 1914

I. FIRST STANDARD COURSE

Sunny Brae, N.S.—Rev. D. K. Ross, Minister. *Old Testament*: Annie L. Dawson, Flora Cameron, Muriel Cameron.

M. Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. *School*: Mrs. T. E. Stewart, Mrs. Wm. H. Guild, Grace D. Archibald, Mrs. M. H. McIntosh. *Diplomas*—Mrs. T. E. Stewart, Mrs. Wm. H. Guild, Grace D. Archibald, Mrs. M. H. McIntosh.

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

Aylmer East, Que.—Rev. F. W. K. Harris, Minister. *Old Testament*: Florence K. Harris, Ulila Woodburn.

Pembroke, Ont.—*New Testament, School*: Margaret McGaughy, Helen J. Sparling, Gladys Willison. *Diplomas*—Margaret McGaughy, Helen J. Sparling, Gladys Willison.

Brampton, Ont.—Rev. N. A. McEachren, Minister. *Old Testament*: Florence Early, Katie McKechnie, Mary H. Beatty, Jean Robinson.

Arthur, Ont.—Rev. W. D. Richardson, Minister. *Pupil*: Annie W. Lowden, Mrs. A. B. Brillinger. A. B. Brillinger, Marion Scott, Jessie H. Smith.

London, Ont.—*Old Testament*: Ethel M. Rymill. *Diploma*—Ethel M. Rymill.

Kippen, Ont.—Rev. J. Richardson, Minister. *New Testament*: Amarantha MacGregor.

Kamsack, Sask.—Rev. R. J. Campbell, Minister. *School*: Janet Miller, Mrs. W. S. Eckford, A. Kindgren, Rev. R. J. Campbell.

Ghost Pine Creek, Alta.—*Old Testament, New Testament*: Jennie Reed.

Hillsdown, Alta.—*Old Testament*: W. Eakin.

Abbotsford, B.C.—Rev. J. L. Campbell, Minister. *Pupil*: Minnie Rucker, Annetta E. Trethewey, Elma Bell, Mrs. J. L. Campbell.

II. ADVANCED STANDARD COURSE

New Aberdeen, N.S.—Rev. D. H. McKinnon, Minister. *Teacher and School, From One to Twenty-one, Church History, Missions*: S. Agnes McLean.

Ottawa, Ont.—Rev. A. M. Gordon, Minister. *Books of New Testament*: Mildred N. Dunlop, R. Maude Valley, Pearl Richardson, M. Elizabeth Brown.

Winnipeg, Man.—Rev. W. H. Maclean, Minister. *Books of New Testament*: Mary I. B. Patterson.

Salmon Arm, B.C.—Rev. Jas. G. Read, Minister. *Books of New Testament*: Emma A. Coles.

N.B.—The next regular examination will be held the end of June. Information may be had from Rev. J. C. Robertson, at address on page 210.

OUR SUNDAY SCHOOL PERIODICALS, 1914

TEACHERS MONTHLY

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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.

*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.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred.

Lesson V. THE PRODIGAL SON—TEMPERANCE LESSON May 3, 1914

Luke 15 : 11-24. Study Luke 15 : 11-32—*Commit to memory vs. 17-19.

GOLDEN TEXT—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight.—Luke 15 : 18 (Rev. Ver.).

11 And he said, A certain man had two sons :
12 And the younger of them said to his father,
Father, give me the portion of goods that falleth to me.
And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there ¹wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that ²land ; and he began to be in want.

15 And he went and joined himself to ³a citizen of that country ; and he sent him into his fields to feed swine.

16 And he would fain have ⁴filled his belly with the husks that the swine did eat : and no man gave unto him.

17 ⁵And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish ⁶with hunger !

18 I will arise and go to my father, and will say

Revised Version—¹thy substance ; ²he ; ³country ; ⁴one of the citizens ; ⁵been filled with ; ⁶But when ; ⁷here with ; ⁸in thy sight ; I am ; ⁹while ; ¹⁰afar off ; ¹¹was moved with ; ¹²quickly ; ¹³Omit hither ; ¹⁴make merry.

LESSON PLAN

- I. The Demand, 11, 12.
- II. The Destination, 13-16.
- III. The Resolve, 17-19.
- IV. The Reception, 20-24.

DAILY READINGS

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

M.—The prodigal son, Luke 15 : 11-24. T.—The prodigal son, Luke 15 : 25-32. W.—The cry of the penitent, Ps. 51 : 9-19. Th.—Turn ye and live, Ezek. 18 : 26-32. F.—The Father's pity, Ps. 103 : 8-18. S.—The riches of God's mercy, Eph. 2 : 1-9. S.—A father's counsel, Prov. 3 : 1-6.

Shorter Catechism—Ques. 91. How do the sacraments become effectual means of salvation ? A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them ; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

The Question on Missions—5. What was the attitude of the Honanese towards the missionaries ?

unto him, Father, I have sinned against heaven, and ⁸before thee,

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

20 And he arose, and came to his father. But ⁹when he was yet ¹⁰a great way off, his father saw him, and ¹¹had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and ⁸in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth ¹²the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

23 And bring ¹³hither the fatted calf, and kill it ; and let us eat, and ¹⁴be merry :

24 For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

It was at first cordial, but owing to the circulation of civil and untrue reports, the people became unfriendly, attacked and looted mission property, and finally, in 1900, compelled the missionaries to flee from the country. They were able to return in 1901.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 151, 161, 38 (Ps. Sel.), 169 (from PRIMARY QUARTERLY), 152.

Special Scripture Reading—Ps. 51. (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. 651. "Father, I have sinned against heaven ;" B. 639, The Departure of the Prodigal. For Question on Missions, C. 148, Interior of Dr. MacKenzie's House After Boxer Riot ; C. 26, Paul Goforth As He Escaped from the Boxers. (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, In the Court of a Village Home, Cana of Galilee (Underwood & Underwood Dept. D., 62 Adelaide St. East, Toronto), set of twelve stereographs for this Quarter's Lessons, \$2.00 ; five for May, 84c. ; less than five in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

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

Connecting Links—The Parable of the Prodigal Son completes the trilogy of the parables of grace. The two preceding parables (last Lesson, vs. 1-10) give the divine side of grace,—the seeking love of God. The third gives the human side,—the rise and

growth of repentance in the heart of the sinner.

I. The Demand, 11, 12.

Vs. 11, 12. *A certain man* ; a father, representing God, the kindest of fathers. *Two sons* ; of very different dispositions. (Compare Matt. 21 : 28-31.) *The younger* ; and therefore second to his brother in position.

*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.

The Pharisees assigned such a place to publicans and all Jews other than themselves. *Give me*; a not unheard of demand in the East. It is said, that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a division of the property. *The portion*; half the elder son's share and therefore one third of the father's estate. (See Deut. 21 : 17.) *Divided . . . his living*. The father, in justice to the elder son, gives him his share also, so that henceforth he would be a partner with the father.

II. The Destination, 13-16.

Vs. 13, 14. *Not many days after*; in hot haste to get away into wild liberty or licence. *Gathered all together*; leaving nothing behind that could gratify his desires; nothing that might induce him to return. *A far country*; away from his father's care and restraint and from the observation of acquaintances. For very shame's sake he could not live his evil life near home. *Wasted his substance*; squandering his possessions as easily as he had got them. *Riotous living*; "living ruinously," giving free rein to every passion. *Spent all*; and had nothing left for days of need. *Mighty famine*. "Famine was a common occurrence in various parts of the Roman Empire in the days of Jesus." *In want*; the result of wastefulness and scarcity.

Vs. 15, 16. *Joined himself to*; literally, "glued himself to, foisted himself upon." *A citizen*; one of another nation, likely a heathen, whom this young Jew served as the publicans served the Roman government. *Sent him*; not that he was needed, but out of a sort of good-natured pity. *To feed swine*; animals so loathed and abhorred by the Jews, that they would not even name them, but spoke of a pig as *dabhar acheer*, "the other thing." (Compare *Light from the East*.) *Husks*; the pods of the carob tree. (See *Light from the East*.) *No man gave*; not even the companions of his vices. These forsook him as soon as his money was gone. There was little enough of either food or love in the far country. It was either half-starvation on swine's food, or home.

III. The Resolve, 17-19.

V. 17. *Came to himself*; coming to his true self, his sane mind,—in his rioting he had

been "beside himself;" as the sinner is when he has forsaken God—and realising the situation. *Hired servants*; not slaves, but lower than these,—chance laborers like tramps hired by a farmer for harvesting. *Bread enough*, etc.; more than they can use.

Vs. 18, 19. *I will arise*, etc.; a decision leading to action, the proof of real repentance. Without this the words of regret would have issued only in hopeless remorse. *Father*; whose love the son had not forgotten or ceased to believe in. *Will say*. Open confession flows from real repentance. *Sinned against heaven*. This word was commonly used by the Jews for "God." *In thy sight* (Rev. Ver.); in thy judgment: he knows how foolish his father must think him. *No more worthy*, etc.; in his father's estimation: what others may say matters not. *One of thy hired servants*. Even this would be promotion from his present position.

IV. The Reception, 20-24.

Vs. 20, 21. *Arose, and came*. The resolution acted upon made repentance complete. *Afar off, his father saw him* (Rev. Ver.); with vision sharpened by love, recognizing him in spite of his changed and beggarly looks. *Ran*; regardless of Eastern dignity and advancing years. *Kissed*; literally "kissed much," with warmth and depth of feeling. *The son said*; making his confession precisely as he had planned; but the father's love and forgiveness, which he had not dared to count upon, seem to have prevented his making the request to be treated as a hired servant.

Vs. 22-24. *The father said*; interrupting his son's confession. *The best robe*; literally, "the first robe," first, that is, in quality, a stately garment worn on ceremonial occasions. *Ring on his hand*; a golden ring, probably with a signet carrying some authority. *Shoes on his feet*; sandals, not worn by slaves, and hence a sign that the wearer was free. *The fatted calf*. There was only one, reserved for some special occasion, but there could be none better than this. *My son*; owned by the father as such, though he had not dared to claim that position for himself. *Dead*; to the father, that is, gone away apparently forever. *Alive*; restored to the father's love. *Lost*; sorely missed by the father. *Found*; like the lost sheep and the lost coin.

Vs. 25-32 describe the conduct of the elder son.

Light from the East

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

HUSKS—Are the pods of the carob, sometimes called the locust tree, which grows to a height of thirty feet. It has dark, glossy, evergreen leaves, it blossoms about the end of February and the pods are formed in enormous quantities in April and May. They are from six to eight inches long, flat and narrow, shaped like a horn and enclose a sweet, pulpy substance in which the seeds are embedded. They are used as food for pigs and cattle and are often eaten by poor people because of their cheapness. They are used by an English firm in the composition of

Thorley's food for cattle. Jewelers once used the brown, hard seeds as weights for weighing gold and silver, hence the familiar term "carat."

SWINE—The term indicates that the prodigal was in the service of a heathen and in a position of unspeakable degradation. Swine were kept by the Egyptians. Cured hams are included in ancient Persian tribute, and they were offered in sacrifice to some pagan deities; but their unclean habits and dangerous diseases made them specially repugnant to the Jew. Swine's flesh is forbidden in the Koran, no Mohammedan will touch it, so swine are kept in Palestine only by the German colonists, and the horses and cattle of the country have an extraordinary aversion to them.

THE LESSON APPLIED

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

God made us for righteousness. Some people seem to speak and act as if God had intended men for evil. Of course He did not. We must never forget the teaching of our Shorter Catechism, that man's chief end is to glorify God. In other words, the only one who is fulfilling the true purpose of life is the one who is serving God. How well that is brought out in this parable. It is when the prodigal comes to himself that he returns to his father. The person who is living in sin is beside himself. It is very evident that the drunkard is beside himself. But so is any one who is living in sin. A missionary in Calcutta has a little daughter. One day at table she was reproved by her parents for doing something which both they and she knew she should not do. "Father," she said, "it wasn't really I who did it, it was another little girl." And, in a sense, she was right. It was her way of saying that she had been behaving in a way unworthy of her real self.

Some people keep on sinning because they never stop to think. It was a good thing for the prodigal when he sat down to really think out his situation, when he began to compare the disadvantages of the far country with the advantages of his father's house. The Bible has a good deal to say about reasoning things out. "Come now, and let us reason together," is often its advice. What has sin

to give us? A certain fleeting enjoyment, perhaps, but one which leaves us strangely unsatisfied and disappointed. A certain sense of freedom, perhaps, but a freedom which slowly becomes transformed into a slavery of habit far more galling than the most cruel bondage of the ancient world. What has sin to give us? An unhappy home, a mean, unworthy character, an accusing conscience, a haunting sense of what might have been, and a fearful looking for of judgment. Compare these things with those which God gives to His people,—the peace and satisfying joy of His service, and surely there can be only one conclusion.

God often speaks to us through memory. And He would speak to us oftener through memory if we were willing to let Him. The thought of his early home and surroundings had much to do with the conversion of the prodigal. We should always be ready to learn from the past. We can learn of God's goodness from the past. Think of what He has done for us from the beginning of our days until now, sparing our lives, supplying our needs, treating us far better than we deserve. Ought not such memories as these to arouse in us a gratitude which will make us ashamed of our coldness in God's service? We can learn of the dangers of sin from the past. When we have followed sin it has damaged

our souls. Ought not such a memory as that to arouse in us a great dread of sin? Christ tells us of a man who, because of his sins, was condemned to punishment in the future world, and the words which he heard were these: "Son, remember." But then it was too late. It is not too late for us to learn now.

Good resolutions are of no value until we act upon them. The prodigal might have reasoned his situation out carefully, he might have pictured to himself the most wonderful scenes from memory, and yet he might still have kept on starving. It was only when he acted, when he really arose and came unto his father, that his decision meant anything. Let us not deceive ourselves. It is not enough to think fine thoughts, or plan great heights of virtue, or decide to undergo hardships for Christ, if we never lift a finger to make these fancies real. The drunkard may realize something of his sad condition, he may know what he ought to do, but unless he actually seeks God, and turns away from

drink, he will still be a drunkard. The very word "conversion" means to *do* something. It means "to turn." What would you think of a boy who was lost, and who was walking straight away from home, and who, when he was told how to get home, kept on going in the wrong direction? You would say that he didn't really want to go home. The only way to turn to God is to turn to Him.

There can be no forgiveness without repentance. The father, with all his love for the lost boy, could never have forgiven him if he had come home with no confession of his sin. But the prodigal was man enough to own up. It took courage for one who had gone away from home with such a flourish to return, and say frankly: "I have sinned." It was no easy thing to own up that it had all been a mistake, and worse than a mistake. But he had the sense to know that it was the only right thing for him to do, and that only thus could the past be redeemed. We should never be ashamed to confess our sins. The thing to be ashamed of is the sin itself.

THE LESSON GRADED

For Teachers of Bible Classes

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

Begin by pointing out that the main thought in this parable is the same as in the two preceding parables. As a Temperance Lesson it illustrates intemperance in its origin, history and redemption. It is fitting to make this Lesson a study of the life of the drunkard and to make the day the occasion for a personal appeal and effort on behalf of temperance. Lead the class discussion along these lines:

1. *The intemperate man is God's child.* Show how the prodigal was a son at home before he wandered, and how every intemperate man was an innocent child in his father's house before he began his sinful career. Press home the truth that he is God's lost child, but because he is a child he can come home again.

2. *Intemperance is a departure from God.* Bring out how it departs from the standard of fellowship with God, from moral uprightness, from spiritual purity, from true love of virtue, from right use of the body, mind, resources and enjoyments. For abundant

illustration see the ordinary cases of alcoholism.

3. *Intemperance leads to misery.* Elicit: (a) That intemperance soon squanders the resources which provide comfort as well as leading to bankruptcy in mind, moral character and spiritual aspirations. (b) The elements in his misery, such as actual want for bodily needs, his wilful determination to have his way, his ingratitude concerning his home which he left because of moral restraints. Show his that real misery was his inability to use freedom wisely.

4. *The repenting heart can come back to God.* Bring out the elements in the drunkard's salvation. Emphasize: (a) The realization of his wretched, hopeless condition. (b) His determination to arise and go home. Show that the knowledge of the happy home days was the connecting link in his resolve. (c) The home-going and the father's welcome, far exceeding all his expectations. (d) The restoration to fellowship and privilege. Discuss this as a summary: "That is precisely the manner in which God receives the sinner. First, a welcome; sin is forgiven; transgres-

sion is freely pardoned. Then the sinner is restored, cleansed, sanctified. All joy and freedom and honor of sonship are his."

Dwell upon the two outstanding facts, the decision of the sinner to return to God, and the marvelous manner in which God receives and makes provision for all the needs of the sinner. The line of appeal to the sinner must be for his immediate decision to return to God. The records of what grace can do for the most abandoned sinner is a great encouragement for every drunkard to arise and go to his Father.

For Teachers of the Senior Scholars

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

Remind the class that we have for our subject to-day the pearl of parables, the romance of grace. The story of the Prodigal Son contains three chapters :

1. *Going Away from Home*, vs. 11-13. Why did this boy wish to get away from home? He no doubt pictured to himself what a good time he would have when he got his money into his own hands, when he could do as he liked. There is a celebrated picture of this scene which represents the young man as completely unconcerned about his father's feelings. The face of the father is full of grief as bending over his son he bids him good-by; but the son is unmoved by his father's tenderness. Question the class about whether they think that this picture does the young man justice. When a boy leaves home in the way pictured by the artist we never expect him to find his way back. We think that we can see tears in his eyes as he bids his father good-by.

In making a temperance application of this going away from home, this getting away from God, refer to the first steps in the downward course,—the self-will, the irksome restraints of better things, of the home, church and the Sunday School, the evil companionships, the first glass. The boy is getting away from God, which is away from home, who starts out in this way. Warn against taking the first fatal step.

2. *Living in the Far Country*, vs. 13-19. Question out the particulars of his life in that country,—the riotous living, the famine, the swine troughs. The cost of living was high

in that country. The prodigal paid for it in something far more valuable than silver and gold, he paid for it in purity of heart and peace of conscience, in all the finer qualities of character. It will be easy to make a temperance application of all this. Those who have access to such books as the autobiography of John B. Gough will find that this picture of the far country is true to life. What is there in this story to lead us to hope for better things? (Vs. 17-19.) The memory of home was by the grace of God the saving remnant in his life. It is hard for any boy to break completely with a good home.

3. *Coming Back Home*, vs. 20-24. Picture the meeting. What had he to say to his father? What had his father to say to him? Show how all this reminds us of God's great love for sinners. The heart of the eternal is most wonderfully kind. Far more so than any earthly friend (see vs. 25-32).

For Teachers of the Boys and Girls

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

The Lesson is a story of the most wonderful beauty and charm. For teaching purposes it may be divided into six chapters, the details in each chapter being brought out by questioning and necessary explanation. The chapter headings may be as follows, to be written on the blackboard or on pads in the hands of the scholars :

Chapter I.—THE INHERITANCE RECEIVED, vs. 11, 12. Bring out the picture of the home with two sons. Question about the request of the younger son, and the portion of the father's property which would fall to him. Get the scholars to tell you for whom the father, the elder son and the younger, respectively, stand.

Chapter II.—THE INHERITANCE WASTED, v. 13. The conversation should follow the young man as he gathers all his possessions together, goes down to one of the Hebrew colonies on the Mediterranean, and there spends all that he has in getting for himself a "good time." Bring out the wastefulness described in the verse, illustrating it from the case of those, in our day, who throw away their time and money on strong drink.

Chapter III.—FEEDING SWINE, vs. 14-16. Here the points to bring out are : the com-

ing of a famine; the want which overtook the young man (this point may be illustrated by the poverty and want resulting from the use of strong drink), the hateful and degrading work which he was obliged to take up, and his actual hunger. Do not miss the opportunity here for temperance applications.

Chapter IV.—RETURNING TO THE FATHER, vs. 17-21. Bring out by questioning the meaning of "came to himself," and its teaching that the sinner is "beside himself," while returning to God is coming again to his true self. Then get the scholars to tell you of the prodigal's resolution and of the way in which it was carried out, using this part of the story to illustrate what true repentance is; and of the loving welcome which he received

from the father, which pictures the eagerness of God to receive those who truly repent.

Chapter V.—THE FEAST, vs. 22-24. Question here about "the robe" and "the ring" and "the shoes" and "the fatted calf," and impress the teaching that we have here a picture of God's joy when a sinner returns to Him.

Chapter VI.—THE ELDER SON, vs. 25-32. Bring out the attitude of the elder son to the returning prodigal, in contrast with that of the father, reminding the scholars that the elder son in the story stands for the Pharisees and scribes.

Impress the truth of God's eager desire that all sinners should be saved. The same desire should be in the hearts of all God's children.

THE GEOGRAPHY LESSON

Let us visit the courtyard of a twentieth century home only four or five miles from Nazareth. We stand in a large space entirely surrounded by high walls, but open to the sky. Ahead and at our right we see parts of the house,—massive gray stone masonry, partly in sunshine and partly in shadow. Two arched openings in the wall ahead lead to dark stables and storerooms. One small window opening at a higher level evidently gives light to a room on an upper floor. A doorway farther around towards our right gives access to some room on that upper level; a stone staircase leads from the door down to the big, sunshiny courtyard. An elderly man, the master of the house, wearing a long cloak of brown and white

homespun stuff and a voluminous white turban, is coming down the stairs. A half-grown youth has called the family herd of goats from the stable and the animals are lying on the warm ground, awaiting his further directions. One young woman sits on the stone steps tending a chubby baby; another by the stable door comforts an older child, still small enough to be afraid of us strangers. Three older women are busy over the family washing and a fourth looks on, while several more children play about the doors of the storeroom or hover near their mothers.

You can see this Galilean home, by using a stereograph entitled, *In the Court of a Village Home, Cana of Galilee.*

ADDED HINTS AND HELPS

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

Lesson Points

No earthly father ever loved his son as the heavenly Father loves all men. v. 12.

There are greater moral dangers in plenty than in poverty. v. 13.

"Woful waste makes woful want." v. 14.
In the long run sin always leads to slavery. v. 15.

A companion in evil is not likely to prove himself a friend in need. v. 16.

The worst madness is that which forsakes God. v. 17.

Misery is blessed if it turns us from sin to God. v. 18.

Wishes must find expression in action if they are to bring us to God. v. 20.

Those who obey the gospel "Came" are sure of God's "Welcome." v. 20.

God's joy in forgiving corresponds to the sinner's joy in being forgiven. v. 24.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. It is written that while we were yet

sinner Christ died for us. Find the chapter and verse.

2. The prodigal suffered for his folly, for whatsoever a man soweth, that shall he also reap. Where is this saying?

ANSWERS, Lesson IV.—(1) Luke 5 : 32.
(2) Phil. 2 : 3.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Which was the more undeserving, the younger or the elder son?

2. Is God's willingness to forgive an encouragement to sin?

Prove from Scripture

That all men are God's children.

The Catechism

Ques. 91. *The sacraments—their value.*
This is the first of seven questions that have to do with the sacraments. There are two mistakes about the sacraments against which we are here warned. The one is to suppose that there is in the water of Baptism, or in the bread and wine of the Lord's Supper, any inherent power to save. The other is to think that the person who administers the sacrament is able, as a priest, to save. The blessing received in the sacraments comes from Christ alone. And it comes through the

Holy Spirit, who helps us to believe in Christ. We are to put our trust not in any form or in any man, but only and wholly in the Saviour who is made known to us in the gospel.

The Question on Missions

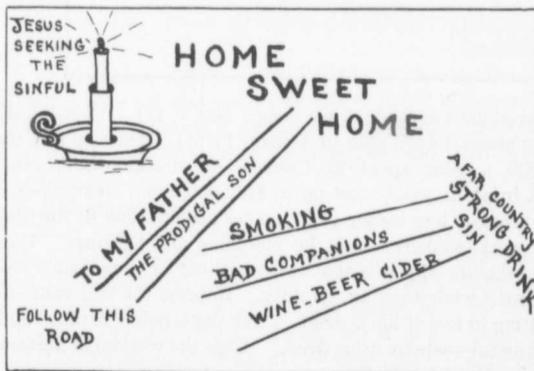
By Rev. Gillies Eadie, B.A., Changte, Honan.

Ques. 5. *What was the attitude of the Honanese towards the missionaries?* Honan is notoriously conservative, and correspondingly hard to win. The first attempt to carry on work met with a friendly reception from all classes, but in 1890 hostility was met with on every hand. The missionaries who visited the Changte region were ordered out, while it was only the cure of the famous convert, "Old Chou," in the Wei Hwei region which made the opposition less for the southern party. Ch'u Wang was looted after only a few months' residence, and everything was carried off but the kitchen stove. Constant fear of opposition, looting and personal violence was the lot of those occupying Hsin Chen. In spite of evil rumors, vile posters and official opposition, many dared to come for healing, and some to profess faith in Christ. The flight, the difficulties, the attack, and the escape of the missionaries in 1900 prompted their resolution, thanking God for deliverance, and "hereby solemnly reconsecrating ourselves to God's service in behalf of the salvation of China."

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

A Look Forward—To-day our story shows us Jesus seeking the sinful. It is one of the most beautiful of all the beautiful stories in the Bible. *Key Word*—HOME.



Home Sweet Home—Have the children heard that beautiful old song, "Home sweet home?" (Teacher sing or repeat.) Were you ever away from home for quite a long time? Did you wish very much to see your home again? ("Home-sickness" is a very bad sickness which no doctor can cure.) Even animals love their home. Old Dobbin starts away on a very slow trot, but watch him coming home,—head up, ears up, trotting so briskly you would never know he was the same horse you saw

starting away. Fred and his father and mother were crossing the lake on one of the big boats. They had a large basket with them. When the boat was near the landing dock, they all went to the upper deck and they opened the basket and out flew six pigeons. They flew up, up, till they were like specks in the sky, circled around and around and then flew straight back home!

Going Away from Home—Our Lesson story tells us about a young lad who went away from home, and wasted all his money and time and strength. (Tell the story.) After a while he became sorry for his sins and turned away from it all and went straight back to his home and his father.

Picture No. 1—Let us imagine we have a kodak. We'll take a snap shot of this lad as he is leaving home. (Describe scene.)

Picture No. 2—Here we see him again, but how changed he is! He has been wasteful and sinful and now he is suffering for it. He is out in a field feeding pigs, glad to eat the same kind of food the pigs are eating, friendless and poor.

Picture No. 3—Another snap shows us the same young man, but quite different, a look of joy on his face. He has left the pigs behind him and is running away as fast as he can.

Where is he going? (Our next picture shows.)

Golden Text—Listen to what he is saying!

Picture No. 4—We see the same old home. The old father is at the door, watching, ever watching for some one. See! Coming away along the road is the prodigal son, almost afraid to come near, but the father has seen him and runs to meet him. (Teachers fill out all the details of these word pictures.)

Present Day Prodigals—What does this parable mean? God is the loving father. We are the prodigal sons. We go into the "far country" when we do any sinful thing. Many times God's little ones are naughty and wilful and disobedient and are punished and cry and are very unhappy, and all the time God is watching and longing for them to come back to Him and be forgiven and loved and happy again.

Temperance Thought—Sketch an outline representing a far country,—"strong drink." Many roads lead to it,—bad companions, cigarettes, wine, beer, cider. Here is a road that leads away from it,—"to my father." Try to direct people to this safe road.

Symbol—A lighted candle, JESUS SEEKING THE SINFUL.

Our "Remember" Box—Our "thought" is, GOD IS MY FATHER.

FROM THE PLATFORM

THE WASTE OF DRINK

Begin by asking what use the prodigal son made of his money (see v. 13). Then tell the class you are going to talk with them about THE WASTE OF DRINK (Print). Take up first the waste of *money*,—over \$81,000,000 a year spent in Canada on drink, while other expenses and losses caused by drink bring its yearly cost up to \$162,000,000. Next, there is the waste of *strength*. Remind the scholars how strong drink makes athletes less fit for their contests, workmen less fit for their work, soldiers less fit for marching and fighting. Then there is the waste of *life*. Ask the scholars why it is that every railway of importance prohibits the use of liquor amongst its men while they are on duty. Impress the fact that one of the chief causes of accidents resulting in loss of life is drink. Ask the scholars if they think it is worth while to contribute to this awful waste by using drink. Urge the wisdom of abstaining from drink and the duty of fighting the drink traffic.

Lesson VI.

THE UNJUST STEWARD

May 10, 1914

Luke 16 : 1-13—Commit to memory vs. 8, 9.

GOLDEN TEXT—He that is faithful in a very little is faithful also in much : and he that is unrighteous in a very little is unrighteous also in much.—Luke 16 : 10 (Rev. Ver.).

1 And he said also unto ¹ his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he ² had wasted his goods.

2 And he called him, and said unto him, ³ How is it that I hear this of thee ? ⁴ Give an account of thy stewardship ; for thou ⁵ mayest be no longer steward.

3 ⁶ Then the steward said within himself, What shall I ⁷ do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses

5 ⁸ So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord ?

6 And he said, ⁹ An hundred measures of oil. And he said unto him, Take thy ¹⁰ bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou ? And he said, ⁹ An hundred measures of wheat.

11 And he said unto him, Take thy ¹⁰ bill, and write

Revised Version—¹ the disciples ; ² was wasting ; ³ What is this that I hear of thee ; ⁴ render the account ; ⁵ canst ; ⁶ And the ; ⁷ do, seeing that my lord taketh away the stewardship from me ? I have not strength to dig ; ⁸ And calling to him each one of his lord's debtors, he said to the first ; ⁹ A ; ¹⁰ bond ; ¹¹ He saith ; ¹² his lord ; ¹³ unrighteous ; ¹⁴ sons ; ¹⁵ for their own generation, wiser than the sons of the light ; ¹⁶ by means of ; ¹⁷ it shall ; ¹⁸ the eternal tabernacles ; ¹⁹ a very little is ; ²⁰ unrighteous in a very little is unrighteous also ; ²¹ another's, who will give ; ²² Omit the.

LESSON PLAN

I. The Parable, 1-8.

II. The Application, 9-13.

DAILY READINGS

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

M.—The unjust steward, Luke 16 : 1-13. T.—Faithfulness required, 1 Cor. 4 : 1-5. W.—“As to the Lord,” Col. 3 : 16-25. Th.—Forgiving an unfaithful steward, 2 Sam. 19 : 16-23. F.—A faithful steward, 1 Sam. 12 : 1-5. S.—A faithful steward honored, Gen. 41 : 38-46. S.—Gehazi, an unjust steward, 2 Kgs. 5 : 20-27.

Shorter Catechism—Ques. 92. *What is a Sacrament ?* A. A sacrament is an holy ordinance, instituted by Christ ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,

fourscore.

8 And ¹² the lord commended the ¹³ unjust steward, because he had done wisely : for the ¹⁴ children of this world are ¹⁵ in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends ¹⁶ of the mammon of unrighteousness ; that, when ¹⁷ ye fail, they may receive you into ¹⁸ everlasting habitations.

10 He that is faithful in ¹⁹ that which is least is faithful also in much : and he that is ²⁰ unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

12 And if ye have not been faithful in that which is ²¹ another man's, who shall give you that which is your own ?

13 No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to ²² the one, and despise the other. Ye cannot serve God and mammon.

sealed, and applied to believers.

The Question on Missions—6. How is the regular evangelistic work conducted ? There are 18 pastors, with their wives, and 12 single ladies engaged in this work. They tell the gospel story in the Mission compound, in rented places, on the village street, at the market, at theatres, religious festivals and wherever they can reach the people.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 252, 240, 90 (Ps. Sel.), 535 (from PRIMARY QUARTERLY), 245.

Special Scripture Reading—Matt. 6 : 19-32. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1436, The Unjust Steward and His Lord's Debtors. For Question on Missions, C. 97, Crowd of Chinese at Theatre ; C. 127, Crowd at Hsun Hsien Fair. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Church of the Nativity, Built Where Jesus Was Born ; Bethlehem of Judea (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 213).

THE LESSON EXPLAINED

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

Connecting Links—The Parable of the Unjust Steward was spoken to the disciples, perhaps immediately after the three parables of ch. 15 were spoken to the Pharisees and scribes.

I. The Parable, 1-8.

V. 1. *Unto the disciples* (Rev. Ver.) ; not the Twelve only, but also the larger company who followed Him (see ch. 14 : 25). *A certain rich man*. His wealth would consist in land, with its products, flocks, herds and slaves. *A steward* ; a bailiff or estate agent,

like a Scotch “factor.” It would be his business to admit and dismiss tenants ; to value their land and produce ; to fix, collect and sell their rents, which, as is still the custom in the East, were paid, not in money but in produce. *Accused* ; secretly by some enemy. *Wasting his goods* (Rev. Ver.) ; by fraud or extravagant living, it is not said which.

V. 2. *Called him*. Likely the master had been living in some town, leaving the management of the estate to the steward. *Render the account* (Rev. Ver.) ; either the final account to prepare for giving up the stewardship or the account to show whether or not

the charges were true. *No longer steward.* Either the master had made up his mind beforehand to dismiss the steward, or the thought is, that one who cannot disprove such charges is not fit to be a steward.

Vs. 3, 4. *What shall I do?* The steward saw that what the master was doing amounted to taking away his position. *Not strength to dig* (Rev. Ver.). In Eastern farming the hoe or mattock is used instead of the plow where there is a rocky bottom with only a thin covering of soil, and on the hillsides. The steward was not fitted for such labor. *To beg . . . ashamed.* Beggars were numerous in Palestine, owing to the lack of any system for the relief of the poor, the prevalence of blindness and the poverty due to the oppressive taxes of the Romans. Begging, however, was considered to be disgraceful. *They*; the "debtors" of v. 5. *Receive me*; because of the liberal treatment given to them.

Vs. 5-8. *Debtors*; probably tenants in arrears with their rent, which was paid in produce. *How much owest thou?* The tenants would have their bills which they had received from the steward. *Measures*; the Hebrew "bath" (see *Light from the East*). *Bond* (Rev. Ver.); literally "writings," the documents containing the tenant's agreement, perhaps with a statement of the rent paid and that still due. *Measures*; the Hebrew "cor" (see *Light from the East*). *His lord* (Rev. Ver.); the rich man of v. 1. *Commended*; not the steward's dishonesty, but his wisdom. *Children of this world*; worldly people. *For their own generation* (for the present life) *wiser* (Rev. Ver.); more skilful and prudent. *Sons of the light* (Rev. Ver.); those who belong to the kingdom of God.

II. The Application, 9-13.

V. 9. *Make . . . friends*; of those who are in need and whom you can help. *Mammon*; riches, a Hebrew word for earthly property. *Of unrighteousness.* Riches are so described because they are often used for sinful purposes. *When ye fail*; that is, when you die. *Receive you*; welcome you when you enter. *Eternal tabernacles* (Rev. Ver.); a description of heaven. The verse means: "So use earthly property as to win friendships which

shall outlast the property and endure to the future life, where the money that is spent selfishly is no longer of service."

Vs. 10, 11. *Faithful in . . . little . . . faithful . . . in much* (Rev. Ver.). Character is revealed in the use made of earthly goods, however small or great these may be. By "least" Jesus meant the worldly possessions of which He had been speaking. "Much" refers to the greater things of God's kingdom. *The unrighteous mammon*; the same as "the mammon of unrighteousness," v. 9. *True riches*; those belonging to the kingdom of God. Jesus means that, if people do not use aright the lower trust of earthly property, they will not be entrusted with the higher things of the kingdom.

Vs. 12, 13. *Another's* (Rev. Ver.). Earthly wealth is pictured as trivial and unreal. It does not belong to us, but is only a loan or trust which may be withdrawn at any moment. *Your own*; the heavenly inheritance, which is immense, real and eternally secure. In this world Christians are like a son being educated, through his use of that which is worth little for the management of a great estate.

Light from the East

MEASURE—Two different words are here rendered "measure." The first contained about eight and three-quarter gallons. Eight hundred and seventy-five gallons would indicate a very large oliveyard, for not more than ten gallons would be yielded by a good tree in the most favorable year, and not more than half the produce would be paid in rent. In a good year now an acre of trees will yield about one hundred dollars' worth of oil, but a full crop is obtained only every second year. The second term used of the wheat was the largest Hebrew dry measure and contained about eleven bushels. The rent of land in the East now is mostly paid in a part of the crop, usually one half, but here the rent seems to have been a fixed quantity.

FIFTY—The steward had evidently two rent rolls, one which he submitted to his master and the true one which he kept himself and by which he collected the rents. The tenant really paid a hundred measures of oil

but he was rated in the landlord's list at only fifty and the steward kept the difference. When the investigation was called, the steward reduced the rent one half, thus earn-

ing the tenant's gratitude and at the same time covering up his own defalcations. It is the shrewdness of the steward that is commended and not his morality.

THE LESSON APPLIED

"No man is born into the world whose work is not born with him."

It is our business to discover what that work is, and then to do it faithfully, as those who must give account. The merchant has certain times when he examines his books, and makes sure of his standing. The farmer at harvest time reckons up the results of his season's work. And there is a time coming when God will ask of us what we have been doing with His gifts. In the graveyard at Melrose Abbey there is a tombstone with this inscription on it: "Be ye also ready. The small and great lie here." None of us can escape from that final accounting.

We can learn some valuable lessons from worldly men, and even from evil men. The disciples are to imitate, not the dishonesty of the unrighteous steward, but the qualities of foresight and resolution which he displayed. The disciples are to carry over into the service of God such admirable qualities as bring success in the world of business. Some one has said: "The world is better served by its servants than God by His." And St. Bernard speaks of "martyrs of the devil who run more swiftly to death than we do to life." If the followers of Jesus Christ were to show half the foresight and resolution which worldly men show, the kingdom would not be so long in coming. When we think of the way in which evil men will plan and toil in order to accomplish some selfish or wicked purpose, and contrast it with our poor enterprise for all that is best and highest, how our heads should hang in shame.

It is worth while for us to make real friends. The steward believed it was worth his while to make friends who would come to his help when his lord discharged him. How much more valuable are the friendships made in worthier ways. And it is while we are young that our best friendships are likely to be formed. Few sights are sadder than that of some old man who has never made friends. He may have money, he may have a great

name, but he has no one to whom he can turn for sympathy. One of the most beautiful chapters in Paul's writings is the last chapter of Romans because it contains a list of Paul's friends. Paul was a wanderer, he had no real home, but in many places he had friends, bound to him by the strong tie of gratitude because of what he had done for their souls.

Only those who are faithful in small tasks will ever be entrusted with large ones. The man who fails to manage the small affairs of his own household is announcing that he is unfit to be trusted with public affairs. The captain who cannot handle his company is not likely to be ever made colonel of the regiment. The writer met a man lately who many years ago had gone to the United States as a boy from Scotland, and there had taken a position in a foundry. He had ended by becoming manager of that foundry. Why? Largely because in the humble position he had been absolutely faithful. And yet how often we hear people say: "Oh, if I had only a big job to do, you would see what is really in me." Those who utter that complaint are deceiving themselves. It is the small job which tests us. The most of us do not need a big job so much as we need a big faithfulness in the job we already have.

Men are beginning to learn as never before that money is a trust. The boys and girls of to-day must learn it. Money is not given to any person to use just as he has a mind to. It is entrusted to him in order that he may use it according to God's purposes. And Christ tells us here that our use of money in this life is to be a test of whether we are worthy to have the eternal riches entrusted to us. In one of Barrie's stories we are told of a young Scot who sent some of the first money he had earned home to his mother. And Barrie adds: "Let us no longer cheat our consciences by talking of filthy lucre. Money may always be a beautiful thing. It is we who make it grimy."

THE LESSON GRADED

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

For Teachers of Bible Classes

The main point in the Lesson is the power of wealth to make friends.

1. Take up the parable, vs. 1-8. Be frank, and declare that it is the story of a criminal whose crime is used to impress a profound moral lesson. It is a picture of evil from which the master derives suggestions of good for His disciples. The steward adds knavery to neglect and fraud to unfaithfulness in order that he may escape the just retribution of his wrongdoing. There is no possible justification for his crime. Go on to show that his lord commended the scoundrel for his remarkable cleverness.

2. Next discuss the application, vs. 9-13. Turn to v. 9 as its heart. Get its meaning as the wise use of wealth. Now get the main elements in the story: (a) Man is God's steward. Elicit the truth that everything we have is God's to be administered according to His will and to be accounted for. (b) In practical life wealth used for the good of man will be for the glory of God, and wealth used for the glory of God will be for the good of man. Discuss the term "mammon of unrighteousness" as meaning money which has been tainted by wrong uses but which may be turned to proper uses. (c) How is one to do this? By using his money in such a way as to secure a company of those who shall welcome him when he dies. Just as the steward by a dishonest use of wealth made friends, Christians by a wise, a right, and honest use of wealth are to make friends for eternity. The steward from his point of view was wise. Christians from their point of view ought to be wise also. This can be done by the wise investment of wealth in soul saving processes, in redemptive work, in missions, in caring for the poor, the needy, the oppressed. In Christian hands money becomes a great spiritual asset which will find its full reward in eternity in redeemed lives. Turn to Matt., ch. 25 to learn how the investment of our means in the interests of the needy is eternally regarded as an investment for Christ Himself.

Press home the practical side of this truth. The unwise, selfish use of wealth is amazing. Show the possibilities of the wise use of wealth. Dwell upon the principle of stewardship and show it has a universal application. "The stewardship of time shall prepare for the ownership of eternity."

For Teachers of the Senior Scholars

"How did this story of the Unjust Steward get into the Bible?" was the question which a thoughtful boy once asked his teacher. It is so unlike the most of the stories told by Jesus. Make very clear that we have here a lesson in foresight, and although the man who exercised it was dishonest, he is capable of teaching us a lesson in making spiritual provision for the future. Discuss the following:

1. *Called to Account*, vs. 1, 2. What was the charge? What was the defence? There was no defence. A man is a fool to live a dishonest life and never expect to be found out. (See Num. 32:23.) Illustrate by reference to some cases in last week's newspapers. Question the class about what God has committed to our care to be made use of for Him,—our time and strength and talents and worldly possessions and privileges—and remind them that there is a great day coming when we shall be called upon to give an account of our stewardship, Rom. 14:12.

2. *Looking Forward*, vs. 3-7. What were his future prospects? (V. 3.) Some things he could not do: some things he would not do. What did he decide to do? (V. 4.) What was his object in doing this? Keep the thoughts of the class fixed upon this man's foresight. While we condemn his dishonesty, we realize that he possessed a lot of worldly wisdom in making provision for the future. Are we as wise in spiritual things as this man was in worldly things? Have we any spiritual foresight? Are we making preparation for the trying times ahead, for the condition into which death will bring us?

3. *Christ's Application*, vs. 9-13. Lead the class to see that Christ in making an application of the parable story reminds the disciples that if they have spiritual foresight they will make, not a dishonest use of what

they possess, but a good use of it in ministering unto others. In this way they will find in the other life a loving welcome from those whom they have blessed in this life. Wise spiritual foresight will lead a man to be faithful in everything, vs. 10-12. Although we are admonished to trust no future, howe'er pleasant, impress upon the scholars that it is wise of us to make provision for the future, and to allow that future to exercise a helpful influence over us in the present.

For Teachers of the Boys and Girls

Begin by saying to the scholars that Jesus one day wished to teach His disciples the best use to make of money. He did this by telling them a story about a rich man's steward (the teacher should make sure that the scholars understand the position and duties of an Oriental steward). There are three parts in the story of the steward which should be taken up one by one :

1. *How the steward lost his place*, vs. 1, 2. Bring out the details of these verses,—what is meant by the wasting of the goods and the demand of the owner for an account from the steward.

2. *How the steward made friends for himself*, vs. 3-8. Question about the two things which the steward wished to avoid,—digging and begging, and then ask about the dealings

of the steward with his master's debtors. The meaning of "measures" and "bond" should be brought out. Let it be made clear that the steward's purpose was to provide for himself, when he should lose his position, through the gratitude of those whose debts he had reduced.

3. *Why the master praised the steward*, v. 8. The point to bring out here is, that it was not the dishonesty of the steward which was praised, but his prudence in making provision for the future.

Having brought out the main points of the story, take up our Lord's use of it to show that our money should be used so as to provide for our future in the other world.

The terms "mammon of unrighteousness" and "unrighteous mammon" (the two are the same) will require explanation, and also "everlasting habitations" (see *The Lesson Explained*). The teaching to bring out is, that we should make such a use of our money, for example, by giving it for the help of the needy, that when we come to die, there will be many to welcome us to heaven because of our kindness to them.

Emphasize the teaching of v. 13, and impress the wisdom and duty of giving ourselves and all that we have to God, and of using what we have so as to prepare for the life which will have no end.

AN ORIENTAL MARKETPLACE

The precise place where Jesus told the story of the dishonest agent was not noted down by Luke. Perhaps he himself did not know, for he had gathered his materials from many sources. The book of Luke as it stands to-day implies that the story was told during a stay in Perea, but it might anywhere be applied to life, and one might find its main facts exemplified in any community where trade is carried on with shrewdness and foresight.

It is interesting to see in this connection a typically Oriental centre of trade, such as Jesus' listeners were used to seeing. We can find one, for example, in Bethlehem. Let us take our stand at the west end of a large open space, where for centuries business men and their customers have congregated on certain days of the week to make bargains

and to settle accounts. In the marketplace before us men and boys are coming, going, standing still to talk with each other or turning to look at somebody else. Here and there the long cloth veil of a woman is to be seen, but the women are few. Donkeys and camels have brought burdens of goods for sale. Sheep and goats have been driven here to find purchasers. In two or three spots directly before us grain has been poured out of heavy sacks to form great heaps ready for a buyer's examination. That grain will be sold at retail, or some of it may be used as samples, to get large orders for quantities held in storage, to be delivered later.

To see this busy marketplace, use a stereograph entitled, *Church of the Nativity, Built Where Jesus Was Born ; Bethlehem of Judea*.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it said that whoever will be the friend of the world is the enemy of God?
 2. It is written that the love of money is the root of all evil. Find the words.
- ANSWERS, Lesson V.—(1) Rom. 5 : 8.
(2) Gal. 6 : 7.

For Discussion

1. Is dishonesty ever successful?
2. Are riches a help or a hindrance in the Christian life?

Prove from Scripture

That Christians should be wise.

The Catechism

Ques. 92. *The sacraments—their definition.* Three things are here taught us about the sacraments,—(1) their Author; (2) their materials; (3) their purpose. The Author of the sacraments is Christ, Matt. 26 : 26; 29 : 19. Only because He has commanded them, are they binding on us. The materials are “sensible signs,” that is, things which can be seen and handled: in Baptism, water, and in the Lord’s Supper, bread and wine. The purpose is threefold. In the sacraments the blessings of salvation are “represented,” that is, pictured; “sealed,” which means

that they are a mark to show that these blessings belong to believers; “applied,” brought into our lives, so that we actually enjoy them. The Question is careful to say that, not to all, but only to believers, do these blessings come.

The Question on Missions

Ques. 6. *How is the regular evangelistic work conducted?* Each of the three prefectures of North Honan has two stations for missionary residence, namely: Changte and Wu An; Weihwei and Tao Kou; Hwai King and Hsin Wu. Their being favorably situated makes possible a general supervision of the whole field. There are on the staff 18 men with their wives, and 12 single ladies, engaged in evangelistic work. The ladies have Bible women to assist them, while each pastor has three regular and three probationary evangelists under his directions. The winter months, when the people are not busy, are best for preaching. They gather in crowds at markets, theatricals and religious festivals, where daily the gospel is preached. The missionary often rents temporary quarters in a town, preaching there every night, and in the surrounding villages during the day. Besides preaching, the missionary’s duties consist of training and examining enquirers, forming congregational groups, and dispensing the sacraments in each of these groups.

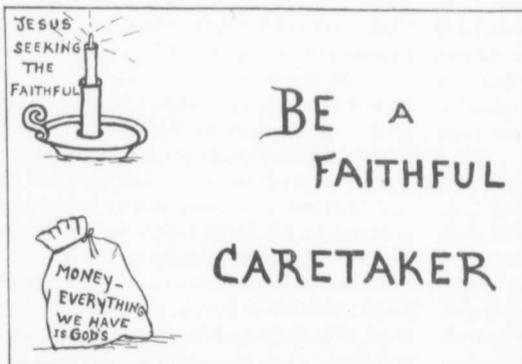
FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we shall see Jesus seeking the faithful. We shall hear Jesus telling us the right way to use money. (We never hear that Jesus had any money

Himself.) Teachers will see that it is not best to go into the details of this parable with the little people. It will be sufficient to give merely the outline of the story. Show some bits of money. What is its use? How hard some people work to get money! (Illustrations. A story of a newsboy.)

Key Word—FAITHFULNESS.

The Unjust Steward—Last Sunday we heard Jesus telling the parable about the prodigal son who wasted his own money (recall). To-day we hear Jesus



Lesson VII.

THE RICH MAN AND LAZARUS

May 17, 1914

Luke 16: 19-31. Study Luke 16 : 14, 15, 19-31. Read Luke 16 : 16-18—Commit to memory vs. 30, 31.

GOLDEN TEXT—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard.—Proverbs 21 : 13 (Rev. Ver.).

19 There was a certain rich man, ² which was clothed in purple and fine linen, ³ and fared sumptuously every day :

20 And ⁴ there was a certain beggar named Laz'arus, ⁵ which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs ⁶ which fell from the rich man's table : ⁷ moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and ⁸ was carried by the angels into A'braham's bosom : ⁹ the rich man also died, and was buried ;

23 And in ¹⁰ hell he lift up his eyes, being in torments, and seeth A'braham afar off, and Laz'arus in his bosom.

24 And he cried, and said, Father A'braham, have mercy on me, and send Laz'arus, that he may dip the tip of his finger in water, and cool my tongue ; for I am ¹¹ tormented in this flame.

25 But A'braham said, Son, remember that thou in

Revised Version—Now there ; ² and he was clothed ; ³ faring ; ⁴ Omit there was ; ⁵ Omit which ; ⁶ that fell ; ⁷ yea, even the ; ⁸ that he was carried away by ; ⁹ and the ; ¹⁰ Hades he lifted ; ¹¹ in anguish ; ¹² Lazarus in like manner evil things ; ¹³ here ; ¹⁴ in anguish ; ¹⁵ Omit so ; ¹⁶ may not be able, and that none may cross over from thence to us ; ¹⁷ And he ; ¹⁸ But Abraham saith, They ; ¹⁹ go to ; ²⁰ if one rise.

LESSON PLAN

I. On Earth, 19-22.

II. In Hades, 23-31.

DAILY READINGS

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

M.—The rich man and Lazarus, Luke 16 : 14, 15, 19-31. T.—An Old Testament command, Deut. 15 : 7-15. W.—The rich man warned, James 5 : 1-9. Th.

—Heavenly treasure to be desired, Matt. 6 : 16-23. F.—Christ's blessing upon the poor, Luke 6 : 20-26. S.—"Fret not thyself," Ps. 37 : 1-11. S.—Faith and works, James 2 : 5-17.

Shorter Catechism—Ques. 93. Which are the sacraments of the New Testament? A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

Stereograph—For Lesson, The Sheikh and His Wife at Ramallah (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 213).

THE LESSON EXPLAINED

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

Connecting Links—Vs. 14-18 contain a re-uke which Jesus gave to the Pharisees. In to-day's Lesson Jesus returns to the subject of riches and the use to be made of them (see last Lesson, vs. 1-13).

I. On Earth, 19-22.

Vs. 19, 20. *A certain rich man.* His name is not given. Legend says it was Nimeusis. The common title "Dives" is simply the Latin for "a rich man." *Purple* ; a costly material used for the outer cloak. The dye was the blood of the murex, a shell fish found in the neighborhood of Tyre and Sidon, hence the dye was known as the Tyrian purple. It was the royal color. Another more common

thy lifetime receivest thy good things, and ¹² likewise Laz'arus evil things ; but now ¹³ he is comforted, and thou art ¹⁴ tormented.

26 And beside all this, between us and you there is a great gulf fixed : ¹⁵ so that they which would pass from hence to you ¹⁶ cannot ; neither can they pass to us, that *would come* from thence.

27 ¹⁷ Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 ¹⁸ A'braham saith unto him, They have Mo'ses and the prophets ; let them hear them.

30 And he said, Nay, father A'braham ; but if one ¹⁹ went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, ²⁰ though one rose from the dead.

The Question on Missions—7. How is the medical work carried on ? Hospitals have been opened at Changte, Weihwei, Hwai King, and Wu An, where, in dispensary, chapel and hospital ward, the gospel message is proclaimed. There are at present only 5 doctors,—4 men and 1 woman, for Honan's eight millions of people.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 313, 320, 57 (Ps. Sel.), 455 (from PRIMARY QUARTERLY), 306.

Special Scripture Reading—James 2 : 1-9. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 909, The Rich Man and Lazarus. For Question on Missions, C. 317, Dr. Leslie and Medical Assistants at Changte ; C. 501, Interior of Hospital Chapel on Dispensary Day. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

and less expensive purple dye was obtained from the trumpet snail. *Fine linen* ; made from Egyptian flax, used for the undergarment or tunic, "byssus." A robe of byssus was worth its weight in gold. *Faring sumptuously* (Rev. Ver.) ; living merrily and in splendor. Life was a succession of banquets. *Beggar*. See Light from the East. *Lazarus* ; in Hebrew, "Eleazar," meaning, "He whom God helps." His name expresses his character. *Laid at his gate*. It was a common custom in the East for beggars to be laid at the entrance of rich men's houses. *Full of sores* ; covered with ulcers, supposed to have been a leper.

V. 21. *Desiring to be fed* ; but left to go hungry, or at best receiving the merest scraps

of food, so heartless was the rich man. *Crumbs . . . from the rich man's table.* The Orientals did not use knives and forks. After eating they wiped their fingers on pieces of bread, which were thrown out on the street for dogs or beggars. *The dogs*; not counted the friends of man in the East, but unclean beasts, running about masterless; the common scavengers. *Licked his sores*; adding to his misery, and emphasizing the rich man's neglect. The dogs would also scramble for a share of the crumbs. Lazarus was too feeble to drive the animals away.

V. 22. *The beggar died.* Nothing is said of his burial: it would be poor and mean enough. *Angels.* It was a common Jewish belief that angels carried the souls of the righteous to Paradise. The rabbis said: "None can enter paradise but the just, whose souls are carried thither by the angels." "When an Israelite departs to his eternal home, the angel in charge of the garden of Eden, who receives every circumcised son of Israel, introduces him into the garden of Eden." "When the just depart from this world, three companies of angels go before them in peace. The first says, 'Let him come in peace;' the second says, 'Let them rest in their beds;' the third accompanies him." *Abraham's bosom*; one of the three names for the future abode of the blessed, common among the Jews, the other two being "Paradise" and "The Throne of Glory." *The rich man also died*; after the most skilful physicians had done their best for him. *Was buried*; with the great pomp befitting so rich a man.

I. In Hades, 23-31.

V. 23. *In Hades*; the place of the dead where they await the final judgment. It included, according to Jewish ideas, both Paradise, where the blessed wait for the resurrection, and Gehenna, where the wicked are in torture. Here, however, it signifies the place of torment. *In torments*; suffering punishment, not for being rich, but for being selfish and forgetful of the needy. *Afar off*; yet within sight. The Jewish rabbis taught that Paradise and Gehenna were seen together.

V. 24. *Father Abraham.* The rich man, being a Jew, was as well as Lazarus a son of Abraham, and hoped that the patriarch would do something to help him. *Send*

Lazarus. He is so humbled by his pain that he is willing to receive relief even from the despised beggar. *Cool my tongue.* On earth he had abundance to eat and drink. Now he begs for a drop of water. *This flame*; not literally fire, but the torture of sin with the pleasure gone and the sting left.

V. 25. *Son*; literally, "child," a word of tenderness. *Remember.* The rich man must see the reason of what has come to him. *Receivedst*; "didst receive to the full." He had had all his portion. There was nothing left to look forward to. *Thy good things.* He had no desire for any good things other than those of earth, and these he had kept to himself. *Lazarus evil things.* These were not his own, but sent from God and he had accepted them as such. *He is comforted . . . thou . . . in anguish* (Rev. Ver.); a reversal of conditions which was clearly fair.

V. 26. *Beside all this.* The translation should be, "in all these things," that is, Paradise and Gehenna are divided in all respects. There is no communication between the one and the other. *Great gulf*; a cleft or ravine vast in depth, breadth and length. *So that,* etc. The purpose of the gulf is the preventing of passage either way. The fate of the inhabitants is fixed and final.

Vs. 27, 28. *Five brethren . . . testify unto them.* The meaning is "testify earnestly and thoroughly," telling them what had come to their brother in the world beyond, with the authority of one who had seen. *Lest they also come.* Perhaps the request is a sign of improvement in the selfish man's character.

Vs. 29-31. *Moses and the prophets*; the Jewish scriptures, named from their two main divisions. *One . . . from the dead . . . repent.* Dives implies that he himself had not had a fair chance. *Neither . . . persuaded.* "A man who is not persuaded by the gospel will not be persuaded by a ghost."

Light from the East

BEGGAR—The distribution of land among the Hebrews, the prohibition of usury, the provision made for the relief of families impoverished by misfortune or disease, the cancellation of all debts in the Sabbatical year, and the restoration of all estates at the

jubilee year made begging unknown in ancient Israel. But the growth of large cities, the increase of common diseases like blindness, the cruel and excessive taxation of the Romans, and the want of a system of poor relief made begging inevitable. In the land to-day blind persons, cripples, idiots, poor children and lepers assail you on every hand with piteous cries. There are institutions for the lepers; but the government will not compel them to remain there. Paralytics and cripples are still laid at the doors

of the rich, or of the church, and few will pass them without giving them the customary half cent. In some cities, Saturday is beggars' day, and every merchant and housewife lays by a store of coppers and fragments of food. As the beggars go from door to door they cry, "It is Saturday to-day," and they invoke blessings upon their benefactors, their ancestors and their posterity. Some of them are impostors and live in comparative comfort, and often the most deserving poor do not beg at all.

THE LESSON APPLIED

We have a special call to relieve the need that is nearest. It is a large part of the condemnation of the Rich Man that Lazarus lay at his very door. If the Rich Man had eyes at all, he must have seen his starving, suffering neighbor, for that is what Lazarus was. And we are peculiarly responsible for the need we know about, if we have the means to help it at all. We are not asked to feed all the hungry, but we are asked to do something for the hungry who come into actual contact with us. Some people are so busy discussing what they call the problem of poverty that they forget this. It is worth while to recall the example of Jesus. He had little to say about the great problem of suffering, but He always was ready to relieve the suffering which lay directly in His path.

There will be contrasts in the future life as well as in this one. This world is full of contrasts. What a contrast between the great beauty of a city like Edinburgh and the terrible poverty seen in some of its streets. What a contrast between the rich man and Lazarus in their earthly lives. What a contrast when they die. The Rich Man has a funeral. Lazarus has none. But as soon as death is passed, while the contrast continues, it is all the other way about. The best that can be said about the Rich Man is that he was buried. But Lazarus was carried upward by the angels. For the judgments of heaven are far different from the judgments of earth. Yonder we shall be judged by a standard far other than riches, or fame, or social position. It will be what we are, and not what we have, that will determine our place.

Sin always brings punishment. One could hardly say a more commonplace thing than that, but how often we forget it. The punishment lingers, and we begin to think it will never come. There was once a lighthouse-keeper who slept at his post, and let the machinery run down which kept his light revolving. When he awoke, he could see no sign of any ship. He started the machinery again. It seemed as if no one would ever know of his neglect of duty, for days and weeks went by, and nothing happened. Four months afterwards, the captain of a vessel returned from abroad, sat at a dinner next one of the high officials in charge of the lighthouses along the English coast. "By the way," he said to him, "when was Stony Cliff made a fixed light?" "Never," replied the official, "it has always been a revolving light." Then the captain told of passing on a certain night when it was not revolving. Next morning an inspector went from London to Stony Cliff lighthouse to dismiss the keeper on the spot.

A part of that punishment for sin is supplied by memory. We all know something of the strange action of memory. Something we have done or said seems to have been entirely wiped out from our mind, and then some face we see, or book we read, or place we revisit calls the whole affair back almost as vividly as if it happened yesterday. If the memory is unpleasant we try to get rid of it, but it only haunts us the more, and we become like Lady Macbeth trying to wash out the stain that refuses to go. A certain Admiral Beaufort, who was rescued from drowning after he had lost consciousness,

relates how a host of long-buried memories awoke as he sank for the last time. So it will be at last with the one whose sins are unforgiven. The memory of them will be no light part of his awful punishment. "Son, remember," said Abraham.

Some have seen in the request of Dives, that a messenger from the unseen world should be sent to warn his five brothers, a sign of improvement in his character. He realized, on this view, that his selfishness had brought upon him his fearful doom and wished them to be effectively warned against this deadly sin. But behind the request there is the implication that he himself had not had a fair chance, which was untrue.

It is not for lack of opportunity that men perish. The brothers of the Rich Man had Moses and the prophets, and there was plenty in Moses and the prophets to teach them how to treat the needy. God is just, and He gives to each of us an opportunity, nay, many opportunities. Certain Canadian geologists went to Scotland a number of years

ago to make certain investigations, but these proved largely valueless because they refused to pay attention to evidence that disproved their particular theories. How often we act as they did. We close our ears to the plain teaching of God and of God's word; we will not learn from our experience of God's dealings with us; we refuse to take advantage of the opportunities with which He fills our days.

Extraordinary signs are not likely to convince those who neglect the ordinary revelations of God. There are always people who think that if God would work some great miracle for them they would believe. History proves their mistake. The Rich Man thought his brethren would believe if one rose from the dead. But there were plenty of Jews who knew of the raising of Jairus' daughter, and of the widow's son at Nain, and of the other Lazarus, and who still refused to believe. And later on when Jesus Himself arose many were unconvinced. God has already given us all the evidence of His redeeming love and grace that we need.

THE LESSON GRADED

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

For Teachers of Bible Classes

The steward, in last Lesson, represents wisdom in the use of wealth; the rich man represents folly or the unwise use of it. Dives with all his wealth had made no friends, and being alone lifted up his eyes in hell. Take up in the discussion:

1. *The social conditions represented.* Take up: (a) Lazarus as a picture of poverty, need, wretchedness, disease. Note that nothing is said as to the moral character of either man, but we are left to infer that Lazarus was a worthy man morally, who by disease was laid aside from work and was poor. (b) Dives the picture of wealth, with no hint he had gained his wealth dishonestly or was spending it in sinful indulgence. He was supremely selfish. Illustrate these relations and conditions from society to-day, where want and disease exist side by side with heartless wealth.

2. *The spiritual conditions beyond death.*

Do not fail to bring out the same fundamental fact of separation. Trace the process of the rich man which is absolutely friendless in eternity, also that of the poor man who found a friend.

3. *Discuss the moral principles involved:*
 (a) That after death all incidental worldly factors are stripped off and character alone remains. Lazarus finds enjoyment, for his spirit is at home in congenial fellowship. Dives is in hell, because, without money, to gratify, he has no friend to console him. He is tormented by the sense of contrast between his former full life, and his present lonely life without means of gratification. (b) That conditions in eternity are the outcome of worldly conditions. Dwell upon the "gulf of separation." It was the gulf the rich man made while on earth between his soul and God and Lazarus. (c) That his mental consciousness became his hell. Show that the agony of this experience was found in the fact that while he had opportunity he was absolutely indifferent to the needs of his fellows. It stands as an awful warning against

the failure to make friends on earth. Press home the truth that, in this parable, God does not appear as judge. Conditions of eternity are the working out of inexorable laws to which the soul surrendered while in this life.

4. *The hell of the selfish man is such as to lead him to seek the salvation of others.* Notice the answer. Moses and the prophets alike taught the duty of caring for the poor. If these brethren did not follow the light they had, their case was hopeless. Nothing could lead them to a more generous action, not even a man raised from the dead. Dwell upon the fact that every man in touch with even the Old Testament has light enough to guide him into righteousness in this life and heaven in the next. Discuss this, "Wealth selfishly used brings not only misery in this world to those who are poor, but misery in the next to the selfish rich."

For Teachers of the Senior Scholars

Note that the Lesson is one of the most startling and soul-stirring stories ever told. The answer of the man who was asked if he believed in hell, "I do not believe in it; I know it because I am in it," is a terse statement of what may be called the modern view of punishment. The parable teaches that hell is not confined to this world. It is often referred to as the parable of *contrasts*.

1. *A Contrast in this Life*, vs. 19-21. Bring out how Christ, by a few masterly strokes, gives us a picture which the world can never forget of these two men,—the rich voluptuary whose selfish soul was blind to human misery, and the poor helpless, ulcerated beggar who had no one to care for him but the wild dogs of the street. Point out that nothing is said about how this rich man amassed his wealth. He was, no doubt, from a worldly point of view, an honest, highly respected citizen. What is the one thing against him? He was utterly selfish. He could enjoy his good things without giving a moment's thought to those less favorably circumstanced. Remind the class that these contrasted conditions are to be found almost everywhere today, and that they are the world's most alarming menace. Help the class to see that we, without possessing the wealth of this rich

man, may manifest this man's miserable spirit, we may enjoy our good things without sharing them. This way of living never turns out well.

2. *A Contrast in Death*, v. 22. Bring out how little there is said about the death of these two men, but how expressive. To the beggar death was a messenger of peace who called the soul to heaven, who called the beggar away from his rags and sores and hunger and dogs and from the painful experience of man's inhumanity to man; to the rich man death was the king of terrors, the very thought of which made him tremble. What can you tell about the two funerals? Remind the class that there are different ways of dying as there are different ways of living. If we hope to die well we must live well. It is not what we possess but what we are which makes dying easy.

3. *A Contrast in Eternity*, vs. 23-31. Question as to the contrasted conditions of the life beyond the veil,—hell, Abraham's bosom, tormented, comforted, awful solitude, blissful companionship, hopeless, happy. Emphasize the thought that a revelation like this should lead us to make sure that our lives are right in God's sight.

For Teachers of the Boys and Girls

Call for the names of the two men who appear in the Lesson for to-day. Explain the title "Dives" and bring out the meaning of Lazarus,—“he whom God helps.” The Lesson gives an account of these two men in two states or conditions,—on earth and in the other world. The following outline, therefore, may be used in the teaching:

I. LAZARUS AND DIVES ON EARTH, vs. 19-22.

Bring out the details in the description of Dives, v. 9. Question about "purple," "fine linen" and the sumptuous living. Was there anything wrong in the mere enjoyment of earth's good things?

Now turn to the description (vs. 20, 21),—"a . . . beggar," "full of sores," his only food the scraps from the table of Dives, unable to protect himself from the street dogs. Ask what the rich man ought to have done for the poor man at his gate. Bring out Dives' great fault,—selfishness and neglect.

Question about the death of the two men. What became of Lazarus? Why is nothing said about the burial of Lazarus? What may we suppose about the funeral of Dives?

II. LAZARUS AND DIVES IN THE OTHER WORLD, vs. 23-31.

Question about the places in which the two men respectively found themselves. Then take up the conversation between Dives and Abraham. The first request of the rich man is in v. 24, and Abraham's twofold reply is in vs. 25 and 26. Discuss with the class the fairness of Lazarus' being "comforted" and of the rich man's being "tormented," and impress the solemn teaching that, when we leave this world, our condition is fixed forever and that it depends on what we do here how we shall fare yonder. Make it clear, that Lazarus was not rewarded simply because

he had been poor and suffering, but because he had endured his ills patiently as coming from God, and that, likewise, the rich man was not made to suffer because he had been rich and comfortable, but because he had been selfish and heedless of the welfare of others.

The rich man's second request and Abraham's reply are in vs. 27-31. The point to emphasize, in the conversation on these verses, is, that, in the Bible and in the opportunities which we have of hearing God's word preached, etc., we have furnished to us all the means needed for learning the way of salvation and that, if we neglect these, it is not at all likely that we would listen to one coming from the dead to speak to us.

Emphasize, in closing, how hateful selfishness is in God's sight and how it should be shunned.

AN ORIENTAL RICH MAN

Palestine to-day has not many people who are rich, if we reckon riches according to western standards. But the sheikh (headman or mayor) of a prosperous village may be taken as approximately typical of such a person as figured in Jesus' story. Let us observe the sheikh at Ramallah. He is a dark-complexioned man of medium height, clothed in long, flowing garments of almost precisely the same cut as those that were worn in Perea, indeed, in all Palestine, nineteen hundred years ago. A loose shirt or under-gown of white cotton reaches nearly to the ground, visible at neck and hem but covered elsewhere by a robe of woolen stuff,

woven in stripes. He wears a short jacket over his own striped robe and holds the robe in place with a broad belt or girdle. Over the whole is thrown a very long, full cloak of heavy wool. His head is protected by the swathing folds of a turban—a long strip of white cotton or linen cloth, its ends wound about the crown and tucked into its own folds, so as to make a big, soft cap of many thicknesses, an admirable guard against sunstroke.

You can see for yourself this modern follower of ancient fashions by using a stereograph entitled, *The Sheikh and His Wife at Ramallah*.

ADDED HINTS AND HELPS

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

Lesson Points

It is not riches, but the selfish use of riches, that is to be condemned. v. 19.

Want faces wealth alike with its opportunity and its responsibility. v. 20.

The gateway of death is the same for all, but it leads to different abodes. v. 22.

Future punishment is the fruit which grows out of present sin. v. 23.

People perish because they do not re-

member. v. 25.

Our destiny hereafter is fixed by the character we form here. v. 26.

There is no reason why the warning of our brethren should be delayed until after death. v. 27.

God's Word is a sufficient guide in all matters pertaining to salvation. v. 29.

No one should wait for something extraordinary to happen before coming to Jesus. v. 30.

God's way of saving men is by persuading not frightening them. v. 31.

Something to Look Up

1. "Blessed are the merciful: for they shall obtain mercy." Who spoke these words, and where are they found?

2. "The Lord lifteth up the meek: he casteth the wicked down to the ground." Find these words in the Psalms.

ANSWERS, Lesson VI.—(1) James 4:4.
(2) 2 Tim. 6:10.

For Discussion

1. Was Dives responsible for taking care of Lazarus?

2. Would people be more likely to heed an angel than a human preacher?

Prove from Scripture

That God cares for the poor.

The Catechism

Ques. 93. *The sacraments—their number.*
The number of the sacraments may seem a very easy matter to settle. But it is differently given by the Protestant and Roman Catholic churches. According to the former, there are two sacraments, while the latter holds that there are seven. The two tests of a sacrament, it will be remembered, are these: (1) It must have been appointed by Christ. (2) It must use sensible signs to represent spiritual things. Judged by these tests, the only ordinances of the Christian church which are rightly called sacraments, are, Baptism and the Lord's Supper. The

other five so-called sacraments either were not appointed by Christ, or they do not set forth spiritual realities by sensible signs.

The Question on Missions

Ques. 7. *How is the medical work carried on?*
Hospitals for men and women, supervised by a man doctor, have been opened at Weihwei, Hwai King, and Wu An. There is a Women's Hospital in charge of a lady doctor at Changte, besides the Men's Hospital there. Patients are of two classes. Out-patients are those coming daily to the dispensary, and returning again to their homes. In-patients are those who, either through long distance from home, or from severe illness, remain in the hospital compound. Patients unable to wait upon themselves provide their own attendants. Connected with each dispensary is a chapel, where patients, attendants and visitors daily hear the gospel story. Here the missionary pastor and the hospital evangelist, assisted by visiting Christians, or those patients who are not too ill to testify, daily witness for Christ. Christian literature is sold and carried home by the patients. The best work is done amongst the in-patients. They hear the preaching in the chapel, are visited in the wards by the doctor, his assistants and the evangelist. Even though they may not profess faith in Christ, they carry home with them a good report.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We shall see Jesus seeking the poor, and we learn that poverty is no disgrace. It does not keep people out of heaven. Jesus is a friend of the poor.



I SHOULD
BE KIND

LAZARUS

DIVES

TO THE
POOR

Key Word—REWARDS. Jesus gives us pictures of a rich and a poor man, as they lived in this world, and then pictures of them as they lived in that other world where Jesus has gone to prepare a place for all who love Him.

Dives—Describe the most luxurious Eastern home you can imagine (sketch a gateway and house behind it), with its gardens, and fountains and servants. Here lived Dives,—his clothing, the costliest (see The Lesson Explained), his food, the

richest, his table laden with dishes of gold and silver, with fruit and flowers, with meats and drinks.

Lazarus—Beside the rich man's gate sits a poor beggar man (mark), his clothing in rags, his body diseased and weak from hunger. There he sits day after day, hoping to receive some help from the rich man, but no, Dives passes by without even looking at the poor man.

Rewards—Jesus tells the Pharisees (proud, selfish and fond of riches) what kind of life these two men will have in the next world. Lazarus is happy and well, enjoying the home prepared for those who obey God. Dives is wretched and unhappy, crying to Lazarus for help.

Golden Text—Repeat Golden Text.

The happy places were all filled with kind, unselfish people. There was no room there for the selfish, rich man who took no notice of the poor man that God had put at his gateway. He got the reward he deserved.

Happy as a King—Have you heard the story of Jerry, a little newsboy, who had no home, no one to take care of him? It took all his coppers to buy food. He slept in any doorway or cellar he could find. As Christ-

mas drew near he tried to save some coppers for a Christmas treat. As he thought of all the good things he would like to buy, he jingled his coppers and chuckled to himself. He thought of turkey and cranberry sauce and plum puddings and mince pie and many other nice things, as he walked along the icy pavement in his worn-out boots and ragged clothing.

Presently around a corner came a little girl more ragged and cold than Jerry. She was crying. Jerry spoke to her and heard her sad story of a dying mother and starving little children. Quick as a flash, Jerry's hand went to his pocket, out came the cherished coppers and putting them into the hand of the little girl, he said, "Take that. You need it more than me," and turned whistling down the street. The story goes on to tell of the Christmas day,—no feast of pies and turkey, etc., for Jerry, but dinner on a crust of bread, and yet, "that boy was happy as a king. I wonder can you guess the reason?"

Symbol—A lighted candle, JESUS SEEKING THE POOR.

Our "Remember" Box—Our "thought" is, I SHOULD BE KIND TO THE POOR.

FROM THE PLATFORM

"A certain rich man"

"The rich man died and was buried"

"In torments"

"A certain poor beggar"

"The beggar was carried . . . into Abraham's bosom"

"In (Abraham's) bosom"

Draw a perpendicular line on the blackboard, keeping the space on one side for things said in the Lesson about the rich man and that on the other side for things said about Lazarus. Bring out, by questions, the series of contrasts drawn here between the two men in this life and in the next. The following are the main points in the contrast to be indicated on the blackboard: 1. "A certain rich man" (v. 19), and "A certain poor beggar" v. 20. (The description in vs. 19-21 should be brought out.) 2. "The rich man . . . was buried" and "The beggar was carried . . . into Abraham's bosom," v. 22. (Bring out the contrast between the burial of poor Lazarus and that of the rich man.) 3. "In torments" and "In (Abraham's) bosom," v. 23. Make it clear that the rich man was being punished for his selfishness, whilst Lazarus was being rewarded for his trust in God. Run over the conversation between the rich man and Abraham, and emphasize our responsibility for helping those who are in need.

Lesson VIII.

UNPROFITABLE SERVANTS

May 24, 1914

Luke 17 : 1-10—Commit to memory vs. 3, 4.

GOLDEN TEXT—He that glorieth, let him glory in the Lord.—1 Corinthians 1 : 31.

1 Then said he unto the disciples, It is impossible but that ² offences will come : but woe unto him, through whom they come !

2 It were ³ better for him that a millstone were hanged about his neck, and he ⁴ cast into the sea, ⁵ than that he should ⁶ offend one of these little ones.

3 Take heed to yourselves : If thy brother ⁷ trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he ⁸ trespass against thee seven times in ⁹ a day, and seven times ¹⁰ in a day turn again to thee, saying, I repent ; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye ¹¹ had faith as a grain of mustard seed, ye ¹² might say unto this sycamine tree,

Revised Version—1 And he said unto his disciples ; ² occasions of stumbling should come ; ³ well for him if a millstone ; ⁴ were thrown ; ⁵ rather than ; ⁶ cause one of these little ones to stumble ; ⁷ sin, rebuke him ; ⁸ sin ; ⁹ the day ; ¹⁰ Omit in a day ; ¹¹ have faith ; ¹² would ; ¹³ rooted up, and ; ¹⁴ would have obeyed you ; ¹⁵ who is there of you ; ¹⁶ keeping sheep, that will say ; ¹⁷ Omit by and by ; ¹⁸ in ; ¹⁹ Come straightway and sit ; ²⁰ the servant ; ²¹ Omit four words ; ²² Even so ye also ; ²³ the things ; ²⁴ that ; ²⁵ it.

LESSON PLAN

- I. The Millstone, 1, 2.
- II. The Sinning Brother, 3, 4.
- III. The Sycamine Tree, 5, 6.
- IV. The Unprofitable Servants, 7-10.

DAILY READINGS

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

M.—Unprofitable servants, Luke 17 : 1-10. T.—The sacrifice of thanksgiving, Ps. 116. W.—“But now profitable,” Philemon 10-21. Th.—Saul and David, 1 Sam. 26 : 13-25. F.—Confession in prayer, Dan. 9 : 4-17. S.—A forgiving brother, Gen. 50 : 14-21. S.—Humble confidence, Ps. 143 : 1-10.

Shorter Catechism—Review Questions 91-93.

Stereograph—For Lesson, Plowing in the Fertile Plain of Sharon Near Lydda (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 213).

THE LESSON EXPLAINED

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

Connecting Links—In Luke's narrative the instruction to the disciples in to-day's Lesson follows immediately on the parable of the Rich Man and Lazarus. We cannot be sure, however, that the words were spoken at this time.

I. The Millstone, 1, 2.

V. 1. *Said unto his disciples* (Rev. Ver.). Precisely when and where we cannot tell. *Impossible* ; in the present condition of the world. *Occasions of stumbling* (Rev. Ver.). The Greek is a single word closely resembling our word “scandal,” and means literally, “the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of an animal.” Hence, the word came to mean a snare or stumbling-block. In ancient law it was a crime to put

Be thou ¹³ plucked up by the root, and be thou planted in the sea ; and it ¹⁴ should obey you.

7 But ¹⁵ which of you, having a servant plowing or ¹⁶ feeding cattle, will say unto him ¹⁷ by and by, when he is come ¹⁸ from the field, ¹⁹ Go and sit down to meat ?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank ²⁰ that servant because he did the things that were commanded ²¹ him ? I trow not.

10 ²² So likewise ye, when ye shall have done all ²³ those things ²⁴ which are commanded you, say, We are unprofitable servants : we have done that which ²⁵ was our duty to do.

The Question on Missions—8. What is the educational work of our Mission ? Boarding schools for boys and for girls, the children of Christians, have been opened at Changte, Weiwei and Hwai King, and in these are enrolled 243 pupils. There are 35 young men at our High and Normal Schools.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 116, 272, 69 (Ps. Sel.), 41 (from PRIMARY QUARTERLY), 293.

Special Scripture Reading—Matt. 18 : 21-35. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, P. 148, Ploughing in Palestine. For Question on Missions, C. 372, Pupils of Changte Boarding School ; C. 534, Teachers and Pupils of High and Normal Schools at Weiwei. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

a stumblingblock before a blind person, or cause him to wander out of the way. *Woe unto him*. A curse will come upon him.

V. 2. *It were better* ; literally, “It pays the taxes, repays the outlay,” that is, “it is well for him, is worth his while.” *Millstone* ; literally, “a stone fit for a mill.” Matthew (Matt. 18 : 6, Rev. Ver. Margin) and Mark (Mark 9 : 42, Rev. Ver. Margin) say “an ass millstone,” that is, one so large as to require an ass to turn it, instead of the smaller millstone mentioned here, which was turned by women. *These little ones* ; children or weak people. To lead even one such astray is an awful sin.

II. The Sinning Brother, 3, 4.

Vs. 3, 4. *Take heed to yourselves* ; a warning to the disciples against the sin spoken of in vs. 1, 2. *Thy brother* ; not merely a fellow disciple, but any one. The Bible gives a

motif for what follows. *Sin* (Rev. Ver.) ; do you some injury or wrong. *Rebuke him*. See Lev. 19 : 17 ; Prov. 17 : 10. The fault is not to be ignored, but pointed out to the wrong-doer, not harshly or contemptuously, but in love as a fellow sinner trying to make him hate the sin. *Repent* ; not only be sorry for, but "sorry enough to quit." *Forgive him* ; treat him as if the sin had not been committed. *Seven times*. Compare Matt. 18 : 21, 22. Seven is the Jewish number for completeness and Jesus here teaches that there is to be no limit to forgiveness. Some of the Jewish rabbis had limited the duty of forgiveness to three times.

III. The Sycamine Tree, 5, 6.

V. 5. *Apostles* ; literally, "the sent ones," the title given to the twelve chosen disciples of Jesus. *Increase our faith* ; literally, "add faith to us," that is, faith in Christ's promises. It is through faith that we receive from Christ strength to obey His commands including that of forgiveness.

V. 6. *Faith as a grain of mustard seed* ; one of the smallest of seeds. "Small as a mustard seed" was a Jewish proverb for the most diminutive objects. *Sycamine tree* ; probably the same as the sycamore (Luke 19 : 4), a fine tree growing from twenty-five to thirty feet high with wide-spreading branches. The leaves are heart-shaped, while the fruit resembles large blackberries in size and shape, and has a pleasant acid taste. *Rooted up* (Rev. Ver.) . . . *planted in the sea*. Even the smallest faith can do great things if it is used. A certain rabbi amongst the Jews was called "a rooter up of mountains," that is, one who could remove great difficulties.

IV. The Unprofitable Servants, 7-10.

Vs. 7-9. *Which of you*. Jesus appeals to the common sense of His hearers. He would not have them expect in His kingdom what would be unreasonable in their own daily affairs. *A servant* ; a slave. *Plowing or keeping sheep* (Rev. Ver.) ; the two kinds of farm work in Palestine,—plowing in the fields and the keeping of sheep on the hills. *Come straightway and sit down* (Rev. Ver.) ; take your place at table. Yet Jesus pictures Himself as doing this very thing so unusual

amongst men, for His disciples (see ch. 12 : 37). *Make ready* ; get me my supper first. *Gird thyself* ; catch up the long, inner garment as high as the knees, fastening it with the belt or girdle.

V. 10. *So likewise ye* ; who are God's slaves, not indeed slaves in spirit, but in willingness to undertake any task, however difficult. *Done all . . . commanded you*. This we can never do, for in all our service there is shortcoming and imperfection. *Unprofitable servants* ; not "worthless" or "good-for-nothing," but having no claim for payment. The other side of the picture—God's estimate of our efforts is given in ch. 12 : 37 ; Rev. 3 : 20. There is no contradiction here of Jesus' promises (see Matt. 25 : 21) ; but what He gives is a matter of grace and generosity, not something that can be earned.

Light from the East

MILLSTONE—Was a circular block of black basalt from sixteen to twenty inches in diameter and four inches thick with a hole in the centre. The under side was slightly concave and fitted on the convex upper side of another. The grain was poured into the hole with the left hand while the stone was turned by the right hand by an upright peg near the edge of the stone. The weight of it would sink any man in the sea.

SERVANT—Was the only slave of a small farmer and had to do all the work outdoors and indoors, so that after spending all the hours of daylight plowing he has to get the evening meal for his master before he can get anything for himself, tired and hungry though he be. Slaves were generally well treated in Jewish homes, but severe measures were sometimes necessary to keep them in subjection and make them obedient.

SYCAMINE—Was the black mulberry tree whose fruit is a great favorite in the East. It has a dense foliage and makes a fine shade tree. The fruit is oblong, purplish black and resembles the larger varieties of blackberries. It is sold in all Oriental markets, has a pleasant acid taste, and is palatable and wholesome if eaten before acetous fermentation sets in.

THE LESSON APPLIED

It is better to be dead than to lead others astray. Christ taught us again and again that the most valuable thing in the world is a human soul. Any sacrifice is worth while which will save it. He gave up His own life in order to save it. And so the one who causes the ruin of a human soul, is committing one of the greatest of all possible crimes. He is worse than the man who, by displaying false lights along the rocks, lures a ship to destruction. He is worse because the soul is of more value than the body. Louis IX., better known as St. Louis, was one of the best of the French kings. His mother used to say when he was a boy that she would rather see him dead at her feet than know that he had fallen into deadly sin. And what sin could be deadlier than that which is directed against the soul of another?

There should be no limit to Christian forgiveness. Of course, the one who has wronged us must show some evidence of repentance, but the moment he does, we are to forgive. And all the while we must hold ourselves ready to forgive. Even an old heathen said: "Forgiveness is better than revenge." And yet there are some who call themselves Christians who nurse unkind feelings against some person who has wronged them. How they would secretly rejoice if any misfortune happened to him. Such an attitude is absolutely unworthy of the Christian. More than that, it is a positively dangerous attitude. For we need to be forgiven by God, not once, but many times, and Jesus teaches us that we must forgive if we expect the divine forgiveness.

"O man forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive."

The most powerful force in the world is faith. That may seem a strange thing to say. But Jesus taught it, and Jesus was right. We say that the great men of history are the men of action, but we forget too often that behind every truly great action there is always some kind of faith. Faith keeps our business world alive. The engineer who builds a bridge has first of all faith in his

methods. The railways across our continent are there because certain men had a great faith in the future of the country. You see Wolfe leading his little army up the heights at Quebec, and fighting the battle of the Plains of Abraham. What led him to do that? Faith. He had a vision of the British flag floating above the ramparts of the citadel. It was faith that made possible the great achievements of men like Livingstone, who went out, as Abraham did, not knowing whither they went. You can never do anything worth doing without faith.

The best we can do for God is no more than our duty. It would be ridiculous, if it were not so harmful, the way in which the most of us regard the doing of some slight service for God. We pat ourselves upon the back. We look upon ourselves as deserving of the highest praise, as being so far better than many others we could name. And we often seem then to take it for granted that the doing of that one bit of service relieves us from the necessity of doing anything else for a long time to come. As if the best of our service could in any adequate way show our gratitude for all that God has done for us in Christ. Said Martin Luther once: "We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven."

But there is another side to this matter which we must not forget. God does accept our imperfect service. While we know that the best we can do is very little in comparison with what we owe to God, let us remember that God accepts the service which is heartily rendered. And He does so, not in the spirit of a hard taskmaster, but in the spirit of a father who delights in seeing his children trying to please him. We are not to imagine that, because our best service is so inadequate, we are therefore to do nothing. Christ commended the woman who anointed Him, saying, "She hath done what she could." In another place He tells us of the greeting which awaits the one who has heartily tried to serve Him,— "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE LESSON GRADED

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

For Teachers of Bible Classes

This Lesson naturally falls into three main sections, each dealing with matters of supreme interest. Get the class to discuss:

1. *The sin of making the moral life harder for others*, vs. 1, 2. See Matt. 18 : 6, 7 and Mark 9 : 42 for additional light on this subject. Try and bring out the nature of the offence by unfolding the nature of the punishment. Take up modern ways of making life hard for others. Discuss the word "offend" (see Lesson Explained). Consider how all ambition and indifference can be overcome.

2. *The duty of forgiveness*, vs. 3, 4. Bring out the two aspects of a Christian life : (a) That evil is recognized as such in others and every attempt made to have the sinning one led to repentance. (b) That the Christian is ready to forgive the offender when repentance is assured. Take the opportunity of showing how Jesus insisted upon uprightness of life as the necessary condition of true fellowship. Contrast the hypocrisy and unreality of much modern fellowship, and also point out the evil results.

3. *The power of faith*, vs. 5, 6. Discuss this as embodying Jesus' view of religion, the immeasurable power of faith. Bring out the impossibility of the action described from the standpoint of natural law. Show that this is Jesus' demand that faith in God should accomplish the otherwise impossible. For illustration see the miracles of grace in the salvation of many helpless wrecks of sin.

4. *The Christian ideal of duty*, vs. 7-10. Bring out the Pharisees' ideal of religion as consisting in fulfilling legal commandments. Jesus' criticism is that this is not the true Christian life, that if religion is a commercial transaction man can never even yield enough service to compensate the Master for salvation. Show how the same conviction is in every honest heart. Take Paul, who felt he was always a debtor.

Now take up the two main considerations :
 (a) The Christian serves from adoring love.
 (b) He rejoices in doing all he can because of love irrespective of all other considerations.

It is duty doing to the limit. For illustration see Paul who felt he was the servant, the bond slave of Jesus. True vision rests on Jesus' redemption, and serves from love.

For Teachers of the Senior Scholars

The master's teaching in the Lesson may be grouped under the following heads :

1. *Solemn Warnings*, vs. 1-4. Point out, that the two classes embraced in these warnings are the *offenders* (vs. 1, 2), and the *offended*, vs. 3, 4. What has Christ to say to the offenders? It is an awful thing in Christ's sight to do anything to lead another life astray. What has Christ to say to the offended? Bring out how ready we are to respond when we are asked to rebuke an offender, and how slow when asked to forgive him. To rebuke is human; to forgive divine. How many are equal to forgiving seven times a day? How often is God willing to forgive?

2. *A Short Prayer*, vs. 5, 6. What led the apostles to pray this prayer? They felt that they needed to grasp with firmer hand the eternal grace, that they might be strong to live up into a forgiving spirit and a life void of offence. Question the class about the power of faith as revealed by Christ (v. 6), in history (Heb., ch. 11), and experience.

3. *A Little Parable*, vs. 7-10. Question the class about the impression this parable makes upon them at first sight. It is not the kind of story we expect Christ to tell. There is something repellent about this man who does not think that his servant deserves anything but his wages. Lead the class to see that this man does not represent Christ. This is not a comparison but a contrast. If a slave is willing to do this for a selfish, earthly master, how much more should we serve the loving Christ.

But even when we do our best, we feel that we are unprofitable servants, for love can never do enough. A minister of our church who loved to make use of Miss Havergal's hymn, "Jesus, Master whose I am" (Hymn 240, Book of Praise), as a morning prayer, said that he was often compelled to omit the petition, "Open Thou mine eyes to see All the work Thou hast for me," for he could usually see far more than he ought to do, than he ever succeeded in getting done.

For Teachers of the Boys and Girls

The teaching of the Lesson may be gathered about the four headings of the Lesson Plan, as follows :

I. THE MILLSTONE, vs. 1, 2. What is an Eastern millstone like? How many kinds are there? Which kind is mentioned here? What did Jesus say about a millstone? Who are the "little ones"? What is it to offend one of them? What is the Revised Version for "offences" (v. 1)? Give the meaning of the Greek word so translated. What ancient law was there about stumblingblocks?

II. THE SINNING BROTHER, vs. 3, 4. Who was meant by "brother" in v. 3? Explain "trespass." What were the disciples to do if any one should sin against them? What is meant by "repent"? What were the disciples to do when the one who had injured them repented? How often were they to forgive? What did the number "seven" signify amongst the Jews? What is the meaning, therefore, of forgiving "seven times"?

III. THE SYCAMINE TREE, vs. 5, 6. Who were the "apostles"? What did they ask of

Jesus? What is faith? To what did Jesus liken little faith? What did He say that even little faith could do? What is a sycamore tree like? What did Jesus mean? Whose power does faith bring to our help?

IV. THE UNPROFITABLE SERVANTS, vs. 7-10. What question did Jesus ask of His hearers? Explain "servant." What two kinds of farm work did Jesus mention? In what parts of the country would plowing be done? Describe an Eastern plow. Where would sheep be kept? What would a master require of his servant coming in from his day's work? Explain "gird thyself." Why was girding necessary? Where did Jesus gird Himself and wait upon His disciples? Why did He do this?

In what sense are we God's slaves? In what respect should we be unlike slaves? What should we call ourselves even when we have done our best? Why? What promises does Jesus give to His servants? Can we ever deserve these promises?

Impress the lesson, in closing, that, if we have faith in Jesus,—trust Him for strength and help—we shall be able to do all that He asks of us.

THE GEOGRAPHY LESSON

Notice where the number 20 on our Judea map marks a spot in a farming district of the plain of Sharon. Standing there to-day and facing north in the direction of Lydda, we may see just such people as figured in our Lord's story and just such people as first heard it from His own lips. A broad field, almost level, reaches far out before us, and only a few rods from where we stand two men are plowing—one with a yoke of oxen, the other with a single camel. The plows are curiously small and primitive—hardly more than crooked sticks—and the work they do is poor in comparison with that of a modern American plow. The farmers here use tools of the same kind as



those that were common nineteen centuries and more ago. Men and animals and apparatus are just such as Jesus had known all through His country boyhood. Notice especially how the plow is held with one hand and not with both hands. When Jesus was speaking once about the necessity of persistence, He alluded

to a man's "having put his hand to the plow" to signify the beginning of a new life (see Luke 9 : 62).

You can see this place, so full of reminders of Jesus and of His sayings, if you use a stereograph entitled, *Plowing in the Fertile Plain of Sharon Near Lydda*, a village about 10 miles southeast of Joppa.

ADDED HINTS AND HELPS

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

Something to Look Up

1. The apostle Paul says that we are bought with a price, and should be God's servants, not the servants of men. Where is the saying?

2. No Christian can afford to boast, For "all have sinned, and come short of the glory of God." Find these words.

ANSWERS, Lesson VII.—(1) Jesus; Matt. 5:7. (2) Ps. 147:6.

For Discussion

1. Are we responsible for the sins of others?
2. Is the service of Christ too hard?

Prove from Scripture

That God requires faith.

The Catechism

Ques. 91-93 (Review). The Catechism teaches that there are three great "means of grace," that is, channels through which the blessings of salvation come to us, namely: (1) The Word. (2) The Sacraments. (3) Prayer. The Questions for review deal with the second of these means. It may be well to point out that the sacraments are not equal in importance to the Word. It is the Word that makes known the way of salvation, and without it we cannot be saved. Though it is

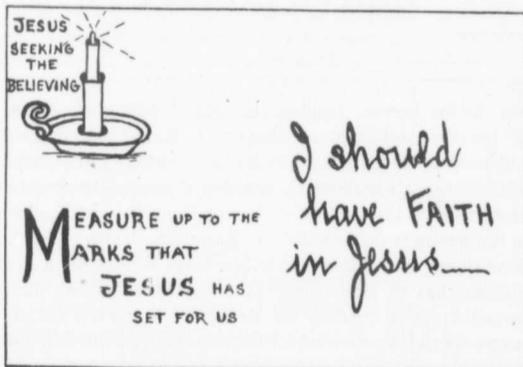
a duty to observe the sacraments, it is possible to be saved without doing so. They may be compared to the illustrations which make the teaching of a book more clear and impressive, but which are of little value apart from the book. Without the Word of God, the sacrament will not profit us.

The Question on Missions

Ques. 8. *What is the educational work of our Mission?* Educational work has been almost entirely confined to the children of Christians. Boarding Schools for boys, in charge of Chinese teachers, and for girls, supervised by a lady missionary, have been established at Changte, Weihwei and Hwai King. In some of the Christian communities outside the central stations, schools have been established, most of them self-supporting. The Government curriculum has been adopted in all, Bible study taking the place of "Ethical Teaching." A school for heathen girls has recently been opened in Weihwei city by a lady missionary. Graduates of the Boys' Boarding Schools enter the High and Normal School at Weihwei, which is in charge of a missionary, assisted by three Chinese teachers. The students go out in bands each Sabbath to the surrounding villages to witness for Christ. They will be the future teachers, preachers and medical assistants of North Honan.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we shall see Jesus seeking the believing. Jesus wants us, as His disciples and servants, to be full of forgiveness, full of service, full of faith.



Key Word—FAITH.

Measuring Marks—I know a home where the kitchen door has a lot of marks on it, long scratches with a nail, like this (marks on the board). Here is one not very high up. Here is another a little higher and another still higher. What do you suppose these marks mean? They show where Jack has been marking his height as he was growing (explain).

Jesus expects His followers to grow in all ways that make up a true follower of Him. He has

given us some marks to show how high we are growing.

Giving—Here is a mark which we'll call "right use of money." Jesus showed us last Sunday how we can "measure up" to this mark (recall last Lesson "thought"). If we are using our money, etc., in kind, helpful ways, we are reaching up to this mark.

Forgiveness—To-day we will put three more marks a little higher up. One here which we'll name "forgiveness," and this one a little higher, which we'll name "faith," and still another, "service." Let us see how we can grow up to these marks. Jesus is telling His disciples how they are to treat any one who does them wrong, v. 4.

A Forgiveness Account—On one side put "The times we forgive;" on the opposite side, "The times we are forgiven." No matter how many times we forgive, the number of times Jesus has to forgive us is very much greater. (Forgive us our trespasses as we forgive, etc.) This is the mark we are to "measure up" to.

Faith—Here is another, "faith." The disciples were thinking it was hard to measure up to the marks Jesus had set for them. They asked Him to give them more faith (explain).

The Value of Faith—There is a wonderful substance, radium, very powerful in disease and in other ways. A very small speck of radium is of great value. Thousands of dollars are paid for very small quantities of it. Even a little seed of faith (v. 6) is very powerful to help us to do things that seem impossible. It is of more value than all the money in the world.

Golden Text—Repeat. Jesus wants us to be proud of Him, proud of His power, not proud of anything in ourselves. We belong to Him. He has a right to us, a right to our faith and to our service. This "service" mark is the very highest we can grow.

Prayer—

"Help us, Lord, to trust Thee more
Than we ever have before."

"Dear God, forgive my selfish heart
And help me, please, to try to start
All over right, to-morrow.
Dear God, help us to see and know
That thoughtful service makes us grow."

Symbol—A lighted candle, JESUS SEEKING THE BELIEVING.

Our "Remember" Box—Our "thought" is, I SHOULD HAVE FAITH IN JESUS.

FROM THE PLATFORM

HOW TO

CARE FOR OTHERS
FORGIVE
EXERCISE FAITH
SERVE CHRIST

Begin by pointing out that Jesus, in the Lesson, teaches His disciples How To (Print) do four things. Mention these one by one, and print as above: 1. CARE FOR OTHERS. Bring out by questions the teaching of vs. 1, 2, that it is a great sin to do anything that might cause others to fall into sin. 2. FORGIVE. Question about the number of times Jesus requires us to forgive those who injure us, making it plain that to forgive "seven times in a day" means to forgive completely and as often as the wrong is done to us. 3. EXERCISE FAITH. Call for the request which the disciples made of Jesus, and His reply, telling them what even a very little faith is able to do. Make the point that we should not fear to undertake great things when Jesus commands them and we are trusting in Him for strength. 4. SERVE CHRIST. Here the teaching to bring out is, that we should do our best for Christ, and that, having done this, we should not think highly of our own work.

Lesson IX.

THE GRATEFUL SAMARITAN

May 31, 1914

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

GOLDEN TEXT—Were there none found that returned to give glory to God, save this stranger?—Luke 17 : 18 (Rev. Ver.).

11 And it came to pass, as ¹ he went to Jeru'salem, that he ² passed through the midst of Samar'ia and Gal'ilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off :

13 And they lifted up *their* voices, ³ and said, Je'sus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go ⁴ shew yours'lves unto the priests. And it came to pass, ⁵ that, as they went, they were cleansed.

Revised Version—¹ they were on the way to ; ² was passing ; ³ saying ; ⁴ and ; ⁵ Omit that ; ⁶ Omit and ; ⁷ glorifying ; ⁸ he fell upon ; ⁹ not the ten ; ¹⁰ Were there

15 And one of them, when he saw that he was healed, turned back, ⁶ and with a loud voice ⁷ glorified God,

16 And ⁸ fell down on *his* face at his feet, giving him thanks : and he was a Samar'itan.

17 And Je'sus answering said, Were ⁹ there not ten cleansed ? but where *are* the nine ?

18 ¹⁰ There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way : thy faith hath made thee whole.

LESSON PLAN

I. Help Implored, 11-13.

II. Healing Bestowed, 14.

III. Thanks Rendered, 15-19.

DAILY READINGS

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

M.—The grateful Samaritan, Luke 17 : 11-19. T. The law of the leper, Lev. 14 : 1-9. W.—Naaman the leper cleansed, 2 Kgs. 5 : 8-14. Th.—Christ's willingness to heal, Matt. 8 : 1-10. F.—Through faith, Mark 5 : 21-36. S.—Mercies forgotten, Ps. 78 : 32-42. S.—The thankful heart, Ps. 30.

Shorter Catechism—Review Questions 88-93.

The Question on Missions—9. What other

methods are used for reaching the people ? Work among students and young men has been opened up, using Y. M. C. A. methods, and an attempt is being made to reach the Government Schools in Kaifeng, the provincial capital. Industrial work for women is also being conducted at Hwai King.

Lesson Hymns—Book of Praise; Ps. Sel. 63 (Supplemental Lesson), 36, 43, 77 (Ps. Sel.), 518 (from PRIMARY QUARTERLY), 100.

Special Scripture Reading—Phil. 4 : 4-9. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 737. "Were there not ten cleansed ?" For Question on Missions, C. 564, Rev. H. M. Clark, in Charge of Work at Kaifengfu ; C. 562, A. Chinese Y. M. C. A. Gymnasium Leaders' Corps. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, From Mt. Ebal South Over Jacob's Well to Mt. Gerizim and Towards Jerusalem (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 213).

THE LESSON EXPLAINED

Time and Place—February or March, A.D. 30 ; border line between Samaria and Galilee.

Connecting Links—Between last Lesson and to-day's must be placed the visit of Jesus with His disciples to Bethany, where the raising of Lazarus took place, John 11 : 1-46. To escape the malice of the Jewish leaders, who sought to put Him to death (John 11 : 47-54), Jesus retired to Ephraim (John 11 : 54-57), a city in the hill country, probably the modern Taiyibeh, about 14 miles north of Jerusalem. After remaining here some weeks, until near the time of the Passover in March-April, A.D. 30, He went northward, perhaps to join a caravan of Galilean pilgrims going to the feast through Perea.

I. Help Implored, 11-13.

V. 11. *As he went* ; as He was on the way. *To Jerusalem*. The Lesson belongs to the section of Luke's Gospel (ch. 9 : 51 to 19 : 28) which may be called Journeys to Jeru-

salem. Here for the third time we are told that Jesus was on His way to that city. *Through the midst* ; midway between the two, on the border. *Samaria* ; the middle of the three provinces into which Palestine was divided. It lay on the right as Jesus was going towards Perea, and hence is mentioned first. *Galilee* ; the northernmost Palestinian province.

V. 12. *A certain village* ; on the road to Bethshean or Scythopolis, where there was a ford or bridge across the Jordan. On the other side a road led southward to Jericho. *Ten . . . lepers*. See Light from the East. Some of these lepers were Jews and some Samaritans, as was natural in this border country. Common misery had broken down the barriers of race. *Stood afar off* ; according to the law which forbade the leper to approach passers-by nearer than 100 cubits or 150 feet. "The leper was to go with his clothes rent, his head bare and a covering on his upper lip ; and as he went was to cry, 'Unclean ! Unclean !'" (See Lev. 13 : 45.)

V. 13. *Master*; not the Greek word usually so translated, which means "teacher," but a word pointing to authority like that of the master of a house. *Have mercy on us*; and surely mercy, in one so powerful, would show itself in healing.

II. Healing Bestowed, 14.

V. 14. *When he saw them*. Jesus always listened instantly to the appeal of the leper, whose disease was a type of the sin from which He came to save. (Compare ch. 5 : 13.) *Go*; before there was any sign of healing in their bodies. They must trust Jesus for the blessing asked. *Show yourselves unto the priests*. See *Light from the East*. *As they went*; each to the priest nearest his home. The Samaritans would go to Mount Gerizim, where their people had, and still have, a temple with priests. *They were cleansed*; not "before" or "after," but "as they went." Their obedience proved their faith, and their faith brought healing.

III. Thanks Rendered, 15-19.

Vs. 15, 16. *One of them*; only one out of the ten who were healed. *Saw that he was healed*; knew this by the stirring of renewed health within and the change in his body, previously so ugly and foul. *Turned back*; at once: he needed no priest to tell him that he was cured. *With a loud voice*; as if shouting for very joy. *Glorified God*; feeling sure that divine power alone could have wrought such a cure. *Fell . . . on his face*; prostrated himself in gratitude. *At his feet*; no longer standing afar off, but drawing near to his benefactor. *Giving him thanks*; with no fear or shame in acknowledging his debt. *A Samaritan*; and therefore hated and despised by the Jews, but Jesus never despises any one.

Vs. 17, 18. *Were not the ten cleansed?* (Rev. Ver.) The question expects the answer, "Yes." Jesus knew that the ten had been healed by His divine powers of vision. *Where are the nine?* Superstition, ignorance, eager selfishness or mere glaring ingratitude,—worse than leprosy—had kept the rest back. *This stranger*; "foreigner" (Moffatt's New Testament); sprung from the mixed stock of Israelites belonging to the northern kingdom and heathen immigrants brought in by

the Assyrians, 2 Kcs. 17 : 6, 24, 26. The rest of the healed lepers may have been all Jews. The point is, that the despised Samaritan proved himself more worthy of healing than the members of the chosen race. It is to be noted that Luke is the only Gospel writer who gives this incident reflecting favorably on the Samaritans. (Compare chs. 10 : 30-37; 9 : 51-56.)

V. 19. *Arise, and go thy way* (Rev. Ver.); Moffatt, "Get up and go." The man was free now to go and dwell wherever he pleased. *Thy faith*. The man had given all the credit to Jesus for his healing. But Jesus knew that the man had contributed something,—his faith. (Compare chs. 8 : 48; 18 : 42.) *Made thee whole*; not in body, only, we may be sure, but in soul as well.

Light from the East

LEPERS—There are still a number of lepers in Palestine especially around Jerusalem, Ramleh and Nablus. The origin of the disease is still very obscure, although its nature is better understood than formerly. It is rare to find a whole village, or even a whole family attacked, but cases occur here and there all over the country. The heads of the communities are very quick to notice the early symptoms of the disease and to compel the victim to leave the neighborhood. There is a leper hospital in Jerusalem managed by the Moravians, where the patients receive all the kindness and help that Christian love and medical science can render them, and yet some of them prefer to return to the leper huts and the free life of begging. Ten years ago the sixty inmates came from thirty-five centres.

PRIEST—We are not able to reconcile the rules laid down for the priest's procedure with what we know of the nature and symptoms of modern leprosy, but we can understand the benefit of having an authority to pronounce on doubtful cases, and especially to restore to society those who had been cured or whose symptoms had been mistaken. It was important that these men should get the priest's verdict before any rumor of the source of their cure should prejudice him.

THE LESSON APPLIED

Christ brings hope to the hopeless. His message is even for the man whom everybody else has given up. In one sense, His message is specially for such a man. The hopeless leper meets with the master, and hope comes back, and he is healed. The hopeless sinner meets with the master, and hope comes back, and he is healed. A young girl once came to the minister's house to tell him that her father's life was beginning to be wrecked by drink. She wanted the minister to go to see him and to try to persuade him to take the pledge. The minister went. The father took the pledge. Then the minister explained that the pledge could not be kept without the Saviour's help, and there in the father's office they knelt and sought the Saviour's help. And the help came, and the pledge was kept. For Christ is ready to do for us the things we cannot do for ourselves.

But, on the other hand, remember that Christ expects us to do certain things for ourselves. The lepers must put themselves in His path, and then they must go to the priests. There are certain parts of the earth where people have become lazy because nature has been too kind to them, it seems to have done too much for them. If God did everything for us, we would become religiously lazy. We would lose all our moral backbone. God looks to us to do what we are able. Faith in Providence does not relieve any of us from the necessity for toil and effort. A Roman Catholic archbishop once said: "Pray as if everything depended upon God, and work as if everything depended upon yourself." And that is advice which we can take even from one of another faith, for it is good advice.

Suffering trains us in brotherhood. The common burden of leprosy made companions of Samaritan and Jew, who, under other circumstances, would have had no dealings together. You can find strange companions to-day in any hospital. God has doubtless many purposes in allowing suffering, but one of them is to make us sympathetic with others. When you know, you can sympathize. That is one of the reasons why Christ came to earth. No matter what our trial is, Christ knows about it, for in the days of His

flesh, He drank the cup of human experience to the very dregs.

God expects us to show our gratitude for His good gifts to us. He expects us to tell Him that we are thankful. We decry the sin of ingratitude when we see it exhibited by one man toward another who has benefited him; we pass it over lightly when we exhibit it toward God. And yet our master did not pass it over lightly. He was disappointed when only one out of the nine lepers expressed his thanks. Of course, God does not need us to tell Him we are thankful. He knows quite well whether we are, or are not, thankful. But then God is acquainted with every petition we bring to Him long before we express it in words, and yet we do not stop asking Him for things. Why? Because God is a Father who delights in having His children tell Him their needs. And just so does He delight to have His children tell Him that they are thankful. And yet we all know people who are in such a hurry to eat their meals that they never take time to thank God for the mercies which their own energy could not have secured apart from His help.

But the best way to show our gratitude to God is by service. As the English Church Prayer Book has it, we are to show forth God's praise "not only with our lips, but in our lives." In the days of slavery, a colored girl was put up for auction at New Orleans. The bids rose from \$500 to \$700. Then a stranger offered \$750. The bids went still higher until at last the stranger got her for \$1,450. The stranger turned out to be a Northerner, and the girl hated the thought of becoming his slave. Next morning he called at the house where she was. She said sadly: "I am ready to go." "But I do not want you to go," he said, "look over this," and he handed her the paper of her freedom. She cried out: "You bought me that I might be free? Am I free? Can I do as I like with myself?" "Yes," the Northerner answered, "you are free." Then she said with sobs of joy: "Oh, sir, I will go with you, and be your servant for ever."

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin with a short account of leprosy in its actual forms and symbolic meaning. Gather the teaching around two thoughts:

1. *Briefly trace the appeal to Jesus, His direction and the healing.* Each of these points will afford a good opportunity of presenting the essential steps in the way of the sinner coming to Jesus for life. Sin, repentance, faith, cleansing, are vividly set forth.

2. *Faith is the measure of God's gifts to the individual.* Bring out:

(a) That men received what they believed Jesus could do. The nine believed Jesus could heal them and He did,—a physical result. Take up the case of the man who returned to give glory to God. His faith claimed a larger spiritual blessing, and he won it. Press home this truth as of supreme value now. Jesus always does what our faith makes possible. For further illustration take Mark 5:21-43, the raising of Jairus' daughter; the two blind men and the dumb demoniac.

(b) Ingratitude for mercies received deprives of richer gifts, while gratitude makes possible still greater access to power. Dwell upon the fact that the life of praise contributes largely to a growing experience. Show the necessity of daily living in a truly thankful spirit. Ingratitude kills the higher life while praise expands it.

(c) The failure of the nine to return caused Jesus keen disappointment. Jesus expects us to give praise and thanksgiving for all mercies enjoyed. Make this a personal matter. Raise the question, Where are all who have been blessed? Take up the study of the local church and Sunday School, and find out whether praise is in keeping with blessing experienced. Where are all those who professed faith in Christ and have lapsed? Raise the question, Were these ever converted? Did they lapse because they failed to live in grateful acknowledgment of God's mercy? Was the failure intellectual or devotional? What light does the parable of the Sower throw upon the

Christian life in its beginning and failures? Do people grow cold because they do not confess Christ before the world? Or do they fail because they have not seen that the secret of living is in pressing toward perfection?

Discuss the positive side, how the saved soul can grow, rejoice and triumph.

For Teachers of the Senior Scholars

Jesus was going up to Jerusalem for the last time. He would never pass that way again. Impress on the scholars that to-day may bring the very best chance some will ever have of coming into loving fellowship with Jesus. Discuss with the class:

1. *The Loud Wailing Cry of the Lepers*, vs. 12, 13. What was the Old Testament law concerning lepers? (See Lev. 13:46.) What was there about leprosy which made it so repulsive? It was some such scene as this that Jesus witnessed that day. Why did they cry to Jesus for help? They had no doubt heard how He had cured lepers. How is leprosy a type of sin? Dwell upon how sin maims and disfigures the life, and takes all the beauty out of the soul, and severs the fondest ties.

2. *The Master's Immediate Response*, v. 14. How was the cure effected? Jesus does not seem to have touched them or talked with them. He merely tells them to go and find out that they are cured. Refer to the cure of the leper in Matt. 8:1-4, and show that Jesus is not confined to any one method in His cures, and that Jesus is not confined to any one method in dealing with sinners. Each case is a specialty. Our experience of God's grace is peculiar to ourselves.

3. *The Return of the Grateful Samaritan*, vs. 15-19. Note what sweet satisfaction this man's loving gratitude brought to the sensitive soul of Jesus, and how deeply hurt He was that the others who had been cured had not manifested a similar gratitude, vs. 17, 18. Have a talk with the class about ingratitude,—what an ugly thing it is, how it discourages and wounds tender hearts, how it manifests itself everywhere in life, in the home, in the school, in the church. Tell how a recent writer gives an illustration of this in the case of a mother who worked herself to death in



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order to give her son an education. The boy seemed to be blind to the love which his mother was manifesting. His fault-finding broke his mother's heart. Let us strive to keep our hearts full of love and gratitude to God and man.

For Teachers of the Boys and Girls

Begin by calling for the Lesson title. This will lead to a little talk about the province of Samaria and the Samaritan people. Bring out the hatred and contempt which the Jews felt towards them. Discuss whether the Samaritans deserved to be so regarded. Refer to the parable of the Good Samaritan (ch. 10 : 25-37) for light on this subject. In following out the Lesson narrative seven main questions may be used as guideposts :

1. *Where did the Samaritan meet Jesus?* V. 11. Bring out that Jesus was on His way, on the road between Samaria and Galilee, to the Jordan, which He intended to cross and to go down the eastern side on His way to Jerusalem.
2. *With what disease were the Samaritan and nine others afflicted?* V. 12. Have a talk about leprosy and the customs connected with it which were observed amongst the Jews.
3. *What appeal did the lepers make to*

Jesus? V. 13. Bring out the meaning of the title "Master," and dwell on the compassion of Jesus, asking and giving illustrations from other Gospel stories.

4. *What did Jesus do?* V. 14. The points to bring out are Jesus' promptness in responding to the appeal, the command which He gave,—a command which would test the lepers' faith—and the result, the restoration of health.

5. *Which of the lepers returned to thank Jesus?* Vs. 15, 16. Bring out the sincerity and earnestness of the Samaritan's thanks, emphasizing how he showed himself superior to the Jews who despised him.

6. *What did Jesus say about the Samaritan?* Vs. 17, 18. The points to discuss are : how Jesus knew that the healing had taken place, His disappointment with the nine and His praise of the Samaritan.

7. *What did Jesus say to the Samaritan?* V. 19. Bring out the completeness of the cure and the share in it which Jesus gives to the man's faith. Make it clear that the power which wrought the cure was all of Jesus, but the faith of the man was needed to receive the gift of healing.

The point to emphasize, in closing, is the duty of giving thanks to God for all His gifts, and this, not in words only but in our lives.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VIII.]

Notice how our map on page 240 shows a large V numbered 21, with its point at the foot of Mount Ebal in Samaria. Let us stand at that point and look off southward over the space included between the V's spreading arms. We find ourselves on the steep slope of a mountain pasture where grass and weeds grow among scattered stones. The slope was apparently terraced for vineyards a long time ago ; now the terraces are so dilapidated as to have lost almost all their shape. At the foot of the slope cultivated ground is divided into many small fields—most of them quite unfenced—where crops of different kinds give the effect of an irregular "patchwork quilt." Beyond those fields we see olive trees forming several little orchards. At the right of the orchards the houses of a little Samaritan village stand huddled rather

closely together in Oriental fashion, with a dusty highway passing near. The highway which passes that village comes, as we plainly see, from a narrow valley down at our right, between Mount Ebal, where we stand, and the other height, Mount Gerizim. Near the village it forks, and a branch leads eastward (left) past a walled garden. The main road keeps on, skirting Gerizim's base, and after a while we lose sight of it where it makes a turn among those hazy southern hills. The old Samaritan city of Shechem is just out of sight farther around to the right between these two mountains. That road coming out between the mountains leads from Shechem toward Jerusalem at the south.

Use a stereograph entitled, From Mt. Ebal South Over Jacob's Well to Mt. Gerizim and Towards Jerusalem.

CHURCH ATTENDANCE

Get the Boys and Girls to Church

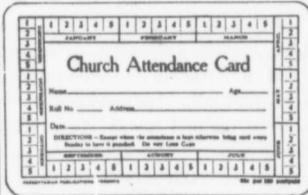


Our plan for securing the attendance of the boys and girls at church is a simple one and has been approved by the Board of Sabbath Schools and Young People's Societies. It is intended specially for boys and girls from 5 to 15 years of age, but may include those older or younger if desired.

A Church Attendance Secretary should be appointed to record the attendance. A Church Attendance Card or a package of Pink Duplex Envelopes is given to each member. The rules are printed

on the back of the card. Attendance of those absent through sickness is counted on certification by parent or guardian, and of those on vacation by a Vacation Card provided for the purpose. An appropriate button in blue and gold may also be given to the members. At the end of the year a Certificate is awarded to all who have attended one service at least 45 Sundays in the year. At the age of 15 a Diploma is awarded to all who have received Certificates for each year since first taking the Church Attendance Card.

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ADDED HINTS AND HELPS

Something to Look Up

1. Where are we told that every good gift and every perfect gift is from above, and cometh down from the Father of lights?

2. Jesus once told a Samaritan woman that the hour was coming when men would worship the Father in spirit and in truth, not on just Mount Gerizim, or in Jerusalem. Find His words.

ANSWERS, Lesson VIII.—(1) 1 Cor. 7: 23. (2) Rom. 3: 23.

For Discussion

1. Has any one race the right to consider itself higher than another?

2. Are we saved by faith or by obedience?

Prove from Scripture

That thankfulness is a duty.

The Catechism

Ques. 88-93 (Review). Recall the two marks of a true sacrament (see on Ques. 93, Lesson VII). Unless an ordinance has these two marks, it is not a sacrament. The Protestant church holds that there are only two real sacraments—Baptism and the Lord's Supper. The Roman Catholic and the Greek churches, hold that there are seven sacraments, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Ordination and Matrimony. The last two, however, though of divine appointment, lack the second mark of a sacrament, namely, the

sensible signs with the spiritual meaning. Confirmation, Penance, and Extreme Unction lack the first mark, namely, appointment by Christ, as well as the second.

The Question on Missions

Ques. 9. *What other methods are used for reaching the people?* The Y.M.C.A. seems peculiarly adapted to the needs and the temperament of the Chinese. It is meeting with great success in China. In response to a request from our Mission, the Foreign Mission Board, a few years ago, sent out a Y.M.C.A. worker, Mr. Mark H. Wheeler, B.A. During his language study period, he carried on work to a limited extent in Hwai King. Later he spent some months studying conditions and methods in the Peking Y.M.C.A., and is now fully equipped for his work. In response to the urgent representation of the General Committee of the Y.M.C.A. for China, and at the invitation of the other missions in Kaifengfu, the provincial capital, our Mission is setting Mr. Wheeler apart for Y.M.C.A. work in that city. There are some four or five thousand students in Kaifengfu, and of these six or seven hundred are from North Honan. Industrial work for women has been opened up at Hwai King. They are being taught embroidery and knitting, and a part of each day is devoted to Biblical study.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Jesus seeking the grateful. Jesus expects gratitude from us for all His goodness and expects us to be thankful to any one who does us a kindness. Recall the measuring marks of last Lesson.

Key Word—THANKS.

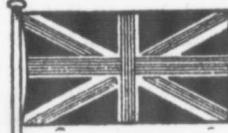
Gratitude—We have another mark to measure up to, to-day. Here it is, "gratitude." This big word just means "saying thank you." I know a little girl who always says "Sanks, Dranma" when dear, kind Grandma does anything for her. Our Lesson tells us that Jesus wants us to say "thank you" to Him. Describe Jesus walking along the road to Jerusalem through Samaria (map).

	<p>THANKFUL</p> <p>ONE LEPER</p> <p> </p>
<p>SAY "THANK you" TO GOD</p>	<p>UNTHANKFUL</p> <p>NINE LEPEERS</p> <p> </p>

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Lepers—He sees coming towards Him ten lepers (explain). Listen to them! What are they saying? "Unclean! Unclean!" (What did they mean by that cry?) Describe the loneliness and misery of the lepers, cut off from home and friends, left to die alone! How glad we are that we have not this terrible disease in our midst.

The children have heard of South Africa. There are many lepers there. There was a good, kind doctor there in the British army who gave a great deal of help to the poor lepers, spending much time in relieving their sufferings, and in trying to find out the cause and cure of the disease. He did all this without extra pay. He was beloved by the poor lepers. Some years after, he found that he himself had become a leper. Still he worked on in spite of his suffering, living by himself, always trying to find out a cure for this terrible disease. To show honor to this great doctor hero, King George made him a knight,—Sir George Turner.

Jesus the Great Doctor—Our Lesson story tells us of one who was able to cure this dreadful disease. Picture the story vividly. There they go (ten strokes).

One Grateful—All ten passed on, but see! one leaves the others and turns back (erase one mark). One is coming back to Jesus.

Listen! He is praying and giving glory to God, and he bows down before Jesus. He came back to say "thank you."

Where Are the Nine?—Listen to the sorrow in Jesus' voice, "Were there not ten cleansed? Where are the nine?" Gone on! and never said "thank you" to Jesus! Jesus told the one thankful man to go to his home. His faith had saved him. Over these nine print **UNGRATEFUL**. Over the one print, **GRATEFUL**. We have these two groups to-day.

George was staying at a friend's over night. When morning came his friend Joe jumped out of bed, put on his clothes in a hurry, saying, "Hurry up, George, let's get out and have some fun," but George knelt beside his bed and thanked God for taking care of him through the night, and then ran after Joe to enjoy the fun.

Which?—With which group shall we put a mark for George? Where shall we put Joe? With which group is Jesus going to put your name? Are we grateful to friends for their loving services?

Hymn—Sing Hymn 518, Book of Praise.

Symbol—A lighted candle, **JESUS SEEKING THE GRATEFUL**.

Our "Remember" Box—The "thought" is, **I SHOULD BE GRATEFUL**.

FROM THE PLATFORM

THE LORD'S STRANGER'S GIFT GRATITUDE

Print on the blackboard, **THE LORD'S GIFT**, and question somewhat as follows: What gift does the Lesson tell of Jesus bestowing? (The answer, of course, is, "Health.") Upon how many persons did He bestow this gift? With what disease were these persons afflicted? Talk with the scholars for a little about leprosy and the regulations connected with it. What did Jesus tell the ten lepers to do? What happened as they were on the way? What did one of them do as soon as he knew that he was healed? How did he express his gratitude to Jesus? (Print **STRANGER'S GRATITUDE**.) To what race did the man belong? Bring out who the Samaritans were and the way in which the Jews regarded them. How did Jesus express His surprise? What did He tell the man to do? What did He say the man's faith had done for him? Impress the duty of showing our gratitude to Jesus for all that He has done and is doing for us.

The Book Page

Two volumes have been added to Messrs. T. & T. Clark's (Edinburgh) International Theological Library (U.C. Tract Society, Toronto). Professor G. F. Moore, D.D., LL.D., of Harvard University, contributes the **History of Religions**, Vol. I. (637 pages, \$2.50 net), dealing with the religions of China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece and Rome. A second volume will be devoted to Judaism, Christianity and Mohammedanism. In these days of growing interest in the beliefs and customs of heathen and pagan peoples, Dr. Moore's book should appeal to a wide circle of readers. It is marked, not only by scholarly fulness and accuracy, but also by a clear and interesting style. The volume on Theological Symbolics is by the late Professor Charles A. Briggs, D.D., LL.D., of Union Theological Seminary, New York, and was put in form for the printer and largely revised before the author's death (429 pages, same price). The term "symbol" was applied first to the Apostles' Creed, as the "sign, emblem, badge, or banner, about which Christians, as soldiers of the Faith, should rally," and was gradually extended to other ancient creeds. Dr. Briggs' book is, therefore, an account of the church's creeds, and falls into three parts; first, Fundamental Symbolics, including the creeds of the undivided churches; secondly, Particular Symbolics, that is the creeds of the separate churches, from the beginnings of the Latin Church down to modern times; and thirdly, Comparative Symbolics, under which the creeds of Christendom are laid side by side and their points of resemblance and difference considered.

The preacher and Sunday School teacher are always keen for sermon and lesson materials, for hints as to method and for apt illustrations. They will find a rich treasure house in two books just issued by T. & T. Clark, Edinburgh (U.C. Tract Society, Toronto). The first is a new volume of **The Great Texts of the Bible** (481 pages, \$3.00 net), covering Luke's Gospel. For the next two months all the International Lessons are from this Gospel, and a glance at the chapters dealing with the passages included in these Lessons discovers a veritable mine of helpful information and suggestion. The other book is the first volume of **The Greater Men and Women of the Bible** (517 pages, \$2.50), the period embraced being from Adam to Joseph. Like *The Great Texts*, this new series is edited by Dr. James Hastings, whose aim is to help in making "the preaching of the present day accurate and attractive." The most recent results of the best scholarship are here gathered together for the preacher in such a form as to be most usable by him in his pulpit work.

More than a dozen years ago, Dr. P. Carnegie Simpson wrote *The Facts of Christ*, which has run through edition after edition, and has been translated into seven languages. Now Dr. Simpson has given us another volume, **The Facts of Life in the Light of Faith** (Hodder and Stoughton, Toronto and London, 268 pages, \$1.25 net). The later book is a frank enquiry as to whether Christianity can stand the test of modern scientific investigation and philosophical discussion. In other words, it asks, Can the Christian teaching regarding the great facts of human experience,

such as pain, sin, immortality and the like still be held? The confident affirmative with which this question is answered comes from one who has examined with the utmost pains and candor the objects urged against it. From the same publishers comes a new volume of sermons by the Rev. G. H. Morrison, D.D., Wellington Church, Glasgow,—**The Weaving of Glory**, a title which fitly describes this even score and a half of Sunday evening discourses, showing, as they do, how into this human life of ours may be woven the joys and hopes which can come only from a divine source. The price is \$1.35 net. From the same British and Canadian publishers comes also **Vital Problems of Religion**, by Rev. J. R. Cohu (289 pages, \$1.50 net), of which the scope may be indicated by the chapter headings, Through Nature to Nature's God, The Problem of Evil, Religion and Science, Personality in Man, The Freedom of the Will, Conscience, or God's Voice within Us, Religion and Theology, Philosophy's Living Personal God. Mr. Cohu brings to the discussion of these topics of perennial interest a fresh and vigorous mind.

Cassell & Company, Toronto, have added to their excellent list of travel volumes an altogether delightful little book, **Three Months in India**, by Robert F. Horton, M.A., D.D. Dr. Horton, as is well known, is one of the leading Congregational ministers in England. His book of 220 pages contains some exquisite bits of description, and its testimony to the value of British administration in India and to the work of Christian missionaries will be read with great interest. Price, 75c. net.

The Manhood of the Master, by Harry Emerson Fosdick (Association Press, New York, 166 pages, 50c.), is a series of daily studies, covering a period of twelve weeks, dealing with various aspects of our Lord's character. A scripture reading for each day is given, accompanied by brief comments of a suggestive and devotional, as distinguished from an informational, character. This is followed each week by a more extended comment covering the readings of the week and furnishing materials for wider study. The book is well adapted for personal devotions and for use in Bible Study Classes.

We are indebted to the National Reform Association, Pittsburg, Pa., for the **Official Report of the Second World's Citizenship Conference**, held at Portland, Oregon, last summer, under the direction of the National Reform Association, a body with some fifty years of work to its credit, and whose main emphasis is laid on good citizenship, and all that that means. There were immense attendances at the Conference, and such subjects as the Christianization of the social order, the family, the liquor question, world peace, capital and labor, were treated by expert authorities. Rev. W. M. Rochester, of the Canadian Lord's Day Alliance, spoke on the Sabbath, and Professor Wicher, formerly one of our Canadian Presbyterian ministers, now of San Francisco Theological Seminary, California, on Social Principles of the New Testament. The volume, which contains 303 extra large pages, is well worth, to those interested in theological questions, the dollar, which will bring it, postpaid.

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There is a charm which does not pall in the strange, detached life of the "Mountain-white's" region of the south, with its primitive people who have been left behind in the rapid march of modern advances. Harriet T. Comstock lays the scene of her story, **A Son of the Hills** (McClelland, Goodchild and Stewart, Toronto, 409 pages, \$1.35 net), in that region. The story is the rise of a lad, born of stock that had once been of the best in all the countryside, but had become degenerate; and how he led with him on the upward path, a girl, in whose slow, "mountain-white" blood there was infused a strain of idealism from the outside. A keen, self-assertive, but altogether wholesome and benevolent, New England old bachelor, and his elderly suppressed sister, who developed an altogether delightful independence when her heart was touched, are part of the story, which, after various difficult situations, comes out happily in the end.

A bright and heartening story is **Sunshine Jane**, by Annie Warner (McClelland, Goodchild and Stewart, Toronto, 279 pages, \$1.00 net). Jane is a nurse of the sort whose "training consists in going where there isn't any brightness and being bright, and going where there isn't any loneliness and teaching happiness." This "sunshine" nurse goes to a little village to care for an invalid aunt, and her contagious gladness transforms the whole community. There is lots of droll fun in the book, and underneath it a cheery optimism and practical good sense in matters of living. It sets forth, in charming fashion, what can come of just being glad.

The King Behind the King, by Warwick Deeping (Cassell & Co., Toronto, 340 pages, \$1.25), is a tale of England in the troubled times of Richard II., and the peasant's rebellion led by Wat Tyler. It was a rough and cruel period, and the story is full of the horrors of the peasant war. A brave king's forester is the hero who saves the poor weak boy king's crown for him.

The new \$10,000 prize novel, **Diane of the Green Van**, by Leona Dalrymple, adjudged to be the best of over five hundred manuscripts submitted in a great novel contest (The Copp Clark Co., Toronto, 441 pages, \$1.35), is a story of the open road. The heroine in her green gypsy van travels about and meets with a number of exciting adventures. A mysterious baron, searching for the heir to the throne of a small European principality, furnishes a mystery. The book breathes the charm of the great outdoors.

Dick Mort was a Liverpool gutter rat who had shipped as a seaman on a big ocean freighter. Not that he had any knowledge of the sea, or any wish to learn, but a man must eat. He was terribly hurt in a big storm, and the untiring nursing by the ship's captain and steward was the first step in **The Salvage of a Sailor**, which Frank Bullen describes in his latest book (Musson Book Co., Toronto, 304 pages, \$1.25). Through several of God's sincere servants, Dick was given a chance, and proved himself worth saving, in that he learned to save others. Bullen's detailed knowledge of sailors and the sea comes out on every page of the story.

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C. N. and A. M. Williamson have the faculty of combining a very considerable amount of descriptive matter with a thoroughly readable story. As usual they have achieved both these ends in their new tale, **It Happened in Egypt** (Musson Book Co., Toronto, 512 pages, \$1.35 net). A beautiful young American heiress, the widow of a socialist agitator, a member of the British diplomatic staff, a captain of the Egyptian army, and a large party of "personally conducted" tourists are mixed up in a series of adventures in the fascinating settings of the Nile and Cairo, the pyramids and the desert. So that many things happen in Egypt, not only the finding of a mysterious treasure-filled tomb, but the culmination of several romances.

In William De Morgan's new book, **When Ghost Meets Ghost** (S. B. Gundy, Toronto, 892 pages, \$1.25), twin girls, Phœbe and Maisie, daughters of an Essex miller, whose mother dies while they are yet quite children, grow up so nearly alike that it is next to impossible to distinguish them. But when they come to womanhood, the twins are widely separated, Phœbe remaining in the quiet English countryside to be thrice wedded and thrice widowed; Maisie becoming the wife of one who afterwards became a convict in Van Diemen's Land. Each is deceived by Maisie's scoundrel husband into believing the other dead, and the chapters describing their meeting when they have reached the age of fourscore forms the climax of the story. The setting of the tale is marked by the author's well known ingenuity and love of detail. There are

many charming bits amongst which may be singled out the idyll, with which the book opens, of Sapps Court where Dave and Dolly live with their Uncle Mo' and Aunt M'riar.

The adventures of Pewee, the polite lapwing, and Brown Breast, the young quail scout, are only two of the interesting chapters that go to make up **Bible F'rd Stories**, by Rev. Albert G. Mackinnon (Olliphant, Anderson and Ferrier, Edinburgh, 190 pages, price 90c.). The collection of stories, with their eight fine full page illustrations, are not only entertaining as stories, but are full of real facts about birds, and should appeal at once both to young readers and to teachers, who will find in each story a pearl of truth which will be of great help in driving home a Bible lesson.

A great deal of practical information and helpful advice is contained in the handsomely printed book **Home Furnishings**, by George Leland Hunter (John Lane & Co., New York, Bell & Cockburn, Toronto, 231 pages, \$2.00). Those who contemplate building even a very simple home, or furnishing or refurnishing one room or a whole house, will find in this book many helpful hints on Good and bad furniture, Carpets and rugs, Ventilation, Lighting, Curtains, Wall papers, and other matters important for comfort and beauty. Mr. Hunter has a fund of expert knowledge, which he imparts in a clear and sensible way. A large number of photographs are reproduced to illustrate his various points.



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