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Vol. XVI., No. 10

October, 1910

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The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
60. Bond Street, Toronto

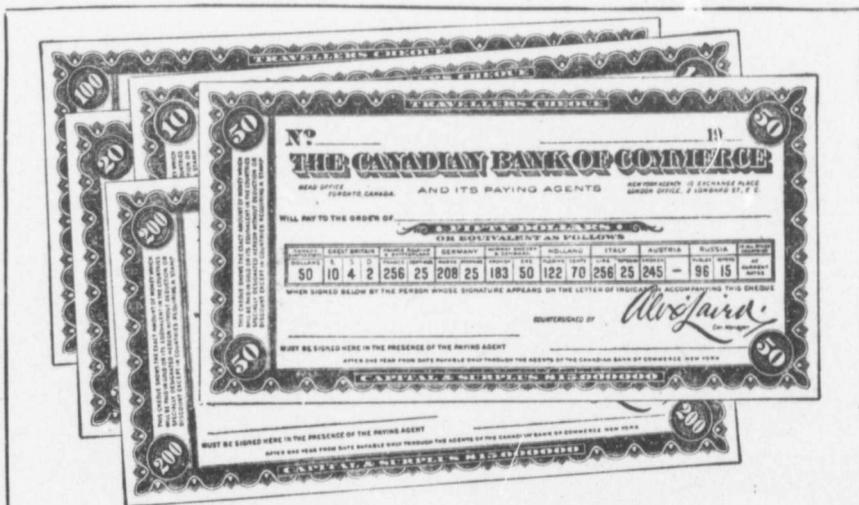
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The Teachers Monthly

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

Vol. XVI.

Toronto, October, 1910

No. 10

A Season of Teacher Training

The best Schools are eager for teacher training. All Schools need it. There is no School too small to undertake it. The month of October is, in most Schools, the best month in the year to begin it.

There is no need to say how a course in Teacher Training helps. It means, to know one's Bible and the truths it contains; to know the scholars better; to know better how to teach, and how the School should be organized and carried on. A teacher thoroughly trained comes to his work with a sense of power which makes the work easier and vastly more effective. A trained teacher is saved many of the mistakes and disheartenments that are sure to fall to the lot of the untrained.

No excuse can now be given for the lack of at least a fair training. Our church has an ample equipment for the purpose, the most complete of any of the Canadian churches, and the only expense is the purchase of the Handbooks—25c. will purchase the five of the First Standard Course, and 70c. the seven (one more to follow) of the Advanced Standard Course. There are examinations every Quarter in each book of each Course, and Certificates are given to those who pass, and when all the subjects of either Course have been passed, a beautifully designed Diploma. A complete list of the books, with names of authors, is given on page 508 of this issue of the **TEACHERS MONTHLY**. A choice may be made between the First and the more advanced Course. It is usually better to begin with the former, and follow this with the latter. As to how the work may be done:—

A week-night class may be formed of the Sabbath School teachers and others who are willing to take up the study.

Or, a portion of the Sunday study period in the senior and Bible Classes may be given to a Teacher Training book. Ten minutes a week works wonders. Or, the whole study period, for a Quarter, may be thus occupied.

Or, a person may take up the books alone. Some of the most successful examinations have been passed by such candidates.

The above are merely suggestions of how the work may be done. Each School must decide on its own method. The main thing is to see that teacher training is taken hold of, taken hold often in earnest, and—*this season*.

"Died for Their Country"

At the Edinburgh World Missionary Conference, one of the delegates was making his way up the "Mound" to Assembly Hall, in which the Conference was being held. A ragged little street urchin proffered his services as guide, in the hope of extracting a penny from the pocket of the visitor. He rattled off his screed regarding various points of interest, until a newly erected monument almost opposite the gateway into the place of meeting was reached.

"This", said the diminutive cicerone, "is the monument to the Black Watch." "And who", asked the stranger, "were the Black Watch?" The wee chap straightened himself up into a military attitude, as he replied, "They were men who died for their country, sir." He had heard how the famous Highland regiment had been led by their heroic commander, General Andrew Wauchope, into that fearful death trap at Magersfontein, to perish in the darkness of the night under the murderous fire of the enemy.

The story had thrilled the heart of the neglected street gamin, and filled his breast with who knows what ambitions to do some

brave and noble deed, like that of the men who had "died for their country".

The Sunday School teacher has in his hands a Book containing such tales of heroism and devotion as can be found nowhere else in all literature. Let Moses and David and Daniel and Paul be made to live again before the imagination of the scholars, and the desire will take possession of them to emulate the achievements of those great ones who lived "in the brave days of old". Above all, let Jesus Christ be set forth in all the strength and courage, mingled with compassion and unselfishness, that shine out from His life and death, and young hearts, unhardened yet and unspoiled by the world's traffic, will go out to Him in a passionate loyalty that, more and more as the years go on, will become the one great overmastering force in their lives.



The Universal Service

By Rev. G. A. Sutherland, M.A.

The primary need of humanity is sympathy. Jesus, in His picture of the judgment, gives His estimate of this quality. It spans the distance between the lost and the saved.

Sympathy, not pity, is the need. For pity can look down from an eminence upon its object. It can be condescending, while it helps. But sympathy must come to one's side, share his suffering, see with his eyes, wrestle with his difficulties, and rejoice in his joys. This gift is needed not only by the sick, the imprisoned and the poor; there is no life that does not hunger for it. It makes burdens lighter, it sweetens joy, removes misunderstandings, invites confidence, nurtures friendship, and enriches and expands life. It is in itself the best service, and it makes us wise in all other ministries.

The perfect exemplification of sympathy is in the life of Jesus. It is a virtue He found in common life; but which His own rich life of love made new. His sympathy went out unstintedly to the suffering, the unfortunate, the faithless, and friendless, the doubter, the worker who did not walk with Him, to the rich and the ambitious. How the word compassion re-echos through the Gospels. It seems the sweet, ever-recurring chord on which their music is built.

We may find access to many forms of service impossible. Not all have the gift of wealth, of eloquence, of skilful ministry to the sick, or of felicitous words to the stricken; but, though dumb and awkward, we may have the capacity to sympathize, to "rejoice with them that do rejoice, and weep with them that weep." And they are but few who want the piece of silver compared with those who long for the fellowship of sympathy. The ministry of sympathy is the only service that can be universal, a vocation for all, on behalf of all.

Sunny Brae, N. S.



Follow-up Work

By Rev. J. B. Fraser, M.D.

Paul was an apostle, and exceptionally gifted. His planting would be as well done as planting could be; but, without the watering of Apollos, the increase at Corinth would have been far less than it was. Follow-up work may not be nearly so attractive as preaching; but it is in its way just as important. It is work, moreover, within reach of many who have no special call or qualifications for other kinds of service, and for lack of it there is much waste and loss and disappointment. The same thing is just as true of teaching as of preaching. If it is results we are after, we must see to the watering.

The word is wide enough to cover everything that can be done to further the growth of the good seed of the Word. Even the seed that was sown where there was no deepness of earth, might have come to something, if it had been well watered. A little timely watering will often save a plant or shrub from withering up at the roots, till it gets a firm, deep hold on the soil in which it is set.

One reason why so much preaching and Sabbath School teaching seems to count for so much less than is expected, may be just lack of watering. Instead of the after-word of appreciation or commendation, wisely spoken, how often there are words of criticism and detraction. Children and young people hear the minister or teacher slightly spoken of; alas, sometimes, even by their parents. Their very natural conclusion is that what they have heard or learned is not of much account. Or, more frequently nothing at all

is said, no notice or interest taken in what they may have been hearing or learning, which is scarcely less hurtful.

A revival of a custom, common in Scotland, in the days of our fathers, of "going over" the sermon of the day afterward in the home would do much for the spiritual life of the present, if the review were sympathetic and spiritual. And, parents, or older brothers and sisters, might help the younger ones more than they would be willing to believe, if they would but take the trouble to talk over the Lesson of the day with them, find out what seed grains of truth, if any, have been lodged in their hearts, and water these with a kindly word of emphasis and encouragement.

There is no reason, of course, why the watering should not be done by the one who does the planting, only that others often have

opportunities that they have not, and the watering, if it is to count, must not be too long delayed.

There are encouragements in this line of effort. There is the consciousness of fellowship in important work. The apostle says, "He that planteth and he that watereth are one." Apollos takes rank with Paul. And, "each shall receive his own reward according to his own labor". Better still, both are "laborers together with God", who "giveth the increase". The "increase" should never be lost sight of. The thought of the joy of harvest sets the sower at work, and sustains him in it. It was "for the joy that was set before Him", that the Lord of the harvest, Himself, "endured the cross, despising the shame".

Annan, Ont.

Winning the Scholar's Confidence

By Rev. C. E. Wilbur, D.D.

Trustfulness is a part of the original endowment of childhood. It is a necessity in the family; and the child gives his confidence completely to father and mother and to others, in overflowing measure. But a time comes when that confidence is largely destroyed. How may it be won again? The answer is, that, as it was lost by violated personal relations, it must be restored by corrected personal relations. Things must be found where they are lost.

1. The teacher must have a genuine interest in the scholar. In short, the teacher must be absolutely sincere, not assuming interest where he does not feel it. Children are quick to discern insincerity, and will not yield to it. In the slums a boy was found and put into a small mission School. In going to this School, he passed the doors of a magnificent church. One day the sexton asked him where he went to Sabbath School. The little fellow named the place. "Why do you not come in here? We have everything better here than they have there." "Ah", said the boy, "they love a feller over there." His confidence was being won by re-establishing the right relation of love.

There is much philanthropy shown in these times; and men wonder why there is not an adequate response on the part of the poor, why there is such a broad gulf between them and the rich. The answer is, that the needy classes do not first of all ask for the wealth of the rich; they ask for their love—the gift of self. When given this, they will accept every other reasonable gift, and give their confidence in return.

2. The teacher must put himself on the level with the scholar. He must show that he is interested in his sports, his studies, and his spiritual difficulties. In London, in the "Seven Dials" district, a young man was laboring among the people, but he was accomplishing very little. He could not reach them with the gospel. He gave up his rich home in the West End, and took a lodging amongst them; and eating and sleeping there, living their life, he came to them on their level, and won them. A direful disease took his life, but not until he had learned the secret of his mission,—he could not at the same time save others and save himself. So the children must be won, by making ourselves one with them, even at the cost of sacrifice.

3. The interest shown in the scholar must be a personal one. The child does not reason by general concepts. He has not lost his confidence in man or humanity, in the abstract, but he has lost it in men personally; and by a personal effort it will be won. A missionary was establishing a Sabbath School on the frontier, and was canvassing for scholars. He met a boy, and invited him to attend. The boy said, "I'll not be there." Then he showed him some picture cards and said, "We'll give one of these to every boy that comes." Still the answer, "I'll not be there." As a last resort the missionary said, "Are you fond of music? We will sing some beautiful songs", and he recited a hymn and sung a verse. Still the same answer, "I'll not be there." He passed on, but soon heard a voice calling. The boy said, "Will you be there?" "Yes", was the answer. "Then I'll be there." Not Sabbath School, not pictures, not music, won, but the interest shown in him by the person. So will the scholar's confidence be won,—by a direct application of personal interest and love.

Pittsburg, Pa.

Heart Preparation

By E. A. Hardy, B.A.

The most important factor in your preparation of the Lesson for next Sunday is the preparation of your heart. This preparation is general and special. Your general preparation means your whole Christian life. Your everyday thoughts and deeds, your use of the means of grace,—church, Sunday School, prayer meeting, general reading of scripture, private prayer, missionary and philanthropic interests,—your spirit and manner, your attitude towards your occupation, your neighbors, and the people you meet every day, your whole conception of what your life means to you, and of the world and God,—this is your general preparation. It shows itself in the class every Sunday. The scholars read it in your face, in your voice, in your dress, in your manner, whether you have a noble conception of life or a poor one, whether you are growing bigger or smaller in your thought of God's purpose for you and them and the world, whether you are winning or losing your battle against sin

and selfishness. You are a "living epistle", and your class read you from Sunday to Sunday, whether they read anything else or not.

Your specific spiritual preparation will gather around the Lesson for the day. Suppose this to be Gal. 5 : 15-26, the Lesson for September 25th. Make your analysis carefully, and note the two main divisions: (a) That we are to be led by the Spirit *away from many things*; (b) That we are to be led by the Spirit *towards and into many things*. The central thought is *The Leading of the Spirit*. What its applications to your class ought to be you are to decide. There may be uncleanness, or variance, or hatred, or drunkenness, or revelings, or envy, to be spoken about, and you may need to study these matters very carefully to know just the best questions to ask and the best things to say. It may be that your class needs rather the positive side, the things to be attained rather than the things to be shunned. Gentleness or joy may need especial emphasis in your class, if they are inclined to rudeness, or to complainings. Your personal knowledge of the class must determine what you will emphasize, and what you will omit, or touch lightly.

But your own preparation. Let me say that this is the most difficult thing of all, for it means that you search out the lesson needful for your own heart at least a week or two before you teach it, and then try, as you have never tried before, to live it every day until the Sunday comes when you stand before your class to teach it.

Suppose you decide that the chief thing for you in this Lesson is gentleness, because you are naturally impulsive, quick tempered, and loud-voiced: then your problem is to live a life of such gentleness, led by the Spirit, as you have never lived before, so that when you stand before the class to teach, you know you have fought your battle and, let us hope, you have won it.

Life's daily tasks, and the specific attempt to live the great teaching of next Sunday's Lesson, both undertaken under the leadership of the Spirit, make your preparation of heart for your great work next Sunday.

Toronto

A Teacher Training Class Without a Leader

By E. R. McLean, B.A.

S. S. Field Worker, Synod of Toronto
and Kingston

One night after prayer meeting, about the first of August, 1909, the superintendent of the Sabbath School at Cedarville, Ont., where I was laboring for the summer, came to me and suggested that we should have a Teacher Training Class. After talking the matter over, we decided that on the following Sabbath the character of the work should be explained from the pulpit, and that all interested should be requested to meet after the next weekly prayer meeting.

When the evening came, about ten signified their willingness to join a class for the study of Handbook No. I. of our own church's Teacher Training Course,—The Books of the Old Testament. It was decided to meet on Monday evenings in the homes of the different members, two of whom were appointed to arrange a place for each week.

On Sept. 1st, the class changed the time of meeting to Sunday evening to suit some High School pupils who were at home over Sunday only. From this time on the members of the class were left almost entirely to their own resources. During September I was absent on several Sundays, which made it impossible for me to be at the class, and on Oct. 1st I returned to college, leaving the charge without permanent supply for the winter. However the class continued, meeting now on Saturday evening in the church, part of the time being given to study and part to choir practice, as one or two were members of both class and choir.

Each night a leader was appointed for the lesson two weeks later. At the conclusion of the next meeting, the one thus chosen assigned to each member a question on the chapter which was to be studied the following week. In this way the responsibility of every meeting was shared by all the members. This did much to keep up the regularity, both of attendance and of study.

From Oct. 1st until Christmas I occasionally suggested questions to supplement those found in the Handbook on each chapter. Sometimes the loan of an essay or book on some of the subjects of study was helpful.

At Christmas I visited the field, and we had a meeting at which we were able to review a few chapters. But beyond this very slight assistance, the whole responsibility for the class rested upon its members alone.

Early in January nine wrote at the examination on the Handbook, and all were successful, two young people receiving first-class honors, while the lowest mark was over fifty per cent. The members of the class were delighted,—delighted not only with their success in passing the examination, but even more with their wider knowledge of the Old Testament, and their deepened insight into its meaning. All agreed that as knowledge grew, so also did their reverence. As evidence of their appreciation of the course, they proceeded at once to the study of the Handbook No. VI., The Books of the New Testament.

Knox College, Toronto

Missions in the Sunday School

The Sunday School is doing much for missions. It can do more. So, at least, the Toronto superintendents believe who submitted a message to the Missionary Institute held in that city under the joint auspices of the Toronto Sunday School Association and the Canadian Council of the Young People's Missionary Movement. The members of the Institute agreed with the superintendents, and drew up a number of suggestions as to methods of increasing missionary interest and activity in Sunday Schools. Both the message and the suggestions are quite as applicable to other places as to Toronto.

The message is as follows :

"1. That the cause of missions presents the supreme opportunity for the investment of life and all its powers in the Master's service. The missionaries of the future are in the Sunday Schools of to-day.

"2. That the training of the young in systematic and large-hearted giving is of great importance, as a means to the development of their own character, to the strengthening of the home forces of the church and to the extension of the kingdom of God throughout the world.

"3. That in view of all these facts, there is need for an advance in methods of mission-

ary inspiration and instruction in the Sunday Schools."

In response to the message, the members of the Institute "recommended to the officers and teachers of the Sunday Schools of Toronto the following suggestions, and respectfully urge their prayerful and earnest consideration :

"1. That the superintendents take full advantage of their opportunities in connection with the opening and closing exercises of the Schools each week, to foster a true missionary spirit, and to further missionary instruction through such means as the frequent selection of appropriate missionary hymns, the mention of missions and missionary workers in opening or closing prayer ; the brief recital of missionary incidents ; the display on Sunday School walls of missionary maps, charts, posters, and pictures, and, in addition, a missionary programme to take the place of opening or closing exercises of the School, once a month.

"2. That each School appoint a missionary committee, or missionary secretary, to assist the superintendent in planning missionary exercises, including special days, in gathering information and material, in promoting mission study classes and graded supplemental instruction, in encouraging the use of missionary literature and in increasing missionary offerings.

"3. That the teachers take full advantage of the missionary features that may be found in connection with the regular Lessons and of the missionary material found in the Lesson Helps, and that they encourage the scholars to read the missionary books in the library, by referring to interesting characters or incidents to be found in these books.

To this end, the teachers should be impressed with their privilege and responsibility of leadership, requiring that they shall inform themselves as fully as possible as to the Biblical basis of missions and the missionary fields to which the offerings of the school are directed, also that they themselves shall take a whole-hearted interest in all the missionary efforts of the School.

"4. That faithful, persistent effort be made to secure regular, systematic and liberal giving on the part of all members of the School to the support of missionary enterprises.

Experience has shown that the weekly offering for missions and the establishment of a definite amount to be raised within the year, have been found helpful in bringing the School to its highest missionary efficiency.

"5. That the superintendents, officers, and teachers, everywhere, be continually in prayer and ever on the watch that they may turn the thoughts of scholars to missions as their life work."

The Letters of a Primary Teacher

By Esther Miller MacGregor

X. VISITORS' DAY

MY DEAR PRINCIPAL:—

If you could only have walked into your Primary class room last Sunday, everything would have been complete. You were all that was lacking. It was Visitors' Day in the Sunday School, and it was superfine. We had the room decorated until it was a perfect bower, and the darlings were as good as gold. I think the sight of so many strangers scared them into propriety.

When I think of the elaborate programme I prepared for Visitors' Day six months ago, I don't know whether to laugh or cry. Don't you remember my glowing description ? How we practised every afternoon for a week before, how little Aileen Farley sang a solo, and Baby Newton gave a recitation ; how the children marched and pranced and showed off ; and how their foolish, misguided teacher turned them all into a conceited little dramatic troupe, and did incalculable harm ? Oh, don't let us talk about it !

There was no cheap show about this Visitors' Day. I started out with the idea that I should show the mamas and aunts and grandmamas just what the Sunday afternoon session was like, its failings as well as its good points. We departed from our regular routine in just one place. It was Miss Hallett's idea, and it really was beautiful. The motto for the day was, *God is Love*, and we had it outlined in small holes on a huge piece of cardboard hung on the wall. When the opening exercises were over, we sang a hymn, and the children marched round the room past this cardboard. Each had been provided with a tiny button hole bou-

quet, and as they passed the card, they slipped the flowers into the holes; so that, when the last one was seated again, *God is Love*, shone out in golden-hearted field daisies. Old Mrs. Newton had tears in her eyes, and Mr. MacDonald said he wished he weren't a stiff old Presbyterian, because he wanted to shout "Hallelujah!" That was our only "show piece", and as all the tots were in it, there was no rivalry nor envy about it.

Then we settled down to our regular routine. The Lesson was the Crucifixion. The stupendousness of trying to explain that miracle and tragedy of love to those children and visitors had oppressed me all week. One has to be careful not to reuse the little one's emotions too much by the thought of our Saviour's sufferings, and yet one must strive to give some adequate idea of the awful cost of redeeming us from sin. You may be sure I had spent much time on that Lesson, and more prayer. It was full of faults and failures, I know; but God used the foolishness of my teaching for His own purpose. For Mrs. Martin came to me the next day, and told me that was the first time she had realized what Jesus Christ had done for her. I can never describe the thrill of happiness that gave me. Think what it will mean to little Dick. I will never, never again say, or even think, that Sunday School teaching is a sacrifice. For the joy of it so far outweighs any small trials it may bring.

After the class was over, Miss Hallett took the babies out upon the lawn, and Mr. Wentworth came in and addressed the mothers. He told them how they could help the teachers, and was so good and earnest, as he always is, that four more of them who positively refused before, have joined the prayer circle, and every one of them belongs to the Home Department now. It was a splendid day altogether, just hard, earnest work, with no show.

Mrs. Trent says she wishes we had a Visitors' Day once a month. I believe it would be a good idea. We'll talk it over when you come home, which blessed day can't arrive too speedily for

Your affectionate,

ASSISTANT

Orillia, Ont.

How I use the Stereograph in my Class

By Elmer Underwood

Immediately after the class opening exercises, including the roll call and the offering for School expenses and missions. I show the map, calling attention to the V shaped lines extending from the circle (see Map on page 474) containing the number of the Lesson scene, and tell the boys that we are to stand to-day in Palestine at the angle where the two lines meet, and that the direction and extent of the territory over which we are to look, is that included in the space between the diverging lines from their meeting point.

When I have fixed in the boys' minds the part of Palestine that we are about to visit, where we are to stand, and in which direction we are to look, the stereograph containing the Lesson scene is produced, and I explain briefly what we are going to see. If, for example, the Lesson should be about Christ and the Samaritan woman, I would say: "Now boys, we are going to Jacob's well to-day, and when you get there, I want each of you to make the most of his time, and especially to observe closely the well curb and the woman of Samaria. The well curb is the very one on which Christ sat while he talked with the woman, and the woman we are to see is the woman from the village of Sychar who talked with Jesus on this very spot. The dress and customs in Palestine are practically the same now as then. You will each be there for ten seconds, and I want you to be able to tell me afterwards everything about the well curb,—what it is made of, how large it is, and every detail you can. Also note carefully, and tell me what you can of the woman,—her age apparent, her dress, her ornaments,—everything,—to see who can give me the most complete description. John, you please hold the watch and call the time—ten seconds for each. All ready!" and the first boy places the scope to his forehead. Time is called, and it is passed on to the next boy for ten seconds, and so on through the class.

In less than three minutes, the ten or more boys have each been transported to the well in Samaria, and have played the very interesting game of trying to see more than the other fellows. I put the scope and stereograph aside, and examine each as to what he has seen.

I do this orally, as my boys are from seventeen to nineteen years of age; but think that, with younger pupils, it might be better to have each provided with a blank card or sheet of writing paper and pencil and have them write a list of things they have seen, giving them two minutes to make up the list. This done, each writes his name on his card, and the teacher reads them all to the class, and names the winners.

When the Lesson is thus tied up to the spot where it took place, its occurrences become

facts to the scholars just as much as any occurrence they have read of or heard of in some other place where they have been. The Lesson is not a story located up in the air; it is not mythical; the Lesson is real. The scholars understand it, and their memories retain it far better than would be the case without the visit to the place. The members of a class who have visited Palestine in this way, speak of the events in the life of Jesus with the same assurance as of any modern happenings.

New York City

How the Work Goes On

The Sunday School as a Home Mission Auxiliary: the ideal, the Sunday School to be kept open all winter where there is no service.

"No greater mission work is being done than in the little country Sunday Schools in the East. Those who go forth from them are the saving salt of the West."—Rev. J. C. Robertson, General Secretary for Sabbath Schools.

Our furthest west Synod, that of British Columbia, strikes the right note when it urges continuous effort that there may be included in the Adult Bible Class, the Cradle Roll, the Home Department, and the ordinary classes of the Sunday School every member of the home.

In five years, the enrolment of our Presbyterian Sunday Schools in Canada has shown an increase of 40,000. Two years ago we aimed to increase Schools west of Lake Superior 100 a year for 10 years. Now, in two years, we have seen 240 new Schools. We should aim to increase by 200 new Schools each year west of Lake Superior.—Rev. J. C. Robertson.

The Report of the World's Sixth Sunday School Convention, May, 1910, shows that there are in North America 161,696 Sunday Schools; 1,634,837 officers and teachers; 13,568,764 pupils; and a total enrolment of 15,203,601. Add to this the enrolment of Europe, including Great Britain, 10,405,130;

of Australia, 621,255; of Asia, 772,620; and of the smaller divisions reporting, and the grand total for the world is 27,888,479.

"Following the example of the International Association, about one-half of the Provinces and States of North America have created missionary departments, and hundreds of counties have fallen into line."—Report to World Missionary Conference.

Rev. J. R. Bell, Laurel, Ont., uses the Question on Missions in the pulpit every Sunday, giving three to five minutes to it. This in his two churches, and as the church service is in each case held immediately after Sunday School, he has all the scholars, as well as all the people. This has been followed up for nearly two years, and with splendid results. The people are learning about missions through the scholars' Question on Missions.

This definition of home was given in a paper read at a conference of the Women's Home and Foreign Mission Societies in connection with the Synod of Alberta: "Home is the father's haven, the mother's world, the boy's sheet-anchor, and the girl's training school."

The scholars of Port Sydney, Ont., Sunday School built a nice house, 16 x 18, as a Christmas present for a poor couple who had no house of their own. They are planning also to put up a church bell, and

when they have done it, we hope to be able to tell about it.

The Thirteenth Triennial International Sunday School Convention will be held in San Francisco, California, June 22-26, 1911. The following is a list of the places where former Triennial Conventions have been held:

1869	Newark, New Jersey
1872	Indianapolis, Indiana
1875	Baltimore, Maryland
1878	Atlanta, Georgia
1881	Toronto, Ontario
1884	Louisville, Kentucky
1887	Chicago, Illinois
1890	Pittsburg, Pennsylvania
1893	St. Louis, Missouri
1896	Boston, Massachusetts
1899	Atlanta, Georgia
1902	Denver, Colorado
1905	Toronto, Ontario
1908	Louisville, Kentucky

The Sixth Annual Conference on Missionary Education in the Sunday School, Silver Bay, N.Y., July 14-21, devoted much time to the question of Missions in the Adult Bible Class. Here are some suggestions resulting from the discussion: (1) A missionary Committee of the Class to provide for and direct the missionary education and activity of the Class; (2) The use of missionary charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature; (3) Use in opening and closing exercises of scriptures and hymns bearing on missions and definite prayer for missions; (4) Missionary interpretation of the Lesson, where possible and proper, and use of missionary illustrations from mission fields; (5) Reports by Class members of interesting missionary items and brief extracts from letters of missionaries; (6) Meetings for the study of missionary text books, either on Sundays or week days.

Amongst the literature published by the Sunday School Union of England is a pamphlet, *How a Sunday School helps Foreign Missions*, showing "how an individual School of 900 scholars, by systematizing and vitalizing its methods, increased its

givings from \$392 per year to \$1,900 per year.

I found in Foxboro Sabbath School an organization of the children known as the King's Own Band. The minister has the children meet immediately in the church after school on Fridays. He varies the programme a great deal, having them memorize hymns, scripture and Bible stories. On the day of my visit he had them telling the story of David and Goliath, calling their attention to the various details which had escaped their notice, thus training them to read carefully and to repeat accurately. The children seemed greatly interested throughout the whole of the meeting, which was of a bright, informal character. The minister, Mr. Gallo-way, hopes by this organization to give a more central place to the church in the lives and thoughts of the younger generation.—E. R. McLean, S. S. Field Worker, Synod of Toronto and Kingston

I came down from Medicine Hat towards Seven Persons, on the Crow's Nest Line. I stopped at a Mr. Amos' over night, a good Presbyterian from the States, and found out that the people badly needed a Sunday School and church service. On Tuesday I called on all the people within a radius of two or three miles from Mr. Amos' house. In the neighborhood there are eight Presbyterian families, four or five each Methodist and English Church. There are no services of any denomination. The people are anxious for services. I received the promise of all the parents to send their children to Mr. Amos' house the following Sunday at 3 p.m., and promised that I would be there and we would organize a Sunday School. I returned there from Bow Island for Sunday. There were nine children and nine adults present, and we also secured as teacher Miss Scobie, who lives one and a half miles from Mr. Amos. We had a very interesting service. I gave an address on Sunday School work, its aims, etc., asking their sympathy and encouragement. At the close the School was organized. The parents have promised to come out when possible, with their children, and keep them interested in the Lesson study.—J. B. Ritchie, Field Worker, Synod of Alberta

Lesson Calendar : Fourth Quarter

1. October	2.	The Wise and Foolish Virgins. Matthew 25 : 1-13.
2. October	9.	The Parable of the Talents. Matthew 25 : 14-30.
3. October	16.	The Last Judgment. Matthew 25 : 31-46.
4. October	23.	REVIEW.
5. October	30.	The Anointing of Jesus. Matthew 26 : 1-16.
6. November	6.	The Last Supper. Matthew 26 : 17-30.
7. November	13.	World's Temperance Lesson. Matthew 24 : 32-44.
8. November	20.	Jesus in Gethsemane. Matthew 26 : 36-46.
9. November	27.	The Trial of Jesus. Matthew 26 : 57-68.
10. December	4.	Peter's Denial. Matthew 26 : 31-35, 69-75.
11. December	11.	The Crucifixion. Matthew 27 : 33-50.
12. December	18.	The Resurrection. Matthew 28 : 1-10, 19, 20.
13. December	25.	REVIEW.

Bible Dictionary for Fourth Quarter, 1910

[For additional information in regard to certain of the places, see Geography Lessons.]

Beth'-a-ry. A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el-'Azariyeh, or "Lazarus' Village".

Cai'-a-phas. The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent Him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

Geth-sem'-a-ne. The garden in which Jesus was arrested. It was on the western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means Oil Press. The traditional site contains eight olive trees of very great age, and is about three-quarters of a mile from the city.

Gol'-go-tha. The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem, where Jesus was crucified.

Is'-ra-el. A name given to the whole body of Jacob's descendants; afterwards the name of the kingdom formed by the tribes which separated from Judah after the death of Solomon.

Je'-sus. The name given to our Lord

by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

Ju'-das Is-car'-i-ot. The disciple who betrayed his Lord.

Mar'-y. Called (Matt. 28 : 1) "the other Mary", to distinguish her from Mary Magdalene. She was mother of James and Joses, Matt. 27 : 56.

Mar'-y Mag'-da-lene. A resident of Magdala, on the south western shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

Naz'-a-reth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

N'-oe. That is Noah, son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

Pe'-ter. The Greek form of the Aramaic Cephas, meaning "a rock", which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles.

Si'-mon. A householder of Bethany, who had been a leper, and had probably been cured by Christ. It was at this Simon's house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

Zeb'-e-dee. The father of the apostles James and John.

Lesson I.

THE WISE AND FOOLISH VIRGINS

October 2, 1910

Matthew 25 : 1-13. *Commit to memory vs. 10-12.

GOLDEN TEXT—Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.— Luke 12 : 40.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were ¹ wise, and five were ² foolish.

3 ³ They that were foolish took their lamps, ⁴ and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 ⁵ While the bridegroom tarried, they all slumbered and slept.

6 ⁶ And at midnight there ⁷ was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

Revised Version—¹ foolish ; ² wise ; ³ For the foolish, when they took ; ⁴ Omit and ; ⁵ Now while ; ⁶ But ; ⁷ is a cry, Behold the bridegroom ! Come ye forth ; ⁸ going ; ⁹ Peradventure there will not be ; ¹⁰ Omit but ; ¹¹ away ; ¹² feast ; ¹³ come ; ¹⁴ not ; ¹⁵ Omit rest of verse.

LESSON PLAN

I. The Waiting Virgins, 1-5.

II. The Bridegroom's Coming, 6-9.

III. The Wedding Feast, 10-13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The wise and foolish virgins, Matt. 25 : 1-13. T.—Be ready ! Luke 12 : 32-40. W.—The closed door, Luke 13 : 18-30. Th.—“ I never knew you ”, Matt. 7 : 13-23. F.—Waiting and watching, Mark 13 : 24-37. S.—Expectation, 2 Pet. 3 : 1-14. S.—Hold fast ! Rev. 3 : 7-13.

Shorter Catechism—*Ques. 73. Which is the eighth commandment ?* A. The eighth commandment is Thou shalt not steal.

The Question on Missions—(Fourth Quarter, THE KOREAN GIRLS AND BOYS)—1. How do Korean children dress ? The girls dress in pink waists and white skirts. The boys wear long braided hair, pink jackets and white wide-legged trousers. Both

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are ⁹ gone out.

9 But the wise answered, saying, ⁹ Not so ; lest there be not enough for us and you : ¹⁰ but go ye rather to them that sell, and buy for yourselves.

10 And while they went ¹¹ to buy, the bridegroom came ; and they that were ready went in with him to the marriage ¹² ; and the door was shut.

11 Afterward ¹³ came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know ¹⁴ neither the day nor the hour ¹⁵ wherein the Son of man cometh.

boys and girls wear white cotton socks and neat twine shoes. Those in mourning wear only white.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 355 ; 351 ; 1 (Ps. Sel.) ; 248 (from PRIMARY QUARTERLY) ; 339.

Special Scripture Reading—1 Thess. 5 : 1-10 (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. 569, “ Give us of Your Oil.” For Question on Missions, K. 22, Map of Korea ; K. 1, Boys of Korea as they first come to the Mission School ; K. 2, One of the Same Boys after He Had Been in the School for a Short Time.

Stereograph—For Lesson, The Bridegroom Riding to the Home of the Bride (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.00 ; four for October, 67c ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

By Rev. Professor D. J. Fraser, D.D., LL.D., Montreal

Time and Place—A. D. 30 ; Mount of Olives.

Connecting Links—Between the last Lesson and that for to-day, Matthew inserts Jesus' severe denunciation of the Pharisees (ch. 23 : 1-36) and His lamentation over Jerusalem, ch. 23 : 37-39. Other incidents of the same day in the temple are narrated in Mark 12 : 41-44, Luke 21 : 1-4, and John 12 : 20-50. In the evening, ascending the Mount of Olives with His disciples, Jesus spoke to them about the events which should occur before His second coming to judge the world (ch. 24, compare Mark, ch. 13, and Luke 21 : 5-36). The parable of The Ten Virgins forms part of this discourse.

I. The Waiting Virgins, 1-5.

V. 1. *Then* ; at the time of Christ's coming, just referred to. *Kingdom of heaven. likened.*

The church will be in the same condition as the virgins of the parable. *Unto ten virgins* ; a round number, as we would say a dozen. *Took their lamps.* See Light from the East. *To meet the bridegroom.* It was the custom for friends to escort the bride to her new home, and the bridegroom, going forth to meet the procession, led the bride across the threshold. Here, evidently, the bridegroom brought his bride from a distance, and a group of maidens awaited his return, to give him an Oriental welcome with torches. Another view is that the virgins met the bridegroom's procession on its way to the home of the bride. (See Light from the East.)

Vs. 2-5. *Wise. . . foolish* ; not good and bad, but prudent and imprudent, thoughtful and thoughtless. *No oil.* See Light from the East. *The bridegroom tarried.* The cause

*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.

of the delay is not given. It suggests some delay in Christ's return. *All* (wise and foolish alike) *slumbered and slept*. There was nothing wrong in their sleeping; it was only natural after the long night hours of watching. The Greek is vivid; they nodded a bit, and then fell sound asleep and continued in slumber, perhaps in the shelter of a city gateway. When Jesus comes, as He does to every one at death, He may find us asleep, or busy about our daily work; but that matters little, if we are trusting in and serving Him.

II. The Bridegroom's Coming, 6-9.

Vs. 6-8. *At midnight*. So the Messiah should come (see 1 Thess. 5:2). *Behold, the bridegroom*; a rousing cry heard by all the sleepers. (Compare 1 Thess. 4:16.) *Arose and trimmed their lamps*; by adding oil and clearing the fibres with a needle. (See Light from the East.) *Are gone out*; Rev. Ver., "are going out". The foolish virgins were not altogether unwatchful. They were almost ready for the bridegroom's return.

V. 9. *Not so*; omitted in the Revised Version. The refusal was not expressed, but was implied in the reason given. *Lest there be not enough*. Others connect with what follows: "Lest there be not enough . . . to them that sell." *Go . . . and buy*. Some take this for sarcasm. Could oil be bought at midnight? If they went to buy, would they not miss the festivities? As the wedding procession to music and song was very slow, perhaps there was a chance of their buying and being back in time to overtake it. Bruce thinks the wise virgins simply refused to be burdened with their neighbors' affairs. We hardly admire this behavior; but we must remember that in the corresponding spiritual region, to comply with a request like that of the foolish virgins would be impossible. We cannot help those who are not ready at the last moment.

III. The Wedding Feast, 10-13.

V. 10. *While they went to buy*. Compare Prov. 23:23. There was no question about the ability to buy. The oil, symbolizing a living religion produced by the Holy Spirit (see Ex. 30:23-25, 30; Ps. 45:7; Zech. ch. 4) is without money and without price, Isa. 55:1; Rev. 3:8. The only difficulty was the

lack of time. It was too late. *Went in . . . to the marriage*; Rev. Ver., "marriage feast". The blessedness of the kingdom is often pictured as a banquet (see chs. 8:11; 26:29). *The door was shut*. The guests were all supposed to have entered with the procession.

Vs. 11, 12. *Lord, Lord, open to us*. Compare ch. 7:21. They had probably knocked and met no response; now the fear that they may not be admitted seizes their hearts, and they make a last urgent, desperate appeal. *I know you not*. See ch. 7:23. He infers from their not being on time that they do not belong to the guests.

V. 13. *Watch therefore*; the moral of the parable. A warning, not against sleep, but against lack of forethought. Christ will surely come,—when, we know not; therefore, be always ready.

Light from the East

By Rev. James Ross, D.D., London, Ont.

LAMPS—Were not the well known clay utensils used about the house, but torches, ten of which, at least, were carried in every marriage procession. They consisted of a slender pole, about five feet long, with a brass cup on the top, into which the olive oil was poured. Rags were fastened across the mouth of the cup with one end in the oil and the other end lighted. So large a blaze was made that the oil must be replenished every fifteen minutes from the earthenware jar in which the extra oil was carried. It was not unusual to come without oil, for it was sometimes supplied from the bride's house.

DOOR SHUT—When both parties lived in the same village, the bridegroom started for the bride's house soon after dark; and as soon as they saw his procession, the spectators raised the cry, which was repeated along the route and heard by the bride and her waiting attendants, and they formed their procession and went out to meet him. In lawless times the friends of the bridegroom carried swords to defend the bride, if necessary, and the door was closed and closely guarded; for it was not uncommon for bands of robbers to rush in, and seize the guests' jewels and garments, and even carry off the bride herself and refuse to give her up until after the payment of a heavy ransom.

APPLICATION

By Rev. F. H. Larkin, B.D., Seaforth, Ont.

To meet the bridegroom, v. 1. The Roman philosopher Seneca, in one of his writings, puts into the mouth of a sturdy pilot these words, addressed to the god of the sea: "O Neptune, thou mayest save me if thou wilt; thou mayest sink me if thou wilt; but whatever may befall, I shall hold my tiller true." In His example and teachings, Jesus has given us chart and compass to guide us across the stormy sea of life, and if we but steer our course according to His directions, we shall surely reach at last the haven of everlasting peace, to meet Him and enter into His joy.

Lamps . . . no oil, v. 3. A lamp is a good thing, but empty of oil, it becomes useless. A Christian profession is a duty enjoined by Christ Himself; but apart from a living union with Him, in whom is "no darkness at all", it is but a poor imitation of true piety. In the Pilgrim's Progress Christian was shown by the Interpreter a place where a fire was burning, upon which one standing by was continually casting water to quench it; yet the fire burned brighter and brighter. This fire, the Interpreter explained, represents the work of grace in the heart. The devil continually endeavors to extinguish it, but, as an unseen man continually poured on oil to replenish the flame, so the unseen Holy Spirit, with the oil of His grace, maintains God's work in the soul. If our light is to shine before men, we must have the Spirit of light dwelling within us, kindling in our hearts a glow of devotion and goodness.

Wise took oil, v. 4. The saying of Wellington has often been repeated, that the battle of Waterloo was won on the cricket field of Eton. He meant that through the daily training and discipline of the athletic field of the famous English public school the boys were fitted, when they became soldiers, to stand the test of their courage and steadiness which the great struggle with Napoleon brought. What we have been doing, and are doing now, determines how we shall meet the emergency that may come to us to-morrow. "It is the daily dull grinding that produces the sharp edge."

Not so, v. 9. A famous New England essayist was once looking at an exquisite marble, representing the wise and foolish virgins, in which one of the wise is kneeling in the act of trimming her lamp, and one of the foolish, with a face full of the most pathetic entreaty, seems begging from her a share of the oil which she was pouring in to feed the flames. "She should have given her the oil", he remarked. It was a natural comment perhaps, but it lacked insight. "Religion is catching, but you can't vaccinate with it." God is the Source of supply. Jesus Christ is the soul's Source of life. The Holy Spirit is the Sanctifier and Sustainer. Our pastor or Sabbath School teacher or parents may love us and do us much good, but they cannot take the place of the "God of all grace". Jesus Christ is the divine Merchantman, and it is to Him we must go, and in Him we must abide, if goodness, devotion, patience, faith, and steadfastness are to be ours. And in this market we buy "without money and without price".

Lord, Lord, open to us, v. 11. Many hope for the joys of paradise without any corresponding desire for the fitness of nature required to dwell there. But this cannot be. It has been well said, "Can not's" exist everywhere." We find "can not's" in mathematics. A three-sided square cannot be. A triangular circle cannot be. There are "can not's" in agriculture. You cannot gather grapes from thorns, nor figs from thistles. There are "can not's" in the sphere of our physical existence. A human being cannot live long with his head under water. There are also "can not's" in the spiritual world. Christ Himself has said, "Except a man be born again, he cannot see the kingdom of God."

Watch, therefore, v. 13. One bitterly cold night while walking home leisurely, a man instinctively stopped and leaned against a wall. The thought came, "Why don't you move on?" He said to himself, "I don't feel like it; I am all right." Then the further thought came, "What does this mean?" In a mom-

Hold the
Tiller True

In the Interpre-
ter's House

The Grinding
and the Edge

Can't Vaccinate
With Religion

"Can Not's"
Everywhere

The Stupor
of the Soul

ent the man saw his danger and cried, "I am freezing!" Arousing himself, he started to run for dear life. Soon his blood began to course freely, and with a glad heart he exclaimed, "Thank God, I am saved." Like

that man we need to avoid stupor, but of another kind—the deadly stupor of the soul so common in the world. Eternal vigilance is the price of Christian character and growth in grace.

TEACHING HINTS

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

For Teachers of Bible Classes

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

Ch. 24 should be studied as bearing on watchfulness. Keep in mind the fact that Jesus was training His disciples for their work, with special reference to the critical times in connection with the establishment of His kingdom and His second coming. The main idea in the Lesson is the duty of watchfulness. It is a searching warning against a false security. Bring out the formality and ritualism of the Oriental marriage, as adding pointed illustration in the application of the truth to present day problems. Discuss the elements in true watchfulness or readiness for Christ's return.

1. *A Proper Ideal.* This is noted in v. 1, —to meet the Lord. This must be the dominating purpose in life. What does it mean now? Nothing less than being born again and living in personal, daily fellowship with Christ. A mere profession does not include such an ideal or experience; it is worldly, fleshly.

2. *A Proper Equipment for the Business of Life.* The virgins required oil in their lamps, and a reserve supply. Impress earnestly the need of grace in the heart, and constant contact therefore with Christ the only Source of supply. There can never be any failure in that Source. "My God shall supply all your need." Mere profession knows nothing of such a life. Analyze the foolish virgins' attitude. Had they some actual grace? Is it possible to have a genuine experience of religion and then fail? Consider the parable of The Sower, ch. 13: 1-23. Jesus does not hold out any hope, unless the life is indwelt by Himself through the Holy Spirit, and so led in the light of God. The foolish had no oil, and no means of getting any. Is there a limit to our opportunity?

3. *Calm Contentment in Waiting for the*

Lord. All the virgins slept, for there was nothing to do until the bridegroom should come. The wise had no anxiety. Why should they? Note that in many cases appearances are deceiving. The foolish were self-deceived. If we are ready, it makes no difference when Christ comes. Teach the need of being right with God now. Point out the risk and danger of living apart from God.

4. *The Joy of Meeting the Lord.* The waiting saint is not disappointed when the voice calls. The foolish find they cannot enter, because they are not ready. They lost their labor, opportunity and hope, a fearful end to a bright beginning.

Urge the personal question of accepting Christ and keeping ready for Him. Seek to win the class to the highest life. Have them watch perseveringly (Eph. 6:18), morally (Titus 2:12, 13), prayerfully, 1 Pet. 4:7.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

The last verse of the Lesson is the clue to its meaning. The parable consists of three scenes. In the conversation, bring out each of the scenes vividly and draw from them the lessons they are meant to teach.

I. THE FIRST SCENE, vs. 1-4. A happy, joyous scene. There is nothing to indicate to the casual observer that these young people differ in any way, but those who know them well have discovered a difference (vs. 2-2). How do they differ? What do the words "wise" and "foolish" mean in this case? These two classes are to be found in almost every company of young people. Some are cultivating their intellects and their hearts and their hands, that they may be prepared to enter into any good opening which may offer, that they may be prepared for the coming of Christ in any special way in this life, or at the end of life. Others are trying to enjoy the present, without any thought of the future. They have no education that will serve them any good part in the

future ; they have no strength of character to meet an emergency ; they have not learned to know Christ. Get the scholars to ask themselves to which of these two classes they belong.

II. THE SECOND SCENE, vs. 5-10. Here we have a critical time, which is character-revealing, which brings out the difference which a casual observer might have failed before to detect. The foolish themselves now realize the difference.

Speak of the critical times which come in every life. There are good openings in life, and boys and girls who have been looking forward to them, and have been preparing for them, enter in ; but those who have neglected to make preparation are shut out. Good habits, a Christian character, a good education, tell in the critical times. Make it clear that, if we have neglected to make a preparation of this kind ourselves, we cannot borrow these things from others when we need them most, and we have no time to get them for ourselves. This is true in life, and when death comes.

III. THE THIRD SCENE, vs. 11, 12. There is something tragic about this. There is something awfully sad about a closed door in this life, about a life shut out of the better things because of neglect. Many a one is moaning, "It might have been", when it is forever too late. There is something very dreadful about the thought of the closed doors of the other life. Get the class to commit Tennyson's song, "Too Late", in the Idyll of Guinevere. The circumstances and setting of the song will furnish a strikingly effective illustration of the parable story.

For Teachers of the Boys and Girls

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

Bring out, by questioning, the main points in the story of the Lesson parable. Help the scholars to see the bridegroom setting out, accompanied by his friends, with lights and music, to fetch home his bride ; and the ten virgins sallying forth from some convenient meeting place, each with a torch in her hand. Have the difference noted between the wise and the foolish virgins, vs. 3, 4. The delay of the bridegroom, perhaps due to some chance of the road ; the slumber of the vir-

gins, wise and foolish alike, the sudden midnight cry ; the trimming of the lamps ; the anxious request of the foolish virgins and the refusal by the wise ; the coming of the bridegroom ; his welcome of the wise virgins and the shutting of the door ; the return of the foolish virgins and their agonizing request ; the stern refusal of the bridegroom,—the conversation should follow out all these particulars.

After the story has thus been recalled, let some such questions as the following be discussed with the scholars.

1. Who is meant by the "bridegroom" ; and who by the "ten virgins" ; and what by the "oil" (vs. 1-4) ? It will readily be seen that the bridegroom is Jesus himself, soon to leave the earth, but certain to come again ; that the ten virgins are His followers ; and that the oil is a symbol of His Spirit dwelling in the hearts of His disciples.

2. What is to be learned from the delay of the bridegroom and the slumber of the virgins (v. 5) ? The suggestion is that the coming of Jesus will be delayed and that, in the meantime, His followers must have their time taken up largely with the things of the world,—its work and rest, business and pleasure.

3. What do we learn from the midnight cry ? It teaches that the coming of Jesus, either at death or at the judgment day, will be sudden and unexpected.

4. Was it right for the wise virgins to refuse to share their oil with the foolish virgins (v. 9) ? It should be pointed out that, however this refusal may look in the story, Jesus intended to teach that no one can get preparation for His coming from another : each must have it in Himself and must get it from God.

5. What does the story teach us that heaven is like ? It is likened to a "marriage feast" (v. 10, Rev. Ver.), therefore it must be a place of joy. Who will be received into it ? Those who are ready. And who will be shut out ? Those who are unready.

The foregoing discussion leads up to the warning of v. 13, in which the teaching of the parable is brought to a sharp point. Since we do not know on what day Jesus will come, we ought to live so as to be ready every day,—this is the Lesson to enforce.

THE GEOGRAPHY LESSON



Map Patent No. 656,569 by Underwood & Underwood.
Pat'd in Great Britain.

Palestine is one of the most conservative, old-fashioned countries in the world. Even now a traveler finds weddings celebrated there with almost the very same customs to which Jesus made allusion in His parable. We ourselves may see an interesting episode in such a wedding celebration, by visiting a town only three or four miles north of Jerusalem. You will find the place (Ramallah) on our special map, marked with the number 39. If we stand at the spot marked 39, we find ourselves looking down from a high wall into a narrow street of the town, with a crowd of men and boys filling the street just before us, while other boys and men perch on the flat roof of a stone house near by to see what is going on.

One of the Ramallah men is to be married, and he and his friends are coming down the street towards us on their way to the home of the bride's father. The bridegroom himself is riding on a small donkey, but the crowd presses so closely round him that you can hardly see the animal at all. And all this makes the procession move very slowly indeed.

To see for yourself the narrow street and its stone houses and the crowd of men in robes and turbans, just like the houses and the costumes of Jesus' own time, use the stereograph entitled, *The Bridegroom Riding to the Home of the Bride, Ramallah, Palestine.*

ADDED HINTS AND HELPS

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

Lesson Points

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

It is not enough to make a start in the right way; we must keep steadfastly on, if we would reach the goal. v. 1.

The fundamental difference amongst men is one of character. v. 2.

"The best preparation for the future is the present well attended to." vs. 3, 4.

"Not what death finds us doing, but how death finds us furnished, is the important question." v. 5.

We know that Christ will come; we do not know the time or the manner of His coming. v. 6.

For those who live with God, to meet Him will be nothing strange. v. 7.

Only from God Himself can we get the new life of the Spirit which will make our lives a light. v. 9.

Opportunities neglected are certain to become opportunities lost. v. 10.

Multitudes are lost by simply doing nothing. vs. 11, 12.

Because we do not know when the last day will come, therefore we should watch every day. v. 13.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. There is a story in Genesis about a man who missed a blessing because he came too

late. Find out who he was and give the passage.

2. We are told in the Psalms that God's Word is a lamp unto our feet and a light unto our path. Find the verse.

ANSWERS, Lesson XIII., Third Quarter—(1) Eph. 5 : 18. (2) 1 John 1 : 7.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. What the Holy Spirit does for us.
2. How to be ready for Jesus' coming.

Prove from Scripture

That Christians are children of light.

The Catechism

Ques. 73. *The Eighth Commandment.* The purpose of this Commandment is to protect the rights of property. The following statements will help to bring out its meaning.

1. *The right of property depends upon the will of God.* This is evident from many considerations. God bestowed upon Adam the garden of Eden and its fruits. Gen. 2 : 8-17. He determines for nations the bounds of their habitations, Acts 17 : 26. A permanent division of the land was allotted by Jehovah to every tribe, household and person in Israel, Josh. 14 : 1, 2. 2. *We are not under obligation to have all things in common.* It is true

that the early Christians practised the community of goods, but this was only a temporary arrangement, and the personal right to property, and to its price, if sold, was recognized, Acts 2 : 44, 45 ; 4 : 32-35 ; 5 : 4.

The Question on Missions

By Rev. W. E. Foote, B.D., Wonsan, Korea

Ques. 1. Amongst the Koreans little is understood about the care of children either in sickness or in health. Frequently they have no clothing even in winter, save a short jacket, until they reach the age of six or eight. Girls and boys wear neither hats, caps, or mittens at any time. When a boy becomes engaged, the hair on the crown of his head is cut off, and the remainder is twisted into a topknot which stands erect from the top of his head. He also puts on a horsehair headband and a little white hat. This distinctive head-dress differentiates him from the boys and classes him with the men. The hat is not taken off when one enters a Korean house, but the shoes are removed and left at the door. On his wedding day the groom wears a full court suit, which may be hired for the occasion. A bride dresses nicely, except that her head is loaded with false hair and her face painted in spots. European modes of life are replacing many of the Korean customs amongst the Christians.

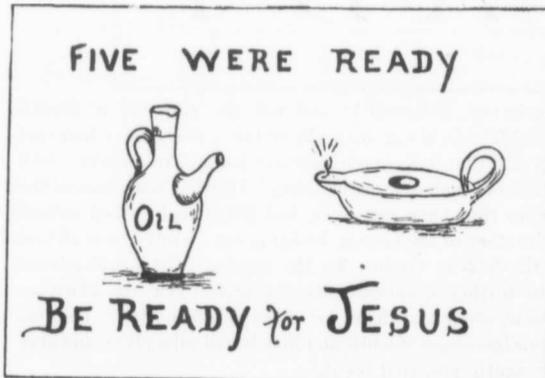
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—King Jesus' words about watching.

Introduction—How many of you have watched the sun go to bed? Tommy used

to watch it every night at the lake at the edge lake shore. "It looked as if it sank down and down in the lake at the edge of the sky", so Tommy said, and then the dark began and Tommy had to go into the house. Could he see in the house? Oh yes, mother had turned on the electric or gas light, or lit a lamp. Long ago, when Jesus was in the world, people used lamps which did not look like ours (Outline two Jewish lamps). What must we put in lamps if we want them to give light?



(Print beside one, OIL.) In one of these picture lamps we'll put oil, and leave the other empty.

Jesus had often spoken to the disciples about His death and going back to heaven. Now He is telling the disciples about His coming back again, and what things will happen before He comes. He is telling them that all His true friends must be ready and watching for Him.

The Ten Virgins—Jesus is telling the parable of The Ten Virgins (Explain). Here are five strokes besides this lamp that is filled with oil, and here are five other strokes beside the empty lamp.

Jesus first tells the disciples that getting into the kingdom of heaven is like what happened to ten virgins who took their lamps and went out to meet the bridegroom (see Exposition). Five of them had oil in vessels with their lamps (Show the flame on the outline lamp), and the other five took no oil except what was in their lamps. The bridegroom was long in coming. All the virgins slumbered and slept. At midnight there was a cry,—“Behold, the bridegroom cometh, etc.!” They all arose quickly. See! the wise ones soon refill their lamps, and light them, and are ready to go. But

look at the five foolish ones who had not taken any oil with them. Their lamps have gone out. Where are they to get more oil? “Give us of your oil”, they say to the wise ones. “Not so, etc.” (v. 9). It is very late now to go and buy, but what else can they do? They cannot go with lamps dark. They go off to try and buy oil. Tell of their sad experience when they returned and found the bridegroom had come, that the virgins who were ready had gone in with him to the marriage feast, and that the door was shut.

Getting Ready for Jesus—This story is a picture of what will happen when Jesus comes. Some will be ready to go with Him into the heavenly kingdom. Their hearts will be filled with the oil (the Holy Spirit) and their lives shining brightly for Him. There are others who think they are ready too, but when Jesus comes, they will be found not watching for Him, attending to their own selfish pleasures maybe, and not filled with the Holy Spirit. When Jesus comes, their lamps are dark and they have no oil, and they are shut out from His presence.

Golden Text—Repeat. How can we be ready for Jesus?

Something to Think About—I should be ready for Jesus' coming.

FROM THE PLATFORM

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

R-E-A-D-Y

Print on the blackboard, in large letters, R-E-A-D-Y, and tell the story of a British officer in command of a company of soldiers in a war with the Zulus. The enemy had surrounded the camp, and the officer was told that it was no longer safe for him to remain. “O, let us stay ten minutes longer and drink our coffee,” was his reply. In that ten minutes the soldiers might have escaped, but before that time was over, the Zulus had rushed in and the officer was killed. Question out the story of the Lesson, bringing out clearly the readiness of the wise, and the unreadiness of the foolish, virgins; for the coming of the bridegroom. The scholars will tell, in answer to further questions, that the great event for which we should all be ready, is the coming of Jesus, whether at death, or at the judgment day. Impress the certainty of His coming, and also our ignorance of when and how it will take place, and urge the importance therefore of being constantly prepared for it.

Lesson II.

THE PARABLE OF THE TALENTS

October 9, 1910

Matthew 25 : 14-30. Commit to memory v. 29.

GOLDEN TEXT—His lord said unto him, Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.—

Matthew 25 : 21.

14 For ¹the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, ²and to another one ; and ³every man according to his several ability ; and ⁴straightway took his journey.

16 ⁵Then he that ⁶had received the five talents went and traded with the ⁷same, and made ⁸them other five talents.

17 ⁹And likewise he ¹⁰that had received two, he also gained other two.

18 But he that ¹¹had received one went ¹²and digged in the earth, and hid his lord's money.

19¹³ After a long time the lord of those servants cometh, and ¹⁴reckoneth with them.

20 And ¹⁵so he that ¹⁶had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents : ¹⁷behold, I have gained ¹⁸beside them five talents more.

21 His lord said unto him, Well done, ¹⁹thou good and faithful servant : thou hast been faithful over a few things, I will ²⁰make thee ruler over many things : enter thou into the joy of thy lord.

22²¹ He also that ¹⁴had received two talents came and said, Lord, thou deliverest unto me two talents : ¹⁷behold, I have gained ²²two other talents beside them.

Revised Version—¹it is as when a man, going into another country, called ; ²Omit and ; ³each according ; ⁴he went on his ; ⁵Straightway he ; ⁶Omit had ; ⁷them ; ⁸Omit them ; ⁹In like manner ; ¹⁰also that received the two ; ¹¹received the one ; ¹²away ; ¹³Now after ; ¹⁴maketh a reckoning ; ¹⁵Omit so ; ¹⁶received the ; ¹⁷to ; ¹⁸other five talents ; ¹⁹Omit thou ; ²⁰set thee over ; ²¹And he ; ²²other two talents ; ²³And he also that had ; ²⁴didst not sow ; ²⁵didst not scatter ; ²⁶thou hast thine own ; ²⁷But ; ²⁸did not scatter ; ²⁹bankers ; ³⁰Omit then ; ³¹back ; ³²interest ; ³³ye away ; ³⁴that ; ³⁵the ; ³⁶even that which he hath shall be taken away ; ³⁷out.

LESSON PLAN

- I. The Money Entrusted, 14, 15.
- II. The Business Done, 16-18.
- III. The Reckoning Made, 19-30.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The parable of The Talents, Matt. 25 : 14-30. T.—The parable of The Pounds, Luke 19 : 11-27. W.—Use of gifts, Rom. 12 : 1-9. Th.—Faithful and unfaithful, Luke 12 : 41-48. F.—Exhortation to faithfulness, 1 Tim. 4 : 6-16. S.—Fruit bearing, John 15 : 1-8. S.—Abundant entrance, 2 Pet. 1 : 1-11.

Shorter Catechism—Ques. 74. *What is required in the eighth commandment ?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

EXPOSITION

Time and Place—Passover Week, A.D. 30 ; Mount of Olives.

Connecting Links—The Lesson immediately follows the last, and supplements its teaching. There is work to be done in the time of waiting for the return of Christ, and even the least talented are responsible. (Compare Mark 13 : 34-37 and Luke 19 : 12-27.)

I. The Money Entrusted, 14, 15.

Vs. 14, 15. *The kingdom of heaven.* The Lesson parable presents another picture of the time when the King shall come again.

23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will ²⁰make thee ruler over many things : enter thou into the joy of thy lord.

24²³ Then he which had received the one talent came and said, Lord, I knew thee that thou art ²⁴an hard man, reaping where thou ²⁴hast not sown, and gathering where thou ²⁵hast not sown :

25 And I was afraid, and went ¹²and hid thy talent in the earth : lo, ²⁶there thou hast that is thine.

26²⁷ His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I ²⁸have not sown :*

27 Thou oughtest therefore to have put my money to the ²⁹exchangers, and ³⁰then at my coming I should have received ³¹mine own with ³²usury.

28 Take ³³therefore the talent from him, and give it unto him ³⁴which hath ³⁵ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not ³⁶shall be taken away even that which he hath.

30 And cast ye ³⁷the unprofitable servant into ³⁸outer darkness : there shall be ³⁹weeping and gnashing of teeth.

The Question on Missions—2. What are their homes like ? The floors of their homes are of mud covered with hard straw mats. There are no beds, chairs, or the like. They sit and sleep on the floor. Their food consists principally of rice, fish and pickles, and is eaten from bowls.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 240 ; 245 ; 17 (Ps. Sel.) ; 83 (from PRIMARY QUARTERLY) ; 239.

Special Scripture Reading—Luke 19 : 11-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 786, "Who then is that faithful and wise steward ?" For Question on Missions, K. 15, Frame of Native Houses.

Stereograph—For Lesson, The Bazaar of Jaffa (Underwood & Underwood, see page 489).

Travelling into a far country ; about to go abroad, as Jesus Himself would soon depart to heaven, leaving His disciples to spread the gospel for the saving of the world. Henceforth they would not see Him with the bodily eye, though He would still really be with them. *His goods.* See Mark 13 : 34. He divided his money amongst carefully selected *servants* (that is, slaves) ; with the idea that they would do their best to increase it. This was not unusual in the ancient East. *Five talents . two . one.* The talent was a weight, not a coin. A "heavy"

talent of silver was worth nearly \$2,000, and a "light" talent nearly \$1,000. *Several ability.* The master judged each slave's capacity, and entrusted him with means proportionately. All, however, were regarded as trustworthy, and more or less capable. Even one talent was a very considerable sum at a time when the average day's wage was about 17c.

II. The Business Done, 16-18.

Vs. 16-18. *Straightway . . . went and traded* (Rev. Ver.). "Straightway", which in the Authorized Version is placed in v. 15, belongs to v. 16. The man with five talents was an energetic trader, who lost no time in seeking opportunities to increase his master's money. The man with two talents was equally industrious, and equally successful. *Digged in the earth*; a common Eastern method of concealing treasure. *Hid his lord's money.* He was not dishonest, but indolent and timid. His investment was safe, but not profitable.

III. The Reckoning Made, 19-30.

V. 19. *After a long time.* As in the last Lesson, the delay of Christ's coming is suggested. *Reckoneth with them*; has a reckoning or settlement with them, that master and servant may each receive the stipulated share of the profits.

V. 21. *I will make thee ruler.* Faithfulness in the use of our opportunities, whether large or small, results in more and larger opportunities. *Enter . . . joy of thy lord.* Perhaps there is a reference to the banquet held to celebrate the return of the master. It is better, however, to take it as "the joy of lordship", that is, the faithful servant is admitted to partnership with his master.

V. 23. *Well done.* The second servant receives precisely the same praise and reward as the first. His abilities were not so great, but his goodness (devotion) and fidelity were equal to those of the first servant. He was not responsible to his master for his native endowments, or lack of endowments, but for a diligent and faithful use of his opportunities. He, too, receives promotion. Note, in the case of the two faithful servants, that the diligent use of natural abilities increases those abilities, and thus brings fitness for higher, nobler service.

Vs. 24, 25. *Came and said.* He anticipated his lord's condemnation. *An hard man*; grasping, selfish, offering no inducements to his servants. The falseness of this stands out after the words to the other two servants,—"Enter into the joy of lordship." *Reaping where thou hast not sown*; taking a selfish advantage of the toil of others. *Gathering where thou hast not strawed*; that is, scattered with the fan, as on an Eastern threshing floor. The produce of his servant's labor he takes for himself. All work, no pay. *I was afraid.* His fear was that he might lose the talent if he traded with it. *Thou hast that is thine.* He forgot that the earning power of the talent, as well as the talent itself, belonged to the master.

Vs. 27, 28. *Thou oughtest . . . exchangers*; or bankers. This would have involved no risk, and would have secured moderate profits. The servant's conduct was not consistent with his pretended opinion of the master's character. *With usury*; literally, "with offspring". It is a figurative word for interest on money. Banking was a very ancient occupation. The Tel el-Amarna tablets, discovered in 1887-88 in the archive chamber of an Egyptian king, have preserved the records of banking transactions of more than 3,000 years ago. *Take . . . the talent from him.* Any gift which is not used passes from its possessor. This is true in the physical, commercial, intellectual and moral spheres. *Give it, etc.* The energetic worker secures the chances that are lost by the idle.

Vs. 29, 30. *Every one that hath . . . shall have abundance.* This is the law of the "multiplying power of capital". It holds in religion as well as in business. *Unprofitable servant*; that is, useless. There is no place in this world, or in the kingdom, for the useless man; his place is in the outer darkness. And the man who neglects his opportunities in any realm—business, letters, religion—soon finds himself "out of it"—in the *outer darkness.*

Light from the East

TRADING SHARES—Many slaves had a trade and followed it, while others engaged in business on their own responsibility,

paying to their masters a fixed sum yearly. Or they had capital given to them with which to trade on their master's account, and all the profits were turned over to him, except an allowance for their support. They sometimes traded in precious stones and costly garments, which required large capital and long journeys to distant markets. Here, the master was breaking up his household and giving his spare capital to his slaves, who, up to that time, had not been accustomed to business, but who had been employed in his house, or on the estate; hence their varied success in the new venture.

His confidence in them is seen in the amount he entrusts to them, varying from ten thousand to one thousand dollars.

EXCHANGERS—Money-changers were the only bankers. They received money on deposit, paid a fixed rate of interest on it, and loaned it out again at a higher rate. In Rome, the legal rate was one per cent. per month, but on special risks, such as ships' cargoes, it rose, as the season advanced, as high as thirty per cent. Justinian afterwards fixed the legal rate at six per cent. A slave was sometimes given as security, and his labor took the place of interest.

APPLICATION

To another one, v. 15. One day a Swede, who could not speak English, came to Mr. Moody, who was conducting meetings in the place where he lived, and, through a friend, said that he wanted to do something to help on Mr. Moody's meetings. Mr. Moody was puzzled for a moment as to what he could give the man to do, but quickly thought of having him distribute hand-bills inviting people to the meetings. This the Swede did, and when rough men took the bills from his hands and read "Gospel Meeting", they sometimes cursed him; but he did not understand what they said, and smiled back pleasantly. In all kinds of weather, hot or cold, rain or shine, he carried on his work, and his cheerfulness so impressed many that they came to the meetings to see what had made him so happy. He used his one talent, and accomplished good results.

To every man according, v. 15. "All is well and wisely put", said Emerson's squirrel to the mountain. "If I cannot carry forests on my back, neither can you crack a nut." We are foolish to worry because we cannot do what somebody else does in the exercise of exceptional gifts beyond what are ours. Our business is to use the gifts we possess; and, if we do this faithfully and constantly, joy unspeakable will be our eternal heritage. The art of "being oneself" is a secret worth learning, especially if one aims to be his best self. A favorite reflection of the late Principal MacVicar was this: "God never asks

us to do what we cannot do, but He does ask us to do what we can do." This divine request is perfectly reasonable, and it is our duty to fulfil it.

The lord. reckoneth with them, v. 19. Cromwell, seeing twelve statues, asked, "What do these represent?" He was answered, "The Twelve Apostles in silhouette." He further vigorously questioned, "What are they standing there for, doing nothing? Why are they not melted down, and sent out preaching the gospel?" God expects us to be something more than statue Christians. He expects us to be workers, to be accomplishing agents with our heads, and hands, and hearts, and with all our faculties. We are here to do the King's business. The thought of our responsibility to God should indeed "fill us with awe", as Kant wisely observed, and it should also make our lives purposeful, devoted, and fruitful.

He also that had received two talents came, v. 22. John Pound was only a poor Plymouth cobbler, but in his single-hearted devotion to the neglected, ill-clad children of the byways he became the founder of Ragged Schools. The heart of Robert Raikes, the Gloucester printer, was stirred within him, as he saw the children idly wasting their Sundays on the streets, and he began the great Sunday School enterprise. His statue may be seen to-day on the Thames Embankment, bearing this inscription: "As I asked, 'Can nothing be done?' a voice answered,

A One-Talent Man

"Statue Christians"

Carrying Forests and Cracking Nuts

The Investment of Life

'Try.' I did try, and lo! what hath God wrought!" Harlan Page was a humble carpenter, without special training, yet he, by personal hand-to-hand work, led 1,500 to accept Christ. One said to Moody, "It remains to be seen what God can do with a man who is fully consecrated to Him and His service." That led Moody to a fuller consecration for his work, and the world saw what God did for him and through him. If we are loyal to Christ and our ideals, we shall become of increasing value to our fellow men. A life invested in Christian service must grow in worth and power. It is an investment which not one of us should fail to make.

I will make thee ruler, v. 23. "Be loyal to the royal in thyself", wrote a great English poet. Man was born to have dominion, and it is our privilege and **Our Kingdom** divine right, by the grace of Christ, to "reign in life" here and now. We should aim to do this steadily. There is the vast empire of self to be controlled, and "he that ruleth his spirit" is "better

than he that taketh a city". If we yield to "passions, wild and strong", we confess ourselves slaves, and sell our birthright for a mess of pottage. But it is ours to overcome inward riot and strife, through the blood of the Lamb, and every victory won is training us for the larger sovereignty which that great Rewarder will bestow upon him who has made good use of his opportunities. A kingdom and a crown are what the Lord sets before us, if we fulfil ourselves in His service.

Slothful, v. 26. "I suppose you have heard that Mr. So-and-So has failed", said a friend to a celebrated man in England.

He had not heard it. "Well, **Not Even Himself** he has", said his friend, "and little wonder, for he starved his business. He did not even put himself into it." This was just the trouble with the man to whom one talent had been given. He did not put himself into life's mission, but allowed his powers to become atrophied by not using them, and then laid the blame of his guilty failure upon his master.

TEACHING HINTS

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

For Teachers of Bible Classes

As the last Lesson emphasized the necessity of watchfulness, warning against mere formality in religion, this demands faithful service. It was Jesus' ideal of His disciples' future work and refers to both material and spiritual gifts. The message is much needed to-day in all our work. Discuss:

1. *The trust committed to us.* This is involved in the imagery of the talents. The Oriental customs suggest applications. Make these points clear: (1) All we have belongs to the Lord. We are trustees, charged with making good investments. Fix this responsibility on every scholar. (2) The talents include every human possibility, as health, intellect, time, education, resources, spiritual equipment; as faith, love, prayer. Press upon all the fact that all we are and have must be viewed in relation to God. (3) There is variety in the distribution of the talents. Some are given more than others. (4) Each can handle whatever God has given

him. There is a fine balance between our ability and our talents. Have we thought of the great kindness of God in bestowing upon us so many possibilities? And His wisdom in distributing responsibility?

2. *Faithful service rewarded.* Study the method of the faithful worker. He was prompt, energetic, shrewd, successful. He was expecting a reckoning. See the way the faithful meets his lord. He was ready, glad and willing to account for his responsibility. Only a real worker could do this. The reward is especially worthy of study as indicating Jesus' method for His people. It includes, (1) personal approval, (2) increased power, (3) increased usefulness, (4) larger joy. Carefully show that the man of medium ability received the same reward as the one of superior talents. Why?

3. *Unfaithfulness punished.* The sin was not misappropriation, but simple laziness. He had no increase for his master. Note his idea of the master as a reflection of his own character. The busy, faithful servant found the master good, the lazy found Him hard,

unreasonable. Our wrong attitude to God colors our whole view. Observe that laziness is a serious sin, even in the case of the man with only one talent. See the penalty,—displeasure of the Lord, loss of talent, rejection. Take up the popular excuses for laziness in the church,—afraid of criticism, afraid others may do better (pride), no need of denying ourselves for religion. Close with the Golden Text.

For Teachers of the Senior Scholars

We have in this parable three men, what they received, what they did with what they received, and how it turned out in the end.

1. *The first man,—the five-talent man*, v. 20. He represents those most largely endowed, the large-brained, large-hearted, who make much of life, who influence the world for good,—men like Joseph Howe and Abraham Lincoln, and women like Harriet Beecher Stowe and Frances Willard and Florence Nightingale.

Question as to this man's rewards (v. 21),—namely, the approval of his master, a larger sphere of usefulness, participation in the joy of his lord. It paid him well to be faithful, to do his best, although we are sure his love for what he was doing was the inspiration of his success. Does it always pay to do our best for God and man?

2. *The second man,—the two-talent man*, v. 22. He represents the average man, the man of average ability, who succeeds in making an average life. We are thankful that Jesus put this man into the parable, for we might have hesitated about classing ourselves with the first man, and we should have declined to be associated with the third man.

How kindly the master receives this man's report of what he had done (v. 23) and how generously He rewards him! Direct the conversation somewhat as follows: So Jesus expects only average service from average ability. "Who does the best his circumstance allows, does well." We can all do this, and find joy and satisfaction in so doing. If we have more than average ability, we ought not to be satisfied with an average life. Enforce this point by suitable illustrations. For example, if we have great bodily strength, we are the more bound to

help the weak. If we are quick of intellect, the weightier is our responsibility to aid those who are slower and duller.

3. *The third man,—the one-talent man*, v. 24. He represents those who do nothing with their endowments, who make nothing of life. Bring out the following points:

a. His excuse for bringing no increase, vs. 24, 25. His failure was due to the fact that he had a wrong conception of his master. In like manner, we think of God as hard and unjust, we shall fail in life, too. No man ever succeeded who cherished such a conception. Most of those who think in this way do much worse than this man of the parable who hid his talent in the ground that he might restore it at the last. They squander the talent, and have nothing to show when the day of reckoning comes.

b. His punishment, vs. 26-30. He lost all. This is the law of disuse in nature and in grace. He suffers in every way. It does not pay to hide our talent, for hiding it means losing it, means suffering.

For Teachers of the Boys and Girls

The teacher should aim at making the Lesson story fresh and vivid to the minds of the scholars. It will carry its own teaching. The following outline may be of use:

1. *The master's journey*, v. 14. This feature of the story, of course, points to the coming departure of Jesus.

2. *The master's plan for the use of his money*, v. 14. Question as to this plan, which was a common one amongst the Romans of our Lord's time. The Exposition and Light from the East will furnish the materials for any additional explanation required from the teacher.

3. *The amount entrusted to each servant*, v. 15. It will have been noticed by the scholars that the amount was different in the case of each servant. Bring out, by questions and illustrations from everyday life, that the reason lay in the varied abilities of each, the master counting upon equal faithfulness in all.

4. *The use made by each of his portion of the master's money*, vs. 16-18. Call attention to the promptness ("straightway", v. 16, Rev. Ver.) and industry of the first two

servants, and their consequent success. Emphasize the fact that the two-talent servant did quite as well as the one with the five talents. Each doubled the amount entrusted to him. Turning to the third servant, discuss the method he adopted to keep his master's money safe—a common method in the East. Make it clear that his fault lay in not planning to increase his money as well as to keep it safe.

5. *The return of the master*, v. 19. "After a long time", the verse says, suggesting that the return of Jesus will be delayed. Emphasize, however, in passing, the certainty of that return.

6. *The reward of the two faithful servants*, vs. 20-23. In what did this reward consist? Four things are to be noted: (1) Personal approval; (2) Praise for work done; (3) Increased power and usefulness; (4) Greater

joy. The reward in the case of the two servants was precisely alike. The scholars will be quick to see the justice of this. Each had done his best with the money entrusted to him.

7. *The punishment of the unfaithful servant*, vs. 24-30. Follow out the dialogue between this servant and his master. Discuss the false charge (v. 24); the claim of the servant (v. 25); the master's answer (vs. 26, 27); the taking away of the one talent to add it to the ten talents of the first servant (v. 28); the principle laid down in v. 29; and the doom of the unfaithful servant, v. 30.

The lesson with which to close is, that, whether our talents, that is our gifts and opportunities, are few or many, our Lord expects us to be faithful and will surely reward faithfulness.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Consult map on page 474, and find the number 40 at the town of Joppa (Jaffa) on the Mediterranean shore, only about thirty miles from Jerusalem. If you should stand at the spot marked 40, on one of Jaffa's regular market days, you would see just such a sight as Jesus and His hearers had many a time seen in various towns of Palestine—quite likely in this very town of Joppa. You stand on the low, flat roof of a building near the water-front, looking across the open space of the market square (the "bazaar" they call it), where throngs of townfolk and countryfolk are standing or walking about, buying goods and selling goods and

talking over their sales or purchases. The men and boys are here in force, nearly all wearing long loose robes and turbans just like those which business men wore at the time when Jesus told the story about the faithful and unfaithful employees of a Palestine capitalist. You can see camels and donkeys here and there; they have brought their masters to market from places some distance out-of-town.

To see for yourself this Jaffa market-place and its crowds, so like the squares and the crowds that our Master knew well, use the stereograph entitled, *The Bazaar of Jaffa, Palestine*.

ADDED HINTS AND HELPS

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

Lesson Points

All that we have is a gift from God to be used for Him. v. 14.

"An engine of one-horse power running all the time is more effective than one of forty-horse power standing still." v. 15.

No one can tell what his talents are until he begins to use them. v. 16.

Says Amiel: "Our duty is to be useful, not according to our desires, but according

to our powers." v. 17.

Capacity as well as capital is increased by proper use. v. 20.

The reward of good work is more and higher work to do. v. 21.

It is not success, but faithfulness, that counts for most with God. v. 23.

"The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent." v. 25.

To do nothing is the very worst fashion of doing evil. v. 28.

The penalty for not using our powers in God's service is the loss of them. v. 29.

Something to Look Up

1. Find and read the story in Luke about the nobleman who went abroad and gave one pound to each of his servants.

2. In Genesis we are told of a young man who was faithful to God in exile and in prison, and became ruler over a king's household. Who was he?

ANSWERS, Lesson I.—(1) Esau; Gen. 27 : 30-36. (2) Ps. 119 : 105.

For Discussion

1. "Talents."
2. How faithfulness counts.

Prove from Scripture

That we must give account to God.

The Catechism

Ques. 74. *What the Eighth Commandment requires.* This commandment requires us :

1. *To acquire wealth for ourselves by proper means.* It is a man's duty to provide for his own support and that of those belonging to him (Rom. 13 : 8 ; 1 Tim. 5 : 8), and supply, so far as he may be able, the wants of the needy around him. And, in order to fulfil these duties, he must acquire a sufficient portion of this world's goods. 2. *To respect the right of others to their property.* The Word of God teaches (2 Thess. 3 : 10 ;

2 Tim. 2 : 6) that every man has a right to enjoy the fruits of his labors. 3. *To make restoration, if we have deprived any man of what justly belongs to him.* By the Mosaic law a man was obliged to add one-fifth to whatever he might have taken from his neighbor unjustly, Num. 5 : 7. In the New Testament, Zacchæus (Luke 19 : 8) went far beyond this requirement, and restored fourfold.

The Question on Missions

Ques. 2. In Korea there are no imposing structures. The houses are low, with thatched or tiled roofs. The frame is of wood, the doors of paper and the walls of mud. The ordinary house is one room wide and three long. The first is the kitchen, then a "sarang" for the men and boys, and the third a living-room for the women, girls, and little children. All the rooms are small, about eight feet square and six feet high. The flue begins at the fireplace, and instead of being built from there straight up, it passes under the whole length of the house nearly level with the surface of the floor and is then built up perpendicular a few feet. In this way the whole house is warmed without stoves. At times the floor is actually hot, and on this the people sit and sleep. At night they do not undress, but simply lie down on the floor, with a wooden block for a pillow.

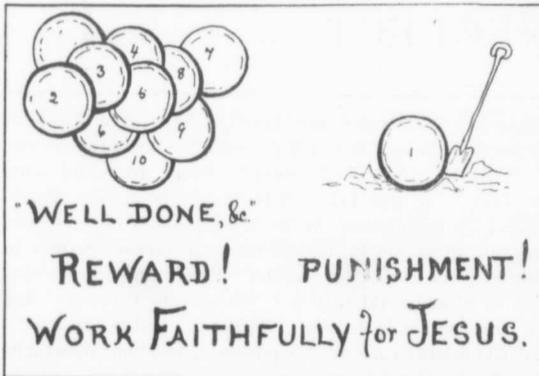
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about faithfulness.

Introduction—One day, passing down a street in a pretty town, I noticed five children

very busy in a garden. One was pulling bunches of crisp, crinkly lettuce, another boy was tying up bunches of asparagus, another had tied a lot of bunches of white onions, another radishes and parsley, and a wee toddler was being helped by his mother to make up lovely bunches of pansies, purple and white and yellow. A little later I met the five at one of the green-grocers', where they had brought their "garden stuff" to sell it.

Let us see what it all meant. In the early spring their mother



had given them each a bright, shining quarter, and told them to buy seeds and make garden beds, each one try to see how much more money he could get by selling the vegetables; and they were to give the money to help to build a little church in a poor district of the town. What do you think baby Bob did with his money? He planted it in a little bed. He thought "it would grow more money". But mother hunted it out again and bought some pansy seed; and so when "settling up" time came, Bobby had eight bright quarters, and each of the others had a nice little sum.

Lesson—Our Lesson story is something like this story, only it is about a man and his servants, in place of a mother and her children. Here is the man going into a far country (stroke) for a long visit. Here are the three servants standing before him (strokes). To the first he gave five talents (see Exposition: outline five circles). To this one he gave two (outline). To the third he gave one (Outline). Tell how each used the money given to him.

The Return of the Master—Here comes the master back again (stroke). He calls the first servant (tell vs. 20, 21). Then the second is called, vs. 22, 23. Then comes the third. Ah! He has done nothing, made no use

of what had been given to him. He brought only the one talent that he had dugged out again of the earth. Tell of the anger of the master, and the punishment, vs. 26-30.

Servants of King Jesus—We are all servants of King Jesus. He has gone into a "far country" (heaven). He has given to each one, little and big, power to do something for Him. There are no two exactly alike. Some are quick to learn, some are slow; some are strong, some weak; some are rich, some poor. Jesus just expects each one to do what he is able to do. He expects you to use your strength; your voice; your money if you have some; your sight; your hearing;—all the powers He has given you must be used and made more for Jesus' sake. The more we do, the more we become able to do. Jesus does not expect as much from little people as from "grown ups". If Jimmy is crippled, Jesus will not expect as much from him of work and service as from Tom who is strong. If Mary cannot sing, Jesus will expect Jennie to make more use of her voice than Mary can, etc.

Golden Text—Repeat. How happy the faithful servants felt! Jesus will say this to us each one, if we serve Him faithfully.

Something to Think About—I should work faithfully for God.

FROM THE PLATFORM

$5 + 5 = 10$	\times	FAITHFULNESS	$=$?
$2 + 2 = 4$	\times	"	$=$?
$1 - 1 = 0$	\times	NEGLECT	$=$?

Following out a suggestion of Peloubet, the Review may take the form of a lesson in arithmetic. The first servant in the parable received how many talents? Write the answer, 5. How many talents did he add? Write +5. And $5 + 5 =$ what? Write, 10. Now what quality of character did this servant show? A little help will bring out the answer, Faithfulness. And the ten talents multiplied by faithfulness (Write \times) amounted to what (set down a large question mark)? Bring out, in answer to this question, the various features in the reward. Deal in a similar manner with the two-talent servant. Turning now to the servant with the one talent, question as to what he did with it? Then write $1 - 1 = 0$. Ask what his fault was. The answer will come with a little help, -Neglect. And $0 \times$ Neglect = what? Close with a little talk about the talents each scholar possesses, and the importance of using them wisely, be they many or few.

Lesson III.

THE LAST JUDGMENT

October 16, 1910

Matthew 25 : 31-46. Commit to memory vs. 34-36.

GOLDEN TEXT—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25 : 40.

31¹ When the Son of man shall come in his glory, and all the ²holy angels with him, then shall he sit ³upon the throne of his glory :

32 And before him shall be gathered all ⁴nations : and he shall separate them one from another, as ⁵a shepherd ⁶ divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or ⁸ thirsty, and gave thee drink ?

38⁷ When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

Revised Version—¹ But when ; ² Omit holy ; ³ on ; ⁴ the ; ⁵ separateth the sheep ; ⁶ athirst ; ⁷ And when ; ⁸ did it ; ⁹ of these my brethren, even those least ; ¹⁰ the eternal fire which is prepared ; ¹¹ Omit him ; ¹² unto one of these least ; ¹³ unto ; ¹⁴ eternal ; ¹⁵ eternal life.

LESSON PLAN

- I. The Coming of the King, 31, 32.
- II. The Reward of the Righteous, 33-40.
- III. The Doom of the Wicked, 41-46.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The Last Judgment, Matt. 25 : 31-46. T.—“According to his ways”, Ezek. 18 : 25-32. W.—No respect of persons, Rom. 2 : 3-16. Th.—The end of the world, Rev. 6 : 9-17. F.—Judgment by Christ, John 5 : 19-30. S.—The Book of Life, Rev. 20 : 11 to 21 : 4. S.—The promised rest, Heb. 4 : 1-13.

Shorter Catechism—*Ques. 75. What is forbidden in the eighth commandment ?* A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

EXPOSITION

Time and Place—A. D. 30 ; Mount of Olives.

Connecting Links—This discourse comes immediately after the parable of The Talents. It is found only in Matthew's Gospel.

I. The Coming of the King, 31, 32.

Vs. 31, 32. *Son of man shall come.* The return of the Messiah is still the topic under consideration. “Son of man” is Jesus' favorite title for Himself, and marks Him out as the Messiah. *Glory . . . angels . . . throne ; Jewish pictorial language, in keeping with Dan. 7 : 13, 14, and 1 Thess. 4 : 16, 17. Shall he sit.* The Messiah is represented as King and Judge. *Gathered all nations.* Either, (1) all the nations of the world, including the Jews, or (2) all the Gentiles. The latter is the usual meaning of the Greek word, and many commentators interpret this as the

39⁷ Or when saw we thee sick, or in prison, and came unto thee.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye ⁸ have done it unto one ⁹ of the least of these my brethren, ye ⁸ have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ¹⁰ everlasting fire, prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer ¹¹ him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not ¹² to one of the least of these, ye did it not ¹³ to me.

46 And these shall go away into ¹⁴ everlasting punishment : but the righteous into ¹⁵ life eternal.

Revised Version—¹ But when ; ² Omit holy ; ³ on ; ⁴ the ; ⁵ separateth the sheep ; ⁶ athirst ; ⁷ And when ; ⁸ did it ; ⁹ of these my brethren, even those least ; ¹⁰ the eternal fire which is prepared ; ¹¹ Omit him ; ¹² unto one of these least ; ¹³ unto ; ¹⁴ eternal ; ¹⁵ eternal life.

The Question on Missions—3. Do the Korean boys and girls attend school ? Every village, however small, has a school. The teacher is usually an old proud man versed in the Chinese, which is the only subject taught. Girls do not attend at all, hence very few can read or write.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 107 ; 67 ; 84 (Ps. Sel.) ; 331 (from PRIMARY QUARTERLY) ; 343.

Special Scripture Reading—Rev. 20 : 11:15. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 574, The Last Judgment ; B. 226, The Shepherd Dividing the Sheep from the Goats. For Question on Missions, K. 9, Korean Christian Teacher and School Boys.

Stereograph—For Lesson, By the Side of Still Waters on the Plain of Jezreel (Underwood & Underwood, see page 469).

judgment of the heathen. Ch. 24 : 14, however, suggests that the gospel has been “preached unto all nations”, so that there is no distinction here between those who have heard and those who have not heard, of the Messiah. The judgment is of all mankind. *Sheep from the goats.* Sheep and goats feed together under one shepherd, but they separate of their own accord into two companies. Perhaps the separation of the good and bad will be automatic, on the principle of like to like.

II. The Reward of the Righteous, 33-40.

V. 33. *Sheep on his right hand . . . goats on the left.* This separation implies judgment. The sheep represent the good, and the goats the evil. Why ? Many reasons have been offered. “No profit from goats ; much from sheep,—their milk, flesh and wool.” (Chry-

sostom.) "Stubbornness is the characteristic goat quality." (Lange.) In fact, the goat was not in evil repute in the East, as contrasted with the sheep. The he-goat, indeed, was a symbol of dignity. The point really is that of separation.

Vs. 34-36. *Ye blessed of my Father*; literally, "My Father's blessed ones". *Inherit. . . prepared for you*; their rightful possession. (Contrast 1 Cor. 6 : 9; 15 : 50; Gal. 6 : 21). *An hungred . . . thirsty . . . stranger*. Hospitality towards such needy persons was a recognized Oriental duty. Such ministry was prompted by common humanity. *Naked . . . sick . . . in prison*; deeper degrees of misery demanding higher degrees of charity. To clothe the naked was a more costly thing than to feed the hungry. It implied a liberal spirit. To visit the sick involved more self-sacrifice than giving a cup of cold water to a thirsty person. To visit the prisoner was an almost unheard-of duty in those days. The prisons were foul and loathsome, and the criminal was an outcast. Such ministry involved the highest measure of love. The first three good deeds, therefore, represent recognized duties; the last three, voluntary acts of self-forgetting love.

Vs. 37-40. *When saw we thee?* His true disciples, prompted by His spirit, did these works of Christ unto the needy, unconscious that they were thereby ministering unto Him. *Inasmuch as ye have done it . . . unto me*. Christ identifies Himself with humanity.

III. The Doom of the Wicked, 41-46.

V. 41. *Ye cursed*. In v. 34, we have "My Father's blessed ones". The words, "of My Father" are omitted here, and the omission is very significant. *Into everlasting fire prepared*; not for "you" (v. 34), but *for the devil and his angels*; nor from "the foundation of the world" (v. 34), not the plan on which the world was founded.

Before him . . . all nations, v. 32. In, The Autocrat of the Breakfast Table, the author says that, whenever two men are engaged in conversation, there are really six men present, and not two. There is the man as his friend

Three Men
in One

Vs. 42-44. These verses simply negative the statements in vs. 35, 36. *They also answer him*. They are quite unconscious of any neglect of service to the King.

Vs. 45, 46. *Ye did it not*. Sins of omission are just as fatal as sins of commission. *Everlasting punishment. . . life eternal*. The word "punishment" is derived from the verb "to prune". The same Greek adjective is used for "everlasting" and "eternal", and strictly means "age-long".

This parable, for such it is, is clothed in Jewish imagery, and we must penetrate beneath this for the essential spiritual teaching. The real lesson is that love is the final test of character. They who love others, Christians or non-Christians, are really disciples of Christ. God who is Love, is their Father, and they are heirs of the kingdom. For those who love, the kingdom has been prepared, and the judgment of the worthy and unworthy is a process that is now going on, and which will be made final at the last day.

Light from the East

EVERLASTING—The Jewish teachers of Christ's day believed in the eternity of future punishment for some persons. The school of Shammai divided mankind into three classes:—the perfectly righteous, who are immediately written and sealed unto eternal life; the perfectly wicked, who are immediately sealed unto Gehenna; and an intermediate class, who go down to Gehenna and moan and come up again. The school of Hillel, composed of the more liberal doctors, taught that the sinners of Israel and of the Gentiles are tormented in Gehenna for twelve months, after which their bodies and their souls are burnt up and scattered as dust under the feet of the righteous. But it excepts from this number certain classes of transgressors who go down to Gehenna and are punished there for ages and ages.

APPLICATION

pictures him to be. There is the man as he pictures himself to be. And thirdly, there is the real man, known only to his Maker. When each of us shall stand before the Judge, there will be but one person—the person that is. Masks will fall off. In all our doings,

therefore, it is for us to have a conscience void of offence, so that in the face of any hostile accusation or suspicion, we may be able to say, as Spurgeon once said when a threat of exposure was made against him, "Paint it on the skies; I have nothing to fear." Our life should be such that, no matter what record comes to light, we shall not be put to shame.

Come ye blessed. inherit the kingdom, v. 34. Hugh McKail, the Scottish martyr, went to one side of the scaffold and cried, "Farewell, sun, moon, and stars! Farewell all earthly delights!" Then going to the other side of the scaffold he cried, "Welcome, God and Father! Welcome, sweet Jesus Christ, the Messiah of the covenant! Welcome, death! Welcome, glory!" A recent sermon bore the title, "The Way to a Throne". It is a way we all may travel. "Some work of love begun, some deed of kindness done", for Christ's sake,—it is thus that we advance steadily, step by step, toward the royal honors of eternity.

Ye gave me, v. 35. "I wonder", once said Henry Drummond, "why it is we are not all kinder than we are. How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered." And surely we should all be kinder to those about us, if we were more constantly to keep in mind that every loving, helpful word and deed of ours is seen by the eye of the blessed Saviour who loved us and gave Himself for us. He reckons what is done for any needy one as if it had been done for Himself. There is no fear that He will be forgetful. One day, in His presence, we shall see even the smallest kindness we have done bring back to us blessing a hundredfold. That is a promise which never fails.

When saw we thee an hungred? v. 37. "After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself." It is not for us to be concerned about the reward which kind deeds will bring to us. Our business is to be kind, and let

any good that may come to us take care of itself. Kindness should flow out from us as naturally and unconsciously as light from the sun, coolness from the breeze and perfume from the flower. And the surest way of learning thus to be kind is to live with Him who is the Source and Sun of all kindness. Thus we shall catch His spirit and reflect His character.

Inasmuch, v. 40. A mother read to her little girl these verses of our Lesson with "Inasmuch" in them,—and the child was soon off to carry some flowers to a poor, sick woman, saying, she was taking the flowers to Jesus.

This child grasped the truth here taught. "So deep is His entrance into human ill, that it is as though He were incarnate in every sufferer, presenting Himself to the world and claiming its service." Jesus makes the cause of the needy ones His own cause. "Rabbi" John Duncan, the famous professor of Hebrew in New College, Edinburgh, during the third quarter of last century, when a man said to him that he wanted to get nearer Christ, replied, "Yonder He is seeking the lost, go there and you will find Him." The message is for each of us. We can never be surer of enjoying the companionship of Christ than when we are striving, for His dear sake, to minister to those most in need of help.

Depart from me, ye cursed, v. 41. Rowland Hill one night on his way to church found two men at the lamp-post talking. One said to the other, "Let us go down to-night and hear old Rowland Hill, and we will have some fine sport." Rowland Hill took his place in the pulpit, and the two men he had heard talking on the street came into the gallery, and sat quite near the pulpit. Rowland Hill went on to describe the horrors of a sinner's death-bed, and then turned round to those men in the gallery and said, "That will be fine sport for you." He then spoke of the Judgment Day, of how some would hear the Judge pronounce their names with blessings on their heads, and others would hear the dreadful words, "Depart from me, ye cursed"; and then turned again to the gallery, saying, "That will be fine sport for you." It was a solemn warning for those godless, frivolous men; and it is a warning which comes to the

unmerciful, the selfish, the coldly neglectful to-day. Such un-Christlikeness of spirit and

life means a lost God and self-exclusion into the outer darkness.

TEACHING HINTS

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

For Teachers of Bible Classes

This is a very solemn Lesson, and it deals with facts we must all face. Refer to the judgment parables in the New Testament, as The Ten Virgins (vs. 1-13), The Wicked Husbandmen (ch. 21 : 33-44), The King's Marriage Feast (ch. 22 : 1-14), The Ten Talents, Dives and Lazarus, Luke 16 : 19-31. The Lesson is a picture or prophecy, rather than a parable. It is a concise summary of truth Jesus had been teaching on the moral principles of life. There are three main divisions :

1. *The judgment scene.* Study : (1) The Judge and His attendants. (Compare ch. 24 : 30, and see also Rev. 6 : 16 ; 20 : 11) ; (2) The assembled world. This includes Jew and Gentile alike. The principle of separation is especially noteworthy. The moral lines are pronounced. (See Ezek. 20 : 38 ; Matt. 13 : 49 ; Rom. 14 : 10). This moral distinction runs everywhere in Jesus' teaching, and the judgment is the logical outcome of the laws of the moral and spiritual life.

2. *The judgment of the righteous,* vs. 34-40. Bring out : (a) The gracious invitation. What the inheritance involves is worthy of special study. (See Rom. 8 : 17 ; 1 Pet. 1 : 4 ; Rev. 21 : 7.) (b) The reason for the invitation. There are six facts mentioned. "The first three are recognized duties, the last three are voluntary acts of self-forgetting love". In seeking to relate this scene to ordinary experience, it is well to point out the following : (a) A Godlike nature is an essential for the enjoyment of heaven and its companionships. (b) The acts done are the outcome of a Christlike spirit; not a substitute for faith, but a proof of faith. (c) Such a life is easily possible for all Christians. The social emphasis is very prominent. Bring out its practical bearing.

3. *The judgment of the wicked,* vs. 41-46. Note every word. Discuss the idea in "cursed", which is a self-caused condition, as the doom was not prepared for man, but for the devil

and his angels. Study the reasons. It is sin of omission, a fundamental omission, which leaves a character fitted only for hell. Why did the wicked not help ? From God's view-point a life of selfishness is already destruction.

Teach that the essence of religion is love, which is the ultimate standard of human character.

For Teachers of the Senior Scholars

The Lesson contains three vivid word pictures. Let it be the business of the teacher to make these stand out vividly before the minds of the scholars :

1. *The Judgment Day,* vs. 31, 32. Follow out the suggestion in the title of the Judge,— "the Son of Man",—one who shares our human nature, and is able therefore to make all due allowance for us, and at the same time the Messiah sent of God (see Exposition). Discuss "His glory" (see Ex. 40 : 34, 35), noting that Jesus here claims a glory equal with that of the Father. His attendants,— "the angels"—what sort of beings are they, and what are their functions ? Heb. 1 : 14 hints at the line to be followed here.

Who appear before the Judge ? The points to bring out are the universality and at the same time the particularity of the judgment,—all are there and yet none is lost in the crowd. Into how many classes is mankind divided at the judgment ? Is there any middle class ?

2. *The welcome of the righteous,* vs. 33-40. Bring out here, briefly, the New Testament teaching regarding the future inheritance of Christ's followers. Such passages as Rom. 8 : 17 ; 1 Pet. 1 : 4 and Rev. 21 : 7 are full of suggestion. Then discuss the grounds on which the invitation is given (vs. 34-36), the surprise (vs. 37-39) of the righteous that the King should give them credit for all these good deeds, and the King's explanation, v. 40.

3. *The dismissal of the wicked,* vs. 41-46. Note the omission of "of My Father" (see v. 34) after "cursed". The wicked are not cursed of God, but the curse comes to them

through their own folly and sin. The point to make here is that punishment, under God's rule, is the natural outgrowth of wrongdoing. Make it clear, again, that the "everlasting fire" is prepared, not for any of the sons of men, but for the devil and his angels. The reasons for the dismissal are given in vs. 42, 43, the astonishment of the wicked is portrayed in v. 44, and the King's reply in v. 45. Emphasize the guilt of mere neglect, of not going good.

Present very tenderly and earnestly the alternative suggested in v. 46. Which destiny will be ours? We are answering that question by our daily conduct.

For Teachers of the Boys and Girls

The Lesson Plan (see Exposition) will serve as an outline by which the conversation may be guided.

I. THE COMING OF THE KING, vs. 31, 32. Talk about the title Jesus here uses of Himself, "the Son of man". Have other instances of its use in the Gospels turned up, such as ch. 8 : 20 ; Mark 8 : 38 ; Luke 5 : 24 ; John 1 : 51. Turn to Dan. 7 : 13, where the title also occurs, and explain that the Jews regarded it as belonging to the Messiah. Note the attendants of the King, and have Heb. 1 : 14 read, as describing the work of the "angels". Call attention to "His glory". Have the class turn to Ex. 40 : 34, 35, with its description of "the glory of the Lord". This glory Jesus here claims for Himself.

Help the scholars to see the vivid picture of v. 32,—all the people who have ever lived, massed together in the presence of the Saviour-Judge (compare Rev. 20 : 11-13), yet none lost in the crowd, each known to the Judge and each having to give account for and of himself (see 2 Cor. 5 : 10). Emphasize the separation of the multitude into two and only two classes, represented by the sheep and the goats.

II. THE REWARD OF THE RIGHTEOUS, vs. 33-40. Note the emblem of the righteous,—the sheep, perhaps because they are white and inoffensive ; and their position,—on the right hand of the King, the place of honor and favor. Speak of the gracious invitation in v. 34. In vs. 35, 36, the King gives the reasons for the reward of the righteous. Bring out the surprise of the righteous in vs. 37-39, and discuss the King's answer in v. 40.

III. THE DOOM OF THE WICKED, vs. 41-46. Recall v. 33, where the wicked are represented by the "goats",—because, it may be, these are black and mischievous ; and are set on the left hand of the King,—the place of disgrace and disfavor. It will be sufficient to have the King's words to the wicked (vs. 41-43) read, and left to make their own impression. Note in v. 44, the surprise of the wicked, so like that of the righteous in vs. 37-39. Bring out the force of the King's reply in v. 45, and have the solemn words of v. 46 read.

The lesson to enforce is obvious. It is in the Golden Text.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Flocks of sheep and herds of goats, or troops of both kinds of animals mingled together, were common all over Palestine in our Saviour's day. Not only were their milk and their flesh used for food, but their wool and hair were needed for making clothes and tent-covers.

Find on our map page 474 the number 41 on the plain of Jezreel, about fifteen miles from Nazareth. If you should stand now at the spot marked 41 and look southeast over the space included between the spreading lines, you would find at your feet a bank sloping down to a crooked little river or creek. Goats and sheep cover parts of the bank ;

some are drinking, others nibbling the grass. Two Syrians shepherds, one close by and one farther away along the bank, have the animals in charge. They wear loose robes of heavy cloth, and protect their heads against sunstroke by turbans made of long strips of cotton stuff, just as Jesus' shepherd neighbors did when He was a Boy at home. Beyond the bend in the creek you see a long stretch of grassy meadow lands and other glimpses of the creek winding its way to the Jordan.

To see for yourself the very sight which Jesus suggested by the words of His parable, use the stereograph entitled, *By the Side of Still Waters on the Plain of Jezreel*.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find the verse where Jesus said the foxes had holes and the birds nests, but the Son of man had no place to lay His head.
2. In Revelation the apostle John describes a vision which he had of the Son of man in His glory. Find and read the verses.

ANSWERS, Lesson II.—(1) Luke 19 : 12-26. (2) Joseph, Gen. chs. 37-41.

For Discussion

1. Brethren of Jesus to whom we can minister.
2. The sin of not doing good.

Prove from Scripture

That Jesus will reward all service.

The Catechism

Ques. 75. *What the Eighth Commandment forbids.* The things forbidden fall under two heads, namely: "Whatsoever doth or may unjustly hinder (1) our own or (2) our neighbour's wealth or outward estate". Among the offences that come under the first head is idleness. The Bible distinctly teaches that men ought to work for their living, and many passages, such as Prov. 18: 9, in the Old Testament, and 2 Thess. 3 : 10, in the New, condemn slothfulness. Passing to the second head, the other thing that this law requires is

scrupulous honesty in all our business dealings. But in the light of Christ's teaching, it means much more. He requires His followers to "give to him that asketh", Matt. 5 : 42. His apostle says, "Let no man seek his own, but every man another's wealth" (1 Cor. 10 : 24), and lays it down as right and duty to share one's possessions with the needy, 1 Tim. 6 : 17, 18.

The Question on Missions

Ques. 3. The heathen schools in Korea generally have endowments which are sufficient to meet all expenses. Even in small villages, there are frequently two or more schools, but usually not more than twenty pupils attend any one of these. The Korean boys love to study, have good ability and remarkably retentive memories. Some are ignorant, but most of them can read and write. Many boys who farm during the summer attend school in the winter. Night schools are being introduced. Under the Japanese régime, some high schools have been established, and all schools require to be registered with the Minister of Education. A new course of study has been authorized, modeled on that used in Japan. Trained teachers are scarce, so that high salaries prevail at present, some receiving as much as thirty dollars per month, which is remarkable for Korea. A few schools for girls are being opened.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' words about the Judgment.

Introduction—Gretchen and Fritz and Emil and Heinrich were all ready for the Christmas

feast. All the chairs had been placed,—for father, mother and each of the children. But see ! There is one extra chair at the table ! Is a guest expected ? Yes. This pretty custom of placing an extra chair means that the vacant seat is for the Christ-child, in case He should come to be a Guest at the Christmas festival. Just as the family are being seated at the table, a feeble little rap is heard at the door, and on opening it, there stands a poor, ragged little boy asking for something to eat. The

JESUS WILL BE

MY JUDGE

father said, "Shall we bring him in to our feast?" "Oh, yes", said the children, "put him in the seat of the Christ-child, and maybe Jesus will thank us just as much as if we really had Himself in this seat at our table." Do you not think that was exactly what Jesus wanted them to do?

Lesson—Jesus is on the Mount of Olives (Outline), talking to His disciples. He is giving them a picture of the way He will judge the people in the world. He will separate the good from the bad. (Read vs. 31, 32.) Jesus speaks of the good people as sheep, because, like sheep, they are pure and gentle and kind. He calls the bad people goats, because goats are black and full of mischief. Jesus says people of every nation will be judged by Him and receive either reward or punishment. It does not make any difference whether they are Chinese, or Hindoo, or Negro, or Canadian, people like ourselves. Jesus shall judge them all.

The Sheep—Will it be the RICH ONES (Print) that Jesus will judge as being worthy of the reward? Not unless they are right in other ways. So we'll rub out the word "rich". Is it the CLEVER (Print) ones only? No! We'll rub out this word also. Is it only the FINE-LOOKING (Print) ones? WELL-DRESSED

(Print) ones? No! These must be rubbed out also. Listen to what Jesus says to those He calls the sheep (the good people). (Tell vs. 34-39.) They are surprised. "We never saw Jesus hungry or thirsty or sick or in trouble, and helped Him! What can He mean by these strange words of His?"

Golden Text—Jesus tells them what He means. Any kindness they had ever shown to anybody, even the poorest, littlest person, He counts as kindness done to Himself. Repeat Golden Text.

The Goats—Then Jesus turns to the crowd on His left hand and tells them they have not done these things to Him, vs. 42, 43. They, too, are surprised. They think they have been pretty good people. Surely Jesus cannot mean them! "When saw we Thee, etc.?" v. 44. Ah, the trouble is, they had not shown kindness to needy ones, and therefore had not shown kindness to Jesus, and Jesus sends them away forever into a place of dreadful punishment.

Kindness—So we see, it is kindness to others for His sake, that Jesus will judge us by. He sees and understands everything we do, and will reward us if we do right.

Something to Think About—Jesus will be my Judge.

FROM THE PLATFORM

*Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and Me.*

Write on the blackboard these lines from Lowell's, Vision of Sir Launfal. Tell the story of the knight's search for the Holy Grail, that is, the cup out of which the wine was drunk at the Last Supper, brought, so the legend runs, by Joseph of Arimathea to Britain, and there lost. Sir Launfal, setting out on his quest, sees a leper at his castle gates, scornfully hurls him a gold piece and hastens onward. He returns, at last, an old man, unsuccessful in his search, and sees the leper again begging at his castle gate. The spirit of the knight is greatly changed now, and he shares with the beggar his crust of bread and water from a near-by stream. Suddenly the leper is transformed, and the Saviour Himself stands before Sir Launfal, telling him that the true Holy Grail is the cup he had filled at the streamlet for the beggar. Have the scholars repeat the lines written on the blackboard from the Lord's words to Sir Launfal, and close with the repetition of the Golden Text in concert.

Lesson IV.

REVIEW

October 23, 1910

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below.

GOLDEN TEXT—And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face.—Luke 9 : 51, 52.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Peter's confession, Matt. 16 : 13-28. T.—A lesson on forgiveness, Matt. 18 : 21-35. W.—Jesus on the way to Jerusalem, Matt. 19 : 1, 2, 13-26. Th.—The Laborers in the Vineyard, Matt. 20 : 1-16. F.—Jesus entering Jerusalem, Matt. 21 : 1-17. S.—The King's Marriage Feast, Matt. 22 : 1-14. S.—The Wise and Foolish Virgins, Matt. 25 : 1-13.

Prove from Scripture—*That Jesus died willingly.*

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 54 : 51 ; 80 (Ps. Sel.) ; 452 (from PRIMARY QUARTERLY) ; 50. **Lantern Slides**—For Lesson (Review), use all the Slides of the Lessons reviewed. For Question on Missions,

Shorter Catechism—Ques. 76. *Which is the ninth commandment?* A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

The Question on Missions—4. What is the policy of the Mission regarding schools? It is to open a school wherever the native church can support one. There are 34 schools in the Mission, with 725 pupils attending. In the Presbytery there are 695 schools, in which 15,562 boys and girls are enrolled.

REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
III.—(Last Quarter) —Matt. 16 : 13-28.	Peter's Confession.	Thou art the Christ.— Matt. 16 : 16.	1. The Son of God. 2. The suffering Saviour. 3. The supreme Example.
IV.—Matt. 17 : 1-8. 14-20.	The Transfiguration	This is my beloved Son.— Matt. 17 : 5.	1. At the mountain top. 2. At the mountain foot.
V.—Matt. 18 : 21-35.	A Lesson on Forgiveness.	If ye forgive men their trespasses.—Matt. 6 : 14.	1. A question. 2. A parable. 3. A warning.
VI.—Matt. 19 : 1, 2, 13-26.	Jesus on the Way to Jerusalem.	Jesus said, Suffer little children.—Matt. 19 : 14.	1. The needy multitudes. 2. The little children. 3. The rich young man.
VII.—Matt. 20 : 1-16.	The Laborers in the Vineyard.	Many that are first shall be last.—Matt. 19 : 30.	1. The work. 2. The payment. 3. The complaint. 4. The answer.
VIII.—Matt. 20 : 17- 34.	Jesus Nearing Jerusalem.	The Son of man came not to be ministered unto.— Matt. 20 : 28.	1. The crucifixion foretold. 2. Ambition rebuked. 3. Two blind men healed.
IX.—Matt. 21 : 1-17.	Jesus Entering Jerusalem.	Hosanna to the son of David.—Matt. 21 : 9.	1. The procession of the King. 2. The King in the temple.
X.—Matt. 21 : 28-46.	Two Parables of Judgment.	Therefore say I unto you. —Matt. 21 : 43.	1. The two sons. 2. The wicked husbandmen.
XI.—Matt. 22 : 1-14.	The King's Marriage Feast.	Many are called.—Matt. 22 : 14.	1. The invitation refused. 2. The invitation accepted. 3. The wedding garment.
XII.—Matt. 22 : 34- 46.	Three Questions.	Render therefore unto Caesar.—Matt. 22 : 21.	1. A lawyer's question. 2. Our Lord's answer. 3. A counter question.
XIII.—Gal. 5 : 15-26.	Temperance Lesson.	If we live in the Spirit.— Gal. 5 : 25.	1. The Spirit's guidance. 2. The Spirit's fruits. 3. The Spirit's life.
I.—(Present Quarter) —Matt. 25 : 1-13.	The Wise and Foolish Virgins.	Be ye therefore ready also. —Luke 12 : 40.	1. The waiting virgins. 2. The bridegroom's coming. 3. The wedding feast.
II.—Matt. 25 : 14-30.	The Parable of the Talents.	His lord said unto him, Well done.—Matt. 25 : 21.	1. The money entrusted. 2. The business done. 3. The reckoning made.
III.—Matt. 25 : 31-46.	The Last Judgment.	Inasmuch as ye have done it unto one.—Matt. 25 : 40.	1. The coming of the King. 2. The reward of the righteous. 3. The doom of the wicked.

The Catechism—Ques. 76. *The Ninth Commandment*—There is a point of resemblance between this Commandment and the Third. Both deal with the use of speech. The one requires reverence in speaking of divine things, the other enjoins truthfulness towards men. The following are some of the reasons why we should obey this Commandment : (1) We cannot be like God unless we are truthful, Ps. 31 : 5 ; 57 : 10 ; John 14 : 6 ; Rom. 3 : 4. (2) The Word of God requires truthfulness of us, Ps. 51 : 6 ; Eph. 4 : 15, 25. (3) Our life and happiness depend upon God's faithfulness to His promises, Gen. 9 : 12 ; 1 John 1 : 9. Since God has been so faithful towards us, we should show ourselves worthy of confidence from our fellow men. (4)

The business of life could not be carried on without truth between man and man.

The Question on Missions—Ques. 4. Our first attention has been given to evangelization, and school work has sprung up as a natural result. Whenever the number of Christians in any village becomes so large that they cannot meet in a private house for worship, they build a church, which usually contains a schoolroom. The native church provides all the primary schools, and supports the teachers. Only recently have we been able to secure qualified teachers, and these we have trained ourselves. Every year the standard of teaching improves. The missionaries gave but little attention to education until the boys finished at the common schools and began to ask for further instruction. As the mission was slow in responding, a number entered the heathen Japanese schools, where the influence was against Christianity. Since 1907, to save the boys and to train helpers, more time has been given to this side of mission activity. A few girls' schools have been opened, and are popular.

THE QUARTERLY REVIEW

For Bible Classes; THE MISSION OF JESUS

The Review pauses to get some wider view of the later ministry of Jesus before the Lessons enter upon the story of the "Passion Week". The Golden Text sets forth the purpose of Jesus in fulfilling His mission. His plan included not only His death, but also the preparation of His disciples for their work of establishing His kingdom on earth. This twofold purpose should be kept in view. The following summary may suggest ways of re-thinking the Lessons.

1. *The self-revelation of Jesus.* This is found particularly in Lessons III. and IV., (Last Quarter, Peter's Confession) and, The Transfiguration. What new views of Jesus did the disciples get in these experiences? How did these affect their idea of the Messiah?

2. *Jesus' teaching concerning the essence of discipleship.* This appears in the Lesson on Forgiveness and, Jesus on the Way to Jerusalem (Lessons V. and VI.). Especially study the spirit of forgiveness, and contrast with the popular views, and even those of the Twelve. Study the teaching on humility in Lesson VI. The occasion which called out this teaching will add new emphasis. Ask for illustrations of the spirit of forgiveness and of humility from the life of Jesus.

3. *Jesus' teaching concerning the purpose of salvation.* There are three relationships of great suggestiveness: (a) He is our Master, and we are His servants. (See Lesson VII., The Laborers in the Vineyard.) (b) He is our Redeemer, and we are to help save others by our ministering (Lesson VIII., Jesus Nearing Jerusalem). (c) He is our King, and we are to crown Him as such in loyalty and devotion (Lesson IX., Jesus Entering Jerusalem). The special application of these principles will appear in every detail of life and the work of the church.

4. *Jesus' teaching concerning the laws of His kingdom,* which will appear more fully later. This was called forth by the growing opposition of His enemies, and must therefore be studied with these special circumstances in view. Our Lord announces six great messages: (a) God's judgment on all hypocrisy and disloyalty (Lesson X., Two Parables of Judgment). (b) God's attitude toward those who accept and those who reject the gospel invitation (Lesson XI., The King's Marriage Feast). Carefully point out the fact that a man's moral attitude to God determines his destiny. Each is responsible for his own future. (c) God's judgment on spiritual blindness and unbelief (Lesson XII., The Three Questions). (d) God demands readiness (Lesson I., Present Quarter, The Wise and Foolish Virgins). (e) God demands wise investment of our talents (Lesson II., The Parable of the Talents). (f) God demands love as the ultimate reality in human experience and social service (Lesson III., The Last Judgment).

The great lesson of the Review is that, as Jesus believed and lived these great spiritual principles, thus fulfilling His mission, He demands also that we adopt them and live by them, and so fulfil our mission. Love in life saves, spiritual blindness alone curses.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls: ANOTHER REVIEW BY CHAPTERS

The last Review (Sabbath, July 10), brought us to the close of the fifteenth chapter in Matthew's Gospel. Since that time we have studied chs. 16-25. Following the same plan as in the previous Review these may be recalled chapter by chapter.

CHAPTER XVI.

What does this chapter contain? A confession of faith. Whose? We all have a confession of faith to make, our own confession. It may not be worded just like Peter's, but it must mean the same thing. It must be a confession of faith in Christ.

CHAPTER XVII.

No one will be likely to forget what this chapter contains. Who witnessed the Transfiguration? Can we witness any transfigurations in life to-day? Is there anything of this kind going on in your own life? Are we allowing the light of the Gospel of Matthew, and the love of Christ revealed in this Book, to make our lives brighter and better?

CHAPTER XVIII.

This chapter contains a beautiful Lesson on forgiveness. Have we learned it well? Can we forgive times without number? Is there any one in the world we have not forgiven? If so, we have not learned this Lesson well, and are robbing ourselves of the best part of life.

CHAPTER XIX.

Here we have some events which happened while Jesus was on His way up to Jerusalem. We are not likely to forget that sweet story of old, how lovingly Jesus received the little children. Who would not be a child again if he could feel the touch of those loving hands? We may be children again in heart, and we may feel His loving touch. Some one will be able to tell the story of the rich young ruler.

CHAPTER XX.

What parable have we in this chapter? We learn from it that there is something for us all to do in God's world, and that no labor ever goes without its reward. The nature of the reward depends upon the character of the service.

Question the class about the trouble caused by an ambitious mother and her sons. Must we then fling away ambition? Is there anything about ambition that is good? What is bad?

CHAPTER XXI.

The class will readily recall the triumphal entry and the cleansing of the temple. The coming of Jesus into any community usually causes excitement, and leads to honesty in business, sincerity in worship, and purity in life.

What two parables have we in this chapter? What kind of parables are they? It was love which prompted Jesus to speak these parables, that we might live as to escape this judgment.

CHAPTER XXII.

What parable does the chapter contain? How may we make light of sacred things? How much we lose, how much we suffer, by so doing!

What three questions are found in ch. 22? Who asked these questions? Wherefore? How little they knew of Jesus! How much they might have learned from His answers!

CHAPTER XXV.

Ch. 25. Link the Lesson chapter on to chs. 22 and 23. It is one of the greatest chapters of this Book. Some who have forgotten a good many things will remember the parable of the Ten Virgins. There are two ways of living, one wise, one foolish. We lose heavily if we make any mistake about this matter.

What other parable is there in this chapter? What was the matter with the one-talent man? Do one-talent men get a fair chance in the world? Are they not often crowded to the wall by men of larger calibre? They always get a fair chance in God's kingdom.

Give the closing verse of the chapter. How do we determine our destiny?

THE QUARTERLY REVIEW

For Teachers of the Little Ones: THE KING'S WORDS

Lesson Subject—The King's words.

Introduction—We'll outline thirteen squares, and in each one we'll print what King Jesus' words are about in the Lesson for each Sunday, and the Lesson Thought.

Lesson III. (Last Quarter). King Jesus' words about Himself. What question did Jesus ask about Himself? What answer did Peter give? *I should speak out for Jesus.*

Lesson IV.
about Jesus.
mountain top
bright light
are on this
What happened
What did God's
disciples from
I should worship

Lesson V.
words about for-
we see a servant
had forgiven
owed. Here is
asking the first
his debt? Does he forgive? Does Jesus forgive us? *I should always be forgiving.*

Lesson VI. King Jesus' words about entering His kingdom. Here is Jesus on His way to Jerusalem. See all the children around Him, and in His arms. Was Jesus glad to have the mothers bring them to Him? What did He say? *Jesus loves children.*

Lesson VII. King Jesus' words about working for God. A bunch of grapes will recall the workers in the vineyard. *God will reward what I do for Him.*

Lesson VIII. King Jesus' words about serving others. Here is Jesus on His way to Jerusalem. Who are with Him? What did the mother ask for her sons? What did Jesus tell them? *I should love to help others.*

Lesson IX. King Jesus' words about God's house. A palm branch will recall Jesus' entering into Jerusalem. Whither did Jesus go? What did He do while there? What did the children sing? *Children's praises please Jesus.*

Lesson X. King Jesus' words about disobedience. Here is a vineyard (square). Here is a father talking to His two sons. What is he saying? What did each reply? Does God punish disobedience? *Jesus seeks fruit from me.*

Lesson XI. King Jesus' words about the gospel feast. The invitation envelope will recall the great invitation of Jesus. *God desires to bless me.*

Lesson XII. King Jesus' words about the great commandment. What is the great word in this commandment? Let us print it,—LOVE. *I should have a loving heart.*

Lesson I. (Present Quarter). King Jesus' words about watching. Who were the watchers? How can we get ready for Jesus' coming? *I should be ready for Jesus' coming.*

Lesson II. King Jesus' words about faithfulness. Five circles, two circles, one circle. Will recall the faithful and unfaithful servants. *I should work faithfully for God.*

Lesson III. King Jesus' words about the judgment. Will Jesus come again? How can we show kindness to Jesus? *Jesus will be my Judge.*

Something to Think About—I should heed the words of Jesus.

REMEMBER { THE WORDS
OBEY { of
JESUS

God's words
Here we see a
and a great,
above it. Who
mountain?
to Jesus there?
voice say to the
out of the light?
Jesus.

King Jesus'
givenness. Here
whose master
him the debt he
a fellow servant
one to forgive

Lesson V.

THE ANOINTING OF JESUS

October 30, 1910

Matthew 26 : 1-16. Commit to memory v. 13.

GOLDEN TEXT—She hath done what she could.—Mark 14 : 8.

1 And it came to pass, when Je'sus had finished all these ¹ sayings, he said unto his disciples,

2 Ye know that after two days ² is the *feast* of the passover, and the Son of man is betrayed to be crucified.

3 Then ³ assembled together the chief priests, and the scribes, and the elders of the people, unto the ⁴ palace of the high priest, who was called Cai'aphas,

4 And ⁵ consulted that they might take Je'sus by subtilty, and kill him.

5 But they said, Not ⁶ on the feast *day*, lest ⁷ there be an uproar among the people.

6 Now when Je'sus was in Beth'any, in the house of Si'mon the leper,

7 There came unto him a woman having an alabaster ⁸ box of ⁹ very precious ointment, and ¹⁰ poured it ¹¹ on his head, as he sat *at meat*.

8 But when ¹² his disciples saw it, they had indignation, saying, To what purpose ¹³ is this waste?

Revised Version—¹ words; ² the passover cometh; ³ delivered up; ⁴ were gathered; ⁵ Omit and the scribes; ⁶ court of; ⁷ they took counsel together; ⁸ during the feast; ⁹ a tumult arise among; ¹⁰ cruse; ¹¹ exceeding precious; ¹² she; ¹³ upon; ¹⁴ the; ¹⁵ But Jesus perceiving it said; ¹⁶ Omit hath; ¹⁷ to prepare me for; ¹⁸ that also which this woman hath done shall be spoken of; ¹⁹ who was called; ²⁰ Omit unto them; ²¹ are ye willing to give; ²² weighed unto him thirty; ²³ deliver him unto them.

LESSON PLAN

I. The Rulers' Plot, 1-5.

II. Mary's Anointing, 6-13.

III. Judas' Betrayal, 14-16.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The anointing of Jesus, Matt. 26 : 1-16. T.—Value of the gift, John 12 : 1-11. W.—Mary's devotion, Luke 10 : 38-42. Th.—Another anointing, Luke 7 : 36-50. F.—God's anointing, Luke 4 : 16-22. S.—Love to Christ expressed, John 14 : 15-27. S.—All for Christ, Phil. 3 : 7-14.

Shorter Catechism—Review Questions 73-76.

The Question on Missions—5. What subjects are taught in the Mission Schools? The science

9 For this ointment might have been sold for much, and given to the poor.

10 ¹⁰ When Je'sus ¹¹ understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she ¹² hath poured this ointment ¹³ on my body, she did it ¹⁴ for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, ¹⁵ there shall also this, that this woman hath done, ¹⁶ be told for a memorial of her.

14 Then one of the twelve, ¹⁷ called Ju'das Iscar'iot went unto the chief priests,

15 And said ¹⁸ unto them, What ¹⁹ will ye give me, and I will deliver him unto you? And they ²⁰ covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to ²¹ betray him.

and mathematical studies are the same as at home. Sewing, knitting, singing, Japanese and English are taught when possible. The Bible is daily used as a textbook, after which Chinese receives the most prominent place.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 195; 177; 2 (Ps. Sel.); 205 (from PRIMARY QUARTERLY); 180.

Special Scripture Reading—Luke 7 : 36-50. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 785, Mary Anointing the Feet of Jesus. For Question on Missions, K. 23, Class of Boys in Primary School.

Stereograph—For Lesson, Bethany, Where our Lord was Anointed by Mary.—South from Eastern Slope of Olivet (Underwood & Underwood, see page 469).

EXPOSITION

Time and Place—Saturday, April 1 and Tuesday, April 4, A. D. 39; Jerusalem and Bethany.

Connecting Links—Matthew has finished the discourses concerning the end of the world (see chs. 24, 25, and enters now on the narrative of our Lord's sufferings and death and resurrection.

I. The Ruler's Plot, 1-5.

Vs. 1, 2. *All these sayings.* After the controversies and discourses in chs. 21 to 25, Jesus speaks more openly of His approaching death. *After two days.* It was now Tuesday evening, April 4, A. D. 30. *The passover.* The paschal feast took place on Thursday evening. For its institution, see Ex. 12 : 1-41. *Son of man is betrayed*; or "is being betrayed",—either a vivid present, for the future, or an announcement that the process of betrayal had already begun in the heart of Judas.

Vs. 3, 4. *Then*, on the Tuesday evening. *Were gathered together* (Rev. Ver.) ; in a meeting of the Sanhedrin, the supreme council of the Jewish people. There were seventy-one members, consisting of : (1) the chief priests or presidents of the twenty-four courses into which the priests were divided, who were Sadducees ; (2) the scribes or lawyers, who were the Pharisees ; and (3) the elders, representing the laity. *The palace of the high priest* ; either his house, or the open court about which the house was built. *Caiaphas.* Joseph Caiaphas, son-in-law of Annas, was high priest for seventeen years, between A. D. 18 and 36. *Take Jesus by subtilty.* They had tried in vain to ensnare Him by argument (ch. 22 : 46), and to discredit Him with the Roman rulers, ch. 22 : 22. They dared not attempt to arrest Him by force, ch. 21 : 46. Therefore they had resort to cowardly craft.

V. 5. *Not on the feast day*; Rev. Ver., "not during the feast", which included the Passover and the seven days of unleavened bread, Deut. 16 : 1-3. *Lest there be an uproar*. Hundreds of thousands from all parts thronged the city during the Passover. The chief priests were especially afraid of a popular tumult, for they were responsible to Rome for law and order. They plotted to secure the arrest of Jesus secretly before the festival. What they dared not attempt opening by force they sought to accomplish by guile.

II. Mary's Anointing, 6-13.

Vs. 6, 7. *Jesus was in Bethany*; on Saturday, April 1. Compare Mark 14 : 3-9 and John 12 : 1-11. Luke gives another report of an anointing in Luke 7 : 36-50. *House of Simon the leper*; now freed from that terrible disease, probably healed by the power of Jesus. *A woman*; Mary (John 12 : 3) the sister of Lazarus whom Jesus had raised from the dead. John 11 : 43, 44. *Alabaster box of ointment*. See *Light from the East*. *Poured it on his head*; and his feet as well (John 12 : 3),—a sign of the tenderest, most reverent affection. *As he sat*; reclined, according to the custom of the time and country, on a couch, resting on the left arm, with the feet outward. *At meat*; at table.

Vs. 8, 9. *Disciples . . . had indignation*. They were prosaic and practical men, who could not appreciate the poetry of the woman's act. *This waste . . . given to the poor*. In their judgment the money had been squandered in sentiment, when it might have been used to feed and clothe a multitude.

Vs. 10-13. *Jesus understood*; the whispered murmurings. *She hath wrought a good work*; or a beautiful work, "denoting a delicate and refined, almost artistic, sense of the fitness of things, which was lacking to the blunter perception of the rest". (Cambridge Bible.) *The poor always with you . . . me . . . not always*. Any one could perceive his general duty to the poor, but this woman had the genius to see and do the special duty of the moment. *She did it for my burial*; to prepare my body for burial by embalming, one of the usual funeral rites. (See Luke 24 : 1 and John 19 : 39, 40.) This was not the woman's conscious purpose. She only meant to show her love, and perhaps she had an instinctive

foreboding of ill. Jesus accepts her act of love as the best embalming of His body. *This gospel*; of my death of love. *In the whole world*; a prediction of the universality of Christianity. In our day we see the fulfillment of this prophecy in the fact that the people in the uttermost parts of the earth are hearing of Mary's loving deed.

III. Judas' Betrayal, 14-16.

Vs. 14-16. *Then*; when the near approach of Jesus' death had been so clearly announced. *What will ye give me?* What a contrast to the woman! She freely spending in love; he willing to sell his Master for money! His motive was avarice. *They covenanted . . . thirty pieces of silver*; Rev. Ver., "weighed unto him", literally, "they placed thirty pieces of silver", that is, in the balance. The amount was less than \$20. Matthew alone gives the amount. (Compare Zech. 11 : 12.) Thirty pieces of silver was the price of a slave according to the old Hebrew law, Ex. 21 : 32.

Light from the East

ALABASTER—Is a substance something like marble, but much softer and more easily cut, so called from the locality in Egypt where it is found in greatest abundance. It was so frequently used for holding precious ointment that its name became a synonym for the perfume itself. It is still used for carving small art objects.

OINTMENT—The occasion was a public tribute to Jesus in Bethany, in defiance of the edict of the Sanhedrin. It was held in the house of one who had been healed by the Master, but many of the citizens took part in it, amongst them Lazarus and his sisters. It was customary to refresh guests by pouring perfumed oil upon them, not only when they were received, but during the feast, and this part Mary took. One of her most treasured possessions was this vase of Indian nard, which she broke, crushing the thin alabaster in her hands, that it might never be put to a meaner use. The perfume itself was an ointment made from a plant which grows only in a high altitude in India, and hence was very valuable, Mary's offering being worth the wages of a laboring man for a whole year. She was well off and could afford it, and yet it marks the strength of her affection.

APPLICATION

The Son of man is betrayed to be crucified, v. 2. Jesus began to tell the story of redeeming love before He was nailed to the tree, and the story grows ever more beautiful. In a letter once written by Tennyson from a Lincolnshire village, he told how he had housed with "two perfectly honest Methodists", to use his own phrase. When he arrived, he asked his hostess after news. "Why, Mr. Tennyson", said she, "there is only one piece of news that I know, that Christ died for all men." "Well", said Tennyson, "that is old news and good news and new news." It is news that comes to us still, and it is for each of us, like Paul, to rejoice, with a joy ever fresh and satisfying, in "the Son of God, who loved me, and gave Himself for me".

A woman having an alabaster box of ointment, v. 7. At the age of fourteen, Harriet Beecher Stowe heard her father, Dr. Lyman Beecher, preach one morning on "Jesus as the soul's Friend". After returning from the service, Harriet went to his study, and threw herself in his arms, saying, "Father, I have given myself to Jesus." Looking down into his beloved child's face, the good man said, "Is it so? Then has a new flower blossomed in the kingdom of God this day." Mary of Bethany did what Harriet Beecher Stowe did,—she gave herself to Jesus, and then came the offering of precious ointment. And if our hearts are filled with love to Jesus, we, too, shall break our alabaster boxes of sympathy, affection and kindness, and thus do our part to make other lives fragrant with happiness. "A loving heart pours forth joy like a sweet harp; it flashes beauty like a casket of gems; it cheers like a winter's fire; it carries sweet stimulus like returning sunshine."

To what purpose is this waste? v. 8. Some people, like the elder of whom Dr. Guthrie used to tell, are great only in objecting. They spend their energies in hindering and thwarting the good causes which others are seeking to promote. William Wilberforce and his associates had to fight against opposition in Parliament for twenty years, before the law

was enacted prohibiting the slave trade. They had to wait twenty-six years longer before slavery itself was abolished, and the slaves in the West Indies were set free. A wise man has said that "there is nothing that may not be objected to". We should be very careful lest, in objecting, we hinder the cause of God, or chill impulses which are divinely beautiful.

The poor always with you, v. 11. The memorial to "Chinese" Gordon in Westminster Abbey is a recumbent figure in bronze of the famous general, and the inscription says, that "He gave his substance to the poor, his strength to the weak, his sympathy to the suffering and his heart to God". Not long ago, one afternoon when the Abbey was thronged with visitors, a plainly dressed young woman stepped forward and placed a beautiful rose on the breast of the silent figure. It was her way of showing her admiration for the great Christian hero. And one may be sure that, giving him such a place in her heart, she would not forget to follow his example in caring for the needy. If we are possessed by adoring love to Christ, that is the best guarantee that we shall not be neglectful of the poor round about us, whom He counts as His brethren.

She did it for my burial, v. 12. "Your beauty is not due to that which came out of you, but to that which I put into you", said the gardener in the pretty fable, to the briar which, having been "budded" with the rose, flung its bloom and fragrance out upon the air. Jesus Christ is the great Beautifier. It is delightful to serve such a Master, One who gives to the acts of His loving followers an ideal value, making small things great and glorious. Such generosity should bind us to Him with fresh cords of love, and make us unwearyed in well-doing. The approval of our Lord is a sufficient reward for the most self-denying service to which we can be called.

What will ye give me? v. 15. Money is a good thing if rightly earned and rightly regarded, but a bad thing to set the heart on. The worst bargain ever made was that of Judas,

Old News That
Is Always New

Christ and
the Poor

Christ the
Beautifier

Great in
Objecting

The Thing
That Counts

in betraying Christ for a few grimy dollars. It matters little in the long run whether, or not, we gain riches in this world. The thing that counts is to get the pearl of great price.

"Take the world, but give me Jesus", is a sentiment which we are to sing, not "from the teeth out" merely, but from the very depths of our hearts.

TEACHING HINTS

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

For Teachers of Bible Classes

Point out (v. 2), that, two days before the Passover, Jesus predicted His death. How are we to account for the consciousness of Jesus in this matter? Have noted, further, the hurried preparation of His enemies to accomplish His death, vs. 3-5.

1. *The anointing*, vs. 6, 7. It will be instructive for advanced classes to compare the anointing of Jesus described in the present Lesson with that narrated in Luke 7 : 36-50. The differences in time, in place, in persons, in results and in the lessons taught should be carefully noted. Such details as the place, other incidents in the Bethany home, will give the setting. A reference to Oriental customs in dining will be needed to make the incident clear. Note the woman and her gift. What does it show concerning her love?

2. *The criticism*, vs. 8, 9. Who was the leader in this? What explanation does John give of Judas' conduct? (See John 12 : 7.) Analyze the motive of the other disciples. Was it right? Was it consciously wrong, or only ignorantly mistaken?

3. *Jesus' defence*, vs. 10-13. Note : (a) The personal question,—Why do you trouble her? Is it right, justifiable, worthy, true to your deepest sense of love and sympathy? (b) To what purpose is this waste? Jesus' reply is, that it was a good work. Note two reasons:—First, love must take its opportunity, and Mary is wise in doing this now. Second, love has a prophetic side, and Mary's act foreshadowed the anointing of the tomb. Discuss the same question,—Why this waste? Missions, benevolence, sympathy are all open to question on the lower ground, but are abundantly justified by Jesus. (c) The record of redemptive work. It has kindled similar devotion in many hearts.

Note the deepening tragedy of vs. 14-16.

Contrast Mary and Judas in spirit and purpose. What care would the poor get from Judas? The Golden Text is the ideal of loyal followers. Can we expect to hear it at the end?

For Teachers of the Senior Scholars

Here we have "a lovely picture framed between two criminal plottings",—the plotting of the Jewish rulers and the plotting of Judas. Consider :

I. *THE PLOTTING OF THE RULERS*, vs. 1-5. Note the time,—two days before the Passover. Question about this feast. Discuss Jesus' perfect foreknowledge of His own betrayal and death,—how is this to be accounted for? Why did the rulers wish to kill Jesus? How did they plan to accomplish their wicked purpose? Why would they make no attempt against Him during the Passover? Materials for the discussion of these questions will be found in the Exposition, etc.

II. *THE LOVELY PICTURE*, vs. 6-13. Have all possible light thrown upon this scene from Mark 14 : 3-9 and John 12 : 1-11. The woman's name (John 12 : 3) and any further information in the Gospels regarding her (see Luke 10 : 38-42 ; John 11 : 28-44) should be brought out. Get from the scholars a full description of her anointing of Jesus. Discuss the Oriental customs which help in the understanding of the deed. Why did Mary love Jesus so much? Make the point, that it is when we realize what Jesus has done for us, that we are eager to do most for Him.

Discuss the complaint of the disciples in vs. 8, 9. Were they right, or was Mary? Which would be the more ready to help the poor,—Mary or Judas? Follow out our Lord's defence of Mary's action (see Exposition).

III. *THE PLOTTING OF JUDAS*, vs. 14-16. Was Judas actuated by displeasure at our Lord's rebuke? Did Jesus' foretelling of His own death make Judas anxious to make all he could before that disaster came? Was he influenced mainly by greed? These

should be fruitful questions for discussion.

Could the words of the Golden Text be said of us? Press this question home in closing.

For Teachers of the Boys and Girls

"After two days is the feast of the passover", dates the opening verses of the Lesson. It was Tuesday, April 4, A. D. 30. Fix the time in the minds of the scholars.

Question about the two groups gathered together on that Tuesday evening (vs. 1-5): (1) Jesus and His disciples; (2) The Jewish rulers. What sayings are referred to in v. 1? (See Exposition.) Make it clear that Jesus had now left the temple for the last time, having done all He could to persuade His nation to accept Him as the Messiah. What great coming event did Jesus announce to the disciples? What did the Jewish rulers plot against Jesus? Why would they not attempt to take Him on the feast day?

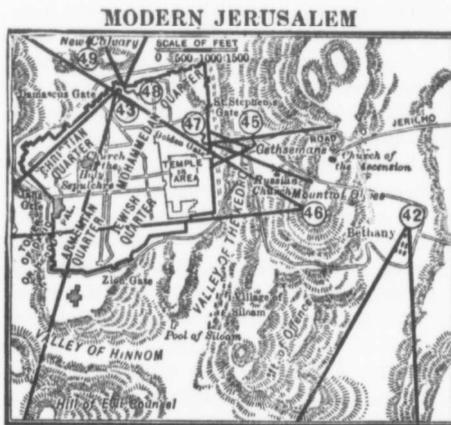
Vs. 6-13 take us back to the evening of Saturday, April 1, A. D. 30. There is an abundance of subjects here for questioning,—the village of Bethany, Simon, Jesus' host, the "woman" whom we know to have been

Mary, the alabaster box and the precious ointment, the pouring of it on Jesus' head (and feet also, John 12:3), the faultfinding of the disciples, their rebuke by Jesus and His praise of Mary's deed, His words as to the poor and His explanation of the anointing, and the wonderful announcement of v. 13.

It is a dark and shameful tale that is told in vs. 14-16,—all the darker because set over against the beautiful story of Mary's self-sacrificing love. "One of the twelve",—belonging to the number of Jesus' chosen friends. "Went unto the chief priests",—the bitter foes of his great Master. "What will ye give me?" Bargaining away the life of his Lord. "I will deliver him",—to shame and death. "Thirty pieces of silver",—such a paltry price for honor and fidelity. "Sought opportunity",—eager to earn his miserable wages. Bring out these features of the sad narrative by questioning and needed explanation.

"She hath done what she could." Jesus spoke these words of Mary. Set it before the scholars as the highest object of ambition to deserve to have Him say these words of them.

THE GEOGRAPHY LESSON



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at our left, and connects with two other highways climbing the heights of Olivet on which we are now standing; both roads go down the west side of Olivet to Jerusalem (off at our right).

To see for yourself the houses of modern Bethany and the highway which connects it with Jerusalem two miles away, use the stereograph entitled, Bethany, Where our Lord was Anointed by Mary—South from Eastern Slope of Olivet.

There is no doubt at all regarding the identity of the village of Bethany, where Jesus had warm personal friends. Consult our special map of Jerusalem and its surroundings and find, outside the city, at the east, the number 42, with two lines reaching from it southward. If you should stand at the spot marked 42 and look off southward over the space enclosed between those two branching lines, you would find directly before you a hillside with an orchard of olive trees sloping downward to a small village of low, flat-roofed houses. The buildings are of stone, but not very well kept. At the left of the houses you see a dusty road gleaming white in the hot sunshine; that road comes up from Jericho, in the Jordan plain down

ADDED HINTS AND HELPS

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

Something to Look Up

1. A few weeks before, Jesus visited Bethany and performed a great miracle. Find the account of it given in John's Gospel.

2. One evening, wishing to give the disciples a lesson in humility, Jesus washed their feet as they reclined at supper. Find the verses that tell about this.

ANSWERS, Lesson III.—(1) Matt. 8 : 20. (2) Rev. 1 : 13-16.

For Discussion

1. What the Passover teaches about Christ.
2. The wastefulness of love.

Prove from Scripture

That Jesus will dwell in our hearts.

The Catechism

Ques. 73-76 (Review). In this review have a little further talk about the second class of offences against the Eighth Commandment (see Ques. 75). Dr. Oswald Dykes says, "The right of a man to his own may be violated in one or other of three ways ; first by violence, second by fraud, and third by wilful damage interfering with the benefits or enjoyment of the property." It is in the second way that the Eighth Commandment is most frequently broken in our day. Bribery, the withholding of wages, the adulter-

ation of goods, using a light weight or short measure, and gambling, are among the numerous forms of dishonesty condemned by this law. Again, it condemns taking advantage of another's ignorance, as when, for example, a man sells an article knowing it to be of less value than the purchaser takes it to be. Ques. 76 contains the Commandment against lying, a sin close akin to stealing.

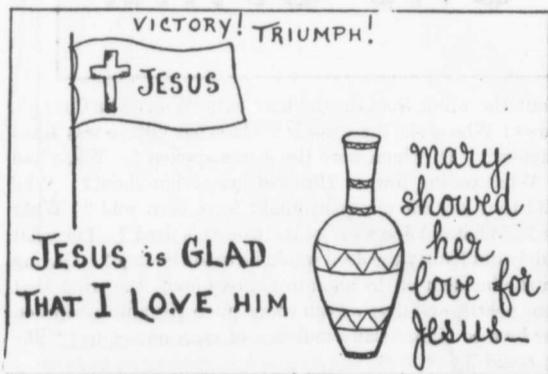
The Question on Missions

Ques. 5. The Mission Schools have been passing through a gradual transformation for a number of years. At first there were no suitable textbooks, and the preparation of such as are now in use has been a slow process. The memorizing of the scripture verses recommended by the General Assembly, and of the Shorter Catechism is part of the course, and the Bible is taught every day. The Schools are registered with, and inspected by, the Government, which also prescribes the courses of study, except the provision which is made for scripture instruction. Missionaries do not teach in the Boys' Schools, but for lack of women teachers it is often necessary for them to assist in the Girls' Schools. The home church makes no grant toward the support of Primary Schools. None but Christian teachers are employed, and these often act as leaders in the groups of Christians, amongst whom the Schools are situated.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' anointing.

Introduction—Here is the pretty village of Bethany not far from Jerusalem. (Recall



the home there where Jesus loved to visit with Mary and Martha and Lazarus.) The people of Bethany "made a party" for Jesus, as you little ones would say. They called it a feast. (Describe Eastern customs at a feast,—the tables with couches at one side on which the guests reclined. Tell about the costume worn,—loose flowing robe, sandals on the feet.) Why is this feast being made for Jesus? Let us look in upon them while the feast is going on. There is Jesus, and near

Him is Simon, the master of the house, whom Jesus had cured of leprosy. The disciples also are there, and amongst them Judas, the traitor. We'll hear more about him later.

The Anointing of Jesus—Now we see Jesus at the feast. See! There is Mary, the sister of Martha and Lazarus (Recall what Jesus did for them). Mary wants to show her love and thanks. She is carrying in her hand a pretty alabaster box or jar of very costly ointment or perfume (Outline a jar). Watch her! She goes to Jesus and pours some on His head and on His feet (His sandals were taken off when He entered the house). What a sweet perfume fills the room, and even outside, the air is full of it! See! the disciples look annoyed at Mary! Why is she so wasteful of this precious ointment? It might have been sold and the money given to the poor. Is Jesus pleased?

Golden Text—Listen! "Let her alone." "She hath wrought a good work, etc." "The poor are always with you. I'll soon be away from you. Let her show her love in whatever way she pleases." Jesus also told them that the story of Mary's giving her most precious gift, that cost her much self-denial perhaps, would be told in memory of her, wherever the gospel story should be heard in the whole

world. Repeat Golden Text—"She hath done what she could." This is what Jesus said of Mary, because she had anointed His head and His feet with the precious perfume.

What Can We Do—Jesus wants our best. No matter how small you are, you can each show your love to Jesus, so He may say of you, "She (or he) hath done what she (or he) could." In a Sunday School in the country, a little boy gathered every Sunday a bunch of flowers on his way to the little School and placed it on the superintendent's desk. It was not much, but he "did what he could", and it pleased the superintendent to know that Willie loved his Sunday School. Jesus saw it and was pleased, because it was done "for Jesus' sake". In a wealthy church in a city, a little girl brought costly greenhouse flowers, and they were afterwards sent to sick ones. She, too, "did what she could" to show her love to the blessed Jesus.

Hymn—Sing Hymn 532, Book of Praise :

"O, what can little hands do

To please the King of Heaven?

The little hands some work may try,

To help the poor in misery :

Such grace to mine be given."

Something to Think About—Jesus is glad that I love Him.

FROM THE PLATFORM

What She Could

Let the conversation centre about the words from the Golden Text, "WHAT SHE COULD". (Write). Question somewhat as follows: Who spoke these words? In what village was Jesus when He spoke them? In whose house? Of whom were the words spoken? What had the woman just done for Jesus? What feeling toward Him did her action show? Who found fault with her? For what did they say the ointment might have been sold? What might have been done with the price? What did Jesus say of the woman's deed? For what had it prepared His body? How widely did He say the deed would be made known? Having thus brought out the main points in the incident of the anointing, press home the truth that Jesus desires most of all the love of our hearts, and that we can count upon His approval when we are sincerely striving to show our love to Him. Can Jesus say of each one of us: "She (or he) hath done what she (or, he) could?"



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* ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. *Superintendent.* The Lord is in His holy temple.

School. Let all the earth keep silence before Him.

II. SINGING. Hymn 506, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES, Phil. 2:8-11.

Superintendent. Being found in fashion as a man, He humbled Himself,

School. And became obedient unto death, even the death of the cross.

Superintendent. Wherefore God also hath highly exalted Him,

School. And given Him a name which is above every name :

Superintendent. That at the name of Jesus every knee should bow,

School. Of things in heaven, and things in earth, and things under the earth ;

Superintendent and School. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

IV. SINGING.

All hail the power of Jesus' name !

Let angels prostrate fall ;

Bring forth the royal diadem,

To crown Him Lord of all.

—Hymn 90, Book of Praise

V. PRAYER. Closing with the Lord's Prayer in concert.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn, selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn, selected.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected.

(This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher, or, in the older classes, the 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. 3. The Question on Missions from the Supplemental Lessons. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn, selected.

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. SINGING.

Source of love and light Divine,
With that hallowing grace of Thine,
More and more upon us shine ;
Hear us, Holy Spirit.

Holy, loving, as Thou art,
Come and live within our heart,
Never from us to depart ;
Hear us, Holy Spirit.

—Hymn 116, Book of Praise

IV. *Superintendent.* Thou art worthy, O Lord, to receive glory and honor and power :

School. For Thou hast created all things, and for Thy pleasure they are and were created.

Superintendent. Blessing, and honor, and glory, and power,

All. Be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

V. BENEDICTION OR CLOSING PRAYER.

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THE BOOK PAGE

A bright, breezy book is, **Janey Canuck in the West**, by Emily Ferguson (Cassell and Company, London and Toronto, 306 pages, \$1.80), and its pleasant sketches have woven into them a great deal of interesting and timely information as to the resources and possibilities of our great Western land. The illustrations by R. G. Matthews, scattered profusely through the text, are extremely well done. From this entertaining volume on Canada, one turns naturally to, **Australia: The Making of a Nation**, by John Foster Fraser (same publishers, 299 pages, \$1.75). Mr. Fraser's book is the outcome of a visit to the great Commonwealth in the southern seas, and is a most valuable thesaurus of facts collected and impressions formed by a keen and careful observer. Readers of Mr. Fraser's previous books, for example, *Canada as It Is*, and *Quaint Subjects of the King*, will not need to be told that he is master of an attractive and interesting style. There are numerous full-page illustrations and an exhaustive and convenient index.

Cassell's list includes also two new stories by well known authors. In Silas Hocking's, **Who Shall Judge?** (375 pages, \$1.25), a father, leaving England for South America, entrusts his infant son, whose mother had died at his birth, to the care of a couple living in an English farm house, who had a child of their own about the same age. The story turns upon the fraud by which the farmer and his wife give the name of the foster child to their own son, so that he receives a college education, and eventually

inherits a considerable fortune, while the rightful heir is brought up to a farmer's calling. The interest is well sustained, until the one who had spent long years in honest poverty and toil comes to his own, while the other's ill-gotten gain proves his ruin. Annie S. Swan's, **The Mystery of Barry Ingram** (341 pages, \$1.25) is crowded with dramatic incident and adventure. A mysterious murder and a disastrous bank failure, which results in its directors being obliged to flee the country or face a criminal trial, bring a dark shadow over the fortunes of two families who have lived on terms of great intimacy. The lifting of the shadow and the return of the sunshine is the conclusion of a well told story.

Dr. Flinders Petrie has devoted his life to researches in Egyptology. Now it was in Egypt that Messrs. B. P. Grenfell and A. S. Hunt discovered the famous "logia" or "sayings" which they published in 1904, under the title, *New Sayings of Jesus*. Long before that time, of course, it had been recognized that such logia were in existence at a very early period, and had formed the nucleus of the narratives given in the Four Gospels. But what precisely this nucleus was had not been determined. The discovery of Messrs. Grenfell and Hunt suggested to Dr. Petrie an attempt to solve the problem. His solution is given in, **The Growth of the Gospels** (John Murray, London, 99 pages, 90c.). In this book the author claims to have shown, by an exhaustive analysis, that the nucleus about which the Gospels grew, was a document "compiled, probably in Jerusalem, before any Galilean documents were

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What have the long years brought me ? Well, not the things I hoped. Just bread and clothing, fire, and a little roof-tree ; the purchased soil to make a grave and a space of leisure, before that grave be needed, to write, myself, this book for me and for you.

Hope has spread her iridescent Psyche-wings and left me ; Ambition long ago shed hers to become a working-ant. Love never came to sit in the chair beside the ingle. An ocean heaves between us, only for nightly dreams and waking thoughts to span. Were those dear eyes to see me as I am to-day, I wonder whether they would know me ? For I grow grey, and furrows deepen in the forehead the dear hand will never smooth again. Remember me, then only as I used to be ; my heart is the same always ; in it the long, long years have wrought no change.

But what have the long years brought me ? Experience, that savoury salt, left where old tears have dried upon the shores of time. Knowledge of my fellow men and women, of all sorts and conditions, and the love of them. Patience to bear what may yet have to be borne. Courage to encounter what may yet have to be encountered. Fortitude to meet the end, where faith holds up the Cross. Much have the long years brought me—besides your first smile and your last kiss. For your next, I look past death, God aiding me, to the Eternal Life beyond....."

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recognized there." This document, along with other sources, was used by each of the evangelists as suited his specific purpose. From the same publisher comes, **The Making of the Gospels**: Six Lectures Delivered during Lent, 1905, in Manchester Cathedral, by Rev. J. J. Scott, M.A., Canon of Manchester (112 pages, 35c.). Mr. Scott's volume is more untechnical than Dr. Petrie's, and will be read with interest by plain people, who wish to know how we came to have the Gospels in their present form.

The four latest volumes of Sir W. Robertson Nicoll's series of Little Books on Religion (Hodder & Stoughton, London; U. C. Tract Society, Toronto, 35c. each) carry on the good tradition of the series. **The Church and the Kingdom** (160 pages), by Professor James Denney, is a strong, sane and ample discussion of the church in its relation to worship, the gospel, Christian character, the kingdom of God and legislation. Rev. Dr. John Sheridan Zelle's, **The Book of the Kindly Light** (147 pages) gives a novel and suggestive interpretation of Newman's exquisite poem. The preacher will find a good many sermon points in this little volume, and the thoughtful reader will discover a number of very unexpected vistas. Rev. George Matheson's, **St. John's Portrait of Christ** (153 pages); and, **The Sermon on the Mount**, by Professors Dods and Denney and Rev. Dr. James Moffatt, are bits of work in the best vein of the several writers.

The volume on Chronicles in the **International Critical Commentary** (T. & T. Clark, Edinburgh,

U. C. Tract Society, Toronto, 534 pages, \$3.00 net), by Professor E. L. Curtis of Yale and A. L. Madsen, contains everything that the student of the text or of the historical contents of the Books of Chronicles could desire. The work has involved an immense amount of the most arduous and patient toil, rendered all the more pathetic by the fact that Professor Curtis has for years been heavily handicapped by illness. In so just and comprehensive a work, one is sorry to see that the religious value of Chronicles is disposed of in little more than a page. Surely there is more to be said for it than that. When will writers of Biblical commentaries learn, that, however interesting other things may be, the religious interest is supreme?

The Power and the Glory, by Grace MacGowan Cooke (Mussos Book Company, Toronto, 373 pages, \$1.25) is a tale of life in a Southern cotton mill town. The heroine, "Johannie" Consadine is a girl, born and bred in the clean, free air of the mountains, who comes to toil in a factory with its grime and grind. But neither her sordid surroundings, nor the wearing struggle for "daily bread," can stifle in her the sense of "the power and the glory" in the world. How she rises at last to her true sphere, is the central theme of a story that abounds in vivid pictures of local conditions and contains plenty of thrilling adventure. The scene of a new automobile story, by C. N. and A. M. Williamson, **The Motor Maid** (346 pages, same publishers, \$1.25) is laid in the Riviera. Like other stories by the same authors, this one is full of amusing situations and bright dia-



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logue. From the same publishers comes also **Mademoiselle Celeste** (322 pages, \$1.25). The period to which this story belongs is that of the Revolution in France. The heroine, whose title is Countess de Lavarolle, is an aristocrat by birth, breeding and sentiment. She is condemned to death, but is saved, at the very steps of the guillotine, by Franz de Beaurepeau, a republican and an officer of the National Guard, and is entrusted by him to the care of his good friend Victor, who undertakes to see her safe on English soil. The trip of the fugitives across France is full of hair-breadth perils and escapes. Mademoiselle displays such courage that Victor first admires and then loves her for her unconquerable spirit. But Franz loves her too, and has to face the problem whether he should relinquish love for friendship. This is the point on which the story turns. Besides these stories, the Mussons publish **The Water Goats and Other Troubles**, by Ellis Parker Butler, the author of *Pigs is Pigs* (101 pages, 50c.). This little book contains three short and laughable sketches.

The small but pithy volume on Leviticus and Numbers in **The Century Bible**, by Professor A. R. S. Kennedy, Edinburgh, (T. C. & E. C. Jack, Edinburgh U. C. Tract Society, Toronto, 396 pages, 75c.) will fill a lamentable gap in English commentaries on the Old Testament. Professor Gray has given us an excellent commentary of a lengthier kind on Numbers; but for many reasons the priestly literature has received less attention from scholars than the prophetic, and students have long been

anxiously awaiting an adequate commentary on Leviticus, written by a scholar sympathetic with modern methods, and acquainted with archæology. Here it is at last. The introduction, which is clear, trenchant, and not over-weighted, shows that Leviticus and Numbers have had a very complicated literary history, and represent many phases and ages of Hebrew development; and the comment itself is scholarly and illuminating.

Owen Johnson's, **The Varmint** (Copp, Clark Company, Toronto, 396 pages, \$1.50) takes its title from the soubriquet bestowed on its hero by his companions in a large boys' school, which is a sufficient indication of his character when he first came amongst them. But there was good stuff in the "Varmint", and how the studies and discipline, and not less the sports, of the school made a man of him, is told in a story, which boys, and their elders as well, will read from cover to cover with unflagging interest.

The Soul of a Serf, by J. Breckenridge Ellis (Laird & Lee, Chicago, 328 pages, \$1.00) is a stirring tale of early days in England,—a period of strife and struggle for supremacy amongst the tribes who had come over from northern Germany, in which the hero Usfrey, by dint of sheer courage and resolution, forces his way from the degraded station of a slave to a position of leadership amongst his people, and wins at last the love of the fair and noble Cuthberga, who had at first regarded him with infinite scorn and contempt.

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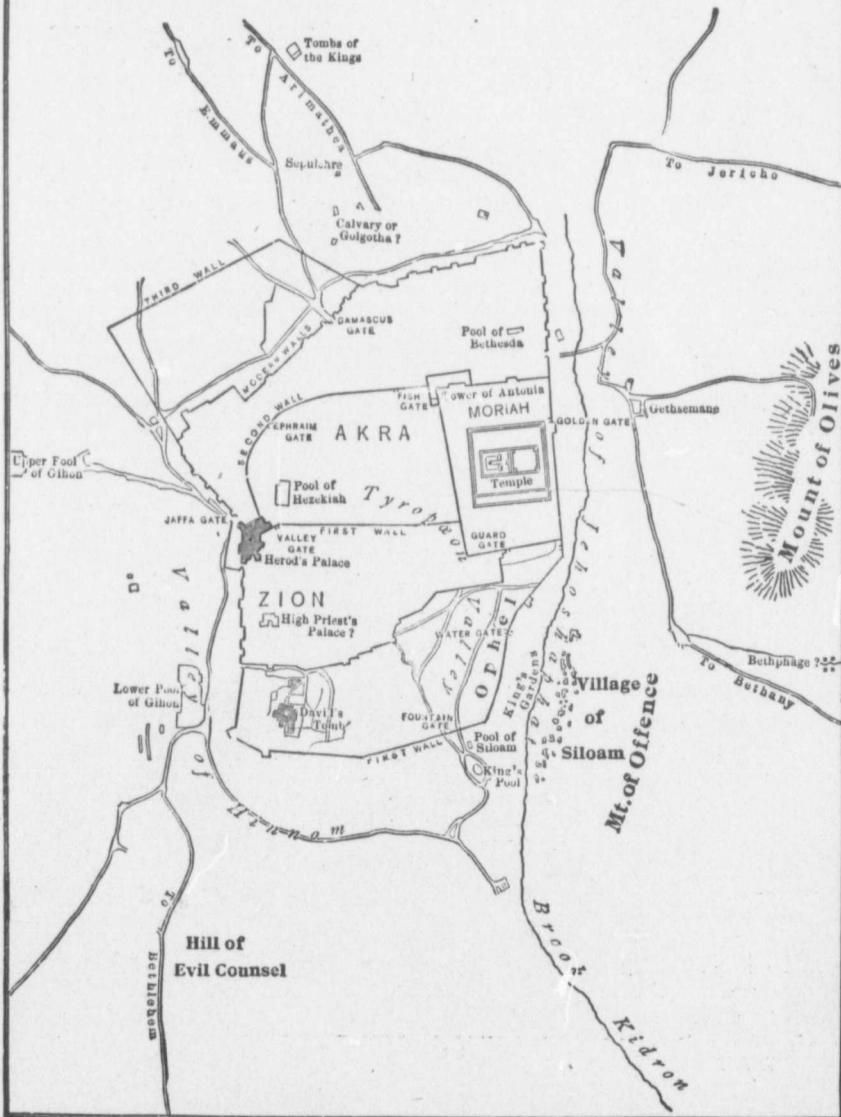
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