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THE TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
Editor & Business Manager
Confederation Life Building, Toronto

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For some things we have accomplished, turn the leaf.

PRESBYTERIAN S. S. PUBLICATIONS

R. DOUGLAS FRASER, Editor and Business Manager
Confederation Life Building, Toronto

1907

SOME THINGS WE HAVE ACCOMPLISHED

The TEACHERS MONTHLY and HOME STUDY QUARTERLY enter, with the New Year, on their 13th volume. All our publications, with the exception of the new INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET, have been sufficiently long before the church and public to have become thoroughly well known.

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For some things for which we have planned, see page 499.

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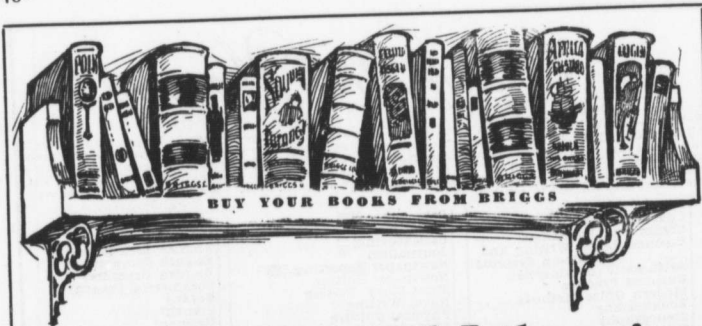
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The Teachers Monthly

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

Vol. XII.

October 1906

No. 10

A few copies of Peloubet's Notes for 1906 will remain. We shall send them by mail, prepaid, at 50c. apiece, *while they last*.

"1907" is the title of the first two and the last two pages of the present issue of THE TEACHERS MONTHLY. They contain a sketch of our plans for next year, not only for THE TEACHERS MONTHLY, but for *all our eleven periodicals*.

It is to be *eleven* now, with the new INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET, already announced in the September MONTHLY. We are looking for a quick recognition of these new Intermediate Helps to lesson study. The boys and girls need them, and will want them.

May we bespeak for the SAMPLE COPIES of our various publications which have come into the hands of ministers, superintendents, and teachers, a careful examination? The General Assembly "strongly recommends their use in preference to those from other sources"; and it is our unceasing effort to make the publications entirely worthy of this recommendation.

The Poem of Life

By Rev. F. H. Larkin, B.A.

"If Herder was not a poet," said Jean Paul Richter, "he was something more,—a poem." A richer compliment could not have been paid. It was a sentence of enthronement.

All are invited towards the resplendent goal, and all should accept the invitation. Idealism is the only true atmosphere of thought and purpose, and ideals should be brought from cloudland to earth. They should be actualized. It is thus that life becomes artistic,—and it was meant to be

artistic. Paul, writing to those who were aspirants after righteousness, reminded them that they were God's workmanship, literally, God's poem, for this is what the Greek word *poiema* signifies.

Man is an observer and admirer of whatsoever things are lovely. But he insists on nearer acquaintance and more positive relations. From observation he passes to creation. Words, sounds, colors and forms are used and correlated to gratify the heart's quest after elegance and pleasure-giving quality. The cathedral is a poem in stone. The painting is a poem in colors. The symphony is a poem in tones. But the noblest poem of all is man himself,—a poem in life. Who would not covet such a fair summit of experience? Who would not enter into hearty oneness with the spiritual hunger of the Japanese student, who, on being ushered into the minister's study, broke out into the instant request, "Can you tell me, sir, how to live the beautiful life?"

The materials used in the making of this poem are the holiest things of God. It is a composition in divine attributes. It is the music of the spheres imported into the common task. It is "earth crammed with heaven." The realities of love, purity, wisdom, patience, temperance, faith, joy, gentleness, forbearance, courtesy, humility, humanity, godliness—these are the structural ingredients; and in point of charm no human effect equals that of their combination and outshining in the living man.

Nor need they be floating abstractions eluding our grasp; or, like the rainbow, spanning the sky, but forbidding the intimate touch. Every day is an opportunity to live poetically. It is a page on which may be

inscribed thoughts, purposes, desires and deeds that will lift the life to a higher plane of artistic adornment than a sonata of Beethoven or Dante's *Paradiso* can boast of. With the sum of the years thus beautified and glorified, time's masterpiece has been produced. Aesthetic effort has reached its finest flower.

Seaforth, Ont.

Rest

By Rev. J. H. Turnbull, M.A.

Rest, like all the other good gifts of God, is something to be possessed in the present, as well as anticipated in fuller measure in the future. One of our well-known hymns has this suggestive line, "Fixed on that blissful centre, rest." This is a true idea well expressed. There must be in every life a centre of rest; and this is true in several aspects. In the normal, healthy, physical life, there must always be a restful centre to give poise and coherence to all the life forces. Under severe strain or nervous breakdown, we have seen this centre disturbed. Everything is unchained and agitated. All the forces of the body have escaped from control, and assert themselves in all their distracting activity, much to the detriment of the life generally. There is no balance to the nature, no rallying place for its forces; its powers have become a disorderly rabble, and the battle it was wont to wage, a confused rout.

Rest is the foundation of everything. The warrior must first possess himself in peace, before his presence can be anything but a distraction. We all know what an advantage that man has in any contest, who, in common language, "keeps his head." An opponent, though stronger and wiser, allows himself to become agitated. There is no zone of quietness in him; he expends his energies in wild and fruitless demonstrations, his tongue speaks rashly and inadvisably, and he is soon at the mercy of his restful antagonist. We demand of a public speaker animation, energy, enthusiasm, but if he has no restful centre, which holds every power and utterance in check, he is counted little less than a madman. Where restfulness is absent, we become physically weak, or intellectually, raving lunatics.

Now, it is to supply in our spirits this poise and restfulness that Jesus comes. In Himself He manifested this quality in a marvelous degree. A thousand distractions and oppositions and persecutions He experienced, but held calmly on His way. In parting with His disciples, He said, "My peace I give unto you." To them He would impart a portion of the same spirit which had kept Him calm and undisturbed in the midst of the world's strife. The sense of His presence could make them sure and confident. Even a human presence can work marvels. Here is a child, tired and discouraged with some very real problem of school life: something he has been unable to do, and thinks it useless to try again. He comes in, and cries it all out to his mother. She is a wise, sympathetic woman, and dries his tears and strokes his head, until the smiles come instead of the tears and his agitation and discouragement pass. Then he sits down and solves his problem. The touch of sympathy made the task possible. The problem has become easier, because his heart has grown stronger.

It is the sense of Jesus' presence that gives us rest. We have the Strongest by our side. The One who has "overcome the world," walks with us. He casts about us the spell of His glorious personality. He gives us that sense of rectitude and strength which makes us restful in the midst of strife. He holds us up and makes us stand. "We can do all things through Christ, who strengtheneth us."

Ottawa, Ont.

What the Absent Lord Expects

By Rev. J. S. Sutherland, B.A.

"Henceforth I call you not servants, but friends." From these words of Christ we might think that He meant us to meet Him entirely upon the plane of friendship. But the whole tenor of New Testament teaching is opposed to such a conclusion. Our Lord expects us to remember that we are His servants.

It might well seem that Christians would need no such reminder. But history shows that such is not the case. The absence of the Master has frequently taken away the sense of immediate personal responsibility; and

"Man, proud man,
Drest in a little brief authority,
Plays such fantastic tricks before high heaven,
As make the angels weep."

It was with true prophetic prescience that our Lord drew the picture of the servant, who, during his master's absence, began to beat his fellow-servants and to eat and drink with the drunken. It may be questioned if we possess to-day a sufficiently keen sense of our individual accountability to Christ.

Another thing that Jesus expects of His servants during His absence, is that they should live and work as if He were present. This is a severe test of their loyalty. Few men will work as well when they are left to themselves, as when their master is looking on. And yet this is what our Lord requires. Christians must learn, like Milton, to live "as ever in their great Taskmaster's eye." What some have done, Christ expects of all. In his, *Cure of Souls*, Ian Maclaren tells how he had come to use Andrea del Sarto's head of, *The Risen Christ* as a "sacrament, in which the mind of the Lord was declared to his heart and conscience with secret approvals and saving judgments." With or without the aid of the picture, we should all use the promised presence of the Master in a similar way. Readers of, *A Window in Thrums*, will remember Joey's text, and what Jess had to say about it: "But juist when I come to, 'Thou God seest me,' I let the book lie in my lap, for aince a body's sure o' that, they're sure o' all." Perhaps! At any rate it would seem that once a Christian has learned to live and work as if the Master were present, he is in a fair way of gaining the approval of his absent Lord.

A third thing expected of him, however, is that he should look and wait in hope and confidence for his Master's return. Nowadays, Christians take the continued absence of their Lord very much as a matter of course. They seem almost to have forgotten that He will come again. But this is not right. What they ought to do is to join with the early church in the prayer,—“Come, Lord Jesus; come quickly.” The great sacrament of our religion teaches us to look forward to the triumph, as well as backward to the sufferings

of Christ. “As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.”

“Till He come”—O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that “Till He come.”

Halifax, N.S.

The Boys' Class

By Rev. G. A. Woodside, M.A.

“Yes; if you will give me a class of girls,” is the answer to many a Superintendent's appeal for teachers. But in the boys' class we meet such special conditions as ought to fill with enthusiasm any servant of God. Boys influence boys. And who can adequately speak of the value of moulding the boy mind? In large measure this must be done through the boys themselves. In a few years, as men, they will create an environment and solve problems which will vitally effect the destiny of our country. Here, then, is an opportunity, if you want to implant principles of a most fertile and far-reaching character. If, as a teacher, you would like to be drawn out to your very best, ask, for this class.

To teach successfully a class of mischievous boys the teacher must be on the alert the entire week. Who is not envious of such a distinction? If at all inclined to carelessness or lassitude, you would do well not to attempt the boys. No hurried glance of fifteen minutes over the lesson will do. Boys demand teachers intense, concentrated, so resourceful in the lesson, that they cut with keenness, and flash with all the brilliance of the diamond. In your own interests as a teacher, take the boys.

The boys! There is something fascinating in the term. “But they are so mischievous and unruly!” In saying this, a teacher seldom but condemns himself. They are mischievous, because your teaching does not outshine their power to interest one another. Their mischief will quickly and certainly die, when you arouse interest to eclipse their pranks. Their unruly ways become a dis-

credit to the diplomacy and leadership of the teacher. They are leading and ruling the class. As your statesmanship improves, their unruly ways will disappear. In selecting a class, choose the most mischievous boys, with twinkling eyes and irrepressible smiles, hands that will not lie folded in the lap and fingers that twitch and pinch, minds that are active and quick-witted and tongues ever ready with a reply. These are some of the indispensable assets of boyhood, assets that cannot be appraised. To the Sunday School they are of the greatest value. They attract and make chums on the street, are popular in school-yard and ball grounds, and will draw other boys to Sunday School, if rightly handled. They call a teacher up to his best, and present an unlimited field to his Christian influences.

With rare exceptions boys are strong in sentiment of honor. They love to be appealed to and considered as men; they want before them the most fascinating vision of life; they are essentially hero worshippers. Where is there a field of honor, of manhood, or with visions of life equal to that of Christianity? Where the hero who can be compared with Christ? What teacher wants a greater opportunity? Honor, manhood, life, heroism, constitute cardinal points in boy teaching.

Carleton Place, Ont.

Soul Winning in the Sabbath School

By Rev. George C. Pidgeon, D.D.

V. PERSONAL WORK

The best teaching will be robbed of much of its fruit, if the Lesson is not followed up. And the way to follow it up is, by personal effort to persuade the scholar to carry out in action what the lesson requires.

Personal work is of value in many ways. You can thus give the scholar advice on his peculiar temptations and difficulties, which is impossible before the class. He may give you an opportunity to solve problems for him, which he would never speak of in the presence of others. And in heart to heart conversation the full pressure of your love and earnestness will be felt. Not that you are to be demonstrative—any display of emotion is likely to

be taken as a sign of weakness, particularly by a boy,—but the deep earnestness that regards a child's salvation as his greatest good, will be felt in every look and word, and will surely touch the heart. Then, the power of your will can be brought to bear upon his will. It is not enough to convince the head and touch the heart; the will must be moved to action. This clinches all the rest.

Should there be special seasons for this? Some make a great deal of Decision Day. We should not forget that Presbyterians have a Decision Day in connection with each communion service. If particular times are to be observed, then these are the times. The occasion will introduce the subject; and all that can be done should be done then to lead the scholars to Christ and into full communion with the Church.

But such work ought not to be confined to these occasions. Whenever and wherever an opportunity arises, it should be seized. A particular lesson, a chance meeting, a quiet conversation, may thus be utilized to decide issues for eternity.

This personal work is a delicate matter, and needs to be handled delicately. To make a mistake may forfeit all your influence, and close the door of opportunity forever.

If the teacher is too anxious to press his scholar to accept Christ, he may injure him in one of two ways. He may offend him, and so antagonize him against all religion; or he may move him to profess Christ, when the root of the matter is not in him. Either result is serious.

On the other hand, if the teacher is too timid, he may fail where the assault would have succeeded, if it had been pressed home. We must never mistake cowardice for tact. The writer has known of cases where the scholar was expecting and wishing the teacher to speak to him, while the teacher was unconscious of it all. The teacher should be alert, watching for such openings.

And above all, he must study the individual scholar and adapt his dealings to the scholar's condition and disposition. Some scholars are already Christ's and are not aware of it. They are looking for some new and strange experience. They should be shown their true condition. Others may be flippant,

treating sacred things lightly ; or censorious, making other people's faults an excuse for their own. In both cases, rebuke—but very wise and tender—is needed. Then, the child may hide his feelings, and be deeply moved, when no sign of it appears on the surface. Boys particularly are inclined to do this. Again, the child's nature may be such that a

word dropped is far more effective than any direct appeal. "A word in season" may be a seed from which an abundant harvest may spring. The scholar may be in different conditions at different times. Sometimes it may be necessary to speak, at other times to do so would be folly.

Toronto Junction

The Teacher and The Poets

IN TWELVE ARTICLES

X. WITH SOME OF THE LESSER POETS

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

The religious teacher will not forget the greater lights, but he will also do well to note the lesser lights along the shore. There are Cowper and Coleridge and Wordsworth from across the seas ; and Bryant and Whittier and Lowell and Longfellow of our own New World. Other names might well be mentioned, but space forbids. We can indicate the serviceableness of but two of the foregoing—Wordsworth from the old land, and Longfellow from the new.

Wordsworth, take him all in all, has no superior as the poet for the teacher of religion. His noble imagery was fashioned on the mount, and can be used to illustrate a thousand spiritual truths. But his special service consists in this—he saw God in nature, like the ancient prophets : he was above all else the poet of natural revelation. Some people find God only in a holy Book. To Wordsworth, the earth and sea and sky were God's first inscriptions. Does he chance to stand on the high hills at break of day ? Then this is what he feels :

"In such high hour of visitation from the
living God
Thought was not."

How full of grandeur would be this life of ours, if only every dawn were a real approach of God ! Or, does he look out from the same vantage point in broad daylight, and see the great dome of sky and the vast hills in fluctuation fixed, then this is his raptured cry :

"Be mute who will, who can,
Yet I will praise Thee with impassioned voice.
My lips that may forget Thee in the crowd,

Cannot forget Thee here, where Thou hast built
For Thine own glory in the wilderness."

Or does his face flash with the fires of fading day, then these words tremble on his lips :

"I have felt

A Presence that disturbs me with the joy
Of elevated thoughts : a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns."
He makes us see God in every growth and motion of the material universe.

Of American poets, Longfellow, though not so deep as Lowell, or so devotional as Whittier, is yet, perhaps, the most useful for our purpose. He has been called the poet of grace and sentiment. He taught many lessons, the principal of which was the cheerful acceptance of our life as it is. Life may be, and often is, dark and dreary ; but what of that ? In, *The Rainy Day*, we meet with this :

"Be still, sad heart ! and cease repining ;
Behind the clouds is the sun still shining."

He applies this principle to concrete cases. Is unrequited love one of the trials of this dark day ? Then, *Endymion* is writ to teach us that,

"No one is so accursed by fate,
No one so utterly desolate,
But some one tho' unknown,
Responds unto his own."

Or is the present sting a wasted life ? Then read, *The Ladder of St. Augustine* :

"Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last,
To something nobler we attain."

Or does death seem to make life empty because of some vacant place? Then he has this thought in, Resignation:

"Let us be patient! These severe afflictions

Not from the ground arise;

But oftentimes celestial benedictions

Assume this dark disguise."

Or does the dark and rainy day at last close down for each and all in utter blackness? Then, what of that fearful night? In answer, we may read Longfellow's, *Morituri Salutamus*, delivered on the fiftieth anniversary of his graduation, to his surviving classmates:

"O Caesar, we who are about to die

Salute you! was the gladiator's cry

In the arena, standing face to face

With death and with the Roman populace."

So the poet apostrophized the comparatively abiding universe:

"We who are about to die
Salute you; earth and air and sea and sky
And the imperial sun that scatters down
His sovereign splendors upon grove and town."

He does not kick against the pricks, because he knows that,

"As the evening twilight fades away,
The sky is filled with stars, invisible by day."

Thus all through, like Margaret Fuller, he accepts the universe, because it is God's.

S. S. Work in the Methodist Church

By *Rev. A. C. Crews, D.D.*

General Secretary of Sunday Schools and
Epworth Leagues

[The first of a series of articles, showing the progress of Sunday School work in various Churches.—EDITORS.]

There has been some growth in Sunday School membership in the Canadian Methodist Church during the past four years, though not so much as might have been expected. Our entire Sunday School force, which includes Home Department and Cradle Roll, now numbers 323,729, an increase of 13,030 for the quadrennium. The average attendance of scholars shows an increase of 5,852, and we have 1,162 more officers and teachers at work than four years ago.

The Sunday School is more and more regarded as the finest field for evangelistic

work. During the past year, 13,810 scholars have united with the church, an increase of 1,724.

About \$3,000 is expended each year in establishing new Sunday Schools, and in assisting poor schools in remote neighborhoods to obtain papers and supplies. This fund is provided by collections from the schools.

Special attention has recently been paid to developing the missionary spirit in the Sunday Schools, with good results. In the past four years, the schools have contributed nearly \$100,000 for missions, an increase of \$15,186. By giving the school some special object for support, unusual interest has been created. The Chentu Hospital in China has been materially helped by contributions from the Sunday Schools.

The Home Department, which now numbers nearly 15,000, has steadily grown since its inception.

The church has not adopted any course of study of its own for teachers, but has coöperated with the various Provincial Associations, and the schools have been urged to use the course outlined by the Association of their own Province. There has been a steady, though not rapid increase, in the number of schools conducting teacher training classes. In Toronto, a school, with evening classes, for this purpose, has been carried on with a considerable degree of success for the past two years, under the auspices of the Toronto Methodist S. S. Association.

Realizing the importance of qualifying pastors to do Sunday School work, the General Secretary of Sunday Schools has, during the past three years, delivered a course of lectures on this subject to the theological students of the colleges in Toronto, Montreal, and Sackville, N.B. A number of the best books on Sunday School work are also placed in the course of study for probationers for the ministry.

Teachers have been materially helped by the Summer Schools and Bible Institutes, numbering 24, which have been held in various parts of the Dominion.

The Supplemental Lesson Course was authorized by the last General Conference, and has been introduced into quite a number

of schools. This course includes memorizing the names of the Books of the Bible, the Commandments, the Beatitudes, and other special portions of scripture, Questions from the Catechism, Church Hymns, Bible History, Geography and Institutions. This is not intended to interfere, in any way, with the regular International Lesson, but, as its name implies, is supplementary to it, and occupies only ten minutes of time each Sunday. A very complete series of Certificates and Diplomas has been prepared, the plan providing the best possible system of grading.

Our papers and periodicals have had not a little to do with the interest which has been maintained in our Sunday Schools. From year to year their field of usefulness has expanded, until we now have a combined circulation of 380,000 copies.

With so many papers going into the schools, as might be expected the libraries have not quite held their own. In many places, however, the library still maintains its popularity. In order to guard against the introduction of objectionable books, a catalogue has recently been prepared by a committee of Toronto librarians and superintendents, who have placed on the list only books which had been read by some members of the committee, and which were known to be suitable for the purpose intended. It is expected that this will prove of great service to committees in purchasing S.S. libraries.

Toronto

The Superintendent Outside the Sabbath School

By J. C. Linklater

The Superintendent is more than a presiding officer, whose duties and responsibilities begin and end with the Sabbath School session. He has duties and responsibilities outside of the school greater even than those which belong to the actual work of the session.

The preparation of a programme for each Sunday is a matter requiring considerable time and thought. It cannot be done in five or ten minutes before school opens. There are three fundamental principles to be observed in framing a programme : (1) *Adapta-*

tion. A programme which admirably suits one school may be entirely unsuited to another. It is the duty of the superintendent to study the conditions of his school, and frame a programme to fit these conditions.

(2) *Interest*. Two questions must be kept in mind in preparing the programme : First, What are the points of intrinsic interest, especially to the children, in this hymn, this scripture reading, this lesson, this mission topic, etc.? Secondly, How can I present each of these so as to arouse and maintain the interest of the school, especially of the children? To these questions might be added a third, What permanent interests are likely to be strengthened by this programme, and by my method of presenting it? (3) *Unity*. One dominant thought should run through the whole programme. The superintendent should study the lesson until this thought stands out with daylight clearness in his own mind, and then he must study how he will work it into the minds of the school in the actual work of the session.

A live superintendent will utilize the teachers' meeting to the fullest extent in initiating and perfecting his plans for more efficient work. It is his duty to give teachers all the help in his power. He may not be a trained teacher, able to offer professional advice, but he can give what is of far greater value, sympathetic, common-sense counsel and encouragement. Again, the superintendent is responsible for the organization of the school, a matter of vital importance, which must be dealt with almost wholly outside of the school.

Besides these regular and periodical duties, there are others of an occasional character, which call for earnest and prayerful action outside of the school. For example, it is the superintendent's duty to keep his eye upon the field and take the initiative in adopting and promoting any forward movement, which, in his judgment, would increase the efficiency of the school. Realizing the value of personal effort, he should be on the alert to grasp every opportunity of coming into close touch with the scholars, in order that he may co-operate with the teachers in winning them for Christ. Sick members of the school should be visited promptly, and

those in trouble should always find in him a sympathizing friend and wise counsellor.

A student himself, he should strive to secure thorough preparation of work on the part of teachers and scholars. By personal talks with teachers and in the teachers' meeting, he can seek to persuade them, not only to prepare the lesson so as to dispense with all Helps during the teaching hour, but also to memorize at home and recite in class whatever their classes are asked to memorize and recite. It seems to me that such pre-

paration by superintendent and teachers is the best, if not the only remedy, for the evil of non-preparation by scholars.

I have mentioned some things which the superintendent ought to do outside of school. It should be remembered, however, that successful leadership depends more upon what a man is than upon what he does. The superintendent's personality is a mighty factor, and it is perhaps mightier out of school than in it.

Gananoque, Ont.

Lesson Calendar: Fourth Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE)

- | | | | |
|-----------------|-------|--------------------------------|------------------------|
| 1. October 7 | ..... | The Two Great Commandments. | Mark 12: 28-34, 38-44. |
| 2. October 14 | ..... | The Ten Virgins. | Matt. 25: 1-13. |
| 3. October 21 | ..... | The Parable of the Talents. | Matt. 25: 14-30. |
| 4. October 28 | ..... | Jesus Anointed in Bethany. | Matt. 26: 6-16. |
| 5. November 4 | ..... | The Lord's Supper. | Matt. 26: 17-30. |
| 6. November 11 | ..... | Jesus in Gethsemane. | Matt. 26: 36-50. |
| 7. November 18 | ..... | Jesus Before Caiaphas. | Matt. 26: 57-68. |
| 8. November 25 | ..... | The World's Temperance Sunday. | Isa. 5: 11-23. |
| 9. December 2 | ..... | Jesus Before Pilate. | Luke 23: 13-25. |
| 10. December 9 | ..... | Jesus on the Cross. | Luke 23: 33-46. |
| 11. December 16 | ..... | Jesus Risen from the Dead. | Matt. 28: 1-15. |
| 12. December 23 | | Jesus Ascends into Heaven. | Luke 24: 36-53. |
| 13. December 30 | | REVIEW. | |

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Lesson I.

THE TWO GREAT COMMANDMENTS

October 7, 1906

Mark 12 : 28-34, 38-44. Commit to memory vs. 30, 31.* Read Matthew 22 : 34 to 23 : 39.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart.—Mark 12 : 30.

28 And one of the scribes came, and ¹having heard them reasoning together, and ²perceiving that he had answered them well, asked him, ³Which is the first commandment of all ?

²⁹ ⁴And Je'sus answered ⁵him, The first ⁶of all the commandments ^{is}, Hear, O ^{is}'rael; The Lord our God ⁷is one Lord :

³⁰ And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : ⁸ this is the first commandment.

³¹ ⁹And the second ^{is} like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

³² And the scribe said unto him, ¹⁰Well, Master, thou hast ¹¹said the truth : for there is one God ; and there is none other but he :

³³ And to love him with all the heart, and with all the understanding, ¹²and with all the soul, and with all the strength, and to love his neighbour as himself, is ¹³more than all whole burnt offerings and sacrifices.

³⁴ And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

³⁸ And ¹⁴he said unto them in his doctrine, Beware of the scribes, which ¹⁵love to go in long ¹⁶clothing, and ¹⁷love salutations in the marketplaces, ¹⁸And ¹⁹the chief seats in the synagogues, and ²⁰the uppermost rooms at feasts :
⁴⁰ ²⁰Which devour widows' houses, and for a pretence make long prayers : these shall receive greater ²¹damnation.
⁴¹ And ²²Jesus sat over against the treasury, and beheld how the ²³people cast money into the treasury : and many that were rich cast in much.
⁴² And there came a ²⁴certain poor widow, and she ²⁵threw in two mites, which make a farthing.
⁴³ And he called *unto him* his disciples, and saith unto them, Verily I say unto you, ²⁶That this poor widow ²⁷hath cast more in, than all they which ²⁸have cast into the treasury :
⁴⁴ For all they did cast in of their ²⁹abundance ; but she of her want did cast in all that she had, *even* all her living.

Revised Version—I heard them questioning ; ² knowing ; ³ What commandment is the first of all ? ⁴ Omit And ; ⁵ Omit him ; ⁶ Omit of all the commandments ; ⁷ The Lord is one ; ⁸ Omit rest of sentence ; ⁹ the second is this ; ¹⁰ Of a truth ; ¹¹ well said that he is one ; and ; ¹² Omit and with all the soul ; ¹³ much more ; ¹⁴ in his teaching he said ; ¹⁵ desire to walk ; ¹⁶ robes ; ¹⁷ to have ; ¹⁸ Omit the ; ¹⁹ chief places ; ²⁰ they which ; ²¹ condemnation ; ²² he sat down ; ²³ multitude ; ²⁴ Omit certain ; ²⁵ cast ; ²⁶ Omit That ; ²⁷ cast in more ; ²⁸ are casting ; ²⁹ superfluity.

LESSON PLAN

I. Love Commanded, 28-34.

II. Love Withheld, 38-40.

III. Love Shown, 41-44.

DAILY READINGS

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

M.—The two great commandments, Mark 12 : 28-34.
 T.—The two great commandments, Mark 12 : 35-44. W.—Love to God, Deut. 6 : 1-5. Th.—Love to neighbour, Lev. 19 : 9-18. F.—Better than sacrifice, I Sam. 15 : 16-23. S.—Outward show, Luke 11 : 37-46. S.—A cheerful giver, 2 Cor. 9 : 1-7.
Shorter Catechism—Ques. 30. *How doth the*

Spirit apply to us the redemption purchased by Christ ?
 A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Question on Missions—(Fourth Quarter, FORMOSA.) 37. Who was the first foreign missionary from the Western Division of our church, and to what field did he go ? The Rev. George Leslie MacKay, a native of Zorra, in the county of Oxford, who was sent to China in 1871, and began work in the northern part of Formosa, a large island off the coast of China, in 1872.

Lesson Hymns—Book of PRAISE, 389 (from Supplemental Lesson) ; 223 ; 80 ; 38 (Ps. Sel.) ; 427 (from PRIMARY QUARTERLY) ; 180.

EXPOSITION

By Rev. Principal R. A. Falconer, D.D., Litt.D., Halifax, N.S.

Time and Place—Tuesday, April 4, A.D. 30 ; Jerusalem. ["Time and Place" for lessons of the month is given as in HOME STUDY QUARTERLY.—EDITORS.]

Connecting Links—Jesus had just answered the Sadducees with extreme wisdom, and greatly impressed their party rivals, the Pharisees. Now, one of the latter, a scribe, brings a question to Him in an honest spirit. He wishes to learn from so great a Teacher the greatest commandment in the law.

I. Love Commanded, 28-34.

V. 28. *One of the scribes*. The scribes belonged almost entirely to the party of the Pharisees. *Heard them reasoning* (Rev. Ver., "questioning") together ; that is, Jesus and

the Sadducees (see Connecting Links). *Had answered them well*. The answer of Jesus to the Sadducees was thoroughly satisfactory to the Pharisees, for He was clear that the scriptures taught the doctrine of the resurrection, as they maintained, and that the Sadducees had a very imperfect idea of God's power. *What commandment is the first..?* (Rev. Ver.). This was a very important question for a Pharisee, because he believed that goodness consisted in fulfilling the law ; and the law was made up of a large number of precepts (613 the Pharisees found in the Books of Moses), each with a fixed value. God, they believed, kept account of their deeds ; and they naturally wished to know

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lessons Leaflet.

which were regarded by Him as worth most.

V. 29. *Jesus answered*; with perfect knowledge and wisdom, Col. 2 : 3. *Hear, O Israel.* Jesus replies from Deut. 6 : 4, 5—words which were repeated by every pious Jew at morning and evening prayer, and were written on the parchment roll enclosed in the phylactery (that is, the case made of calf-skin, with thongs for binding it on the forehead or left arm) which he wore when at prayer. It was not more knowledge that the Jews needed, but a new heart to obey God's law. *The Lord our God is one Lord.* These words, directing attention to the oneness of Jehovah, were used as a call to worship, at the morning and evening prayer in the temple. The conclusion to which they point is, that worship is not to be divided up amongst many gods, but offered only to the one true God.

Vs. 30, 31. *Love the Lord thy God.* Jesus emphasizes what was taught in Deuteronomy, that the true attitude of man to God is love. This truth He illustrated in His own life of Sonship. *Heart. soul. strength.* The three words teach that all the powers of our nature, —intellect, feeling, and will, must be absolutely devoted to the service of God in love. Our religion takes its character from our idea of God. There can be no nobler idea of God than that which regards Him as a Being who loves His creatures and seeks their love. *The first commandment*; including obedience to the laws written on the First Table (see Ex. 32 : 15, 16 ; 34 : 1), which teach us our duty to God. *The second. love thy neighbour as thyself.* See Lev. 19 : 18. Without this, the first commandment is incomplete. To obey it is to keep the six Commandments of the Second Table, which make known our duty to others. It is really the Golden Rule (Matt. 7 : 12), which itself is powerless unless we also serve the loving Father. And our service of a loving Father is merely nominal, unless it is manifested in the Golden Rule.

Vs. 32-34. *Well, Master.* The words of Jesus approved themselves to the heart and conscience of His hearer. *Love. more than . . . burnt offerings and sacrifices.* Israel came to lay such stress upon sacrifice, that religion degenerated into ritual, and the prophets had often to preach that sacrifice in itself was worthless. (See Hos. 6 : 6 ; Mic. 6 : 8)

Jesus Himself says the same thing in Matt. 12 : 7 (see also Ps. 51 : 16, 17). *Answered discreetly*; with intelligence. *Not far, etc.*; because all Christ's teaching as to the kingdom is based on these two great commandments. With it, in principle, this scribe agreed. Yet he was still outside the kingdom, not having received from Jesus the new heart, without which there cannot be true love to God or our neighbor.

II. Love Withheld, 38-40.

V. 38. *He (Jesus) said* (to the "common people," v. 37). *in his doctrine* (teaching)? *Beware of the scribes*; the religious teachers of the day. Jesus Himself is the great Teacher. *Walk in long robes* (Rev. Ver.); for the sake of dignity and ostentation. *Love salutations*; that is, seek honor from men (see Matt. 23 : 7-12). This pride is one of their sins which Jesus denounces most strongly, John 5 : 41-44. *Marketplaces*; public squares, where people gather.

Vs. 39, 40. *Chief seats in the synagogues*; "the bench in the synagogues in front of the ark and facing the congregation, which was reserved for officials and persons of distinction." (Swete.) *Chief places at feasts* (Rev. Ver.); the place of honor near the host. *Devour widows' houses.* While not breaking the letter of the law, these scribes would get hold of all the property belonging to defenceless women and other helpless ones, who came under their power. *For a pretence*; to cover up their greed under a mask of piety. Hypocrites and robbers, they will get the punishment of both.

III. Love Shown, 41-44.

Vs. 41, 42. *The treasury.* See Light from the East. *Multitude cast money* (Rev. Ver.); threw it into the thirteen trumpet-like receptacles. *Rich cast in much.* The Jews were liberal in the support of their religion. *Two mites*; the smallest of Jewish copper coins, each perhaps worth an eighth of a cent, the "farthing" here being worth one fourth of a cent.

Vs. 43, 44. *Verily*; introducing, as always in the Gospels, an important statement. *This. widow. more in, than all.* She had nothing left, while they had abundance. That gift alone which is only made at great cost

has the spirit of the kingdom. For Jesus Himself gave up His own life for us. (Compare also 2 Cor. 8 : 12.)

Light from the East

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

TREASURY—In the temple built by Herod there was provision for collecting the free-will offerings which the people were expected to give in addition to the compulsory half-shekel for the support of the temple service. Thirteen trumpet-shaped boxes were set along under the colonnade which surrounded the court of the women. Six of these were to receive free, unspecified gifts; the other seven were marked for distinct purposes,

such as to pay for certain sacrifices, to provide incense, wood, and other supplies. The amount thus contributed by the whole people of Israel, may be inferred from the statement of Josephus, that, at a certain period, the treasury contained in money nearly two and a half millions of dollars, and precious metals valued at ten millions.

MITE—Was the smallest coin recognized by the Jewish state, and two of them constituted the smallest sum that it was lawful to contribute to the treasury of the Lord. The two mites together were worth about a quarter of a cent of our money, but their purchasing power then would be equal to about two cents of to-day.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

The Lord our God is one Lord, v. 29. In the shastras of India is found a parable about three blind men who, on one occasion, made

**Manifold,
But One**

their first acquaintance with an elephant; but they were puzzled to form an idea of his shape. One who had seized its trunk was of the opinion that an elephant was like a plantain tree; the second having felt its ear, was sure that the creature resembled one of the fans with which the Hindus were wont to clean rice; the third believed an elephant to be a kind of snake, for he had touched its tail. The parable well illustrates our different views of God. Some have felt the divine power, and have bowed themselves in humility before God's majesty; some have realized His just judgment on sin, and have trembled at His word; others have been touched by the story of God's love, and have rejoiced in His grace. But these are only different ideas of God which men have formed from their different experiences. God Himself is not thus divided. He is one, and blends together these different attributes, as the various colors of the rainbow are blended together in one pure ray of white light.

Thou shalt love, v. 30. Love is like fire: it is active. From the central fires of the sun comes the energy that

**The Driving
Power**

throbs through all the pulses of nature, making possible its wondrous life and growth. It was the heat of

some buried volcano that threw to the surface that island in the South Pacific, now covered with verdure and bloom. The fire in the locomotive forms the steam that gives power and motion. In like manner, love, from its centre in the heart, sends its energy through countless channels into every part of life, supplying the force for every duty to God and to men.

Love . . . love thy neighbour, vs. 30, 31.

Love to our neighbor is the miner's lamp; love to God is the sun in the heavens. We

**The Lamp
and the Sun**

cannot love our neighbor too much, or exert ourselves too strenuously for his good. But, as the sun is greater than the lamp, so should we love God more than we love any earthly person or object. And, indeed, we shall find that the intenser our love to God, the more eager we shall be in seeking the good of those about us.

Not far from the kingdom of God, v. 34. How near the people of Christian countries are to God's kingdom, compared with those of

**So Near—
Yet—!**

heathen lands! They are not ignorant about God; they know how holy, how wise, how loving He is; they know that Jesus is His Son, and that He died for their sins on the cross; they know that, if they believe on Him, their sins will be forgiven and they will receive everlasting life; they know, too, that His Spirit will make them wise and good like the

Saviour Himself. Is it not sad that many should know so much, be so near to the door of the kingdom of God, and yet refuse to enter? What is it that they still need to do? Just to surrender their lives to Jesus, and acknowledge Him in all things as their Lord.

Beware of the scribes, v. 38. There are certain plants called parasites, which live on other living plants or on animals. The plant

on which the parasite lives is called the "host." Now, the parasite gets all it can and gives nothing in return. Nay, in the end it injures or kills its host. That is the spirit of the scribes. They were all for themselves. If others suffered for their gain, it was nothing to them. There is no meaner or more hateful spirit. It should be hunted out of our hearts without mercy. Left there, it is sure to destroy everything lovely and good.

A farthing, v. 42. It may not look as if a quarter of a cent can do very much. Yet it can buy a tract, and a tract converted a chief of Burdwan, who hastened to Rangoon, a distance of two hundred and fifty miles and brought back with him a basket of tracts. He was the means of converting hundreds to the knowledge of God. So great was his influence that people flocked from all sides to hear him. In one year, fifteen hundred natives were received into the church. This

all originated from one tract, and that tract did not cost so much as a cent. I wonder who put that cent into the collection plate!

Hath cast more in, v. 43. In the New Zealand diocese of Bishop Selwyn, it was decided to give the first choice of seats of a new church to the largest donor. But when the question arose as to who had given most, and the ready answer was the presentation of the subscription list, the good bishop immediately referred to the poor widow who had only contributed two mites, but who Jesus said had given more than the rich men. Our Lord teaches us to measure gifts to His cause, not by the dollars and cents they include, but by the spirit of self-denial they reveal. Rich and poor alike should act out, in their giving, David's principle (see 2 Sam. 24 : 24) : "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

All that she had, v. 44. This is the principle of God's giving to us. Look at the sun. How its whole light and heat come down upon us without stint or reserve. And, as in nature, so in grace. All the love and wisdom and power in the Godhead have been poured out upon us in the gift of Jesus Christ. Our giving, if it is to be Godlike, must hold nothing back.

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

For Teachers of the Older Scholars

By Rev. John H. McVicar, B.A., Fergus, Ont.

Unsuccessful attempts had been made to trip Jesus on practical and speculative questions. Review the Lesson for Sept. 16, Mark 12 : 13-27. Some people love nothing better than a hot debate, and, irrespective of their convictions, admire whichever party seems to get the best of it. Perhaps this scribe (v. 28) was of that kind. It may have been mere intellectual curiosity that led him, after seeing how skillfully Christ had dealt with His antagonists, to seek His positive view of life. Or it may have been genuine earnestness, as in the case of the

TEACHING HINTS

young ruler, ch. 10 : 21. Whichever it was, his question (v. 28) draws from Jesus :

1. *The Twofold Law of Love*, vs. 29-34. At Sinai, given in negative terms, each table of the law, here summarized in positive terms, calls for an exhibition of whole-souled love to God and man. Those who hate light, break the commandments, John 3 : 20. Those who love light, keep them, John 3 : 21. Evil-doers have reason to fear the executive of the law, Rom. 13 : 3. They keep the law most perfectly, who do it out of love, 1 Tim. 1 : 5. A Christian must not be lawless, Rom. 6 : 1, 2. The twofold law of love to God and man is more binding on him than on anyone else. He does the things that are in the law, not because they are there, but because they are in Christ (Matt. 5 : 17), and being himself

"in Christ" (Rom. 8 : 1), he cannot do otherwise than keep the law. Even this scribe admits that a life of love is better than a life of forms, v. 33. He came very near to entering the dominion in which Jesus rules by love, v. 34. But it is one thing to recognize a principle, and another thing to put it into practice, James 1 : 22. The Lesson concludes with concrete instances :

2. *Ignoring the Law*, vs. 38-40. Whilst professing to keep it, the scribes really violated its twofold principle of love to God and man, by cultivating : (a) Self-love, v. 38. Is this "long clothing" a suggestion of extravagant expenditure on self ? (See James 2 : 2-4.) (b) Self-esteem (v. 38), in the craving for "salutations," Esth. 5 : 9 ; Rom. 12 : 16. (c) Self-advancement, v. 39 ; Matt. 20 : 26-28. (d) Self-deception (v. 40), in the callous treatment of the helpless (Isa. 10 : 1, 2), and outward display of pretentious piety, Matt. 6 : 5. The scribes as a class habitually ignored the law of love. In contrast we have an illustration of—

3. *Fulfilling the Law*, vs. 41-44. Real love is ready to bestow all it has, be it little or much. This widow had little. She is judged according to what she has, not according to what she has not, 2 Cor. 8 : 12 ; Lev. 14 : 30. It is open to her to give only half ; out of love, she gives all. Her very poverty, in the eyes of most people, would justify her in withholding altogether. But love led her to give all, 2 Cor. 8 : 1-3. The widow's mita showed more discernment and practice of the twofold law of love than the habitual oppression of the pious scribes, Rom. 13 : 10.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

One of the hardest tests to which a person can be subjected is to be badgered by those who seek to put him in the wrong. It tries patience, as well as ability and skill. He is a very rare man who can be gentle and generous under it. Remind the scholars (see Lesson for Sept. 16, vs. 13-27) of how Jesus was being assailed—foe after foe trying to catch Him in His speech ; and of how patient He was through it all. Peter was thinking of this day, as well as of the day of Jesus' trial and condemnation, when he wrote 1 Pet. 2 : 23.

The tide turns a little now. There is a new questioner, seemingly a more sincere man. Who is he ? "Have the scholars tell what a "scribe" is—a "writer," one learned in the scriptures : a theological professor, as we would say. Show why this scribe was pleased with Jesus' answer to the Sadducees (vs. 24-27) : he was a Pharisee, and this was exactly his belief, Acts 23 : 8. Besides, he seems to have really wished to find the truth, v. 34.

The scribe's question, v. 28. For an explanation of the importance of his question, see Exposition. If eternal life was by keeping the law of Moses, and if the greater the commandments that were kept, the greater would be the glory of that life eternal, no wonder it was worth while seeking an answer to the question.

How does Jesus answer ? From the scribe's own scriptures—see Deut. 6 : 4, 5. Have the scholars dissect the answer as given in the Lesson : here are some of the points,—(1) It exalts God ; there is none other (compare Ex. 20 : 2, 3, and Psalm 115 : 2-9). (2) It makes love the sum total of the worship and service of God : a good way of showing that this is so, is to take the first four Commandments of the decalogue (Ex. 20 : 3-11) and show, in the case of each of them, that true love to God, and that alone, will ensure our keeping of it. (3) Jesus' answer demands an absolute love of God—love with every part of our nature, unreserved consecration (compare Matt. 10 : 37). (4) Love to others is placed side by side with love to God, v. 31. An interesting five minutes can be spent with such passages as John 13 : 34, 35 ; 1 John 2 : 9-11 ; 3 : 14-17.

The scribe's reply, vs. 32, 33 ; he also quoted the scriptures (see margin of Bible) ; explain what the latter part of v. 33 means—outward form in religion counts for nothing : it is the heart that counts. "Not far from the kingdom, v. 34—show what glad words, and yet what sad words ; for though near, he was not within. What kept him out ? He knew the truth, but did not do as he knew. Impress the lesson.

The Lesson closes with some proud men to beware of, vs. 35-40 ; and one humble woman to be admired and imitated, vs. 41-44. Who

are the former? The people who make a parade of their greatness and their goodness, vs. 38, 39; but are greedy and false, v. 40. No wonder their punishment will be the greater.

Be sure and leave time for the sweet story

ADDED HINTS AND HELPS

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

Lesson Points

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

More than cleverness, the truth-seeker needs candor. v. 28.

The harmony in the universe proves it to have been planned by one Mind. v. 29.

Love is the mainspring of life. v. 30.

Laws are fences marking the road in which love should go. v. 31.

Forms of worship should be the servants of, never the substitutes for, the spirit of worship. vs. 32, 33.

The highest privileges carry with them the heaviest penalties. v. 34.

Good precepts lose more than half their force unless they are backed up by right practice. vs. 39-41.

In the sight of heaven it is the spirit of the giver that counts, not the size of the gift. vs. 41, 42.

The Saviour never overlooks or forgets any act of loving service. v. 43.

Drudgery is glorified when its wages are used in the service of the King. vs. 43, 44.

From the Library

Oh, fair are youth and strength; but fairer yet

The face of age when sculptured by a soul

Where love of God and man have held control

And wrought no line that wisdom could regret.

—Minot J. Savage.

Never think that intellect is nobler than the heart, that knowledge is greater than love. Not so! A thousand times no!—Frances Power Cobbe.

I wonder why it is that we are not all kinder to each other than we are. How much the world needs it! How easily it is done!—Henry Drummond.

The best way to teach a virtue is to live it.—Paul R. Frothingham.

of the widow's mite. The scholars will be eager to tell it. Make the point very clear: she gave *all she had*, because she loved with all her heart; and Jesus accounted her two mites worth more than millions, because they told of her boundless love.

The troubled ever found their way to Jesus; and it may be that He had blessed (the widow) during His late sojourn at Jerusalem, and this was her thank-offering.—David Smith.

One coin out of a little is better than a treasure out of much; for it is not considered how much is given, but how much remains behind.—Augustine.

Without waiting for opportunities of great kindness, thou shalt go about little kindnesses forthwith.—R. F. Horton.

We may think of (the poor widow) now, where the secrets of all hearts are made known, followed by myriads of the obscure and undistinguished whom her story has sustained and cheered, and by some who knew her upon earth, and were astonished to learn that this was she. Then let us ask ourselves, Is there any such secret of unobtrusive lowly service, born of love, which the future will associate with me?—Chadwick.

Prove from Scripture

That love is the chief virtue.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—28-31 Who were the scribes?

What question did the one in the Lesson ask?

Why was Jesus able to answer? Whom

should we love most of all? How should we

love our neighbor?

32-34 What did the scribe say of Jesus'

answer? What did Jesus say to him? Why

was he not quite within the kingdom of God?

Who can give us the new heart? What will

it enable us to do?

38-40 Against whom did Jesus now warn

the people? Whom did the scribes injure?

What did Jesus say of their prayers?

41-44 Where was Jesus now sitting?

What did He see? How much did the poor

widow give? Why did Jesus count her gift

so great?

Seniors and the Home Department—About what had Jesus been asked questions? By whom? Who now came to Him?

28-34 What dispute did the scribe wish Jesus to settle? How many Gods are there? (S. Catechism, Ques. 5.) Prove that all things depend on Him. (Rev. 4: 11.) How can we fulfil the law? (Rom. 13: 10.) Where does the psalmist pray for a new heart? (Ps. 51: 10.) Where is a new heart promised? (Ezek. 36: 26.)

38-40 Show that God is the Friend of the oppressed. (James 5: 4.) Where does Jesus denounce hypocrisy? (Matt. 23: 13, etc.)

41-44 In what spirit should we give? (2 Cor. 9: 7.) After what method? (1 Cor. 16: 2.)

The Catechism

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

Ques. 30. *How the Holy Spirit applies redemption.* The last Question told us that it is the work of the Holy Spirit to apply, that is, bring home to us, the redemption purchased by Christ. The present Question tells how the Spirit does this. We shall understand the Question if we think of a deep-flowing river with a bridge thrown across it. The bridge unites the two sides of the river,

making traffic possible between them. Our faith in Christ is like that bridge. It unites us with Him, so that His redemption, with all its blessings, now and in heaven, can come to us. It is the Holy Spirit who produces this saving faith in us. Only through His power are we able to believe. "Effectual calling" will be explained in Ques. 31, the Question for next week.

The Question on Missions

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

Ques. 37. Rev. George Leslie MacKay, the first foreign missionary from the Western Division of our church, was "a Zorra boy." He was educated for the ministry at Knox College, Toronto, and at Princeton, New Jersey, and took post-graduate work in Edinburgh, where he also took medical classes with a view to foreign mission work. He was a man of fiery zeal and untiring energy, entirely absorbed in, and devoted to, the work to which he had consecrated his life. Dr. Duff, the apostle of India, was one of his ideals, and did much to stimulate and shape his life work. Going to a new field, he was thrown very much on his own resources, and, mingling freely with the people, he soon learned their language, and had won within the first few months some of the many converts made through his ministry.

FOR TEACHERS OF THE LITTLE ONES

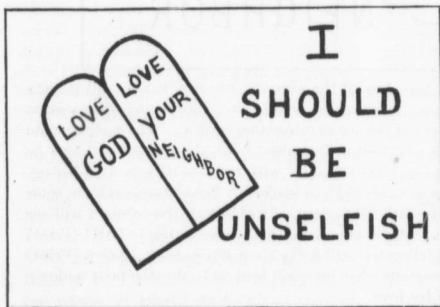
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Subject for the Quarter—Jesus' return to the Father.

Golden Text for the Quarter—"His name shall be called Wonderful, Counsellor, The

mighty God, The everlasting Father, The Prince of Peace, Isa. 9: 6.

Review—We shall draw a cradle (simple outline) to help us to remember that Jesus came to the world a little baby. We have been hearing about His wonderful life and the beautiful lessons He taught, about His being honored as a King. Now we are going to hear some of His last words to His friends. Then we shall learn about His sufferings and death for us, and then of His rising from the



grave and going back to God His Father in heaven.

Lesson Subject—Jesus teaching whom we are to love.

Introduction—Take up the offering at this point. Sing your Offering Song. Question as to the object of giving, etc. Draw outline of the temple on the hilltop. Describe the money chests at the sides of the court. In this court one day Jesus was seated, looking on, as people came in dropping their money into the treasury (just as you have been doing now). See! Some of the richly dressed people who have plenty of money are putting in gold and silver pieces. They will never miss what they gave. They toss it in carelessly. They have plenty more.

“More than All They.”—Here comes a poor widow. I think Jesus looked very kindly upon her. He knew all her grief, all her poverty. She drops in her little bits of money—two mites—all she had. I think her face is so happy, as she puts in her money. *“The Lord loveth a cheerful giver.”* Jesus knows she is giving because she loves God and God's house. Jesus called His disciples and spoke to them about this woman. He told them that her gift was of more value than all the money of those rich Pharisees. They

gave for show, and she gave for love. Do you think Jesus sees now how much we give in our Sunday School and church collections? Does He know if we give all we can, and if we give because we love Him? Does He know when we deny ourselves (story to illustrate)? Outline a purse of money and a heart of love. Which would please God most? Is He pleased when people have both, and use all for Him?

Golden Text—Repeat Golden Text.

The Two Greatest Laws—One of the scribes asked Jesus which of God's laws is the greatest. Jesus tells him that the greatest of all these laws is the

LAW OF LOVE TO GOD

OUR NEIGHBOR (v. 30). Love God with all your heart. Love your neighbor as yourself. If we love God, we will obey, worship, give to, work for, Him. If we love our neighbor, we will love everybody: we will be unselfish. (Illustrate by a simple story.)

Something to Draw at Home—Draw the Tables of the Law. On one side print LOVE TO GOD; on the other side, LOVE to OUR NEIGHBOR.

Something to Remember—I should love God and everybody.

SUPERINTENDENT'S BLACKBOARD REVIEW

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

LOVE GOD
NEIGHBOR

Leave the blackboard blank until the close of the review. Show a watch, and get the scholars to talk about its parts—the case, face, hands, wheels, etc. Some one will mention the mainspring. Ask what would happen if the mainspring were broken. The watch would stop. Could it not be made to go with a broken mainspring? No, the mainspring must be put right. Now ask why some boys and girls get on better with mathematics or with history than others. It is because they like one or other of these subjects. For the same reason, some more easily than others become experts with machinery. In this way the scholars will see how liking, or love, helps. The Lesson refers to two classes of duties—duties to GOD (Print) and to our NEIGHBOR (Print). It also tells what will make these duties easy. LOVE (Print) helps. Ask for the example in the Lesson of what love will lead us to do (the poor widow), and impress the beauty of a life ruled by love.

Lesson II.

THE TEN VIRGINS

October 14, 1906

Matthew 25: 1-13. Commit to memory vs. 1, 2. Read Matthew 24: 1-51.

GOLDEN TEXT—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matthew 25: 13.

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 ¹wise, and five were ²foolish.

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

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

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

6 ⁶And at midnight there ⁷was a cry ⁸made, Behold, the bridegroom ⁹cometh; ¹⁰go 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; ⁶ But; ⁷ Is; ⁸ Omit made; ⁹ Omit cometh; ¹⁰ Come ye forth; ¹¹ going; ¹² Peradventure there will not be enough; ¹³ Omit but; ¹⁴ away; ¹⁵ feast; ¹⁶ come; ¹⁷ not; ¹⁸ Omit rest of sentence.

LESSON PLAN

I. The Waiting, 1-5.

II. The Summons, 6-9.

III. The Separation, 10-13.

DAILY READINGS

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

M.—The ten virgins, Matt. 25: 1-13. T.—Coming of the Son of man, Matt. 24: 23-31. W.—The closed door, Luke 13: 24-30. Th.—“I know you not,” Matt. 7: 15-23. F.—Be ye ready! Matt. 24: 36-44. S.—The day of God,” 2 Peter 3: 8-14. S.—Watch! 1 Thess. 5: 4-11.

EXPOSITION

Time and Place—Tuesday, April 4, A. D. 30; Mount of Olives.

Connecting Links—After the visit of the Greeks and the discourse following (John 12: 20-38), Jesus went out with His disciples to the Mount of Olives, on the east of Jerusalem. Sitting here, He warns the disciples that the fall of Jerusalem is not far distant, and that they will have to endure great suffering; but He also promises them that He will return. He gives them no definite time for these events, since He desires that they should always be watchful. (See ch. 24.) To illustrate this principle He puts forth the parable of the Lesson.

I. The Waiting, 1-5.

V. 1. Then; at the last day (see ch. 24: 36, 42), when Jesus shall come to judge the world, vs. 31-33. *Kingdom of heaven.. likened.* The whole story of these virgins illustrates truth in regard to the kingdom of heaven. *Ten virgins*; ten maidens, friends of the bride and bridegroom. *Took .lamps.* These were “small and flat, shaped like a gravy-boat prolonged somewhat at the end,

8 And the foolish said unto the wise, Give us of your oil; for our lamps are ¹¹gone out.

9 But the wise answered, saying, ¹²Not so; lest there be not enough for us and you; ¹³but go ye rather to them that sell, and buy for yourselves.

10 And while they went ¹⁴to buy, the bridegroom came; and they that were ready went in with him to the marriage ¹⁵; and the door was shut.

11 Afterward ¹⁶came 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 ¹⁷neither the day nor the hour ¹⁸when the Son of man cometh.

Shorter Catechism—*Ques. 31. What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

The Question on Missions—38. What were Dr. Mackay's methods of work? He healed the sick, and preached and sang the gospel. From the earliest converts he selected and trained native helpers, who went everywhere with him preaching.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 83; 312; 81. (Ps. Sel.); 248 (from PRIMARY QUARTERLY); 247.

where was a hole from which protruded a wick, and at the other end was the handle by which the lamp was carried. It was filled from a hole in the top.” (See Illustration in HOME STUDY QUARTERLY.) *To meet the bridegroom.* As very often, the completion of the kingdom is likened to a banquet, the marriage supper of the Lamb (see Rev. 19: 9). The wedding was evidently to be at the home of the bride, from which the virgins “went forth” to do honor to the bridegroom by accompanying him in festal procession at night to the gaily lighted house.

Vs. 2-4. *Five .wise, and five .foolish.* Many followed Jesus, who had not first sat down to count the cost. They did not listen to Him when He warned them that there were long hours ahead of them requiring perseverance, and times when they would need to be ready for opportunity. *Foolish .took no oil.* This was great carelessness, seeing that the lamps held only a small quantity of oil. *Wise took oil*; making full preparation for possible delay.

V. 5. *The bridegroom tarried*; on the way

from his own house to the home of the bride. Such delays are common in the leisurely East, where time has ever been held of little account. Many, like the foolish virgins, instead of making ready to meet Christ when He shall come, waste the precious hours in pleasure or worldliness. *They all slumbered* (nodded) *and slept* (fell fast asleep). This was not wrong on the part of the wise virgins, for they were prepared; but it was wrong in the foolish virgins, who were not ready for the delay. We may lawfully go on with our work and enjoy our rest, until the coming of the Lord. But, waking or sleeping, we should be ready to meet Him.

II. The Summons, 6-9.

Vs. 6, 7. *At midnight*; when the village was asleep. *A cry*; from some watcher, who saw the torches of the bridegroom's company flaring in the darkness. His call, echoing up the silent village street, would soon arouse the sleepers. *Behold, the bridegroom.* "In such an hour as ye think not the Son of man cometh," ch' 24 : 44. He "so cometh as a thief in the night," 1 Thess. 5 : 2. *Come ye forth* (Rev. Ver.); from some inn or house where they had been resting. *All . . . arose . . . trimmed their lamps*; pulled up their wicks and lit them.

Vs. 8, 9. *Give us . . . oil.* The foolish wish to draw on the prudent preparation of the wise. *Lamps are going out* (Rev. Ver.); and without a brightly burning lamp they would not be welcomed as guests. *Not enough for us and you.* This is not a selfish reply. Had the wise virgins shared their oil, the very purpose of the procession would have been defeated, and the bridegroom would not have received his joyful greeting. *Go. to them that sell.* Possibly there is a touch of irony here, for the bazaars would all be shut at this time of night. *Buy for yourselves.* How many are borrowing or trying to borrow from their family's reputation, or from their country's opportunities, or from their friendship with religious people, all the while forgetting that it is hopeless to attempt this! In the great day of the coming of the Lord they shall have to cry in despair, "Our lamps are going out!"

III. The Separation, 10-13.

V. 10. *Went away to buy* (Rev. Ver.);

which would require much time at midnight. *They that were ready.* This is the great lesson of the parable. Life is uncertain. We do not know when our Lord may come in His Spirit, and offer us great privileges. The invitation to work with Him may be presented; but if we have wasted our youth or our later years in idleness, or in things that have made us unprepared to serve Him, what must we lose! Especially is this so at death. Then He comes finally, and if all our lifetime we have been loitering, and are not then ready, we cannot in the last few moments on our death-bed prepare to meet our God. *The door was shut.* The very sound of the words is tragic.

Vs. 11-13. *Lord, Lord, open to us.* Compare Matt. 7 : 21-23. These virgins represent people who claimed to be followers of Christ. But Jesus says such nominal discipleship is really dishonoring to Him. The unprepared meet the same fate as the unbelieving. They are fundamentally the same. *I know you not*; "Ye are no friends of Mine," nor sufficiently interested in Me to have any share in My marriage feast. *Watch.* This is the attitude of the wise man. Readiness means always being on the watch for opportunity of service.

Light from the East

MIDNIGHT CRY—An eyewitness describes the marriage of the commander's son at a fortress in the Arabian desert as follows : Although both persons lived in the castle, each party had to make a procession to the other's home as a part of the ceremony. The feasting, accompanied by music and dancing, began two days before, a young dromedary having been killed as a special delicacy and every one in the village given a portion. On the afternoon of the wedding day the bridal procession started out, preceded by a company of soldiers with a primitive band. These were followed by veiled women, two by two, uttering at intervals shrill cries. Then came the bride, veiled, except the eyes, swathed in a cashmere shawl and led by a lady friend on each side. The procession stopped every few rods and a fresh soldier each time danced and performed between the lines; and after an hour or more all

returned to the fortress. In the dead of night, after the American spectator thought all was over, a great cry arose, and all hurried to see the bridegroom's procession, which, with torchlight, music, dancing and the shrill cries,

accompanied him to the tomb of a saint, where he said his prayers and returned slowly. After this he was permitted to enter the bride's apartment and see her face for the first time.

APPLICATION

Ten virgins . took their lamps, v. 1. It is not the beginning of the race, but the end, that tests the athlete. At the starting point, only a practised eye can tell the difference between the well and the ill trained runner. During the earlier stretches of the course the two keep side by side. But by and by one begins to show signs of distress. His breath comes hard, and his pace loses its steadiness. His rival begins to draw ahead, and, with iron muscles and lungs like a pair of powerful bellows, reaches the goal, an easy winner. How will it be with us when the stress and strain of temptation, or the sudden call to some arduous task comes in the upward course? That will depend on the preparation we are making now,—on the sort of character we are forming now; for it is only the ready who will win out.

Foolish . took no oil with them, v. 3. When the hot fight at Bothwell Bridge was at its height, the Covenanters opened their last powder cask, to find that it contained not powder, but raisins. Raisins are all right in their place, but on the battlefield it is powder that is needed; and the disappointment of the Covenanters was extreme at the discovery of this irreparable blunder. Is it not true that many are very busy preparing, but it is the wrong kind of preparation they busy about. They rise betimes that they may increase their merchandise, plough their fields and improve their fortune. They toil late that they may store their minds with earthly knowledge. These things are wise and right in their place, but they can prove no substitute for the oil of God's grace in the heart, when the Bridegroom's voice is heard and only those qualified can enter in.

"Is your lamp filled, my child
With oil from Christ above?
Has He your heart, so wild,
Made soft and full of love?"

At midnight . a cry, v. 6. In large city schools with two or three storeys, they have "fire drills." An alarm is given as if a fire had actually broken out, and "Aye Ready!" every one falls into his or her allotted place. The object is to test the steadiness and quickness of teachers and scholars in getting out of the building. Life is full of like tests for us. It is just when we are least expecting it that temptation comes. We should take as our motto that of an old English family—"Aye Ready!" And by being prepared for lesser surprises, we shall be fitted to meet the last great surprise, when, perhaps without warning, we are summoned into the Bridegroom's presence.

Give us of your oil, v. 8. A very bad man and a very good man were near neighbors. The bad man was a very clever mimic, and entertained many a company by imitating the piety and prayers of his saintly neighbor. However, when the hand of death was upon him, it was not for his boon companions, but for the man he used to scorn, that he sent. "Be with me when I die," was his anxious entreaty. He would have given all his wit for a few drops of the oil of grace which his neighbor possessed; but it could not be loaned. The goodness of another could not serve him in his need. That grace, each must receive for himself at the Fountain of all grace, the Lord Jesus Christ. The wise will fill their lamps with it, while they have health and opportunity to do so.

I know you not, v. 12. How dreadful these words from the Lord of love, so eager to save that He came down from heaven to seek us. It can only be through some grave fault of ours that He shall turn a deaf ear to our cry when He comes again. But it may be that that fault may seem in our eyes now as nothing: simply to have been slack in preparing

Another's
Goodness; or
My Own

The Fault Ours,
not His

ourselves for meeting Him. It is because this slackness shows how little our hearts are with Him that He counts it so grave.

The door was shut, v. 10. A famous surgeon was standing before his class. He had just completed a very difficult operation. "Gentlemen," he said, "two years

Hung on Hinges ago, a simple operation might have cured this disease. Six years ago, a wise way of life might have prevented it. Nature must have her way. We are too late." The next day the unfortunate patient died. In this finite world, every door of opportunity is hung on hinges. If we will not enter while we may, the door will surely swing to and be fastened by an adamant bar. There is a moment when every one can say :

"Late, late, so late ! and dark the night and chill !

Late, late, so late ! but we can enter still." But there is another awful moment which will succeed the long protracted opportunity, when another Voice will be heard :

"Too late, too late ! ye cannot enter now."

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

For Teachers of the Older Scholars

When Jesus was born, there was a crisis in the world's history, Luke 2 : 9, 10. When Jesus died, there was another crisis, John 12 : 31-33 (crisis being the Greek word for " judgment "). When Jesus returns, there will be the greatest crisis of all, Matt. 24 : 30. Whether He comes sooner, or later, His coming will be a surprise to the world, v. 13. This tremendous crisis is always imminent, Mark 13 : 35-37. How does it affect us ? The parable shows :

1. *Character is developed in anticipation of a crisis*, vs. 1-4. Wisdom and folly are traits of character, v. 2 ; Prov. 10 : 14. The contrast between the two companies of bridesmaids amounts to a distinction between (a) shiftlessness (v. 3 ; Haggai 1 : 6) ; and (b) foresight, v. 4 ; Prov. 6 : 6-8. The wise made adequate preparation (v. 4), whilst the foolish made none, v. 3. Are we prepared for Christ's coming,—you and I ? ch. 24 : 48-50 ;

Watch therefore, v. 13. In one of Browning's poems there is a story of two camels. Both were of great value ; both gave them-

The Two Camels selves wholly to their master's service ; both had precious burdens to bear for him across the desert. One did all he could to save the master expense ; he ate as little food as possible, and that of the cheapest. At last his strength failed, and he fell dead in the desert. His load was stolen by thieves, and his master thus lost both burden and camel. The other camel ate the best food and plenty of it— " No sprig of chevril must I leave unchewed." The result was that he passed safely through the desert with his burden. It is easy to see which of the two camels best served the master's interests. And the lesson for us is plain. We should make the very most of our powers that care and watchfulness will enable us to make. Thus we shall follow the example of the wise virgins, with their carefully trimmed lamps and well-filled vessels. Wise assiduity in the day of opportunity is what tells.

TEACHING HINTS

Luke 21 : 34, 36 ; Rom. 13 : 12-14 ; 2 Pet. 3 : 3, 4. We have the character of the foolish and shiftless, if we make no preparation at all in forsaking sin, and following Christ, Mark 1 : 14, 15. We have the character of the wise and foreseeing, if we give ourselves, waking and sleeping, fully to Christ, Titus 2 : 11-13.

2. *Character is made apparent on the arrival of a crisis*, vs. 5-9. A stranger looking at these two companies, before the crisis, might not see any difference. Both, having accepted the invitation to the wedding, were ready to act as bridesmaids, v. 1. Both brought torches, v. 1 (Rev. Ver. Margin). Both had bowls on the torches, for that may be what is meant by " vessels," v. 4. Both waited for the bridegroom, who came from a distance evidently too remote to permit of sending word of the precise hour of his arrival, v. 5. Both slept, v. 5. Note that. Both woke and trimmed their lamps, v. 7. Note that, too. But the arrival of the crisis (v. 6) at once made the difference in their characters so apparent that even a stranger could see it. The foolish lit their torches, only to find them flare up and

then go out. They were thrown into panic, v. 8. Their previous course of conduct overtook them, quite unready. In their shiftlessness, they had forgotten all about the oil, v. 3. Now they suffered for it. The wise, on the other hand, who had prepared carefully (v. 4), were not taken aback, v. 10. In the hour of crisis the two groups were seen to be as different as could be. Character is not transferable, v. 9. We must each prepare for ourselves by wise living in anticipation of Christ's return. Others cannot be wise for us, Gal. 6 : 5.

3. *Character is irrevocably determined in the passing of a crisis*, vs. 10-13. Our characters are the summation of the crises through which we have passed. We are only recognized as what we have made ourselves (vs. 11, 12; ch. 12 : 43-45), or what we have allowed the grace of Christ to make us, 1 Tim. 1 : 12-14. At Christ's second coming character passes over into destiny, Rev. 22 : 11, 12.

For Teachers of the Boys and Girls

There is an Eastern proverb which says, "The best orator is he who turns the ears of his hearers into eyes"—who makes them see the things of which he speaks. Is it not true emphatically of the teacher? And is not this passage one, where, conspicuously, the conscience and heart are to be reached through the eye. There are eleven verses; *ten* of them are taken up with the picture: only one with the statement of the lesson to be learned. The time of the class will be not wasted, but well spent, if the whole scene is made to live before the eyes of the scholars; what it all means is plain as day.

It will be well, however, following our Lord's example, to link the parable on to His previous words. Go back to the group of eager, wondering disciples, with their pointed questions, ch. 24 : 3. As to the time, follow on to vs. 36 and 44, illustrating by v. 43. These facts may be summed up: Jesus is certainly to come again; when, none know; at His coming, those who are ready will receive blessing, those who are unprepared will be cast away. This hurried glance will prepare for the parable. Try a few questions such as the following.—Who spoke the parable? To whom? What had they been asking of Him?

What was His answer? What did He tell them to do?

Now for the parable. What is it about? ("The kingdom of heaven": be sure and make clear, that, in this passage, it is the kingdom coming, not the kingdom in our hearts, or in the world.)

"Ten virgins"—bridesmaids. Wherefore ten? A round number for the convenience of the story; or perhaps ten was a customary number of bridesmaids.

Get the scholars to describe (see HOME STUDY QUARTERLY or HOME STUDY LEAFLET) the bridegroom's procession in the night; the maidens going out to meet it, and to go in with it to the wedding feast.

What need of lamps? It was night; and in Eastern cities there were no street lights. What the need of extra oil? Have the scholars describe the lamps (see ILLUSTRATION in QUARTERLY or LEAFLET). The lamps were small, and the waiting time uncertain.

Five; and five? Wherein did the one five differ from the other? vs. 2-4. These two words look alike—"ready," "unready;" only two letters of difference, but, as we shall see, a difference of eternal gain and eternal loss.

The long waiting time; they "*all* slumbered and slept"—rested. Had all a right to rest? Again, we shall see.

The cry, "He comes," v. 6. Describe the excitement of the waiting maidens.

Then the sad plight of the five foolish ones—their lamps going out, no more oil; and no one admitted to the feast without a lamp burning; midnight, and those that sold oil sound asleep in their beds. What a picture of unreadiness and of hopelessness!

Were the other five selfish in not sharing their oil? Let the scholars read the first part of v. 9 carefully. It was a case where one could not help another (compare Rom. 14: 12).

Then follows the coming of the bridegroom, the going in to the marriage, and the shutting of the door. How glad for those who were shut in. But how sad for those who were shut out. What a bitter wail, v. 11; and the reply like a death knell, v. 12.

There is little need to explain or enforce v. 13. The reading of it is enough. It stands out luridly.

ADDED HINTS AND HELPS

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

Lesson Points

Readiness and rashness are worlds apart. v. 1.

A difference in character must lead to a difference in destiny. v. 2.

The Christian's life is strong and happy only through the Holy Spirit's presence and power. vs. 3, 4.

Prudent planning and perfect trust are twin duties. v. 5.

"A man has only as much religion as he can command in time of trial." v. 6.

We need special preparation for the great crises of life. v. 7.

The label, "Not transferable," may always be placed upon character. vs. 8, 9.

It will be a matter of infinite concern on which side of the "shut door" we find ourselves." v. 10.

An ounce of foresight is better than a pound of hindsight. v. 11.

The skilled jeweler cannot be deceived by the likeness between real and paste diamonds. v. 12.

Victory is the reward of the vigilant. v. 13.

From the Library

An extinguished lamp was an emblem of mourning and death, and could have no place in a festive scene. No greater misfortune could overtake one of these lamp-bearers than the extinguishing of her light. Hence the commendatory distinction classing as wise or "prudent" those who took oil in their vessels with their lamps.—Professor A. D. Long.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

—Shakespeare.

Planting must be done in seed time. Tending the field must be done in growing time. Harvesting must be done when the crop is ripe. We must make hay while the sun shines. We must grind our grist while the water is flowing by the mill. We must teach the child while he is a child. We

must prepare for the future while it is still to-day.—H. Clay Turnbull.

If you and your neighbor have each signed a bill for a certain sum to fall due on a certain date, and you by dint of economy and perseverance have been able to lay by just enough to meet your own obligation, while your neighbor, wasting his hours on trifles, has made no provision for the day of settlement; and if, on the morning on which the bills fall due, he should come, beseeching you to give him some of your money to help him to pay his debt,—would you give it him?—Dr. W. M. Taylor.

The wise virgins had lived a life that was always, even in sleep, hid with Christ in God; the foolish virgins had not; they had lived a life which had transient shows of devotion in it, but no reality—a mistake too fatal to be in any wise remedied by the spasms of a few minutes at the close. It is the old familiar lesson, that cannot be taught too often or taken to heart too earnestly: that the only way to die the death of the righteous is to live the life of the righteous.—Dr. J. Monro Gibson.

Hold on; hold fast; hold out. Patience is genius.—Buffon.

A man's fate lies in his character, and not in his conditions.—Hamilton Mabie.

If the water in a pond is never stirred, it is sure to stagnate, and green scum to spread over it, and a foul smell to arise from it. A Christian man has only to do—nothing, in order to ensure that his lamp shall go out.—Alexander Maclaren.

Prove from Scripture

That we should seek God early.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Where was Jesus now? Who were with Him?

1, 2 Of what day does He speak? How many virgins does He mention? What were their lamps like? Whom did they go to meet? What are the first five called? The second five?

3-6 What mistake did the foolish virgins

make? How did the others show that they were wise? What did they all do? Why?

7-9 At what time were they awakened? How? Who was coming? Who had no oil? Of whom did they ask a supply? Why did these not give it?

10-13 Who were admitted to the marriage? Who came afterwards? What was their request? What did the bridegroom answer? What does Jesus bid us do?

Seniors and the Home Department—

What visitors had come to Jesus? Where and to whom did He utter the Lesson parable?

1-6 Of what kingdom does Jesus speak? What does He tell about it? Describe ancient lamps. Tell what you know of Eastern wedding customs. Which other parable refers to a marriage feast? (Matt. 22 : 1-14.) Give a warning from Paul against sloth. (Rom. 13 : 11.)

7-9 It is possible for us to save one another? (Ps. 49 : 7.) Show that each of us must give an account "of himself". (Rom. 14 : 12.)

10-13 Who will finally separate between the good and the bad? (Matt. 25 : 31, 32.)

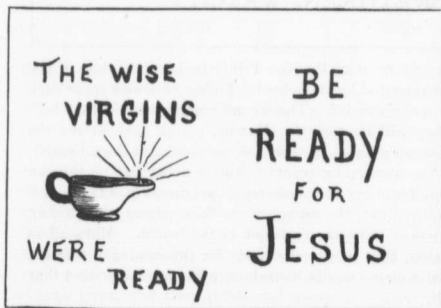
The Catechism

Ques. 31. *Effectual calling.* This is a calling of the Spirit of God that is effectual in saving the soul, which preaching the gospel may or may not be. It is a "work," not an "act," because there are different stages in it.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus commanding us to watch.

Introduction—Mary, did you ever watch at the door or *gaté* or window for father to come



The steps are: (1) to "convince us of our sin and misery": we must be subdued to God's way of looking at things; (2) to "enlighten our minds," because naturally we are blind to the beauty and sufficiency of Christ; (3) to "renew our wills," which are by nature and habit set in the wrong direction. It is the Spirit's aim to bring us to Christ; but He does not compel us. He "persuades" and "enables" us; but we must make choice of Christ for ourselves.

The Question on Missions

Ques. 38. From the beginning of his work, Dr. MacKay went everywhere preaching the Word. W. C. Burns, the famous early missionary to China, was not a more indefatigable itinerant evangelist than he. But he differed from Burns, in that he had as great a genius for organization as for preaching, and wherever a few converts were made, they were persuaded to build a small place of worship. Then he set himself, from the start, to train a native ministry, taking those he selected for the work with him on all his preaching tours, and training them to preach while grounding them in theology. His knowledge of medicine he turned to good account in relieving and healing the sick. Notwithstanding the strain of extreme heat and malarial fevers, he continued his work almost without interruption, save for his two furloughs to Canada.

home? You clapped your hands and ran to meet him, and he took you up in his arms. You have all watched for somebody. One day in driving through the country we spied a merry group of little people sitting on a fence beside the big gate leading into their farm. They looked so clean and sweet and happy. "Why are you sitting here?" we asked. "Watching for father," was the reply. "He may come any time and we don't want to miss him. We'll all get in and ride with him to the house." Jesus told

His disciples a story, which you will all be eager to hear, about some people who were watching for some one.

The Ten Watchers—We'll draw ten strokes, five on this side of the board and five on that. The story Jesus told was about ten young girls ("virgins"), who were waiting for a friend to come (read the parable). All held lamps (outline). The lamps of these five were filled with oil. The other five have lamps, but no oil. They thought there would be plenty of time to get oil when they needed to refill their lamps. Night came on, but the friend did not come. The ten watchers went to sleep. At midnight there is a cry, "He is coming." In a moment all are up, with their lamps in their hands. See! the lamps of these five are sending forth a bright light (make rays), and off they go to meet the friend. Look at the other five! No lights! no oil! They cry after the others, "Give us of your oil, etc." No, they must get oil for themselves (v. 9). While they go to get oil, the friend takes the five wise virgins into his home and the door is shut. We have no more than enough for our own lamps: "Go ye. . . to them that sell, and buy for yourselves."

Golden Text—Jesus said the words of our

Golden Text. He told this story to show that all His friends must be ready and watching for Him to come.

Ready for Jesus—A little girl was asked if she had given her best to Jesus. She replied, "I do not know just what that means; but I know I used to please myself, and now I try to please Jesus." Don't you think that little one was ready and watching for Jesus?

The Right Road—There is only one road on which we can meet Jesus—the road of right doing (outline). Never turn aside to the road of wrong doing (outline). Just at that moment you might miss Jesus. He might come and not find you watching. We must keep "dressed in our best," if we are watching for Jesus. Not our body dress, but dressed in good words and deeds and unselfish ways. We must keep our hands clean from all naughty doings, our feet from all wrong ways, our lips pure. We must take nothing into our body that would injure us. Our heart (the lamp) must be full of the Holy Spirit (oil).

Something to Draw at Home—Draw two lamps, one with rays, the other without.

Something to Remember—I should keep watching for Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

**BE YE AS MEN THAT WAIT
ALWAYS AT THE MASTER'S GATE,
EVEN THOUGH HE TARRY LATE;
WATCH, BRETHREN, WATCH!**

Begin the review by singing Hymn 83, Book of Praise. Print the last four lines of the second verse, and have the Golden Text repeated by the school. Follow this with some such questions as: For what are we to be on the watch? (The second coming of Christ). Is it certain that He will come again? When will He come? (No one, except God, knows the day or the hour.) Now, Jesus, in the Lesson parable, pictures the watchful and the unwatchful. Bring out, by rapid questions, the outstanding points:—the starting out of the ten virgins, their purpose, the slumber, the midnight cry, the awakening, the trimming of the lamps, the discovery of the foolish virgins, their request, the refusal of the wise virgins, the coming of the bridegroom, the entrance of the wise virgins, the exclusion of the foolish. Make all as vivid as possible. Close with the question, How may we be ready for the coming of Christ? Make it clear that the readiness consists in characters fashioned after His teachings, and that each must get this for himself or herself.

Lesson III.

THE PARABLE OF THE TALENTS

October 21, 1906

Matthew 25 : 14-30. Commit to memory v. 21. Read Luke 19 : 11-27.

GOLDEN TEXT—A faithful man shall abound with blessings.—Proverbs 28 : 20.

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, and to another one; to ²every man according to his several ability; and ³straightway took his journey.

16 ⁴Then he that had received the five talents went and traded with the same, and made them other five talents.

17 ⁵And likewise he that had received two, he also gained other two.

18 But he that had received one went ⁶and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ⁷reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained ⁸beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will ⁹make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents:

Revised Version—¹it is as when a man, going into another country called; ²each; ³he went on; ⁴Straightway; ⁵In like manner; ⁶away; ⁷maketh a reckoning; ⁸other five talents; ⁹set thee over; ¹⁰other two; ¹¹didst not sow; ¹²didst not scatter; ¹³did not scatter; ¹⁴bankers; ¹⁵back; ¹⁶interest; ¹⁷out.

LESSON PLAN

I. The Talents, 14, 15.

II. The Traders, 16-18.

III. The Reckoning, 19-30.

DAILY READINGS

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

M.—The parable of the talents, Matt. 25 : 14-30.

T.—Parable of the pounds, Luke 19 : 12-27. W.—

The wicked husbandmen, Matt. 21 : 33-43. Th.—

Faithful and unfaithful, Luke 12 : 41-48. F.—Use

of talents, Rom. 12 : 1-8. S.—Fruitful service, 2 Pet.

1 : 1-11. S.—Reward of faithfulness, 2 Tim. 4 : 1-8.

EXPOSITION

Time and Place—As in last Lesson, Tuesday, April 4, Mount of Olives.

Connecting Links—This parable follows immediately on that of the Ten Virgins (last Lesson).

I. The Talents, 14, 15.

V. 14. *It is as* (Rev. Ver.). We have here another parable, to show that service in the kingdom of heaven is a great trust. *A man, going into another country* (Rev. Ver.). Jesus was the Disposer of the kingdom. Here, as everywhere else, He places Himself in the centre of it, and He intends His disciples to think of His approaching death, not as an accident, but as a thoroughly planned journey into another realm. *His own servants*; upper servants or slaves. Such slaves, in the world of that time, were often given positions of high trust, and they conducted many of

behold, I have gained ¹⁰two other talents beside them.

23 His lord said unto him, Well done, 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.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou ¹¹hast not sown, and gathering where thou ¹²hast not strawed:

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

26 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 ¹³have not strawed:

27 Thou oughtest therefore to have put my money to the ¹⁴exchangers, and then at my coming I should have received ¹⁵mine own with ¹⁶usury.

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

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

30 And cast ¹⁷ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Shorter Catechism—Ques. 32. *What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—39. Who were Dr. Mackay's first helpers? Mr. Giam (better known as A-Hoa) and Mr. Tan, both of whom were able and successful preachers, and were in course of time ordained as ministers.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 255; 275; 16 (Ps. Sel.); 590 (from PRIMARY QUARTERLY); 111.

the large business transactions. *Delivered unto them his goods*; his property, the capital he had available for trading purposes.

V. 15. *Five talents*. The talent was originally a measure of weight, money in early times being weighed, not coined, as with us. In our Lord's day, however, coins were in use. One of these was the "mina" or "pound" (Luke 19 : 13). Sixty minas were reckoned as a talent, about \$1,200 of our money. The first servant received, therefore, about \$6,000. *Two*; about \$2,400. *One*; about \$1,200. So there are different ranks of service in Christ's kingdom; but to each individual is entrusted some duty, corresponding to his ability.

II. The Traders, 16-18.

Vs. 16-18. *Straightway he . . . went*, etc. (Rev. Ver.); teaching us to be prompt and urgent

in the affairs of the kingdom. Both the five-talent and the two-talent man, by shrewd and careful trading, doubled the money given them. They were equally faithful, and, according to their different opportunities, equally successful. *Received one*; a large amount, as God's gifts, even to the poorest and weakest, are very great. A less increase was looked for from him than from either of the others, but equal faithfulness. *Digged. . hid. . money*; a common practice, where there were few places of safe deposit. (See ch. 13 : 44.) The one-talent man was really dishonest, withholding from his master the service he might have given.

III. The Reckoning, 19-30.

V. 19. *After a long time*; so that the servants might be thoroughly tested. *Come, and maketh a reckoning* (Rev. Ver.). Jesus insists again and again on the fact that He will return to judge His servants (see Luke 19 : 15; John 5 : 22).

Vs. 20-23 tell the rewards of the two faithful servants—the same in both cases, because they had shown equal fidelity. The reward in each case was fourfold: (1) *Well done*. Such a word of praise from a Lord like ours will richly compensate any toil. (2) *Faithful over a few things*. No satisfaction can surpass that of knowing that we have done something to advance Christ's kingdom. (3) *Ruler over many things*. Higher work, and more strength and wisdom to do it, are sure results of fidelity. *Joy of thy Lord*. Here this joy comes to us as a tiny rivulet; in heaven we enter into it as into the sea.

Vs. 24, 25. Now, the one-talent man stands before his lord. *I knew thee*. So did the others. *A hard man* (Rev. Ver.); an unreasonable man, using his power to extort more than his lawful rights. *Reaping where thou hast not sown*; unjustly seizing for himself the fruits of other men's labors. *Gathering. . not straved* (scattered). The reference is to the threshing-floor, where the threshed grain was tossed about ("scattered") by the winnowing fan to separate the chaff. The man represents his Lord as like one who should compel his servant to do this work and then take all the grain for himself. It is true, as this parable shows, that God requires faithful service; but He is not un-

reasonable. *I was afraid*; of losing the money and so provoking his lord to anger. But it is better to fail when obeying, than to disobey because of an unrighteous fear. *Lo, thou hast thine own* (Rev. Ver.). We do not give to God His own unless we bring all that our abilities can produce. For these abilities are His gift, and He has a right to the fruit of their exercise.

Vs. 26, 27. *Wicked and slothful*. This is the root of the trouble. The slave really claimed that his action was almost his lord's fault—so hard was he. But the slave was indolent. Slothfulness, in Christ's view, is wicked; powers are given to be used. Work is a Christian virtue. *Thou knecest*, etc. Even had the lord been all he said, that should have been a reason for working the more diligently and faithfully so as to escape his displeasure. *Money to the bankers* (Rev. Ver.). (Rev. Ver.). One of the best authenticated sayings of Jesus outside of the scriptures is, "Become approved bankers," that is, Invest your talents in the way that God would approve. *Mine own with usury* (Rev. Ver., "interest"). Usury now means an exorbitant rate of interest; but formerly "usury" and "interest" had the same meaning. It is perfectly fair for a man to ask a reasonable return for the use of his money.

Vs. 28-30. *Therefore*, etc. He has proved his incapacity for such a trust as even one talent. *Give it unto him*, etc.; who has proved his character and ability to use what is entrusted to him. V. 29 is a favorite saying of Jesus (compare ch. 13 : 12). The use of privilege increases privilege. Note that there is no excuse for the man because he had but little. The point of the parable is that the smallest trust must be faithfully fulfilled. *Unprofitable*; a man useless to God—the worst possible judgment. *Outer darkness*; that is, deepest darkness enveloping a scene of irremediable sorrow and remorse.

Light from the East

EXCHANGERS—The money-changers of the old world were also the bankers of that time. They received money on deposit and paid a fixed rate of interest on it. They also loaned it out at higher rates and negotiated drafts on their correspondents abroad. Interest

was charged on loans in Babylonia as far back as the twenty-third century B.C., and was then as high as twenty per cent. per annum in some cases. In Rome the legal rate was one per cent. per month, that is, twelve per cent. per annum, but the rate on loans on special risks, as on ships' cargoes, rose with

the advance of the season, until it might be thirty per cent. Justinian afterwards fixed the legal rate at six per cent. In the East grain, roots, and seeds were loaned as well as money. A slave was sometimes given as security, and his services, during the period of the loan, took the place of interest.

APPLICATION

His goods, v. 14. We are not to think that money is the most useful talent. They are often the richest capitalists who possess least money. "Capital?" exclaims the young lad, "I wish I possessed some of it. But, alas, this pocket is emptier than the other, and the other has nothing in it." And yet that same young lad has the best of all capital: he has time. While the multi-millionaire, overloaded with his gold, is tottering with one foot over the grave, this lad with the rich warm blood of youth coursing in his veins has before him thirty, forty, fifty years of opportunity and possibility. The boys and girls are the greatest capitalists in this respect; and theirs is the great responsibility of making the best investments.

To another one, v. 15. The man who received but one talent is neither to be despised nor commiserated. The great forces of nature are operated through apparently insignificant agents. Under the microscope the yeast plant reveals neither grandeur nor beauty. But it makes two products. One of these makes the dough rise, and renders bread light and digestible. It is an insignificant agent, but it can convert the flour of the Western prairies into wholesome food. Its other product is alcohol. The yeast germ is the original manufacturer of this. Without the yeast germ it would not exist. And when one recalls how many great men have been ruined, how many wise men have been made foolish, and how many happy homes have been blighted by drink, he cannot but shudder at the awful possibilities that reside in the microscopic, one-talented yeast plant. Infinitely greater for good or evil are the possibilities in every life. How much we need the grace freely offered, to turn our powers, however small they be, in the right direction

and cause them to bring good to men and glory to God; for it is only the grace of God that can accomplish this.

Had his lord's money, v. 18. According to an Eastern allegory, a merchant on going abroad gave two friends two sacks of wheat each, to take care of until he returned. When he came back, one took him into the storehouse and showed him the two identical sacks and the very same grains of wheat, but, as years had passed, the wheat had become mildewed and worthless. The other led him to the open country and pointed out field after field of waving grain which had grown from the two sacks of seed. The merchant said to him, "You have been a faithful friend to me. Give me two sacks of that wheat; the rest shall be yours." Some people think that, if they do no overt wrong in their lives, if they do not rob or lie or strike any one, they are keeping their talents all right and that God must be pleased with them. But it is not possible to keep our talents without using them. Our hearts and minds will become all mildewed with selfishness and sin, if we do not employ them constantly in the Lord's service. Only the key that is used will remain bright.

Enter . . . into the joy of thy lord, v. 21. As the good Leighton beautifully says, "it is but little we can receive here, some drops of joy that enter into us; but there we shall enter into joy, as vessels into a sea of happiness"; how glorious that entering, we know from the delights of the "few drops" we receive now.

Well done, v. 23. This approbation was not given only to the one who had earned most. This would be manifestly unfair; for the man who had received five talents, had in that respect a great advantage over his less highly endowed fellow. But it was given to the man,

The Greatest Capitalists

Bread or Alcohol?

Nothing Like It

The Lake and the Rain Drop

whatever his capacity was, who had done his best. The lake with its broad surface of water laughed at the narrow limits of the raindrop. But the raindrop replied, "I reflect in my bosom all of heaven that I can hold; and you with all your vastness can do no more." So the reward of the Lord's joy will not be estimated according to the recipient's greatness. It will be the same for all; for it will fill all to overflowing.

Put my money to the exchangers, v. 27. "What are these?" sternly demanded Oliver Cromwell, as he entered an English cathedral and noticed some silver images still lingering in its niches. Cromwell and the Images "Please your Highness," replied the trembling dean, "they are the twelve apostles." "Well, take them away," ordered the grim dictator, "melt them down, and coin them into good money, that, like their Master, they may go about doing good." Let not our religious ideas be cherished for

their mere sublimity, nor our worship for its outward grandeur, nor our theology because of a traditional loyalty. Let them not be idols in our souls, but let us put them out to use.

Unto every one that hath shall be given, v. 29. "I do not see the effects in nature which you depict upon the canvas," a critic once remarked to Turner. "Do you not wish you could?" was the sage reply. The great painter had spent years in the observation of these effects, and to him in reward was given the power to see. A similar criticism has been passed on the color of the sky in Holman Hunt's famous painting, "The Light of the World." But it is a color observed in the London air at a very early hour in the morning, and few have taken the trouble to rise and see it. To the artist has been given the eleventh talent, because he had the energy to convert his original five into ten.

TEACHING HINTS

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

For Teachers of the Older Scholars

Brush away the dust and cobwebs of confused thoughts which mistake this for another version of "The Pounds," Luke 19: 11-27. This is unlike that as to: (1) the place where spoken (ch. 24: 3; Luke 19: 1, 11); (2) the money used (v. 15; Luke 19: 13); (3) the amounts given, the "talents" varying (v. 15), the "pound" (the pound, or mina was one sixtieth part of a talent), invariable in the case of each servant (Luke 19: 13); (4) the increase, "talents" doubled (vs. 20, 22), "pounds" multiplied by ten (Luke 19: 16), and five (v. 18); (5) the rewards (vs. 21, 23; Luke 19: 17, 19); (6) the treatment of the unused money (v. 25; Luke 19: 20); and especially (7) the lessons. "The Pounds" show what happens to those who use the same opportunities (1) splendidly (Luke 19: 16); (2) fairly (Luke 19: 18); or (3) badly, Luke 19: 20. "The Talents" show rather what happens to those who have different opportunities, determined by their particular capacity to serve Christ.

"Several ability" (v. 15), are the keywords. Our ability may be (1) large, "five

talents;" (2) middling, "two talents;" or (3) ordinary, "one talent." Christ expects us to do all we can, but no more than we can. The rich woman in Mark 14: 8 had large ability. She could well afford what she did, and anything less than "she could" would have been unworthy of her. The poor woman in Mark 12: 42-44 had little ability, but, in giving all, she did more than the rich. Though ability may vary, our love and faithfulness should not vary. A small circle may not be so big as a large one, but it may be just as perfect. A small vessel may not hold so much as a large one, but it may be just as full. Whether our ability qualifies us to handle much, or only a fair amount, or but little, we can all be equally faithful, 1 Cor. 4: 2; Rev. 3: 8. Having in this general way indicated the scope of the parable, draw from your class the details of the story, vs. 14-18. Then apply along two definite lines:—

1. *Faithfulness in service widens opportunity*, vs. 19-23. Those with higher ability really did their best, till the money doubled, vs. 20, 22. Fidelity developed still higher capacity, vs. 21, 23. This incidentally means that the reward of work well done, is to get more to do. The neglected work of the un-

faithful passes to the faithful, v. 28. The busiest Christians are always being asked to undertake something extra. And they usually manage it. Use what capacity you have, and it will grow in the using, 1 Cor. 15 : 58.

2. *Unfaithfulness in service forfeits opportunity.* vs. 24-30. The one-talent man is too easily tempted to despise his opportunity. He thinks it trifling. He counts it not really worth while, 2 Kgs. 5 : 12. He imagines it does not matter; but it does. Neglect your opportunity, and it goes from you altogether and passes over to others, 2 Kgs. 5 : 13. Make clear that the one-talent man's opportunity (a) was not too brief to enable him to do something worth while. In the same period, in which he did nothing, the others had time to double their money. (b) Nor was his opportunity unfair, v. 27. With a perfectly just opportunity he stood self-condemned (vs. 24-26), and on that ground was fairly condemned by his master, vs. 28-30.

For Teachers of the Boys and Girls

The second of twin parables. Get the scholars to tell the parable of last Sabbath. Find from them where it was spoken, and its purpose, namely, to show the inward, or heart preparation for the Lord's second coming: that we should have the oil in our lamps of a genuine Christian character.

To-day's parable touches another equally vital point, namely, that we should have the preparation of opportunities well improved. But do not announce this as the purpose of the parable. Let the scholars find it out, as they go along.

A novel method (say in a class of eight) would be to have five scholars study specially the part about the five-talent man; two, that about the two-talent man; and one—brightest of the class, if possible—that about the one-talent man. No fear that each section will not watch closely what the other sections have to say.

A few preliminary questions in regard to this rich householder and his trusted slaves (The HOME STUDY QUARTERLY, and the Exposition, afford the materials for the answers.) Bring out that the householder represents Jesus Himself, who is about to go into a "far country," and who will return, ch.

24 : 3, 27; 42, 44. Also question as to the money value of the talent (see Exposition), and as to why the allotment was not the same to each. (Partly, because the man who owned the money had a right to divide as he would; and partly, because, he gave to each what he thought he could use to advantage.) A touch upon "straightway (immediately) took his journey"—the servants were left at once, and altogether, upon their own responsibility.

Now for the five-talent servant; what did he do? v. 16. The boys will have their explanations ready as to the "trading." How many per cent. did he gain? (He may have "turned the money over" many times; probably had.)

What of the two-talent man? Did he do as well? Or better? Or not so well? (v. 17).

And the one-talent man? (Explain, if your bright scholar has not discovered it, or one of the others, that this was at that time a common way of safeguarding money: like banking it, now. Any harm in this? (The harm will come out by and by. To begin with, it was not doing as his master had bid.)

Plenty of time given? V. 19 answers, and also brings to the climax of the parable. Explain, that, whilst no one knows when the judgment will be, every one of us has time enough for the service expected.

A happy reckoning for the five-talent man! (vs. 20, 21.) He has been faithful and diligent, and has doubled his capital. The reward? Have the scholars entrusted with this section pick out the four elements in the reward (see Exposition). Have them tell also of some of the joys of heaven. Work for Jesus well done brings glorious reward,—is the lesson.

There is not much different to be said about the two-talent man (vs. 22, 23); but what there is, is important: it is faithfulness that counts,—not how much work is entrusted to us, but how well we do it.

The one-talent man has a sad account to give. The outcome was, he did nothing; and therefore he lost all, and was shut out from any further chance: oh, the woe of it! (v. 30); and the man who had been able to handle the largest responsibility, had fresh chance given him to do more.

ADDED HINTS AND HELPS

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

Lesson Points

By the triple right of creation, preservation and redemption, God owns us and all that we have. v. 14.

The scales of heaven never err in measuring either our powers or our tasks. v. 15.

It is work that wins. vs. 16, 17.

To stand still, in God's work, is to go backward. v. 18.

No life is too short to fulfil the purpose of Him who gave it. v. 19.

Nothing should satisfy us that is short of our best. v. 20.

Duty is the doorway to privilege. v. 21.

It is far nobler to serve through love than through fear. vs. 24, 25.

Neglect is a sure road to loss and shame. vs. 26, 27.

Capacity is extirpated by disuse, and enlarged by exercise. vs. 28, 29.

From the Library

Slaves in antiquity were often artisans, paying some fixed yearly tax to their master; or money was committed to them wherewith to trade on his account, or with which to enlarge their business, bringing in to him a share of their profits. Trench.

Success is naught, endeavor is all.—Browning.

Every being that can live and do something : this let him do.—Carlyle.

There is no substitute for thorough-going, ardent, and sincere earnestness.—Dickens.

Force thyself to abound in little services.—F. W. Robertson.

Heaven does with us as we with torches do ; Not light them for themselves : for if our virtues

Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely
touched

But for fine issue : nor Nature never lends
The smallest scruple of her excellence,
But like a thrifty goddess she determines
Herself the glory of a creditor,
Both thanks and use.—Shakespeare.

There are two religions in this world : there is the religion of fear, and there is the religion of love ; and if you have not the one, you must have the other, if you have any at all. The only way to get perfect love that casts out fear is to be quite sure of the Father-love in heaven that begets it. And the only way to be sure of the infinite love in the heavens that kindles some little spark of love in our hearts here, is to go to Christ and learn the lesson that He reveals to us at His Cross. Love will annihilate the fear ; or rather, if I may take such a figure, will set a light to the wreathing smoke that rises, and flash it all up into a ruddy flame. For the perfect love that casts out fear sublimates it into reverence and changes it into trust. Have you got that love, and did you get it at Christ's Cross ?—Alexander Maclaren.

We are not to limit our possibilities to the measure of the five loaves ; we have the five loaves plus the Lord of the harvest, and it is in this divine combination that we attain the possibility of feeding the multitude. The man of the parable fixed his eyes upon the five loaves and ignored the possibility of an immediate harvest. He gazed at his little talent and he left out God.—J. H. Jowett.

It seems very certain that the world is to grow better and richer in the future, not by the magnificent achievement of the highly gifted few, but by the patient faithfulness of the one-talented many.—Phillips Brooks.

If we blow out our lights, if we quench and smother them in selfish and thoughtless indulgence, what can we expect but the darkness.—J. H. Jowett.

Prove from Scripture

That Jesus desires our love.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Which was the parable of last Lesson ? Which is the parable of this Lesson ?

14, 15 Whither was a man going ? Whom did he leave in charge of his goods ? How many servants were there ? How much did the first receive ? The second ? The third ?

16-18 How much did the first servant gain? The second? What did the third do with his money?

19-23 When did the master return? Who will come to judge our work? What rewards did the faithful servants receive? How will Jesus reward His faithful followers?

24-30 How was the one-talent man punished? What does God expect from us? What will follow from unfaithfulness?

Seniors and the Home Department—Which other parable resembles that of the Talents? (Luke 19 : 12-27.)

14, 15 How was the money distributed amongst the three servants? What was expected of all alike? Where are Christians called stewards? (1 Pet. 4 : 10.) What is required in stewards? (1 Cor. 4 : 2.)

16-18 What were the faults of the one-talent man? Where does Paul condemn slothfulness? (Rom. 12 : 11.) What warning does he give against unfaithfulness in service? (Col. 3 : 22.)

19-30 Why did the first two servants receive an equal reward? What excuse did the third offer? Show that this excuse was worthless. Where is it promised that Christ's faithful servants shall share His throne? (Rev. 3 : 21.)

The Catechism

Ques. 32. *The blessings of believers.* This

is the first of seven Questions which deal with the blessings that come to believers. These are divided into three classes, those received in this life, those received at death, and those received at the resurrection. In to-day's Question we have the blessings which belong to this life. The first is "justification," the act of a Sovereign in setting free those condemned by the law. The second is "adoption" or reception into the family, of which God is the Father and Jesus Christ the Elder Brother. The third is "sanctification," a work by which we are made holy. Each one of these benefits is a root from which many others spring.

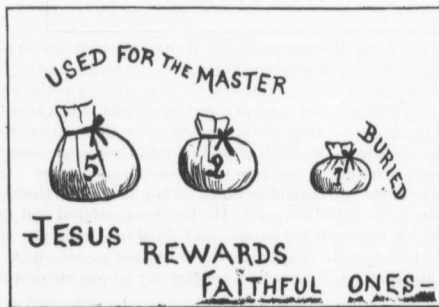
The Question on Missions

Ques. 39. Dr. MacKay had a happy faculty of attracting young men of "pairs" to him, and was able very early in his mission to secure some who proved very efficient helpers. Mr. Giam (pronounced Geeam—"G" hard) was educated for a teacher, and was a most valuable acquisition. Mr. Tan was not so well educated, but was a man of well balanced judgment and of great native dignity and influence. They were both men of administrative ability, and excellent preachers—altogether very worthy representatives of the gospel, and devotedly loyal to their spiritual father and teacher, as well as to Christ and His cause.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus promising rewards to the faithful.

Introduction—A blind girl came to her pastor and gave him a dollar for missions.



Surprised at the large amount, he said, "You are a poor blind girl: is it possible you can give so much money for missions?" "True," she said, "I am blind, but not so poor as you think, and I can prove that I can spare this money better than those that can see. I am a basket-maker, and as I am blind, I can make my baskets just as easily in the dark as in the light. Other girls have, during the winter, spent more than a dollar for light. I have not spent any money for light, so I have

brought this dollar for missions." You see, she was using even her blindness for Jesus' work. Our Lesson story is about using all we have for Jesus. Our sight, our hearing, our strength, our weakness—whatever God gives us, we should use for Him.

Well Done—Tell a story about a mother going away and leaving duties for the children to do; and show the results to her on her return, and the reward she gave them for faithful work.

Lesson—Jesus told the disciples a story about a man and his servants. He was a rich man (stroke) and had servants. He called one servant (stroke), and gave him a bag of money, containing ten talents (explain). (Use some money to illustrate.) To another (stroke) he gave two talents, and to another (stroke) he gave one talent; and away he went on a journey (outline three bags of money). While he is gone, servant No. 1 took his money and bought some things and sold them again and thus made some more money, and he soon had to make a bag twice as big; for he had ten talents now. Servant No. 2 also made good use of his money, and soon had to make a bigger bag; for he had now four talents. What about servant No. 3? His master gave him just one talent, you

remember. What a lot he might do with even that one! But he says, "I won't do anything; I'll go and bury it in the ground, and so keep it safe." Don't you think we should call that servant disobedient, selfish, lazy?

Picture the first two servants, as they carry their money bags to their master. Tell of the praise they received and their reward. Jesus meant to teach us that we are all His servants. He gives us all something to use for Him. Mention simple ways in which we may use voice, sight, hands, feet, mind, money, for Jesus. "Write six ciphers in a line—000,000, and they amount to nothing. Put the figure one before them—1,000,000, and they amount to a million. All our talents are but nothing till we put Jesus at the head of them; then they never fail to make us millionaires in heaven."

A Verse to Remember—

Take my love—my Lord, I pour
At Thy feet its treasure-store.
Take myself, and I will be,
Ever, only, all for Thee.

Something to Draw at Home—Draw three money bags and remember the talents and the reward the faithful servants received.

Something to Remember—I should be faithful.

SUPERINTENDENT'S BLACKBOARD REVIEW

WEIGHED
WORTHY
WANTING

Begin with some questions about the Illustration in the HOME STUDY QUARTERLY. It was by scales such as these that the worth of money was tested in very ancient times. Now, the Lesson tells us how three men were tested or WEIGHED (Print). How was this done? Bring out the points of the master's giving to each servant a certain amount, and leaving him with a free hand as to its use in his absence. Have the scholars describe the conduct of each of these men. Make it clear that there were two kinds of dealing with the master's money—faithful and unfaithful. And when he returned there were two kinds of consequences. Question about the rewards bestowed upon the two faithful servants. They had proved themselves WORTHY (Print). But what about the third servant? He had been weighed and found WANTING (Print). Touch upon his mean-spirited excuse, and dwell on the justice of his being deprived of the talent he had not used. Emphasize the truth that we are sure to lose the powers we do not exercise, and that it is by constant use that our powers are developed and strengthened.

Lesson IV.

JESUS ANOINTED IN BETHANY

October 28, 1906

Matthew 26 : 6-16. Commit to memory vs. 12, 13. Read Mark 14 : 1-11 ; Luke 7 : 36-50.

GOLDEN TEXT—She hath wrought a good work upon me.—Matthew 26 : 10.

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 alabaster¹ box of² very precious ointment, and³ poured it⁴ on his head, as he sat at meat.

8 But when⁵ his disciples saw it, they had indignation, saying, To what purpose is this waste?

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

10⁶ When Je'sus 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.

Revised Version—1 cruse; 2 exceeding; 3 she; 4 upon; 5 the; 6 But Jesus perceiving it; 7 Omit hath; 8 to prepare me for my burial; 9 that also which; 10 shall be spoken of; 11 who, was called; 12 Omit unto them; 13 are ye willing to; 14 weighed unto him thirty; 15 deliver him unto them.

12 For in that she⁷ hath poured this ointment⁸ on my body, she did it⁸ for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world,⁹ there shall also this, that this woman hath done,¹⁰ be told for a memorial of her.

14 Then one of the twelve,¹¹ called Ju'das Isca'riot, went unto the chief priests,

15 And said¹² unto them, What¹³ will ye give me, and I will deliver him unto you? And they¹⁴ covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to¹⁵ betray him.

Shorter Catechism—Review Questions 30-32.

The Question on Missions—40. Who were sent to his help from Canada? First, the Rev. Dr. J. B. Fraser, who went out in 1874, but was compelled by the loss of his wife to return in 1877. Next, the Rev. K. F. Junor, who went out in 1878, but returned broken in health in 1882. After his return, the Rev. John Jamieson, who died on the field in 1891; and, in 1892, the Rev. William Gauld, who is still in the field.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 210; 99; 62 (Ps. Sel.); 545 (from PRIMARY QUARTERLY); 187.

- LESSON PLAN**
 I. The Woman's Offering, 6, 7.
 II. The Disciples' Faultfinding, 8-13.
 III. Judas' Treachery, 14-16.

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

M.—Jesus anointed in Bethany, Matt. 26 : 6-16.
 T.—Value of the ointment, Mark 14 : 1-9. W.—John's narrative, John 12 : 1-11. Th.—Mary's choice, Luke 10 : 38-42. F.—Another anointing, Luke 7 : 36-50. S.—Passing knowledge, Eph. 3 : 8-19. S.—All for Christ, Phil. 3 : 1-11.

EXPOSITION

Time and Place—Saturday, April 1, A.D. 30, the Saturday before His death; Bethany.

[**Connecting Links**—Following on the great discourses of the last two chapters comes the renewed deliberation of the authorities for the purpose of arresting Jesus, vs. 1-5. The supper of the Lesson took place on Jesus' arrival at Bethany, six days before the Pass-over, John 12 : 1-8. Matthew places it at this point in his narrative, as giving one reason why Judas was willing to betray his Master, Matt. 26 : 14-16.—EDITORS.]

I. The Woman's Offering, 6, 7.

V. 6. *In Bethany*; a village two miles south-east of Jerusalem, on the eastern slope of the Mount of Olives. Here Mary and Martha and their brother, Lazarus, lived, and here Jesus had raised Lazarus from the dead, John, ch. 11. *House of Simon the leper*; probably one of those who had been healed by Jesus. Had he been still a leper, he would not have been permitted to mingle freely with others, Lev. 13 : 45, 46.

V. 7. *A woman*; Mary, sister of Martha and Lazarus, John 12 : 3. The characteristics of Mary as noted in Luke 10 : 38-42 are found here also. *An alabaster cruse* (Rev.

Ver.) ; a jar, or some such receptacle as was used for perfumes. Alabaster was a fine kind of gypsum in common use for making such vases. *Exceeding precious* (possibly the word means also pure, unadulterated) *ointment* (Rev. Ver.) ; made from a plant, "spikenard," John 12 : 3, which grows in India. She broke the box, so that the whole contents might be poured on Him, and possibly because she would not use for any other purpose a jar with which she had anointed Jesus. *Sat at meat*. The action in itself was not at all unusual, even the feet of guests being anointed, as a mark of honor (compare Luke 7 : 36-50 ; John 12 ; 3).

II. The Disciples' Faultfinding, 8-13.

Vs. 8, 9. *The disciples* (Rev. Ver.). The eleven were as bad as Judas in this, though he may have been the most outspoken (see John 12 : 4-6). *Had indignation*; some think through jealousy of the woman. At any rate it seemed to them purposeless waste. Poor men as they were, they were unaccustomed to such lavishness. *Sold for much*; for 300 "pence," John tells us (ch. 12 : 5), the wages a laborer for 300 days, hence equal in purchasing power to at least \$300 of our

money. *Given to the poor.* They were not selfish, at least professedly, and the problem of the poor was very pressing in those days. The relief of worldly distress was the only duty that entered their thoughts. There are other duties, as Jesus proceeds to show.

Vs. 10, 11. *Why trouble ye the woman? Why, by your criticism, disturb her in her act of love? A good work.* Jesus shows them that she understood some things far more deeply than they did. Mary's heart taught her aright, for love is always the best teacher. *Upon me;* important words, for, besides the poor, there was also Jesus. In this passage, as often elsewhere, Jesus stands forth as One who expects to receive in His own Person the lavish homage and strongest love of man. It is His right. Those who worship Him do a good work. *Ye have the poor always.* Care for the poor is not a duty that may be neglected. Indeed, Jesus had recently said (ch. 25 : 40), that the poor are His brethren, and that service of them is service of Him. *But me ye have not always.* Therefore, as He said in ch. 9 : 15, they should rejoice in the fullest expressions of love and devotion to Him. Jesus emphasizes the great truth that devotion and worship are as much a part of the religious life as the relief of suffering; that, indeed, the two should never conflict, because worship and religious devotion are the inspiration of beneficence.

Vs. 12, 13. *To prepare me for burial* (Rev. Ver.). The dead were anointed with unguents, which was quite a different thing from embalming. Jesus sees in the act a significance that the woman doubtless did not dream of. He is about to go to His death. This is the last kindly office that love will be permitted to do for its Friend. How such love as this must have gladdened the heart of the dying Lord! *Verily;* introducing a truth of peculiar importance. *Whosoever . . . in the whole world.* Jesus confidently foretold that His gospel was for the whole world (see Mark 13 : 10). His death would not interfere with its progress, as His disciples feared. *This . . . told for a memorial.* Her act, like the ointment, was so fragrant with love, that its perfume pervades the gospel narrative wherever it goes.

III. Judas' Treachery, 14-16.

Vs. 14-16. *One of the twelve.* The gospels never hide the tragedy that Judas was one of the most intimate disciples. *Judas Iscariot.* The name Iscariot means "man of Kerioth," a town in Judea. *Went unto the chief priests;* Sadducees. They, rather than the Pharisees, now take charge of the plot against Jesus. *What will ye give me?* Greed was one of the motives of the betrayer, but not the only one. It went along with disappointed hopes as to the kingdom Jesus came to establish, if not along with actual hatred. *I will deliver him.* Judas seems to have had no idea that a higher will was directing the life of Jesus. He, of course, knew the resorts of Jesus, and the chief priests desired to arrest Him without a popular uprising. *Weighed . . . thirty pieces of silver* (Rev. Ver.); the payment for the death of a slave, Ex. 21 : 32; Zech. 11 : 13. (See also Light from the East.)

Light from the East

THE LEPER—It is not likely that the host was still a leper; he had probably been healed by Christ. But the freedom with which the lepers of the East mingle with other people is surprising to us. A number of them will sometimes surround a traveler, if they can separate him from his party, and corner him up, and stretch their fingerless hands towards his face, to try and extort backsheesh from him.

PIECES OF SILVER—By this phrase the Jewish shekel is usually meant. The Jews at this time had no silver coins of their own, but the shekel of Tyre was in common circulation among them. It had the head of the Tyrian Heracles, crowned with laurel, on one side, and on the other an eagle with one foot on the prow of a galley, a palm branch over one shoulder, a club, and the monogram of the mint master, together with the inscription, "Tyre the sacred and inviolable." Later, the Jews coined a shekel of their own, having a chalice on one side, with the date and the words, "Shekel of Israel." On the other side, it had a flowering lily and the inscription, "Jerusalem the holy." The value of the coin was about sixty-six cents; so that Judas got for the betrayal less than twenty dollars.

APPLICATION

Alabaster box, v. 7. Every heart carries its alabaster box of precious ointment. In it are shut up sympathy, helpfulness and joy.

But too often the box remains closed and the ointment within is wasted because it is not used.

Heart Fragrance Let our hearts be like those spicy islands, whose fragrance is wafted far out to sea on the summer breeze and announces to the mariner even before he can see them, his approach to a sunny shore. Let the gladness in our eyes and the friendship in our handshake intimate even to strangers that we are their brothers and ready to help them. Sometimes these alabaster boxes are hard to break. They are clasped with the bands of selfishness; and suffering and disappointment are needful to force them open. If so, the world is the gainer by our apparent misfortune:

"No shattered box of ointment
We ever need regret,
For out of disappointment
Flow sweetest odors yet."

To what purpose is this waste, v. 8. To some, the sun is an object of never-ending wonderment, when they consider how its

The Deeds that Live light fills the whole heaven and illuminates the distant planet; to others, it is a matter of consideration only for the light it gives their dwelling and the fertility with which it blesses their field. We must be ever on our guard against this narrow, self-centred standard of judgment. The deeds that have lived in history are those that forgot selfish interest, refused to count the cost, but sacrificed all things for some noble purpose or some great principle. Mackenzie went to Korea, and in a very brief time he was in his grave; Ion Keith-Falconer went to Aden, and in a few months fell a victim to its fever-stricken climate. But who shall ask, "To what purpose is this waste?" seeing that the inspiration of their heroism has kindled like ardor in a hundred other breasts; and the corn of wheat that fell into the ground and died, has become a harvest.

Why trouble ye the woman? v. 10. There are about 20,000 deaths annually in India from snake bites. From 1870 to 1882 nearly

200,000 died from this cause. Often the bite of a cobra is fatal in half an hour.

Destroy the Serpents! We can therefore understand the vigilance of the Government in their endeavor to destroy this terrible scourge. In one year, 220,000 serpents have been killed, and nearly 12,000 rupees paid as a reward for their destruction. But there are serpents not so easy to overcome, and whose invisible bite is just as great a menace to the world's happiness. These are the criticisms, misconstructions, and unkind remarks that are continually being made on the actions of good people. There are those who see in every good deed some selfish purpose; others have faults to find in the method of its performance, or are ready to point out how something better could have been done. These uncalled for reproaches are unkind and hurtful. They trouble good people. How bitterly David complains of them! They are the snakes and serpents of the spiritual world. Let us endeavor to destroy them.

A good work, v. 10. On the borders of the sandy African desert lived a kind-hearted man, who, every morning, took a pitcher of cold water from a spring and carried it to the dusty thoroughfare, and left it for any thirsty traveler who might pass that way. Every such action that is prompted by sympathy for another's need or gratitude for benefits received, is a good work. We live on the borders of a spiritual Sahara. Around us are passing every day souls thirsting for the water of life. Shall we not each morning carry with us into the throng of men some sweet refreshing thought or purpose that we have found in the hour of our early devotions?

Ye have the poor, v. 11. St. Lawrence was arrested by a satellite of a Roman emperor on a rumor that the treasures of the Christian church were in his keeping. **The Treasures of the Church** At the tribunal he was required to say where these treasures were. "In three days," he replied, "I will bring them." On the third day he collected the sick and the poor to whom he dispersed alms, and, placing them before the prefect, said, "Behold, here are the treasures of the church."

One of the twelve, called Judas, v. 14. Judas, the traitor; and yet one of the twelve most favored of Jesus' followers in the privilege they enjoyed of being always close to Him and of hearing Him teach and seeing His marvellous works day by day; one of the twelve, too, on whom the heaviest responsibilities were being laid by their Master. It may well make us pause. We have high privilege, for have we not known our Lord's ways and will since infancy? To us He has committed great tasks. Are we traitors, or are we true?

Traitors or
True

What will ye give me? v. 15. We do well to ask this question of the sins that tempt us. For every sin is its own paymaster. The brief pleasure it gives does not pay us out. There still remain the certain shame, the suffering that cannot be escaped. Behind the pleasing excitement of the first glass lies the ruin of the drunkard; The thief may enjoy his ill-gotten gain for a time; but the terror of being detected; the disgrace of discovery; the prison and the penalty—these are yet to come. What is the pay? Before we sin, let us make sure of that.

"What is
the Pay?"

TEACHING HINTS

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

For Teachers of the Older Scholars

We are never called upon to do more than we are given power to do: and we should not do less. Review the last lesson, where the "talents" represent the varying endowments that fit us for larger or lesser undertakings. Fitness is determined by capacity. The woman in to-day's Lesson is quite capable of doing what she does (Mark 14: 8), and is therefore justified in doing it, v. 10. She is just as incapable of doing what Judas does, vs. 15, 16. Study her act in the light of its—

1. *Appropriateness*, vs. 6-10. The words in Mark 14: 8 plainly mean that this woman had the ability to do what she did—she was not doing more than she could: she was not exceeding her resources. This was why the charge of wasteful extravagance against her (vs. 8, 9) was negative. The evangelists make it clear that Jesus was the poor person, not the woman. He was, at the time, enjoying hospitality in another man's house (v. 6), having no house of his own. She, on the other hand, evidently came from a luxurious home, and was well able to do what she did. Anything less would have been unworthy of one in her circumstances. Young people cannot be too thoroughly indoctrinated with the idea that there is more danger of doing less than we should, in our devotion to Christ, than of doing more, ch. 19: 21, 22; Mark 10: 23; Acts 5: 2-4; 2 Cor. 9: 6, 7; 2 Tim. 4: 10. The shabby gift of the grudging rich

shamefully dishonors Christ, Prov. 3: 27, 28. The woman's act shows, besides—

2. *Timeliness*, vs. 11-13. Delayed kindness, like Lord Chesterfield's offer to become Samuel Johnson's patron, when he had already gained fame for himself, loses acceptability. What was said to the traitor (John 13: 27), applies to the true disciple, v. 11. Opportunity for showing our devotion to Christ is speedily passing, Rom. 13: 11; 1 Pet. 4: 10. This fragrant act of pre-mortuary love (v. 12) attains world-lasting renown, v. 13. Why delay a moment in showing our love to Christ, or the love of Christ to others? John 15: 12.

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise

When not a whisper can be heard?

The woman's devotion to Christ contrasts with the treachery of Judas in point of—

3. *Unselfishness*, vs. 14-16. Judas lost himself through covetousness. He grudged Christ the costly fragrance of this woman's love, and pretended (as selfish people usually do) that philanthropy vetoed her act, v. 9. Christ pointed out that, if he really wished to be unselfish, he had a standing opportunity to be so, v. 11. The fact was that Judas set no value on Christ. He loved silver more, v. 15. Money-lust makes many traitors, before they realize it, v. 16; 2 Tim. 4: 10.

For Teachers of the Boys and Girls

What happened at a supper table, is the subject of the Lesson. The picture is photographic in its clearness of detail.

1. *The supper.* Where? question the class as to the village (Matt. 21 : 17 ; Mark 11 : 1 ; Luke 19 : 29 ; John, ch. 11 ; 12 : 1 ; Luke 24 : 50, are some of the passages). Who made the supper? Possibly the villagers, John 12 : 2. Talk with the scholars about their gratitude and affection, and of how comforting it all was to Jesus, just about to go through those awful last days of His life on earth.

2. *Some of the guests.* Simon the leper, who had likely been healed by Jesus (see Exposition) ; the supper was at his house ; Lazarus ; Martha, who "served," helped, as we would say ; the disciples ; and, chiefest of all, the sweet woman for the sake of whose good deed the story is told. Be careful of your time here ; for the main interest is in—

3. *What one guest did.* Matthew, v. 7, calls her "a woman." John (ch. 12 : 3) gives her name. Have the scholars repeat again what they know about her : recall especially Luke 10 : 38-42. Now for the details of what she did here—no danger of lack of interest. Bring out the points in which Mary's anointing differed from the ordinary anointing of guests : with her own hands, not by those of a servant ; with a very costly ointment ; wiped His feet with her long, flowing hair. What did it all mean? Surely that she loved her

Lord and Master much—oh, so very much!

4. *What some of the others said.* Who? Not Judas alone, but the other disciples as well, v. 8. But Judas, who was the treasurer, was evidently the leader in the murmuring, John 12 : 4-6. Tell what the Bible says about greed for money, as in Prov. 20 : 21 ; 28 : 20 ; 1 Tim. 6 : 9, 10.

5. *What Jesus answered,* vs. 10-13. The class may read the verses in concert. These are some of the points to be brought out : it is a "good work" to show love ; there is just as much religion in loving communion with Jesus in prayer or song as in giving to the poor—indeed those who love to be near Him, are generally those who do most for the poor ; Jesus loves sympathy : Mary's act comforted Him in the sad prospect of His death ; the gospel was to be preached in all the world (see His later saying, Mark 16 : 15) ; such devotion as Mary's is worthy of everlasting remembrance.

6. *A sad deed that followed.* Vs. 14-16 describe it. The details are given in the Exposition, and Light from the East. Judas' meanness ; his black ingratitude ; how his greed led him on to treachery and murder ; how cheaply he sold his honor and his soul ; these form a dark background against which Mary's act of love shines out.

ADDED HINTS AND HELPS

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

Lesson Points

Our best gift to the Saviour is a grateful heart. v. 6.

Sweeter than the most exquisite perfume is the fragrance of a loving deed. v. 7.

No seed yields so rich a harvest as self-sacrifice. v. 8.

Where there is the root of love to God, the flower of kindness to men will not fail. v. 9.

If the Master commends, it is of little moment that men criticize. v. 10.

"We are born to do benefits." v. 11.

The secret of true immortality is love. v. 13

Treachery is blackest in one who has been greatly trusted. v. 14.

The world's largest reward is won too dearly by the loss of honor. v. 15.

Men build their destiny from within. v. 16.

Prove from Scripture

That diligence is a Christian duty.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—6, 7 Where was Bethany? When had Jesus come thither? Whose home was here? What miracle had Jesus wrought? In whose house was a supper now made for Him? What woman is specially mentioned? What did she bring? How did she use it?

8-11 Who found fault? What did they say should have been done? How did Jesus rebuke them? For what kind of people should we care? What should we always be ready to do for Jesus?

12, 13 What was about to happen to Jesus? For what did Mary prepare His body? Where would her deed be spoken of?

14-16 To whom did Judas go? What did he ask? What agreement was made?

Seniors and the Home Department—Give the date of the Lesson. What event did it precede?

6, 7 Show that Simon must have been cured of his leprosy. When did Jesus heal ten lepers? (Luke 17: 11-19.) How was Naaman the leper healed? (2 Kgs. 5: 1-19.) Where is sin spoken of as desperate sickness? (Isa. 1: 5, 6.) Who can heal it? (Ps. 103: 3.)

8-13 What fault was found with Mary? By whom? How did Jesus defend her? How was she to be honored? Show that the gospel is to be preached to all mankind. (Matt. 28: 18, 19; Acts 1: 8.)

14-16. Point out the contrast between Mary and Judas. For how much did Judas betray Jesus? What was Judas' fate? (Matt. 27: 5; Acts 1: 18.)

The Catechism

Ques. 30-32 (Review). Changing the order of the Questions, we get the following helpful arrangement for review purposes: (1) The Fountain, Ques. 30; (2) the Stream, Ques. 32; (3) the Act of Drinking, Ques. 31. The Fountain of all spiritual blessing is Christ Himself. Only as we are united with Him can the rich provision of the gospel be ours. The stream of blessing flows into our lives,

bringing us an ever fresh supply, suited to every need of our souls. And the act of drinking—what is that, but “embracing” Jesus Christ, taking Him as the Strength of our lives, and the One who brings us peace and pardon and joy. Receiving Him into our hearts, we have within us the “well of water springing up into everlasting life.”

The Question on Missions

Ques. 40. Dr. Fraser, 1874-7, the earliest of Dr. MacKay's Canadian helpers, during his first year in Formosa superintended the building of the mission houses, which were greatly needed. He, also, during his three years' stay, did much to put the medical mission work on a better footing; but being left, by the death of his wife, with four young children, he was compelled to retire and return to Canada. Mr. Junor, 1878-82, began with much promise, and took charge of the mission during Dr. MacKay's first furlough home; but, after losing one of his children, he succumbed to the climate, and returned to Canada. Mr. Jamieson, 1883-91, undertook the large task of mastering the written and printed language, along with the spoken; but just when he was beginning to preach, his health failed, and he died on the field. Mr. Gauld, who went in 1892, continued with Dr. MacKay till he was called to rest, and succeeded him.

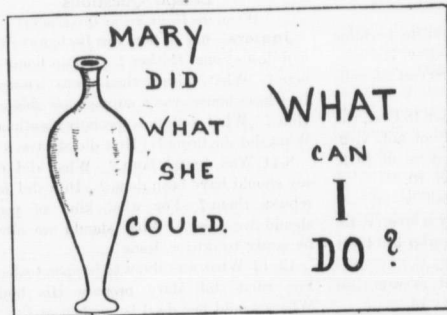
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus receiving a token of love.

Introduction—Bessie had been told about Jesus ever since she was a tiny girl, and she

cannot remember a time when she did not love Him. Her teacher once asked her, “Bessie, have you found the Saviour yet?” “Why, I have never lost Him,” was the sweet reply. Can you say you have never lost Jesus? Do you always feel that He is with you? Do you always love Him?

Lesson—Draw a picture of an Eastern house. Jesus is one day at a feast in the house of a man named Simon in Bethany. Jesus is reclining at the table (explain some of the



customs, the washing of feet, etc.). Jesus has some dear friends in Bethany and they are at the feast. See! there is Lazarus, whom He had so wondrously raised from the dead; there is Martha, Lazarus' sister, busy serving; and here comes Mary, the other sister (Tell the sweet story of the sisters as given by Luke, ch. 10 : 38-42, of Martha so anxious that Jesus should be well served, and of Mary so happy at His feet) with something in her hand! It is a jar made of white alabaster. She comes to the feet of Jesus and opens the jar. Oh, what a sweet perfume fills the air! The jar is full of very costly ointment of spikenard. Mary loves Jesus and wants to do something to show her love. There seems to be nothing she can do. Then a happy, loving thought comes to her, and she takes a great sum of money and buys the most costly ointment she can get, and pours it over Jesus' head and feet. She did what she could.

Golden Text—Jesus was very glad that Mary did this, for it showed Him that she loved Him and wanted to do something for Him. What did the disciples think of this? What did Jesus say to them? Repeat Golden Text. Jesus said the story of what Mary had done would be told wherever the

Bible is read, and here we are reading it today, and it helps us to try to show our love to Jesus.

"Inasmuch"—We cannot now do kind things to Jesus Himself; but He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." That means, when we want to show our love to Jesus, we must do something kind for somebody.

Repeat—

"How many deeds of kindness
A little child may do,
Although he has so little strength
And little wisdom too!

It needs a loving spirit
Much more than strength to prove,
How many things a child may do
For others by his love."

How can you each best show your love to Jesus? What gift do you think He is longing to have each of you give Him? Here it is (outline)—your heart, which means yourself.

Something to Draw at Home—Draw a jar of ointment. Print, MARY DID WHAT SHE COULD. WHAT CAN I DO?

Something to Remember—Jesus is glad when I love Him.

SUPERINTENDENT'S BLACKBOARD REVIEW

GIVING
GETTING MONEY

Begin by saying to the scholars that you want them to tell you what the Lesson teaches about MONEY (Print). First, take the case of Mary. Bring out by questions the fact that she must have been, if not rich, at least well-to-do, or she would not have been able to purchase the costly ointment. Now, we learn from her some things about GIVING (Print) money. Why did she give? Out of love and gratitude. When did she give? Just when an act of kindness would be most appreciated by our Lord. According to what measure did she give? Her ability, just as in the case of the poor widow. Thus there is one standard of giving for rich and poor alike! And what was her reward? Praise from Jesus, which has echoed down the centuries. Apply all this teaching to our gifts. Now, we turn to Judas. We see him GETTING (Print) money. Make it clear that money getting is right enough in itself. But bring out the sacrifice of honor that Judas made to get money, and the wickedness of this. Impress the duty of getting money by honorable means and of giving it generously to good causes.

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1906

A'-men. Firm, established. An interjection, meaning, So be it, may it be, as has been asked, said, promised, or threatened. It stands at the close of each of the Gospels, as an affirmation that their contents are true.

Bar-ab'-bas. A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether Jesus or Barabbas should be set free, the Jews chose Barabbas.

Beth'a-ny. A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13 ; Mark 14 : 3.

Cai'a-phas. The high priest who prophesied the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder.

Cal'-va-ry. The hill, resembling a human skull in shape, just outside the northern wall of Jerusalem, where Jesus was crucified. The name is derived from the Latin *calvarium*, a skull. Golgotha is the Aramaic name for the same place.

Christ. The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

Gal'i-lee. The most northerly of the three provinces into which the Romans divided Palestine. It was the scene of the larger portion of our Lord's ministry, and it was in this province that He met with over five hundred disciples after His resurrection.

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.

Greek. The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Her'-od. Herod Antipas, one of the sons of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of

Christ. He was at last banished to Gaul, where he died.

Is'-ra-el. A name given to Jacob and his descendants.

Je'-ru'-sa-lem. The sacred city and well-known capital of the Jews.

Je'-sus. The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

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 apostle who betrayed his Lord.

Lat'-in. The language spoken by the Romans.

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

Mary Mag'-da-lene. A native of Magdala, on the south-western shore of the Lake of Galilee. Out of her Jesus cast seven devils, and she became one of His most devoted followers. She was one of the women at the cross, and one of those who went to anoint the Lord's body on the third day after His burial. To her Jesus appeared first after His resurrection.

Mo'-ses. The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land.

Ol'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

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.

Pi'-late. Pontius Pilate, the procurator of Judæa, appointed about 26 A.D. A procurator was the agent of the Roman emperor in certain provinces, known as imperial provinces. He received the revenues and paid them into the emperor's private exchequer. Pilate is infamous for his unjust sentence upon Jesus, in compliance with the clamor of the Jews.

Si'-mon. The original name of the apostle commonly known as Peter ; also a householder in 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.

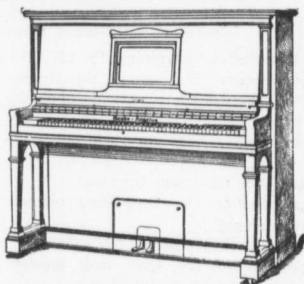
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*AN ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

- I. SILENCE.
- II. SINGING. Hymn 389, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
- III. PRAYER, closing with the Lord's Prayer.

IV. SINGING.

There is no name so sweet on earth,
No name so sweet in heaven,
The name before His wondrous birth,
To Christ the Saviour given.

*We love to sing around our King,
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, so sweet as Jesus.*

—Hymn 545, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 95: 1-3, 6.

Superintendent. O come, let us sing unto the Lord:

School. Let us make a joyful noise to the Rock of our salvation.

Superintendent. Let us come before His presence with thanksgiving.

School. And make a joyful noise unto Him with psalms.

Superintendent. For the Lord is a great God,

School. And a great King above all gods.

Superintendent. O come, let us worship and bow down:

School. Let us kneel before the Lord our Maker.

Superintendent and School. For He is our God.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.
(This Hymn 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.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

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.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.

*Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.*

—Hymn 304, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 121: 5-8.

Superintendent. The Lord is thy Keeper:

School. The Lord is thy Shade upon thy right hand.

Superintendent. The sun shall not smite thee by day,

School. Nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil:

School. He shall preserve thy soul.

Superintendent. The Lord shall preserve thy going out and thy coming in

Superintendent and School. From this time forth, and even for evermore.

VI. BLESSING OR CLOSING PRAYER.

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angels, ^{but} and have not ^{love,} charity, I am become ^{as} sound-
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THE BOOK PAGE

It is not too much to say, that Principal Lindsay's **History of the Reformation**, (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 528 pages, \$2.50 net), if we may judge by the first volume, which has lately appeared, will be one of the most permanently valuable contributions to Messrs. T. & T. Clark's admirable International Theological Library. It is well known that Dr. Lindsay is one of the foremost experts in this special period. But it is not every expert who can write a book that does not contain a single dull page. What makes this volume so extraordinarily fascinating is its author's remarkable grasp of the historical background and the social environment of the Reformation. A graphic picture is presented of the life of the people, both on its serious and lighter sides, and this is no imaginary conception, but the result of a laborious study of the relevant medieval literature. Dr. Lindsay does full justice to the piety which might be found amidst all the corruptions and superstitions of the pre-Reformation church, a piety which often survived in the humblest circles. But no less forcibly does he show how the varying movements of European history had their inevitable culmination in the tremendous crisis forever associated with the name of Luther. This is a book which every minister and Sunday School teacher should make a point of buying. They will require nothing else on the history of the Reformation.

The Sabbath School Lesson Helps and Illustrated Papers of our own church—let it be said with be-

coming modesty—are in the van, so far as the providing of missionary material is concerned. The whole Sunday School world appears to be now moving in this same good direction. The S. S. Editorial Association, the International S. S. Association and the Mission Boards of most of the churches have taken hold of the question in earnest, and Sabbath Schools are eager for guidance as to how best the work is to be accomplished. **Missions in the Sunday School: A Manual of Methods**, by Martha B. Hixson, M.A. (Young People's Missionary Movement, New York, 215 pages, 50c. in cloth, 35c. in paper), is therefore opportune. It argues the case for Missions in the Sunday School, and provides elaborate and detailed information in the shape of facts, programmes, and methods of study, giving and practical work. The book should be in the hands of every Sunday School worker who wishes to have the scholars trained to do, as well as to know, the will of the Master.

The spiritual life, what it is, and how it may become ours, is a topic of universal interest, and so vast and varied withal, that there is always room for a fresh setting of it forth. Henry W. Clark's, **Meanings and Methods of the Spiritual Life** (Oliphant, Anderson & Ferrier, Edinburgh & London, 238 pages, \$1.25), is therefore welcome. The first of its eighteen chapters, The True Idea of Religion—Conversion of Control? blazes the pathway. Self in the heart replaced by the living Christ—that is religion in its essence; and the writer proceeds to show what this means, and how it is to be brought

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