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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

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THE TEACHERS MONTHLY

Toronto

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PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Publications Committee of the Presbyterian Church in Canada. Single Copies, 70 cents a year, 18 cents a Quarter; School subscriptions, two or more copies to one address, 60 cents a year, 15 cents a Quarter.

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A SECOND PRINTING IS ALREADY CALLED FOR.

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By T. E. BROWNE.

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and Their Music \$2.00

By HENRY E. KREHBIEL.

The purpose of this anthology is to present in convenient form representative work of the poets who are to-day creating what is commonly called "the new poetry." The authors have here brought together poems by a great many different writers, all of whom may properly be included in the group of "new poets." The collection includes examples of the work of Masters, Frost, Lowell, Aitken de la Mare, Lindsay, Pound, Robinson, MacKaye, and Masefield, besides many others equally interesting.

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—The New York Times Book Rev.

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The Teachers Monthly

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

No. XXIII.

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EDITORIAL

These Fifty Years

The TEACHERS MONTHLY for June goes to press too early to avail itself of the completed statistics for the Sunday School year. Otherwise it would be tempted to make a statistical comparison between our Sunday School work in 1867, at Confederation, and that work in this year 1917, after Confederation has been in force for fifty years. We hope to do this in the July issue.

Meantime Dr. Macgillivray's article on another page will set many of our older workers thinking of that simple yet delightful past. There was little machinery. There was no set lesson system, whether Uniform or Graded. Organization was in its infancy. As for Lesson Helps, they had hardly been thought of. But the work was done, and in large part done effectively. Parents were in earnest. Teachers were in earnest. They had God's Book to teach out of and God's day to teach it in. And, although they had no knowledge of the modern child psychology and pedagogy, their hearts instructed them. Through love they knew the child's needs, and the Word, under their simple—some would call them primitive—methods, they brought the children to the master's feet and into the master's service.

But there is no virtue in discounting new methods, because old methods were, in good measure, effective. It is not a case where "the old is better." Study of the child, and studies and experiments in methods and in organization, have vastly increased the opportunity of the Sunday School to action, and of parents, for effective educational work. It will be a shame for these if our growing children and young men and women have not a better knowledge of the Word and are not brought, in large numbers, into fellowship with the church and into active Christian service. Indeed, it would be a gloomy day for the Christian religion and for our land, this approaching First of July, which marks the semi-jubilee of Confederation, if we did not believe that Christian homes and the Christian churches in Canada were not even more desirous at the end of this half century of national life than they were at its beginning, that the young should all be "taught of God," and that the methods and equipment for such teaching were such as were likely to leaven the minds of the whole rising generation amongst us with Christian truth, and prepare them for a better citizenship than even this Christian country yet knows.

A New Book

PRESBYTERIAN PUBLICATIONS exists for the good of our churches, Sunday Schools and young people. It is the church's medium of providing them with all that is new and best for religious instruction and for equipment. This month of June will be memorable for the issuing by the PUBLICATIONS of an entirely novel little booklet for children.

The booklet for children will be *The Children's Guide to Christ and to the Lord's Supper*. The writer is Rev. Robert Pogue, whose manual for communicants, under the title, *The Lord's Supper*, is widely known. The new booklet is for younger children. It takes them by the hand, as it were, and very gently and very wisely leads them to the blessed Saviour and master

and to a place at his own Table. The language is simple, even in dealing with the deepest things, and the little book is interesting; a child will read it, which is more than can be said of most books of instruction written for children. As never before, the young child is "in the midst" of the church. It is felt that he should be expected to come, and expect to come, very early to the Lord's Table. Mr. Pogue's book is what many are looking for.

Our Intermediate Graded Lessons

Beginning with October of this year, our Sunday Schools are to have Graded Quarterlies of their own for the teachers and for the scholars in the Intermediate Department. These will be in addition to the Beginners, Primary and Junior Graded Quarterlies, which have become so widely and favorably known that there has been a general demand that we should provide for the Intermediate Department in a similar way.

The Quarterlies will cover the ages of 12, 13, 14, and will utilize, with some modification, which we believe to be improvements, the International Graded Lesson Outline. A year's lessons of the three years will be issued each year; in three years the whole will have been covered. Boys of 12, 13 and 14 are close enough together in their characteristics to be taught in the same class and through the same lesson. The same is true of girls.

This system, which we introduced into Canada, of providing the graded lessons departmentally is gaining a big audience now, not only in Canada, but in the United States and in Britain. It appears to be the best method as yet discovered, of using graded lessons in the Sunday School, and it has been found to be equally applicable to small Schools and large.

"Le Rayon de Soleil"

It is something of an honor to be the publishers of the (so far as we know) only Sunday School paper in French to circulate on this continent. That honor is divided amongst our church's Sunday School and Y.P.S. Board, Rev. S. Rondeau, of Montreal, and ourselves. The paper, LE RAYON DE SOLEIL ("Sunbeam"), is published under our direction. We also supply the cuts and some of the material. Mr. Rondeau edits and issues it. As to its high character, Mr. Rondeau's name, and that of Professor Biéler, of our Montreal Presbyterian College, are sufficient guarantee. The Sunday School and Y.P.S. Board make the publication possible by an annual grant to Mr. Rondeau for this purpose, as the French Protestant population of Canada is quite small in number.

We have once and again drawn the attention of our English speaking Sunday Schools and families to LE RAYON. We do so again. Where our boys or girls are learning French it would be a delightful stimulus to them to have this little Sunday paper, and it would keep them in touch with the boys and girls of our French Sunday Schools.

"Forward Steps"

A special feature of Older Boys' Conferences like those held in all parts of the Dominion during last fall and the early winter, is the appeal to the boys to pledge themselves to make definite "forward steps," each boy being asked, after an address from some leader, to write down some advance in the religious life which he is resolved to make.

This method may easily be adapted to the work of the ordinary Sunday School. The teacher will find it an excellent plan, after driving his nails home, to clinch them fast by asking the boys or girls to set down in black and white some definite resolve suggested by the lesson. It may be a very simple thing that is resolved upon: to be more earnest in Bible study; to undertake some form of service for the School or church; to do one's daily task in school, on the farm, in the workshop or office, more faithfully and efficiently; or it may be some great life decision, perhaps even the greatest of all,—the surrender of the heart to its true master.

Whatever it is, the very writing of it will strengthen the determination to carry the resolution into effect.

It is not necessary that any one but themselves should know what the scholars have thus written. But that teacher is thrice happy who so thoroughly possesses the confidence of the boys and girls that they will tell him their resolve and seek his help in carrying it out. For such opportunities of helpfulness as a request like this brings, the teacher should seek for as hid treasure.

Things Which Ought Soon to Happen

Confederation Year is a time to look forward rather than backward. It is right to think gratefully of progress which has been made; it is more important to face the task still remaining.

No one, more than the worker amongst the young, should keep his face to the future. The dawning of a better day has more than arrived. Much has been done in the field of Religious Education; far more is on the way to being done, or waiting to be attempted.

There are many things which ought soon to happen in this field of our church's efforts in this cause. Here are some of them:

Every congregation should be thoroughly organized and equipped for the religious training of all its members, young and old. The plan for this purpose, issued by the Sunday School and Y.P.S. Board and approved by the General Assembly, should be put into vigorous operation.

Every teacher in our Sunday Schools should be a trained teacher. The difficulties and the importance of the teacher's work demand the fullest possible preparation. The books of the new Teacher Training Course, elsewhere advertised in this number of the *TEACHERS MONTHLY*, provide the most scientific and usable material for this purpose yet issued.

Religious Pedagogy should have a fixed place in the curriculum of every theological college, under the charge of a regular member of its staff, so that every theological student may be qualified as a minister to direct the work of religious training in his congregation.

Bible instruction in some form should be one of the requirements in the public and high schools. It is the business of the State to see that its future citizens are trained in morals, and there is universal agreement that the most perfect teaching is to be found in the Bible.

These are a few of the things which ought soon to happen. And, as the second half century of our national life is entered upon, every one who has at heart the best interests of the coming generation, should set himself to do his or her part in bringing them about.

On a Prison Farm

Two strong impressions were created by a chance attendance on the Protestant service on a recent Sunday afternoon at the Ontario Prison Farm at Guelph.

The number in attendance was small; it was learned that the same was true of the Roman Catholic service. The reason was, that there are but few prisoners. This condition prevails generally throughout the jails and prisons of the Province and, for that matter, of the other Provinces of the Dominion.

The contrast was surely striking between the great multitudes assembled at the same hour in Sunday Schools and Bible Classes all over the land and the comparatively few imprisoned for crime. This disparity is eloquent testimony to the work of the churches and Sunday Schools, along with that of the home and the public school.

But there were more prisoners than there ought to have been that day and there are more prisoners in our jails and penitentiaries than there is any right to be, if church and Sunday

School were doing their best for the young lives of the land. If these had been doing their whole duty to the young, who can doubt that the prisons would be far more empty than they are? The immense progress being made in the prevention of physical disease is a strong challenge to workers amongst the young to see to it that the prevention of moral evil does not lag behind.

In the Assembly City

SUNDAY SCHOOL WORK IN MONTREAL MISSIONS

By Rev. Allan S. Reid, B.D.

The missionary work of the Presbyterian Church among non-English-speaking people in the city of Montreal, is divided into five branches: French, Italian, Ruthenian, Jewish and Chinese.

THE FRENCH WORK

We have four French Presbyterian mission churches with a total Sunday School enrolment of 164. In connection with three of these churches, there is a day school. The primary object of the day schools is to give the children attending them a good secular education, but in each of them the religious element is kept prominently to the front. One hour every morning is devoted entirely to religious instruction.

The foundation of our French mission work is the Pointe-aux-Trembles Schools, situated nine miles below the city. These Schools have an annual attendance of about 270 boys and girls. Here again, while the primary object of the Schools is a secular education, the religious element is kept very prominent, one hour every morning being given to Bible study.

Practically all the scholars are enrolled in the Sunday School and last year 32 came into full communion in our church, the majority of these Roman Catholics. This is more than any congregation in the Presbytery had coming into full communion from its Sunday Schools.

The Schools at Pointe-aux-Trembles are a splendid field for mission work on the part of the churches of our city. It costs about \$50 per session to support a pupil. A campaign is going on to get as many as possible of our Sunday Schools and Young People's Societies to become responsible for one or more pupils. If all Sunday Schools and Young Peoples' Societies throughout the whole church would take up \$50 scholarships, there is no reason why the Schools might not be largely, if not entirely, supported from these sources.

THE ITALIANS

There is no part of our work more interesting than that amongst the Italians, of whom there are about 17,500 in the city. We have

only one missionary at work among them, Rev. Raffael De Pierro. Splendid work is being done. There is a Sunday School enrolment of about 60 scholars. There is also a day school held in a rented house with accommodation for about 35 scholars. The majority of the Italians are nominally Roman Catholics, but our missionary reports that fully 90 per cent. of them are entirely friendly toward him.

Our great need here is better equipment. At present the services are held in the basement of the St. John's French Presbyterian Church. The missionary and his people are very anxious to have a building of their own. To start a fund for this purpose, the people themselves on the 8th of April subscribed about \$200. It is to be hoped that liberal friends will be found to back them in their efforts and that in the near future the Italians may have a comfortable building of their own.

AMONG THE JEWS

Our Jewish mission work in the city is only a little over two years old. It was started late in the year 1914. It is estimated that there are now 60,000 Jews in Montreal. We have one missionary at work among them, Rev. Elias Newman. Pioneer work is being done. The homes are being visited. Services are being held. A Sunday School has been started and has an attendance of from 25 to 50. A medical dispensary has been established, and the work is progressing favorably. A few of our Sunday Schools and Young People's Societies are taking an interest in this and we hope that the help from this source may greatly increase in the future. The attitude of the Jews themselves to our work is very largely that of indifference. One very important factor in our Jewish work is that in Montreal almost all the children are being educated in the Protestant schools. There are almost as many Jewish children in the Protestant schools of Montreal as there are Protestant children.

In these schools a period every morning is given to Bible study, and, while this is not compulsory for Jewish pupils, 90 per cent. of them attend it. It is said that many of the Jewish children are almost as well informed on the historical events of the New Testament as are the children of Christian parents. Besides, in attending the schools, the young Jews are learning English, which naturally makes

them more accessible to the Christian influences, and they are in constant contact with children from Christian homes and with Christian teachers.

THE RUTHENIANS

This is another branch of our work which is only in its initial stages. There are about 12,000 Ruthenians and Poles in Montreal. The majority of these people belong nominally to the Greek Orthodox Church. At present the majority of children who attend school, go into Roman Catholic schools, because there is a period given each day to teaching them their own language. We are credibly informed that the parents would rather send them to the Protestant schools if the same opportunity were afforded for learning their own language. The Presbytery of Montreal, at its March meeting, passed a resolution, requesting the Protestant School Board to consider this matter.

We have one missionary at work among the Ruthenians, while Miss King, a Presbyterian deaconess, gives considerable of her time in this direction. The homes are being visited and services held on Sunday. A Sunday School has been started, which is attended by about 30 scholars.

THE CHINESE

Possibly our most successful missionary work is among the Chinese. There are about 2,200 Chinese in the city. Of these about 1,000 attend Sunday Schools in the Presbyterian Churches, and about the same number of teachers are engaged in teaching them the English language and the Christian religion. The work is ably and faithfully superintended by Rev. Dr. J. C. Thomson. Almost every year there are a number who profess their faith in Christ and are baptized. In the year 1916 there were five such baptisms.

Montreal

Hoisting the Flag

BY REV. J. W. RAE

The great motive power that leads to action is faith. The men of great achievement have had their thought arrested by some great truth and their energies fanned into flame by a corresponding belief in its accomplishment. They had knowledge,—and faith.

Columbus believed more than he knew when he headed his vessels on his voyage of discovery. Livingstone believed more than he knew when he gave his life in service for Africa. Carey, as he sat on his cobbler's bench in England, believed more than he knew regarding the great work of foreign missions.

The Sunday School teacher undertakes one of the greatest tasks assigned to men. He takes rank in the greatest moral and spiritual army in the world. He is seized with the magnitude of the work, and if he halt at times, he is encouraged by the assurance: "I can do all things through Christ which strengtheneth me." The Christian teacher or worker hoists his flag in the name of the Lord.

That hoisted flag becomes to him the visible pledge of service. He has enlisted. He has taken the oath. He is in the service of King Jesus. He is a soldier proud of his flag, and will be true to his colors. The foundation courses in our beloved church were laid in blood, the blood of the covenanters, every one of whom was a pledged man. There are many in our churches who have the knowledge, who have been impressed with the duty, but who have never, in the great daring of faith, hoisted the flag. Come! Sign up!

Recruits are badly needed in the teaching and working forces of our churches.

The hoisted flag is a declaration of war. In times of peace we may hoist the flag without risk, but if the enemy be in sight, then to carry the flag in one's hand or to lift it over one's house would instantly cause the enemy's guns to be trained upon it.

The battle is on: we are waging war against Satan, sin and death. The king wants *you*. Dare to do right! Stand with your face against the foe! Line up!

The hoisted flag is a declaration of ownership. When Jacques Cartier landed on the Gaspè peninsula he set up the fleur-de-lis, thus taking possession in the name of the king of France, and New France it became. Hold it thus over your individual life: "My Life for God;" over your class: "My Class for Christ;" over your church: "My Church for the master;" over your empire: "Great Britain and Greater Britain Beyond the Seas for God;" over the round globe: "The World for Christ!"

The hoisted flag is a symbol of victory. Christ shall win. The forces of evil shall be overthrown. The Lord will share his throne with no other. Sennacherib, Alexander, Napoleon, the Kaiser, will all be tossed into the wreckage of the world before he comes whose right it is to reign. There is no need to trail the flag. The banner of the cross shall yet float over every citadel, and the kingdoms of the world shall become the kingdom of our Lord and his Christ.

Lift high the flag and fear not, for it not only declares your purpose, it also protects your life.

Calcutt, the missionary to the South Seas, said that he once looked on at a cannibal feast and was asked: "How could you do that and yourself be safe?" He answered: "I landed from a British man-of-war and two mariners went with me, and held over my head the Union Jack, and they dared not touch me." Lift over your life the blood-stained banner of the cross, and under its folds you will be a conqueror. You will be safe.

Newcastle, Ont.



Deepening the Impression

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

We all know that our experiences from day to day impress themselves upon us with degrees of force ranging from the impression which is barely noticeable at the time and which speedily disappears, to the impression which stamps itself so vividly upon consciousness as to be thenceforward a part of our very nature. It is our business as Sunday School teachers to see that the impressions which our scholars receive while under our charge are not only the right ones, but that their vividness will make them permanent elements in the scholars' lives.

In advocating vividness in teaching, I do not mean that teachers should cultivate the merely sensational. There is no value, and often decided evil, in stimulating children's interest and arousing their emotions about trivial things and for the mere purpose of a temporary excitement. The vividness must attach to things which are worth while, and because they are worth while.

The most important element in vividness is *concreteness*. If you are dealing with a Bible incident, try to have your class picture the incident with as much of lifelike detail as possible. Bible times are so remote from ours, and the customs and the thoughts of the people who lived in that far-away period were so different from those of our own day, that much skill and patience is sometimes needed to bridge the gap. This is why Bible geography, taught preferably with the aid of a sand table or a relief map, helps to give a setting to the lesson. The stories of the wanderings in the desert, of the wars between Israel and her various enemies, of the captivity, of the journeyings of Jesus and of Paul, can not be made intelligible, to say nothing of being made interesting, without such aid. An ordinary wall map will help, but it is a very abstract thing to the ordinary child and is, I fear, almost equally abstract to a great many teachers.

Every well equipped Sunday School should have a School museum stored with material for illustrating the lessons. The stereoscopic slides dealing with Bible scenes and customs are an illustration of what I mean in this connection. In the absence of such aid, the resourceful teacher can, with the aid of an illustrated Bible dictionary, produce much of this material for himself, or, what is better still, get the class to produce it on their own account.

I should like to say a word in favor of dramatization in the Sunday School. There is nothing which adds such interest to the teaching of a Bible story to a class of young children as the attempt on their part to reproduce it in dramatic form. This can be done, if necessary, without the aid of costume or other setting simply by assigning the "parts" to different pupils and by the subsequent learning and reciting of these "parts," either in the language of the Bible or in simpler language, if the words of the text are too difficult. Of course any touches which suggest Oriental life, for example, the nomad's tent, if we are dealing with the life of one of the patriarchs, will make the picture more complete and more impressive; but it is simply wonderful what the constructive imagination of children will do with even a slight amount of encouragement and guidance.

Another element in vividness is *connectedness*. The difference between the oft-mentioned Peter Bell of Wordsworth, to whose prosaic and restricted soul the "primrose by the river's brim" was only a yellow flower, and the speaker in Tennyson's Flower in the Crannied Wall, to whom the "little flower" was of a piece with the great mystery of human life, lies in this, that, in the case of the first, the flower suggested only one or two things and those quite superficial in their character, while in the second, the flower suggested so many things that their complete analysis would include an understanding of "both God and man."

So it is with our teaching. Any given truth or fact of a lesson may be made to connect with a pupil's experience and interest only at one point, and at that point only in a slight and trivial way, or it may be made to connect at a multitude of points so that it ceases to be a mere appendage dependent for its survival upon the hazards of rote memory, but becomes a part of the pupils' very nature.

The chief value of a Quarterly review, for example, is found, not in the fact that the teacher and the class may go over the same ground by the same path as of old, but in the opportunity to go over the same ground by a different path and thus get a different view and a better, because a more comprehensive, understanding of the chosen bit of Bible territory.

We sometimes speak of impression, or learning, as if it were something apart from expression, or practice. But the fact of the matter is that each exists for the other. We never really know until our knowledge has taken some sort of form outside of ourselves. And so the teacher should be always on the lookout for those appropriate ways by which the teachings of scripture may find expression in the lives of his pupils. The "cup of cold water given in the name of a disciple" is not only an act of Christian service; it is also an appointed way for the deepening of Christian experience.

Queen's University, Kingston, Ont.



Provision for Children in Public Worship

By Rev. John W. Little, B.D.

Worship is an essential element in the full development of the life of the child, and the importance of making suitable and adequate provision for children in public worship, whether in the church, the Sunday School, or the weekday meeting, deserves fuller recognition than it has generally received. Through worship, the culture of the emotions is secured. Those feelings of reverence, love and fear in the presence of God that must rule the life if it is to be vitally spiritual, are stimulated and turned into permanent attitudes that influence the whole realm of thought and conduct. Fellowship in prayer and praise also helps in the socializing of motives and so in promoting right relations to others.

In worship, singing holds an important place. Children are ready to join in the singing if the hymns chosen have meaning for them and if the tunes are within their range. In the church service, at least one hymn might well be sung that gives suitable expression, in language children can understand, to the religious feelings normal to youth. But there is real value also in hymns that, while they touch, also transcend their present experience, and so open up before them vistas of unexplored privileges that look to a richer and fuller emotional life. In all hymns used the thought should ring true and the expression be poetical. The tunes also should be musical. Jingling tunes cheapen worship.

There are many ways in which the Bible may be used in worship. The leader may read a passage while the children listen. But even when the passage has been carefully chosen to meet some definite need of the children it is hard to know that they are really following. By resorting to responsive reading their attention is assured. But, relatively, only a very few passages of scripture lend themselves effectively to this method. The 121st Psalm is a good example. Reading in

unison has more to say in its favor. If passages with rhythmical quality are chosen and the reading is not too rapid good results may be attained. Incidentally the children learn how to use their Bibles freely.

Unison prayer is finding a larger place in our services to-day. In addition to the Lord's Prayer, short prayers specially prepared are memorized by the children and repeated together. Here, as elsewhere, the important thing is that the thoughts expressed are such as the children can feel and utter sincerely, even though they do not understand the meaning fully.

In the church service most ministers now have a short sermon for children. In some cases a hymn is sung immediately after, during which the children march to another part of the building and have a service of their own. Where this can be avoided it seems better for the children to remain with their parents to the end, that they may become thoroughly identified with the church service during the formative period of their lives. And who can estimate the permanent value of the unconscious impressions left on their sensitive natures simply by sharing in the activities of the community gathered together regularly for worship?

In making provision it should never be forgotten that children are very responsive to the suggestions of their surroundings. Reverence is largely communicated by atmosphere. Inattention and disorder, if habitual, may do irreparable harm. God will become real to the children just to the extent that he seems to be real to the adults present. If there is warmth and sincerity and joy expressed in the words and postures of the parents or teachers, it will awaken similar responses in the children. Every care should be taken to make the children feel that in worship they are expressing their own thoughts to God or are listening to God speaking his message to them.

East Kildonan, Man.



The Sunday School Treasurer

By Rev. W. O. Rothney, B.D.

The office of treasurer affords a good opportunity to secure for the Sunday School the services of a capable and successful business man. It does not demand from him any speech-making or any other work ungenial to him. It simply calls for the abilities he possesses and exercises in his everyday business life. The money interests of the Sunday School are too important to be left in the hands of any one who has not already made a success of managing and financing some business concern. An experienced, clear-headed, keen, business man should be secured

to fill the office of treasurer of the Sunday School.

There are few congregations in which good men of this type could not be found. It may be a bank manager, or a lawyer, or a merchant, or the treasurer of a farmers' club, but it will be some one who knows what business is, and knows how to handle money matters in a businesslike way.

It is the duty of the treasurer to keep the financial accounts of the Sunday School. For this reason he will require some knowledge of bookkeeping, and will provide himself with the necessary day book and ledger in which to make the proper entries.

It is important that the financial statements which the treasurer submits to the School or congregation, from time to time, be clear and concise and in businesslike form. Carelessness or ignorance in the matter of keeping accounts will condemn the School among the men who otherwise would support it most liberally. Records must be accurate to a cent, and every receipt or disbursement entered carefully. The competent treasurer will record immediately every money transaction, and will not trust to his memory or postpone his clerical work.

When bills are ordered paid, he should pay them promptly. The reputation of the School is at stake in this matter, and it is most important for the good name of the School that bills be not allowed to remain unpaid until duplicates have to be sent to the pastor or superintendent with the request that the treasurer be asked to remit. All financial affairs of the School should be so conducted as to be to every pupil an object lesson in business ethics. The manner in which the School handles its pennies may determine the manner in which the pupils in later life will handle their dollars.

For his own protection, the treasurer will insist on receipts for all money paid out, and will file such receipts, together with all orders to pay money which he may receive from the superintendent or secretary. He will also insist that an auditor be appointed to examine his accounts each year just before he makes his annual report to the congregation, and to report the condition in which he finds them.

The most important function of the treasurer, however, is to make estimates of the money needed, and to secure for the use of the School the amount required. His business is to finance the concern. He must look upon it as a business which he is to open up and "make a big thing." He will prepare the regular Sunday School budget with great care, and will present it to the Board of Managers and to the congregation at its annual meeting. He will not hesitate to make it ample for the needs of the School; and if estimates for

carrying on the work of the congregation have to be cut down, he will present the claims of the Sunday School so strongly that it will be the last to suffer. In short, he will safeguard the financial interests of the Sunday School and see that it gets its just share of the revenue of the congregation.

From time to time, during the year, need for money may arise which was unforeseen when the budget was presented, or which for some other reason was not included when the request for money was made. Some special improvements may have to be made, or some new extension of the work may have to be developed. Such circumstances will necessitate special gifts from individual members of the congregation, and it will be the treasurer's duty to approach such members as are able financially to support the Sunday School in this way.

If the treasurer is a competent and respected business man of good standing among business men of the church, he will have little difficulty in obtaining subscriptions for the special needs of the School, provided, of course, that he has the tact, vigor, and perseverance that characterizes the energetic and successful solicitor.

The treasurer of the larger School, and in fact of any School, will be greatly assisted in his work by a finance committee. This committee will be made up of persons like the treasurer himself, and other loyal supporters of the Sunday School who are willing to show their friendship in a tangible way. It will aid the treasurer in securing special subscriptions and in obtaining proper sums from the church treasury.

University of Chicago



The Scholars' Birthdays

How far back can you remember? Do you know what you did when you were five, or do you remember what happened when you were nine?

No matter whether or not you can recollect just what happened so long ago, you remember what an event a birthday was to you in those early days,—something to be looked forward to for a whole year, not altogether for the birthday present or party, though they were delights to think about, but more because you were proud to be a year older than you were last birthday.

Realizing the importance of birthdays in the lives of girls and boys, a number of wise Sunday School workers make a point of keeping track of their scholars' birthdays.

Some of these workers keep the birthdays before them by writing the scholars' names on a calendar, which they keep, opposite the dates of the different birthdays.

When each birthday arrives, the teacher may call on the scholar whose birthday it is, or perhaps may send a small gift. What is more usually done, though, is for the teacher to send a birthday card.

The card selected should bear an inspiring message and one particularly suited to the age of the girl or boy.

This is the message on a pretty card for the sixth birthday :

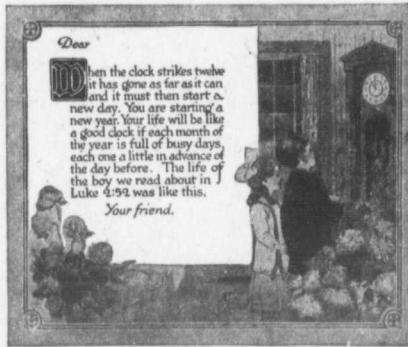
"Another specially happy day has come to you and I am sending you this card to tell you I'm glad with you.

You have grown stronger and taller this year because of God's many gifts, pure air and food and nights in which to rest. I know you will show your 'thank you' to God this coming year by being like the boy Samuel we study about."

Here is a striking message for the tenth birthday :

"This is your birthday. I can think of nothing better to wish for you than that you may learn one of the secrets that make men and women truly great—the right use of the simple words *yes* and *no*.

"Robert Morrison said, 'Yes,' when he was called by God to go to China. Learning to say the right word at the right time will help to make you a real hero."



Attractive cards* with dainty designs printed in colors and bearing similar messages may be obtained for birthdays from the fourth to the twelfth years. The illustration shows what they look like.

In these days when there are so many heroes in the public eye, many teachers will be able to originate helpful messages based

on some heroic achievement to send their scholars as their birthdays arrive, which may be instrumental in forming their character.

A boy or girl is apt to be in a receptive state of mind on a birthday, so do not overlook a birthday reminder of some sort. The Sunday School should be linked up with their best and happiest days.

*Helpful birthday cards in envelope may be obtained for 3 for 10c., or 1 dozen or more, 35c. per dozen post-paid, from PRESBYTERIAN PUBLICATIONS, Toronto. In ordering state the birthdays that they are for.

Discipline in the Sunday School

BY ALFRED WHITE

Those who have had any extended experience in Sunday School work are more or less familiar with the disorderly Sunday School. Still better known is the disorderly class. Then there is the disorderly pupil, who makes havoc of the order in an otherwise well behaved class. The above are three distinct types of disorder, due in the main to different causes and requiring different remedies.

There are, it is true, some causes common to all three. Perhaps the outstanding one is the fact that pupils do not, as a rule, take Sunday School seriously as a place for work and study. Some feel free to go to the School or stay away as they may desire and are possessed of the belief that they are not really expected to prepare the lesson nor work at it earnestly when there. As a result of this attitude, there develops a lack of respect. It is not uncommon, indeed, to find pupils who are exceedingly well behaved in public day school, and yet in Sunday School are talkative, even rowdy, and quite indifferent to ordinary appeals. This attitude is sufficiently prevalent

that it may be urged as a well-nigh universal need that the standards of the Sunday School be raised and that they be made much more worth while.

The conduct of the Sunday School work by officers and teachers should be such as to impress children with the supreme importance of the whole service. Children are so responsive to impression that the effect would be very quickly visible.

It can safely be said that the Sunday School as a whole will be disorderly very largely in proportion to the lack of seriousness with which the work is regarded by the officers and teachers. A superintendent who has no programme carefully worked out for the opening and closing exercises, and thereby shows that he has no true purpose, no orderly plan of procedure, invites the same attitude from the School. Any officer or teacher who comes late, comes unprepared, who shows lack of interest or reverence in the hymns, reading or prayers, by each and all of these defects invites disorder on the part of the children.

A well ordered Sunday School with an earnest, hardworking superintendent, who gives time and thought to the preparation for the Sunday service, whose secretary is prompt, efficient and quiet, whose teachers are regularly there and on time, will not, cannot, have a very disorderly Sunday School. Should by any chance a School with such officials happen to be somewhat noisy, it could only arise from some lack in the personal temperament of the superintendent that makes him incapable of gripping and controlling the situation.

Many an orderly Sunday School has in its midst a more or less disorderly class. The responsibility for this must, I fear, be largely with the teacher. The superintendent must, it is true, share in some degree this responsibility. A lack of plan and purpose on the part of the teacher or some defect in personality may account for the disorder. Additional factors, however, enter in. The class in which there exists the true spirit of comradeship rarely has any serious problem with discipline. This means an acquaintance that is only possible by means of through-the-week activities. This is indeed the outstanding factor in success in any class, outclassing as it does even good teaching. Given, however, a combination of these two, and disorderly classes would soon disappear. It is possible to cultivate comradeship by any teacher or he stands condemned as unfit to teach in a Sunday School. Good teaching can be acquired by earnest effort.

The individual pupil who is disorderly is usually the product of ill-training in the home. Sympathetic understanding, help and comradeship are again the most likely avenues by which to win such a pupil to the better way.

There is then no magic cure for disorder, no "royal road" to method in discipline, but there are some great outstanding principles that underlay good order and control and these are fundamental: The spirit of good will and friendship between teacher and class must form the basis of any true government that the teacher may expect to exercise. The lesson period must be treated as being of real importance and worthy of the best effort of both teacher and pupil. This means adequate preparation. The whole Sunday School session must reflect cooperation between School and the superintendent, which produces a harmonious and sympathetic response to the call to worship in hymn and prayer and reading of scripture.

These indicate an orderly spirit on the part of all those who are responsible for the work in the Sunday School, and this inevitably tends to induce good order on the part of those who come to learn.

Brandon, Man.

The Walls of a Sunday School Room

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

It was a small basement room of a country church in which this School met, with no partitions to separate the classes, except, in one or two cases, curtains hung on wires. But one felt, on entering, an air of cheerfulness and "at-home-ness," which, as a moment's analysis showed, came from the use made of the wall space. All round the room could be seen pictures and rolls and cards to arrest the eye and hold the interest.

At the front of the room, near the door leading up into the church, hung a picture called *The Victoria Cross*, representing a brave soldier receiving this decoration for his bravery. It is not hard to see how this simple, but eloquent, picture would keep constantly before the scholars an ideal of manly courage to which they should aspire. Not far away was the *Cradle Roll* with its names of the tiny folk who will soon come to fill up the classes of the School. In a place of honor, over the superintendent's desk, was a group photograph of Dr. G. L. MacKay, our famous Formosan missionary, with his Chinese wife and their children, and a portrait of the great African missionary explorer, David Livingstone. A Temperance Pledge, also, had a conspicuous place at the front of the room, and hanging there, with its columns of signatures, it was a continual summons to join in the crusade against strong drink.

The corner where a Secondary Division Organized Class meets was marked by a class charter above the chair grouped in a convenient circle. The list of charter members was there, pointing back to the origin of the class and enabling one to see how it had grown since its beginning. The charter, of course, bore the signatures of the Chairman and General Secretary of the General Assembly's Board of Sabbath Schools and Young People's Societies, constantly reminding the class that they belong to a great family of classes scattered all over the Dominion and that the whole Presbyterian Church in Canada is deeply interested in them and in their studies and work.

From the corner occupied by the Secondary Division Class, a glimpse is got through a door of the cosy little room where the Adult Bible Class meets, prettily carpeted, and furnished with comfortable chairs and an oil stove to keep it comfortably warm in winter weather.

Besides the wall decorations already mentioned, carefully selected mottoes are to be seen here and there, amongst them the following:

"Emotion is no substitute for action."

"We can do it if we will."

"Let me fail in trying to do something rather than sit still and do nothing."

"If our religion is not true, we ought to change it. If it is true we ought to propagate it."

It is a well known educational principle, that impressions received through the eye are amongst the deepest and most lasting, and no one can estimate the influence on the hearts and lives of the scholars who gather every Sunday in this plain little School room, of the pictures and mottos hanging on its walls.



How We Manage Our Cradle Roll

By Mrs. J. R. Macdonald

Much has been written and said about Cradle Roll work during the last few years, but the last word has not been said yet. The work is still progressing, and new ideas are being carried out by the different superintendents, which make the work pleasurable and profitable to them.

The superintendent of the Cradle Roll in Knox Church, Stratford, has been in charge of that work since the Department was organized some seven years ago. The work has gone steadily on from year to year, and although our ideals are far from being realized, yet we feel that the work has been appreciated by the Sunday School and more particularly by the mothers.

The superintendent is assisted by four young women and fourteen young girls from different Sunday School classes. During the last week of each month, the superintendent gets all the birthday cards ready for the following month and gives them to the four young women, each of whom has her own district to attend to. These cards are taken to the children's homes, where an opportunity is afforded of getting better acquainted with the mothers and cementing more firmly the link that binds home and church and Sunday School.

A little monthly paper is supplied by the Sunday School, and the fourteen girls take these papers to the Cradle Roll mothers. This little paper is full of helpful hints, and is much appreciated.

The babies are enrolled as soon as the parents have a name for them, and certificates are taken by the visitors in their several districts. Application cards are filled out with full name of child, date of birth and enrolment, name and address of parents. These are filed according to months. A record of the birthdays is kept in a Cradle Roll Birthday and Record Book, costing 25 cents, at the PRESBYTERIAN PUBLICATIONS. In this book is kept the name of the baby, date and year of birth, date of enrolment, parents' name and

address; also kind of card sent so as not to duplicate them when there is a second or third child in the same family on the Cradle Roll.

Once in about every two or three months the superintendent has a public enrolment day in the Primary Department of the Sunday School. Two little cradles, daintily trimmed in pink for the boys and blue for the girls, are used for this enrolment service. Four of the primary children come forward and take hold of cradles by ribbon streamers attached to them. The superintendent drops the names of the babies written on little cards, which are afterwards put in the wall roll, into the cradles. Then all the Primary scholars sing a welcome song while the cradles are being gently rocked. A pretty little recitation and prayer are repeated by the whole class and the exercise is over. It takes scarcely ten minutes, but as the little ones listen eagerly to the names as they are called out and take part in the exercise, an impression is left with them that is lasting in its effects. Sometimes this enrolment takes place on Rally Day when the whole Sunday School is present.

Twice a year, so far, the mothers and children meet for a social time, a picnic in summer in the park and a social in the winter in the banquet hall of the church.

We have two wall rolls, one hung in the Beginners Department with the names of babies from birth to two years, and one in the Primary room with names from two to four years.

We had little white gates made, which have been in use several times and loaned to other Sunday Schools for promotion exercises. The song, *Open the Gates for the Dear Little Feet* is specially attractive when used with the gates.

We subscribe for the Cradle Roll Superintendent, a quarterly magazine which is worth the price (30c.) over and over again. It gives many useful hints and tells what other Cradle Rolls are doing. These have been loaned to other Cradle Rolls in the city.

The superintendent tries to keep in touch with as many mothers as she can and often her heart is gladdened when they tell her how they appreciate the work done for the little children. "Put your hand on the head of the child and you touch the heart of the mother."

Stratford, Ont.



A superintendent of a large School says he is not satisfied unless he has one or more assistants in training. These men are frequently given a place in the conduct of the School, and the superintendent allowed a liberty he would not otherwise enjoy. The plan is a good one for smaller Schools also to adopt.

Canadian Standard Efficiency Tests: An Experience

BY REV. C. M. WRIGHT, B.A.

The boys speak for themselves. Any one who would estimate the importance and value of organized work for teen age boys may find interesting evidence in what has happened in Nelson during the past few months.

A year ago there was no united effort to reach, hold and equip the boys. The efforts that were put forth were spasmodic and partial. Power was being wasted. After a few months of cooperative effort a change has taken place and this is evident in all the relationships of the boys—at home, on the playgrounds, on the street and in the church.

At first, even when careful preliminary announcements had been made, there was some suspicion of the new movement. With that "afterthought" characteristic of boys, there were some who wondered what was behind, in the nature of a scheme. Some parents even suspected a plan to increase recruiting for military service, and their boys were too young! But by Sunday all the barriers were removed and the reality of a progressive programme for boys was generally known. In the homes of teen-age boys these Standard Efficiency Tests became popular at once.

It is safe to say that a more enthusiastic, more inspiring and more influential meeting has not been held in Nelson than the farewell meeting in St. Paul's Church. For three hours a large congregation, with a goodly percentage of boys, clung to every word of the speakers and entered with hearty accord into every part of a memorable service. It was the beginning of the enterprise which has been carried on with vigor during the past three months.

The interdenominational Advisory Committee which was formed for temporary service has been permanently organized to supervise Boys' Work in the city and district. It consists of: (1) the minister, superintendent of the Sunday School, an older boy and two others from each church; (2) the president, secretary, an older boy and two others from the Y.M.C.A.; (3) the leader and an older boy from each of the boys' organizations, for example, the Boy Scouts, desiring to cooperate. This committee meets very frequently, as occasion requires, and has already proved to be a strong factor in drawing together the leaders of Christian work for this and other purposes.

The Ladies' Auxiliary, consisting for the most part of mothers of the boys, has rendered signal service each week, making the

weekly gatherings a success. Once each week about 50 boys meet with their mentors at 6 o'clock in the Y.M.C.A. Supper is served at sharp 6.15 and any moments to spare until 6.40 are filled in with jokes, provided in turn by the groups, and with songs.

For the following 20 minutes a Practical Talk is given by one selected by the committee in charge of these. The standard of these has been high, such subjects as the following having been presented: Good Citizenship, Great Canadian Citizens, Choice of a Life Work, Value of an Education, The Boy and His Bunch, The Morning Watch, The Three C's Campaign, How to Become an Electrical Engineer, Architecture, The World's Famous Pictures, The Claims of the Ministry. These and several others have given the boys some food for thought.

From 7 to 7.30 the groups meet in the rooms individually with their mentors and take up their business as a group and follow their weekly Bible discussion. From 7.30 to 8 there is a special class in the gymnasium, or group games are arranged. From 8 to 8.30 all have the privileges of the tank and shower baths. This programme continued until April 11th, concluding with a Father and Son Banquet, after which the groups put on an out-of-door programme for the three months following.

It is too soon yet to tabulate results but some that are evident may be mentioned.

First, the keener and more sympathetic interest among the boys and indeed in the city generally, in moral and religious matters. Boys are ready to relate themselves to forward movements and to identify themselves openly with the church. Teen-age girls demand that the corresponding movement for them shall not be delayed. Parents, hitherto indifferent, are becoming aroused to the importance of first things.

Second, there is a readiness for decision. When the Three C's campaign was presented in a frank, straightforward talk, 50 boys at once declared their purpose to practise and work for Clean Speech, Clean Living and Clean Athletics. In the matter of church membership the boys, in their great decision days, are making it a matter of earnest inquiry and join our communicants' classes readily, that their knowledge may be adequate when they declare their colors for Christ. In our own congregation, fifteen boys have taken this step during the past six months, and more are ready to follow.

Third, there is new life in the classes in the Sunday School. The teen-age department has come forward as the backbone of the School. The classes are their own. They are a part of a great movement and their School must win and hold its place.

Fourth, the outlook of the boys as regards their life work has been altered and they are beginning to think about what they are to do in life. Instead of chance decisions and purposeless preparation in this important period, the boys are awakened and a new vision imparted. They are beginning to consider the best investments available for their talents.

Nelson, B.C.



A "Go-to-Church" Sunday

By T. Humphries

The officers and teachers of Grace Presbyterian Sunday School, Calgary, realizing the importance of having young people form the habit of regularly attending church decided to name a certain Sunday on which all the members of the School should attend the church service.

The date set was February 25th. Parents were asked to cooperate with the teachers in encouraging their children to go to church. The results so far have amply justified the effort. Not since the anniversary services in September last has there been such a large attendance at church.

The object was not only to have the young people at church on a given day, but to have them present every Sunday. Reference is made to church attendance at almost every session of the School. In order to become a "Banner Class," the members are required to attend church. If they do not, certain marks are deducted for neglect of this duty. The pastor has a special message for young people at the regular morning service of the church. It is the firm resolve of all concerned to encourage in every legitimate way the attendance of all Sunday School scholars at the regular services of the church.

[We have also received the following announcement and programme of a teachers' conference in this live Sunday School, which we print as showing how closely the "Go-to-Church" effort and other forms of Sunday School work are followed up by the workers.—EDITORS.]

GRACE PRESBYTERIAN SUNDAY SCHOOL
Calgary, March 17th, 1917

The Management Committee has arranged for a conference of all the teachers on *Thursday Evening, March 22nd*. Supper will be served at 6.15, after which the business of the evening will be discussed. There will also be a practical talk on teaching when an out-

line of the lesson for the following Sunday will be given.

If there are any problems connected with the work of teaching or if there is any topic the teachers would like discussed, please confer with any of the superintendents. The main object of the conference is: that we may become more efficient as "workers together with him." We also desire to know each other better, hence the importance of every teacher being present. The following are some of the items to be discussed:

- (1) Shall the whole School unite in an Easter service?
- (2) How can we cooperate in increasing the membership of the men's and women's classes?
- (3) How best can we follow up the Go-to-Church effort? The church full at every service is something worth working for.
- (4) Decision Day: When? How conduct it? *Our motto*: "Every scholar in our School for Jesus Christ."

If for any reason you cannot attend, kindly notify the superintendent.



Public School Teachers for Sunday School Work

By Rev. E. G. D. Freeman, B.D.

The Presbyterian Church in Canada is taking full advantage of the opportunity that is offered for instruction in religious knowledge to students of the various Normal Schools in Ontario. One period a week is devoted to this work, and the students are gathered in denominational groups for the lecture.

The textbooks are the first two handbooks of the Canadian First Standard Teacher Training Course, one being on the Old Testament and the other on the New Testament. The students are not required to pass examinations on the other part of the course. It is taken for granted that as a result of their whole study at the Normal School they know a good deal about such subjects as are treated in the Teacher Training books on The Teacher, The Pupil, and The School. But examinations are held on the Old Testament and the New Testament, and successful candidates are credited with the diploma for the complete course.

In these Normal School lecture courses, the aim is to give the students a background for their Bible reading, to make them able to appreciate the different types of literature we have in the Bible, to show them that the pages of the Bible just throb and pulse with life, and to send them out to their work fully convinced that the Bible is a teachable book. The hope is that these students will go to

their work of teaching public school children with an intelligent view of the Bible and a sympathetic interest in the work of the Sunday School. The aim is not merely to supply the Sunday School with teachers, but also to inspire these public school teachers to teach Teacher Training Classes of their own wherever they happen to be settled, and thus help to solve the problem of the trained Sunday School teacher. The Presbyterian class in the Normal School at Toronto last session was over one hundred strong.

Toronto



Annals of a Bible Class Teacher

By Frank Yeigh

THE CASE OF PETE

Pete is a railway fireman, with his home in a divisional centre which is a small town of fifteen hundred souls.

A live church in that town, under the impetus of a live pastor who knew what he was doing, started an organized Bible Class of older men. In a year it grew from 25 to 75 and included railway men, a member of Parliament, a bank manager, school teachers, a physician,—in fact all the influential life of the community is represented in the organization.

I could tell of many things this class has brought to pass, and of its influence on the higher life of the community. So marked is this that the forces of evil are showing fight in an ugly mood, which is the best of tributes to any class.

It is a class where the members fish for men in the good old Galilean way. So a railway worker asked Pete, the fireman, to come. Pete declined with marked emphasis and some severity of language. "Sure, I'm not good enough for that crowd," said he. "Why, I'd have to give up my swearing." "Never mind the swearing just now," urged his friend, "but just pay us a visit."

At last Pete succumbed to the invitation pressure, and found himself where he had never been before—in a Men's Bible Class. And he stayed and stuck, regardless of the sarcastic remarks of his fellow workers!

That was a year ago. How stands Pete to-day? He said to the teacher the other day. "Say, I haven't sworn an oath since I joined that class of yours." He has developed, moreover, into a good Bible student, and a faithful church attendant and supporter. Then, to cap the climax and to finish Pete's case, just ask Mrs. Pete of the change that has come over "h r man," and you'll get an answer that will satisfy you of the good job done for one man in one Bible Class.

Toronto

Fifty Years Ago

By Rev. Alex. Macgillivray, D.D.

On the first Sunday of January fifty years ago, I was invited to take charge of my first Sunday School class, a bright little group of seven girls. The majority of them remain until this day. Children and children's children call them blessed. Others have ceased from service here to enter upon a fuller service free from toil, for in that better school all service is rest.

Our meeting place was the little white frame school house on the town line which had replaced a year or two before the first log school house, where the major part of my Sunday School days were spent and my Sunday School training was enjoyed. It was before the day of the Uniform International Bible Lessons. Our church, the Kirk of Scotland, had, as I remember it, though I am not speaking with positive knowledge, no Sabbath School Committee. It certainly issued no Illustrated Paper or Lesson Help. James Croil, the noble elder, who only recently finished his course, issued *The Presbyterian Record*, quite an influential journal even at that remote day, and much enjoyed by those who could afford the subscription of a dollar. It did not treat of any Sunday School lesson for there was no definite lesson, uniform or graded, that all of our little Sunday School world studied, but we did some down right studying all the same.

We used the same old Book as now, and if my recollection serves me right, it had even more prominence than it has to-day. It was part of the Sunday programme to read a substantial portion of the Word and to hear the Word expounded, if not always lucidly, invariably with earnestness and reverence. Indeed, amongst the things which we learned as scholars and have clung to us through the years, was a reverence for the Word. The Book was holy not only in content, but in material substance and form to our young minds and so it has remained. To learn that was to learn a great deal.

In those days being a Sunday School scholar meant memorizing fine, substantial portions of the Word. I remember one of my pupils repeating with remarkable correctness chapters 1, 2 and 3 of John's Gospel at one sitting, a feat which her teacher has never equaled.

This was, too, before the day of hymn books, at least in our Sunday School, and, I think I am correct in saying, in our branch of the Christian church. Of course, we had our "Book of Praise,"—the fine, old Psalter, not selections therefrom, and what might be called hymns, though we knew them as scripture paraphrases; and the scholar who did not know a number of the psalms in metre

and such paraphrases as, "O God of Bethel," "O happy is the man who hears," "Ye, who the Name of Jesus bear," "I am not ashamed to own my Lord," "The God of glory down to men," etc., would be running serious risks of being counted a wayward child and one likely to come to some bad end.

The Shorter Catechism was universally used. Even the very youngest scholar could answer, "What is man's chief end?" He might not have a very clear idea as to the meaning of the answer which he could give so correctly,—not then, but it came to him later, and when it came to him in all its fullness, according to Thomas Carlyle, it gave him a very high and ennobling idea as to the why of his being. Yes, we memorized the Shorter Catechism from Question 1 right through to Question 107, and not a few mastered the scripture texts that were given as proofs of the soundness of the doctrine and teaching set forth.

Occasionally our superintendent, elder John McMurchy, who loved the work and was not only superintendent, but secretary, caretaker, and what not, would gladden teachers and scholars by bringing a bundle of the British Workman for free distribution.

We had a small library. During the period of my teaching, a senior pupil, now a college professor, acted as librarian, and possibly shocked some of the more serious ones by introducing into the library a few volumes of fairy tales. In those days when books were rare, our little library served a good purpose. Not every scholar was allowed to take a book home for, although our School was not very large, some homes, mine among them, sent a number of scholars and the supply of books was limited. We were usually allowed one for each home, and I have very distinct recollections of father's reading aloud for us, so that both parents and children got the benefit together.

We made an offering too in those days, that is when we were able, the School being supposed to maintain itself, which was considered a very notable achievement.

We had our picnic also, not by trolley or steamer, usually on foot some three miles to the grove at West Kirk, and what a time on the hillside under the trees! The three mile march and the meal, the singing in the open and the talk from the minister,—for we could listen in those days—made it a day to be looked forward to and to be remembered.

But the "day of days" was when the five Schools of the pastorate of that fine missionary bishop, John Campbell, came together to be examined and to receive prizes. What a day it was for our School, when two of our scholars, a lassie and a boy who, fifty years or more after, rose to the dignity of Moderator

of the General Assembly, tied for the Silver Medal for perfect recitation of catechism and proofs and perfect answers in an examination in Mark's Gospel.

All this may look elementary and crude, and so it was, but there was in it recognition of the best I have learned or known since. We had grading in a measure, always graded instruction.

There was a Home Department, though no one recognized it as such; for the parents were going over the work and we can still hear the call on the Sunday morning: "Let me hear you say your Catechism."

The mothers, and some, at any rate, of the teachers, understood the psychology of the child mind and the art of story telling, for the children of that generation, as far as I can judge, knew the stories of the Bible as well as the generation of to-day.

We are not ashamed of the product of the home and School of half a century ago. What a fine part they have played in the making of Canada, those men and women born and bred and fashioned in those modest homes and primitive Schools. If those of to-day with advantages and opportunities so much greater do equally well, though they ought to do much better, they will have no cause to be ashamed, and the future is assured.

Toronto



The Unification of S. S. and Y. P. S. Work

By Rev. W. R. McIntosh, B.D.

Seven years ago, when the writer became convener of the Assembly's Committee on Young People's Societies, the work of that committee was entirely separate from that of the committee on Sabbath Schools. The movement for unification in religious work generally had set in, and it occurred to many that these two departments, bordering so closely on each other, and even overlapping at not a few points, could be unified, to the great advantage of religious education generally and without detriment of either department.

This unification has become an accomplished fact, and the promoters of it are now one in their witness to the wisdom of the change. The Assembly of 1911 named a common committee, with joint conveners, to take charge of both departments, and the Assembly of this year will be asked to remove the last reminder of the old regime,—the joint-convenership. The committee is now known by the unified name of The Board of Sabbath Schools and Young People's Societies. Its official organ is the *PATHFINDER*, which, under the name of the *BIBLE CLASS*

MAGAZINE, began its career in 1910, and now provides for all the religious interests of all the young people of the church and promotes the work of the Board. A unified programme of religious education has also been issued, to which the Assembly at Montreal will be asked to give its approval. It will doubtless be some time before this ideal of a unified programme is fully carried out in all the congregations of the church, but, being sound in principle, it must in all progressive churches eventuate in practice.

The ideal of the programme for the young people is, one organization in each congregation, and this organization a department of the Sunday School. How would this work out?

All the Sunday School classes whose members are of the young people's age, say, 17 to 25, should be grouped together and organized as the Young People's Department of the Sunday School. This organization would be thoroughly democratic and self-governing, by officers elected by the young people themselves. Each class would retain its own identity and organization, but all would be merged for social, devotional, and missionary purposes in the general Young People's Department.

This Department would be responsible for seeing that everything is done for the young people that requires to be done, either on Sunday or through the week, either through the individual classes or through mass meetings and activities. It would be one organization promoting everything that concerns the young people of the congregation,—athletics, socials, missions, Bible study, devotional life, etc., and doing this with due regard to age and sex differences as well as to the need of collective efforts and making provision for both the impressional and expressional phases of a true religious education.

In some such way as this all the specific religious requirements of young people would be attended to by a single organization and that organization would itself be integrally related to the larger organization of the church School, whose duty it is to care for the religious education and training of all.

London, Ont.



The Challenge of the Waiting World

By Rev. A. L. Fraser, B.D.

"She hid him three months," Exodus 2: 2.
"And when she could no longer hide him," Exodus 2: 3.

These two verses tell of human experiences—experiences that have a challenge for the home and the Sunday School.

The parents of Moses "hid him three

months." They alone knew where he was, and the strong, long arm of Pharaoh could not reach him. But that came to an end, and they "could no longer hide him." These experiences are quite normal. This happens over again in every home into which God sends children. For a while we can hide them, know where they are by day, and where they sleep at night. That is a unique time in parenthood. But the time comes when these same children—now full-grown—find that strange, long road that leads out into life's open country. They go away.

Does not this give a challenge to the home to do its work now, as the potter when the clay is impressionable, ere it be too late?

And this challenge comes to the Sunday School teacher. You have them with you now; they have not heard the world's call yet. With affections that the world has not withered, with minds that the world has not filled, in a quiet place into which, as yet, the world's great thoroughfares do not come, do you realize your opportunity? Tomorrow will soon be here. Will you help to make them ready for the journey of life, for it will be beset with temptations?

Providence sent Moses back to that home a little longer, and it helped him for the shining, dizzy road he was to travel.

Smith's Falls, Ont.



Handwork for Beginners

By Rae Furlands

When the children first come to the Beginners' Class, all the world is new to them with the exception of those things which they have lived in the home.

According to the ability of the parents and their surroundings, these things differ. How is the Beginners' teacher going to make the lessons of personal value to each individual in her class from the diversified homes?

There is one answer: "Largely by doing,"—not the teacher's doing, though that must precede the children's; but that of the children themselves. They desire to do,—suffer them to do, and forbid them not.

It is not always the class that sits in perfect order—which may be only apathetic politeness—while the teacher talks which gets the best results. It is the class which is anxious to see and do.

It is because young children should be active and because they develop mentally and spiritually as well as physically through the carefully directed activity, that Sunday School lesson writers have suggested handwork in connection with each lesson.

Frequently the work is of a kind which is best done at home. The hour is too short to

accomplish very much in that line at School, and by getting it done at home you get the parents' interest and also keep the lesson in the child's mind during the week.

Urge the parents to visit the class during its session as often as possible, and then you will find no trouble in getting the assigned handwork done at home. When they see what you are trying to do for their children, they are anxious to help you and them in this way.

Every repetition of the thought contained, whether by handwork, telling mother about the lesson or by hearing read the stories from the lesson papers, helps to deepen the impression.

Though it is advisable that pasting, cutting out forms and sewing outlines should be done at home during the week, there must be more for the children than merely listening, in class.

Sometimes drawing or simple folding will be of assistance. Anything *done* during the session will most likely be repeated again and again at home.

Then there is gesture or bodily movement. Are you speaking of the sun or the rain or anything that may be pictured with the hands, let all the children take part. It rests them by using some of the surplus energy, as well as helps them to understand.

If it is something you cannot have all do, the

next best thing is to have one or two do whatever it is and all will be helped, though those who look on, in a slightly less degree. But it means a great deal more to the pupils to have one of themselves do a thing where possible, than to have the teacher do it. Be sure to distribute the honors. Give the retiring children a chance as well as those who assert themselves.

One teacher took some crumbs to school on two or three consecutive Sundays when the lessons were on "God's care of outdoor creatures during the winter," and sent a few children, with an assistant, to scatter them outside for the birds near the church. She learned afterwards that this had far more effect in causing the children to remember to do this daily at home, than all the talking and pictures of previous winters.

Again, you may have a few children show you how they would step if they were going to look at a bird's nest, which another child may make with his hands. Or they may show you how they move if mother asks them to do a message for her, and so on.

A fully organized Beginners Department with enough assistants, for each to be responsible for only three or four children, would be capable of performing a great deal more handwork during the session than that of the ordinary School where the children are many and assistants few.

The Cooperation of the Home

BY MRS. C. M. HINCKS, B.A.

"Really, Miss Brown, I think I must give up my class of girls; I just can't do anything with them. They come late or not at all because their mothers haven't time to get them ready. They never know their memory verses because the baby has torn up the story papers. They bring no offering and yet they come with candy in their pockets. Mary uses such bad language that she contaminates the other children."

These and other woes are often poured into the ears of the harassed superintendent of the Primary Department by some of her class teachers. Fortunately, however, there are other teachers who come up with a smile, telling eagerly how regularly Jack is now attending, how clean and tidy Billy has become about his hands and clothes, how others always come with the shiniest of coppers to give of their best to Jesus, how familiar all are with last week's story and how heartily they all sing.

What is the secret of this success? Surely it is largely the cooperation of the home. But to get such cooperation is no easy matter, and we teachers must go more than halfway.

If we think that our duty is done when we have carefully prepared our lesson and succeeded in keeping our children quiet while we impart that lesson, we are not worthy of our calling. Doubtless we aim at training our children to be good citizens, to live throughout the week in accordance with the truths taught them on Sunday. Now it is impossible for us personally to know whether this aim is being accomplished unless we have the sympathy and cooperation of the parents.

The first step towards gaining this cooperation is to visit the homes of the children. Do you teachers know the joy of visiting your children? Perhaps you pass their day school just as they are coming out. They rush up eagerly to you and ask: "Are you coming to our house to-day, Miss Smith? I'll run home and tell mother you're coming." And how downcast the little face becomes if you say that you haven't time to-day because you have so many other visits to make. Perhaps you do accept the eager invitation. Maybe mother isn't altogether pleased to see you at first. She is busy and does not even offer you a chair, but usually she is glad to have you

come in to watch her iron or to hold the baby while she prepares the evening meal. She will tell you proudly how Mary is doing at day school, and from that the conversation will drift to Sunday School and you will tell her your aims for the children, arousing her interest in the lesson themes and stories, perhaps showing her a book of story papers and handwork all complete such as her child might make. You will talk about the objects to which the children's coppers go and obtain her promise to help her little ones to be unselfish, to practise through the week those things which they learn on Sunday.

Perhaps you are shy about visiting and wonder how you will explain your call. There are many occasions for visits; absence of scholars, birthdays, sickness in the home, a new baby, the delivery of party invitations, etc. Visits are always appreciated in some degree, although at first the appreciation may not always be apparent. If the mother finds you are interested in her child, she will show interest in the School. Of course, the degree of interest and cooperation will vary in different cases. In some instances it will be rather a negative cooperation, a lessening of barriers against the child's coming at all; in others it will mean actual encouragement, an effort on the part of mother or father or big sister to get the little ones off on time, or to teach them the story and memory verse; in a few ideal cases the parents will lend a positive helping hand. Perhaps the mother will come to Sunday School occasionally in order better to understand; she will ask for the tunes of the songs that she may teach them at home and show her eagerness to help you whenever possible.

We have spoken only of visiting as a means of gaining home cooperation. It is, indeed, the most effective, but by no means the only way. We can show our interest and thus gain that of the parents by sending things into the home by the children, or by mail; for example, the birthday letters, flowers in case of illness, handwork, outlines of lesson schemes, words and airs of songs, little notes and messages, letters of welcome to new scholars, story books of the right kind and even books on children for the parents' perusal.

We can invite our parents to the Sunday School session. They will need urging at first, but perhaps an especially attractive invitation sent for certain special days, such as Easter and Promotion Sundays, will bring them out. When they do come they must be made to feel very welcome and allowed to help wherever they can.

A mothers' class which meets regularly is most helpful. Here you can discuss your difficulties and theirs. Perhaps you can study a book with them such as Elizabeth Harrison's *Study of Child Nature* or Professor E. P. St.

John's *Child Nature and Child Nurture*. You will have difficulty here if your children are from mixed classes in society. The poorer mothers will be backward at attending unless the better-to-do go more than halfway and make them feel welcome. The latter class, on the other hand, may not feel the necessity of their attendance. Let them then lead the study for you, let them feel that they must come to help you raise the standards of those in less fortunate circumstances and with less education than themselves.

These and other methods can be used to gain the cooperation of the home, without which no efficient teacher can rest content.

Toronto



Some Lines of Approach to Juniors

By Mabel Crews Ringland, B.A.

What is it that makes one lesson dull and uninteresting to a lively class of Juniors, while another teacher's presentation of the self-same lesson is fascinating and productive of results? The one talks glibly of missions, temperance, religion or the poor, and wonders why her class is bored or restless, while the other paints vivid pictures in story form and holds every scholar in rapt attention. Both may know the lesson equally well, and have equal ability to impart their knowledge. Where does the difference lie if not largely in this—that one persists in presenting ideas and truths from a purely adult viewpoint; the other sees things with the eyes of a Junior and adapts her material to that person's needs.

The greatest teacher of all time made use of this principle with wonderful consistency. Were his hearers farmers?—he took the soil and the crops as his line of approach; if fishermen, he progressed naturally from the sea and the nets to the truth he wished to impress. So we find that *interests* are really the key to success in establishing lines of approach or the "point of contact in teaching," as Patterson Dubois calls it in his admirable little book of that title, which has been an inspiration to more than one teacher.

How, then, can we know the interests that are common to Juniors, and of what use can this knowledge be to us? Many a time we have realized that the weekly meeting in the Sunday School gives us very little opportunity of studying the children either collectively or individually. But we have found, with Professor Pattee, that "often a teacher may learn more of her pupil by watching him play in the yard for ten minutes than she could by studying him in the school for ten days."

If we have time to watch children in their different games and sports, when their whole soul is thrown with abandon into the pastime, we can very easily discern the impulses and

interests that sway their lives. Better still, if we can *take part* in their play, how our position will be strengthened! Having skated frequently this winter with many of my pupils, I can truly say that at no other time was I ever so close to them as when actually engaging in their play. Nothing could have delighted me more than to hear that one of the girls had said in speaking of her teacher to a friend, "Why, she's just one of us girls!"

At such times stories of their school life, their chums and hobbies, their likes and dislikes have been shared and a wonderful spirit of comradeship developed. Associations of this kind that give us the child's outlook, make it the easiest thing in the world to put whatever we have to say to them in the class, in terms of Junior experience and childhood's interests.

For one thing, we find that the spirit of *competition* plays a large part in all their games. Here is one line of approach indicated by interests. So we introduce this element into our classes by having a friendly rivalry in the Bible drill, finding different passages of scripture, in the memory work, and even in securing regular attendance and punctuality, by dividing the class into "sides."

We discover also that the boys' pockets are always full of heterogeneous collections which point to the instinct of *accumulation* as another line of approach. Why not use this natural interest in collecting pictures for the Note Books used in the Departmental JUNIOR WORK AND STUDY LESSONS, or of curios and pictures for the missionary cabinet? There is no better way of gaining the cooperation and interest of your pupils.

We learn, too, when we gain their confidence, what books our pupils are reading, and it is our privilege to direct the eager young reader to the best books in the Sunday School library and elsewhere. This *love of reading* creates another line of approach that makes it easy for us to present the Bible to the child as the best book of all, which he will learn to know and love as never before. The Daily Readings in the JUNIOR WORK AND STUDY LESSONS are prepared with this in view, and the lessons are centred about great heroes of the Bible, so that the ever-present instinct of *hero worship* will be supplied with the right kind of ideals. At no time has the child's mind been so *eager for facts and information*, which is another line of approach that we must not neglect. Facts about the Bible, ancient manners and customs, are some of the things he enjoys knowing about, and the wonderfully retentive power of his mind pleads for food in this golden memory period of life.

Apart from the regular work of the class, the teacher can meet the child's interests by ministering to his *social instinct* through gatherings in the Sunday School and in her home,

and to his love of outdoor life by trips to the woods and parks, wildflower hunts, picnics and similar outings. All these things will furnish points of contact which will not only suggest and supply lines of approach but enrich the heart and life of child and teacher alike.

Toronto



Sunday School Work in Formosa

By Mrs. Milton Jack

Organized Sunday School work in Formosa may be said to have been started about ten years ago, and it has commended itself so to the Formosan church, that the majority of our chapels now have regular Sunday Schools. Some of the Formosan evangelists have shown good ability in organizing classes and securing teachers.

I shall describe a Sunday School in a church in a busy town in the coal-mining district. There are 46 scholars enrolled, all of whom, but two, come from Christian families. There are 7 teachers and 5 grades.

The smallest children learn the alphabet and to sound words, the romanized system being phonetic. They also learn the Golden Text. In the next grade, they read and memorize the True Doctrine Catechism and read some simple romanized books. In the next grades they study successively the Old and New Testament Catechisms, read the Sunday School lesson for the day, read parts of the Chinese Character Bible, and learn to write.

The children are well drilled in hymns and are marked for their work each Sunday. At the close of the year an entertainment is held. The usual programme consists of recitations by the scholars. One scholar tells how many parables Jesus spoke and what parables are. Two or three then tell a parable each and explain its meaning, while the last will recite the list of all the other parables. Other children recite the Golden Texts for the year, each one giving those for one Quarter. Sometimes a scholar tells the story of the conversion or faith of some individual. The speed and accuracy with which these things are rattled off are truly amazing. At the close, a present is given to each child and all are exhorted to continue their studies.

There are 1,322 enrolled in the Sunday Schools of our Mission. Already we notice a larger number of the children of Christian parents coming forward to join the church, partly as a result of the Sunday School work. Also in some places children from heathen homes have been led to faith in Christ and their parents have thus been reached also. One of our student evangelists, who is now preacher at one of our chapels, told us that he first became interested in Christianity through a going to Sunday School to learn to

read and write with other boys. Some of the Sunday Schools have a large proportion of pupils from non-Christian homes, and a few Schools meet in non-Christian settlements.

We feel that Sunday School work has been a help to our church already, but it is far from being as effective as it should be. There is great need for some one to go about organizing the Schools and training teachers. Most teachers are satisfied with teaching the schol-

ars to memorize the work allotted. In the higher grades where the pupils read the Bible, the lesson is seldom explained or questioned about. The results are apt to be external. Teachers are needed who will study the lesson and make it vital in developing the spiritual life of the scholars. Although willing to do the best they know how to do, we have few Christians qualified for this work.

Taihoku, Formosa, Japan

WHAT OTHERS ARE SAYING

The Power of Love

We are apt to test the quality of our work with the child by asking, How much does he know? Can he repeat the story? Has he memorized the required verses? Can he give back the thought of the lesson in his handwork?

We note the regularity of his attendance, his weekly offering, special missionary gifts, and if the record is creditable our hearts rejoice.

But knowledge and attendance and gifts are not the real test of our work. The supreme questions are these: In his knowing and learning has he learned to love? Does he love the Father and his will? Does he love the Father's book? Does he love the Father's Son, our Lord Jesus Christ?

Here in the realm of deep affection is where character is made or where it breaks. What we love we seek. What we love we act upon. What we love supremely is our master. It is not the knowledge of music, but love of music, which holds a girl to her long hours of practice. Love leads to knowledge. Knowledge increases love; but love is the motive power to effort.—Antoinette A. Lamoreaux, in *The Graded Sunday School Magazine*

Sense and System

S. S. stands for Sunday School. It may also suggest to one who is interested in the problems of the Sunday School, "Sense and System."

It has been said that if any business institution of the country were operated upon such loose business principles as are the churches of the land it would go bankrupt in less than six months. One may make a similar statement with respect to the Sunday Schools.

However, even under the present plan, a greater degree of system than usually prevails

in the Sunday School is possible. A prompt beginning, a prompt conclusion, the grading of pupils, the classification of new pupils, attention to visitors, etc., are all matters which will add to the machine-like smoothness and order of the Sunday School.

Sense and System cannot be separated. The latter is always the result of the application of the former. A Sunday School that is falling to pieces is doing so through neglect. Care, attention, thought, good judgment, *sense* will soon remedy matters.—Roy Ivan Johnson, in *The Superintendent's Quarterly*

A Mother's Friend

In a certain country church there is a woman teacher who has had a class of young women for many years. This teacher is well beyond fifty years now, and her girls are most of them under twenty. But she is sympathetic with the age, and, besides, is a personal friend of each one of them. Her class changes constantly; for she receives girls by promotion, and loses them when they marry and are transferred to a young matron's class, or when they leave the locality for the city, as many of them have done.

A part of this teacher's power is in the fact that she is a mother's friend. She has much leisure, and visits many of the homes as a friend and companion of the mothers of the girls. In the homes she gets insight into her pupils' characters, ambitions, weaknesses, talents. She gets the case from the mother's point of view. And she has been able to be of great use in shaping aright many a young life that was in danger of being warped.

Ministers have come and gone during the long time she has taught the class; and the one who is now in the parish says that she has done more to direct the religious life of that little community than any other person in it, the ministers included. Perhaps he overstates it; but when one sees her with her

girls, he says, perhaps not.—Leander Turney, in The Convention Teacher

Their Turn at the Bat

A new teacher had been given charge of a class of boys. He was an alert-looking young man and it was certain that he had a nimble tongue. It was certain, too, that he did not belong to the class of young men who find it difficult to "make talk." When he had had charge of the class for several Sundays the superintendent said to one of the boys:

"How do you like your new teacher, James?"

"Oh, we like him pretty well."

"Good talker, isn't he?"

"Yes—too good."

"What do you mean by that?"

"Well, he never gives any of us a turn at the bat. He hangs right on to it all of the time himself."

"You mean that he does all of the talking?"

"He sure does and—well, us fellows, we have a few ideas of our own that we like to exploit now and then, as we did with our other teacher. This teacher doesn't exactly teach with all of his talking. He sort of lectures, and we never get our turn at the bat."—Felix Faxon, in The Superintendent

Unveiling God

The major desire and purpose of God has been, and is, to save his children from sin and unto the perfect life. To catch the spirit of Christ is to incarnate this central passion of God. Those teachers are Christlike who share his vision of a race redeemed from sin; who feel the burden of the immediate task that leads ultimately to that victory, and who actually undertake that task in the spirit and with the divine strength of the mighty Son of God. The church School worker may share with Christ the privilege of unveiling to boys and girls, to men and women, this passion of God for their salvation.—The Pilgrim Teacher

Helps and Hindrances

SOME THINGS WHICH SHOULD BE FOUND IN EVERY GOOD SUNDAY SCHOOL

Order.
Reverence.
Fresh Air.
Good Light.
Cheerfulness.
A Blackboard.
A National Flag.
A Conquest Flag.
Sufficient Bibles.
Trained Teachers.
Consecrated Officers.

A Set of Bible Maps.
A Closet for Supplies.
Missionary Wall Charts.
A Good Organ or Piano.
Well-bound Hymn Books.
Attractive Bible Pictures.
Curtains to Separate Classes.
A Workers' Reference Library.
A Welcome Committee at the Door.
The Right Quarterlies and Lesson Papers.
Seats Adapted to the Size of the Pupils.

How many of these does YOUR School have?

SOME THINGS WHICH SHOULD NOT BE FOUND IN ANY SUNDAY SCHOOL

Dirt.
Gloom.
Disorder.
Bad Air.
Long Faces.
Dusty Seats.
A Noisy Bell.
Shabby Bibles.
Negligent Officers.
Inattentive Pupils.
A Wheezy Organ.
Too Long Prayers.
Poor Lesson Helps.
Indifferent Teachers.
Uncomfortable Seats.
A Broken Blackboard.
Creaking Floor Boards.
Squeaking Door Hinges.
Smoky or Dingy Ceiling.
A Tardy Superintendent.
Dilapidated Hymn Books.

If YOUR School has any of these, why not exchange them for something better?

—Harry Edwards Bartow, in Sunday School World

The Place of the Superintendent

Amongst the religious forces of the community, the superintendent should stand second only to the pastor. This important position makes important demands upon him. He should place himself with the pastor in opposition to all the evil in the community, and in furtherance of all worthy community enterprises. He will be a long time gaining community influence if he has been doing nothing in that direction, but the influence should be gained, and it is well worth the trouble to gain it. Once gained, it is maintained without much difficulty.

Children are a vast and usually unrecognized power in community life, and through his School the superintendent can direct that power about as he pleases. It is surely a part of his duty to study the community aspects of child life, that he may turn it into the best channels. Not only do the children have

great power in themselves, but they have still greater power through their influence on their parents. The public schools have come to recognize this; so should the Sunday School.—The Christian Educator

The Home Department and Objectors

A WORD FOR CANVASSERS

The canvasser for new members should prepare in advance to meet those who raise objections. He can have his plan of campaign all mapped out without any likelihood of having it seriously disarranged, or any necessity for using much new ammunition; for the objections are very familiar.

The first objection he is likely to hear from those approached with regard to the Home Department is, "I haven't the time." To which the fitting reply is, "There is no doubt that we are all busy, but the Home Department takes only half an hour a week, and most of us have as much odd time as that every day."

A second objection will be, "I don't need the Home Department; I am already studying my Bible." Here a wise answer would be, "Then, you are just the person we need in the Home Department. So many seem not to realize the worth of the Bible. I can refer any such persons to you, and, besides, you will enjoy feeling that you are studying the same portion of the Bible with thousands of others."

From a third person the objection of the procrastinator will come, "I will think about it; I would rather not decide to-day." To this person the visitor should reply, "The best way to find out whether you like the Home Department is to join for three months on trial."

Others will say, "I can't afford it," or "I am too old for a new plan," or "We take plenty of papers now with explanations of the Sunday School lessons."

Let the canvasser expect objections; let him be prepared to answer them in a kindly way, let him be persistent and eventually he will win most of those he invites.—Home Department Magazine

Let the Boys Whistle

Boys love to whistle. Whittier is true to life when, in his familiar description of the "barefoot boy," he speaks of merry-whistled tunes.

It is for the Sunday School to use the boys' whistle to the glory of God. Make a boy sing through all of the hymns and he will get tired of it, and find Sunday School in so far a weariness. But let the boy whistle now and then in Sunday School, and the world seems normal and healthy again.

Let the superintendent or the leader of the singing say to the boys, as he announces some of the hymns, "Boys, when we get to the chorus I hope you will all whistle it instead of singing it." Then see if the boys do not brighten up, and enter into the musical part of the Sunday School with new vim and vigor.—James Elmer Russell, in The Christian Advocate

The Service of Books

Books can bring stimulation to the mind that in its effort at continuous teaching and leadership of others is in danger of running flat and stale. The most original preachers and writers have not disdained such service.

Here is where the great classics of our own and other literatures may serve us. Some of those very texts that we dolefully read years ago for our English examination may now serve for a half-hour morning dip that shall leave us, with shining eyes and beating heart, full of a great idea that is not Emerson's nor Carlyle's nor Browning's, but our very own.

The athlete has his coach, the fighter his second, the runner his pacemaker. Let the teacher and the preacher have his book.—E. Morris Fergusson, in The Sunday School Journal

"Learning How to Talk"

To obtain high character performances of the best music it is the same as in any work of art or crafts; you must have high character performers whether they be artists or mechanics. To this end I manage to mix into my rehearsals short talks like the following:

The man who works only with his hands has a hard life. He is always at it, with his nose on the grindstone and back breaking.

The man who works with his brains sits in high places, has short hours and lives on the fat of the land.

For the same reason one blacksmith is the owner of a paying shop and the other is always the helper.

And please to remember that I do not tell it all at once. I try to stick it in, a paragraph at a time, between measures as it were, or in pauses and between movements. Our rehearsals are usually one hour and fifteen minutes. More than five minutes talk mixed with the hour and a quarter is *too long*. Better cut it down to one minute. Every sentence should be applied to the better execution of the music which should always stand as the one object of the rehearsal.

Every parent and teacher should learn how to talk to a boy or girl.—J. Bradley Vandaworker, Bandmaster, Indianapolis News Newsboys' Band, in The Christian Advocate

THE S. S. AND Y. P. S. BOARD

The space in this Department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, B.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Canada's Golden Jubilee

Sunday, July 1st, is Dominion Day. That is always a great day for young Canadians, but July 1st this year is especially so. It is our GOLDEN JUBILEE—the fiftieth Dominion Day since Confederation in 1867.

Fitting celebrations will be held all over the Dominion, and in harmony with these a special Patriotic Service has been prepared by the Board of Sabbath Schools and Young People's Societies entitled HIS DOMINION. Copies of this service can be obtained from PRESBYTERIAN PUBLICATIONS, Toronto. The service is printed in colors, and is decorated with a sketch map showing Canada as it was at the time of Confederation and as it is now; also the coats of arms of all the Provinces. It is hoped that this service will be found helpful, and that teachers, officers, pupils, parents and friends will enter heartily into the spirit of the occasion.

A host of our Canadian young men have offered themselves for military service in this time of need. The call is upon every one of them to do so who is not absolutely necessary at home. The most patriotic service that those who must stay at home, and these include the splendid women of Canada, with the exception of the noble girls who have gone overseas as Red Cross nurses and for other war work, is firstly, to stand in this present emergency behind those who have gone, by economy and increased production; and secondly, to make Canada a better place to live in.

Shall we not endeavor to make this Golden Jubilee the occasion for a new start in the great work of Religious Education for the rearing of a generation of young Canadians who shall stand for the best things in our national and civic life?

To do this will mean more adequate religious instruction. This religious instruction must be given where the people are and through the agencies now at work. The Board of Sabbath Schools and Young People's Societies is seeking to relate itself more and more closely to each of these agencies influencing the lives of our children.

First among the agencies comes the HOME. Through the Home Department, Parent

classes, and other ways, the Board is seeking to help parents in the home to realize their responsibility for the creation of that atmosphere and attitude which makes for Christian character.

The PUBLIC SCHOOL needs the support of all Christian people in order that its influence may at least be for moral if not religious well-being.

The COMMUNITY, including its play, recreation, amusements, reading, etc., must receive more earnest attention.

But in the midst of all those agencies is the CHURCH, with her Sunday School and kindred organizations for formal religious instruction, worship and training. She must take a bigger and longer view of her task, and seek more adequately to measure up to the opportunities of the hour that the BIGGER Canada of the next fifty years may also be a BETTER Canada because of the character of her citizens then, who are the boys and girls under our care to-day.



Another Milestone

The meeting of the General Assembly in June marks another milestone in the life of the church. For the work under the charge of the Board of Sabbath Schools and Young People's Societies it has been a successful year. The enrolment has steadily grown, even during these War years, when so many mission fields have remained vacant, interest is sustained, and a goodly company of boys and girls and young people have definitely related themselves to Christ and the church.

Outstanding progress has been made along various lines notably in work for Older Boys and Girls. In the provincial and local Boys' Work Conferences last year, over 7,000 men and boys were in attendance. A large number of forward steps were taken in the Christian life, and many decisions were made for Christ. Hundreds of men have taken training courses as mentors. Classes are being organized in many places, and are taking up the Canadian Standard Efficiency Course of Training.

Progress has also been made in Older Girls' Work, and a programme of girls' work will be ready for Schools this fall.

Curriculum for the Local Church

In the report to the Assembly last year, a very significant advance step was taken along the line of preparing a Curriculum of Religious Education for the local church and Sunday School. The Board has prepared an outline of work for each class in the Sunday School, from the Beginners up.

The outline of a year's work includes not only instruction, but also worship and training. This Curriculum has been welcomed heartily by workers wherever presented. This year the Board has worked the plan out in detail and expects to be able to place it in the hands of workers this fall.



The New Teacher Training Course

The Board is glad to be able to announce that the new Teacher Training Course in preparation for some time is expected to be ready for use this fall. The books on The Pupil and on The Teacher by Professor Weigle are now obtainable. The books on The School and on How to Teach the Life of Christ will be ready soon. Schools should plan to have a normal class, consisting of a selected number of young people, take up this course in connection with the regular Sunday School session, and also have a class at some other time for the teachers and officers already at work in the Sunday School.

Normal classes, Teacher Training classes, Summer Schools, Training Camps, Leadership Conferences are all phases of the one effort to help workers to secure the training they feel they need to do their all important work effectively.



Summer Training Schools

A number of changes have occurred in the dates of the various Summer Schools as published in the April and May numbers of the TEACHERS MONTHLY and PATHFINDER. The following is a corrected list:

1. Training Schools for Leadership in General Sunday School and Young People's Work:

Nova Scotia, at Berwick, July 31—August 7.

New Brunswick and P.E.I., at Sackville, N.B., August 8-15.

Quebec, at Knowlton, July 20-30.

Eastern Ontario, at Kingston, July 2-9.

Central Ontario, at Geneva Park, July 14-21.

Western Ontario, at Grimsby, July 2-9.

Northern Ontario, at Manitoulin Island, August 15-22.

Manitoba, at Lake Dauphin, July 11-18.

Saskatchewan, at Carlyle, July 23-30.

British Columbia, at Ocean Park, July 13-23.

2. Training Schools for Leadership in Missions:

The Maritime Provinces, at Wolfville, N.S., July 23-30.

Quebec, at Knowlton, July 12-19.

Ontario, at Whitby, July 3-10.

3. Training Schools for Leadership in Boys' Work:

Nova Scotia, at Big Cove, July 2-14.

Prince Edward Island, July 14-21.

New Brunswick, at Chipman, July 14-28.

Quebec, at Camp Kanawana, July 7-14.

Eastern Manitoba, at Lake-of-the-Woods, June 23-30.

Western Manitoba, at Souris, June 30-July 7.

Saskatchewan, at Lumsden Beach, July 7-14.

Alberta, at Sylvan Lake, July 6-14.

British Columbia, at Ocean Park, July 4-11.

4. Training Schools for Leadership in Girls' Work:

At Elgin House, Muskoka, Ont., June 21-30.



The Saskatchewan Sunday School Convention

The Saskatchewan Sunday School Convention held in Regina, March 20, 21, 22, 1917, was a great success. It was somewhat of an experiment, as it was probably the first of the kind ever held anywhere. The leaders in Sunday School work of the various Protestant churches in the Province, worked together and brought their people together to this convention for the promotion of all departments of Sunday School work which they have in common.

The special feature of the convention was, that it was not a Sunday School Association doing this for the churches, but they were doing it this time for themselves. As one delegate very aptly expressed it: "Up till now we have been brought together by an Association which asked us to forget what church we belonged to, but this time we came together ourselves, remembering what church we belonged to, and glad to work side by side and help one another."

There are nearly five hundred enrolled delegates from all parts of the Province, the large part of whom represented rural Sunday Schools, and they were all eager to learn how they could do their work more effectively.

Saskatchewan is to be commended for having made this further application of the well known pedagogical truth, "we learn to do by doing," by calling on her own men and women to take the place of leadership in this, as in other departments of work.

HOW THE WORK GOES ON.

Toronto had 200 men; London 84; Ottawa 85; Orillia 25; Oshawa 75, attending Training Classes for leaders of boys in working the Canadian Standard Efficiency Tests.

Rev. H. H. Smith of our Mendha field, Central India, reports that Sunday Schools are held at several centres, and regular examinations given on the work covered. This year 5 Teachers' and 6 Intermediate and Junior certificates were obtained.

The total number of Certificates granted during the year 1916 in our Teacher Training Courses, First Standard and Advanced Standard, was 976, and the total number of Diplomas was 135. More candidates passed the examinations in 1916 than in any previous year.

Rev. J. D. Byrnes, Home Mission Superintendent for Northern Ontario, says that the Presbyteries of the North are concentrating their efforts on the young people and the children. The effort is being made to have a good Sunday School in every vacant mission field in New Ontario.

The Home Study Department of the Sunday School of Knox Church, Perth, Ont., increased its membership last year by fifteen, the total enrolment being now thirty-two. Each family in the department received a QUARTERLY and also a copy of the KING'S OWN. An offering of five cents per Sabbath is asked of each member to cover the running expenses.

A series of six S.S. and Y.P.S. Institutes, held in the Presbytery of London last January, were attended by 20 out of a possible 26 ministers and 20 out of a possible 45 superintendents. There were in attendance, also, 39 elders, 67 S.S. teachers and 125 representative young people. The Canadian Standard Efficiency Tests have been presented to the people of the Canadian Presbyterian Church in the city of London.

On the "Go-to-Sunday-School-Day" inaugurated by the Saskatchewan Sunday School Federation on the last Sunday in May, 1916, persons who had not been at Sunday School for from twenty to twenty-five years were present, and in many cases have continued to come to Sunday School and are taking a lively interest in its work. The Federation

is making the Go-to-Sunday-School-Day an annual event.

Last fall a Sunday School was reorganized at Silver Bay schoolhouse, near Ashern, Man., by Rev. Dr. Murray, Home Mission Superintendent. The field in which the schoolhouse is situated had been without a missionary for a year and a half. The proposal to reorganize came from a lady of the neighborhood. The activities of the School were carried on all last winter with excellent results.

Some activities of the Girl's Club of King Street Presbyterian, London, Ont., were as follows: 1. The organization of a tennis club. 2. The running of a playette. 3. The making up of a large bale for the west, containing the complete outfit for a twelve year old girl; also other articles. 4. Sending a basket on Christmas to a poor family, and planning to send something further to the same family.

Piquitony, 214 miles north of Le Pas, and 96 miles from Port Nelson, has the farthest north Sunday School in Manitoba. The town was started last summer, and also the Sunday School. There are 20 families in the community, and large number of young men. They have built a schoolhouse, and got a teacher, a lady, by the way, who was sent there because a man who had been appointed was rather timid about going. The Sunday School is the only religious organization in the place. Mr. Young, a good North of Ireland elder, from Le Pas, is superintendent. To him and to Rev. J. C. Cormie, B.A., of Le Pas, belongs the credit of establishing this new School.

The Sunday School of Bonar Church, Toronto, reports an average attendance for 1916, excluding the summer months, of 611, while during the summer months, an average attendance of 390 was maintained. The School had 1,312 visitors during the year, and 205 members were added to the roll. The total membership at the end of the year was 875. The School's has 80 members and ex-members, including 3 members of the teaching staff on active military service. After meeting its expenses for the year, the School had a balance of \$49.62. It contributed \$1,200 for the support of its foreign missionaries, Dr. and Mrs. Gray in Formosa, and had \$34.30 to the good in its missionary treasury. The School is pledged to continue the support of Dr. and Mrs. Gray for 1917.

A WORD FROM THE BUSINESS MANAGER

PATRIOTIC DAY—FIFTIETH ANNIVERSARY OF CONFEDERATION, 1867-1917

Patriotic Day will be observed this year, throughout the Canadian Sunday Schools and churches, on Dominion Day, Sunday July first. Its being the Fiftieth Anniversary of Confederation, should go a long way towards insuring the observance of Patriotic Day in every Sunday School and church, large and small, from coast to coast.

A great wave of patriotic feeling is sweeping over our great Dominion at this time. The valor of our gallant Canadian boys who are fighting and dying on the battlefields of Europe, to maintain the principles for which the Great British Empire, to which we are proud to belong, stands, is brought home to us more and more every day. On every hand tales are told of great heroism and sacrifice. Our Dominion has suddenly sprung into prominence as a nation, by reason of the part she is playing in this gigantic struggle, and we should not fail to celebrate Patriotic Day fittingly, and in a manner that will reflect credit on our country.

ORDER OF SERVICE

The subject of the Order of Service for Patriotic Day is, "His Dominion." The service has been prepared by the Board of Sabbath Schools and Young People's Societies. It is larger and more complete than any previous service containing suitable scripture reading, hymns, etc. It is attractively illustrated and beautifully printed in colors on coated paper. Copies of a Supplement containing materials for an address on the subject of the Day, suitable recitations, etc., are supplied with every order for the Order of Service. The price of the Service

including Supplement is only 60 cts. per hundred postpaid.

TO INSURE A LARGE ATTENDANCE

Send out an Invitation Postcard to every one in the community, inviting them to be present at the Patriotic Service. The Postcards are inexpensive (\$1.00 per hundred, postpaid, and they only require 1 ct. postage, providing that only the spaces left to be filled in are written on):

ROLL OF HONOR

To Sunday Schools and churches who have not yet publicly recognized those who have enlisted, by placing their names on a Roll of Honor, we say: "This is your opportunity, at the Patriotic Day Service." We supply a Roll of Honor beautifully printed in four colors, with space for any number of names to one hundred, at the moderate price of 50 cts. postpaid.

SOUVENIRS

An effective way of stimulating interest in the Service, is to give souvenirs in the form of Patriotic Celluloid Buttons or Flag Pins. Given to the boys and girls a Sunday or two previous to the Service, they help materially in keeping the Service and its object fresh in their minds.

All the Supplies mentioned here, and others including flags for decorating, that will greatly assist in making a big, helpful service, are listed on page 384 and page 3 of the cover of this issue of the **TEACHERS MONTHLY**, and may be obtained from **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Sts., Toronto.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month).

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or

more to one address, 40c. per year, 10c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

HOMESTUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage).

COLORED LESSON PICTURE CARDS, (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar : Second Quarter

1. April 1 Jesus Gives Sight to the Blind. John 9 : 1-11, 35-38.
2. April 8 Jesus Raises Lazarus from the Dead (Easter Lesson). John 11 : 17-27, 43, 44.
3. April 15 Jesus the Good Shepherd. John 10 : 7-18.
4. April 22 Jesus Anointed at Bethany. John 12 : 1-11.
5. April 29 Jesus Welcomed as King. John 12 : 12-19.
6. May 6 Jesus the Servant of All. John 13 : 3-15.
7. May 13 Jesus the True Vine. John 15 : 1-13.
8. May 20 The Importance of Self-Control (Temperance Lesson). Isaiah 28 : 1-13.
9. May 27 The Holy Spirit and His Work. John 15 : 26, 27 ; 16 : 7-14.
10. June 3 Jesus Betrayed and Denied. John 18 : 1-11, 15-17.
11. June 10 Jesus Crucified. John 19 : 16-22, 25-30.
12. June 17 The Risen Lord. John 20 : 2-16.
13. June 24 REVIEW—The Purpose of John's Gospel. Read John 21 : 15-25.

AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING. Hymn 252, Book of Praise.

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers

Other lives to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

By Thy call of mercy,

By Thy grace divine,

We are on the Lord's side,

Saviour, we are Thine !

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. 1 John 4 : 9-12, 18, 19.

Superintendent. In this was manifested the love of God toward us, because that God

sent his only begotten Son into the world, that we might live through him.

School. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Superintendent. Beloved, if God so loved us, we ought also to love one another.

School. If we love one another, God dwelleth in us, and his love is perfected in us.

Superintendent. There is no fear in love but perfect love casteth out fear.

All. We love him, because he first loved us.

IV. SINGING. Hymn 213, Book of Praise.

V. PRAYER ; closing with the Lord's Prayer, repeated in concert.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each LESSON (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See MEMORY HYMNS in the TEACHERS MONTHLY in connection with each LESSON (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in

connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 404, Book of Praise.

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

III. RESPONSIVE SENTENCES. Prov. 3:5,6. *Superintendent.* Trust in the Lord with all thine heart; and lean not unto thine own understanding.

School. In all thy ways acknowledge him, and he shall direct thy paths.

IV. SINGING. Hymn 508, Book of Praise.

V. BENEDICTION.

Lesson X.

JESUS BETRAYED AND DENIED

June 3, 1917

John 18:1-11, 15-17. Study John 18:1-18. *Scripture Memory Verses.

GOLDEN TEXT—He was despised, and rejected of men.—Isaiah 53:3 (Rev. Ver.).

1 When Je'sus had spoken these words, he went forth with his disciples over the brook ¹ Ce'dron, where was a garden, into the which he entered, ² and his disciples.

2 ³ And Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither with his disciples.

3 Ju'das then, having received ⁴ a band of ⁵ men and officers from the chief priests and ⁶ Phar'isees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all ⁷ things that ⁸ should come upon him, went forth, and ⁹ said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'areth. Je'sus saith unto them, I am *he*. And Ju'das also, which betrayed him, ¹⁰ stood with them.

6 ¹¹ As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 ¹² Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'areth.

8 Je'sus answered, I ¹³ have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the ¹⁴ saying might be fulfilled, which he spake, Of ¹⁵ them which thou gavest me have I lost none.

10 ¹⁶ Then Si'mon Pe'ter having a sword drew it, and ¹⁷ smote the high priest's servant, and cut off his right ear. ¹⁸ The servant's name was Mal'chus.

11 ¹⁹ Then said Je'sus unto Pe'ter, Put up ²⁰ thy sword into the sheath: the cup which ²¹ my Father hath given me, shall I not drink it?

12 And Si'mon Pe'ter followed Je'sus, and so ²² did another disciple: ²³ that disciple was known unto the high priest, and ²⁴ went in with Je'sus into the ²⁵ palace of the high priest.

13 But Pe'ter ²⁶ stood at the door without. ²⁷ Then

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Revised Version—¹ Kidron ; ² himself and ; ³ Now Judas ; ⁴ the ; ⁵ soldiers ; ⁶ were coming ; ⁷ saith ; ⁸ was standing ; ⁹ When therefore he said ; ¹⁰ Again therefore he asked them ; ¹¹ *Omit* have ; ¹² word ; ¹³ those whom thou hast given me I lost not one ; ¹⁴ Simon Peter therefore having ; ¹⁵ struck ; ¹⁶ Now the ; ¹⁷ Jesus therefore said ; ¹⁸ Now that ; ¹⁹ entered in ; ²⁰ court ; ²¹ was standing ; ²² So the other ; ²³ went out and ; ²⁴ The maid therefore ; ²⁵ *Omit* not.

LESSON PLAN

- I. The Betrayal, 1-11.
- II. The Denial, 15-17.

DAILY READINGS

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

M.—Jesus betrayed and denied, John 18 : 1-9. T.—Jesus betrayed and denied, John 18 : 10-18. W.—Beware ! John 18 : 19-27. Th.—Pilate's judgment, John 18 : 28-40. F.—Mockery, John 19 : 1-7. S.—Condemnation, John 19 : 8-15. S.—Encouragement, Heb. 12 : 1-11.

Primary Catechism—Ques. 31. *How were Adam and Eve punished for their sin ?* A. They were driven out of the garden, and had to suffer pain, sorrow, and death.

Shorter Catechism—Review Questions 39-50.

17 ²⁴ Then saith the damsel that kept the door ⁷ unto Peter, Art ²³ not thou also one of this man's disciples ? He saith, I am not.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 250, 260, 245, 255.

Special Scripture Reading—Eph. 6 : 1-9 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 235, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1613, Jesus Betrayed and Denied. For Question on Missions, H. M. 536, Patients in the Dispensary, Mission House, Ethelbert, Man. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—About midnight of Thursday, April 6, A.D. 30, the night before the crucifixion, and early in the morning of Friday ; the garden of Gethsemane and the courtyard of the palace of the high priest, Jerusalem.

Connecting Links—In ch. 16 : 15-24, Jesus assures his disciples that their sorrow at his departure will be turned into joy by his return. He tells them again (vs. 25-33) of the Father's love, and promises them peace amidst all their troubles. Ch. 17 contains our Lord's marvelous intercessory prayer, of which the first part refers to himself, the second to his disciples, and the third to future believers in him.

I. The Betrayal, 1-11.

V. 1. *These words* ; the words of the intercessory prayer. *He went forth* ; from the city, beyond the city limits. *Over the brook Cedron* ; a deep ravine separating the Mount of Olives from Jerusalem. It formed the bed of a winter torrent, but, for the greater part of the year, was dry. *Where was a garden*. The name, Gethsemane, is given by Matthew and Mark. It means "Oil Press." Matthew and Mark call it a "place" or a little private property. No doubt it belonged to some friend of Jesus. *Into the which he entered*. John does not describe the agony

in the garden, or the behavior of the disciples. (See Matt. 26 : 36-46, etc.)

V. 2. *Judas . . . knew the place*. There was no attempt on Jesus' part to hide himself or escape from the traitor. The Good Shepherd was willing to lay down his life for the sheep, ch. 10 : 17. *Oftimes resorted thither*. A better translation would be : "oft a met with his disciples there." Perhaps it was a convenient place for those who wanted instruction from Jesus to gather. But Luke 21 : 37 might suggest that Jesus and the Twelve were accustomed to sleep there, in the open air. In that case Judas would be all the more certain that he could carry out his deed of treachery with success.

V. 3. *Judas . . . a band of men*. This "band" was a detachment from the Roman garrison, stationed in the fortress of Antonia connected by stairs with the temple (see Acts 21 : 31-36). *Officers from the chief priests* ; the temple police. *Lanterns* (the Greek word means a torch formed of strips of resinous wood tied together) . . . *torches* (like our lanterns) . . . *weapons*. In Matthew and Mark mention is made of the swords and sticks which they carried. The latter would belong to the temple police, who were not usually armed. The lanterns and torches were no doubt provided because of the idea that Jesus might

hide himself. It was the time of full moon.

Vs. 4, 5. *Jesus . . . knowing all things . . . come upon him.* There is no trace of panic or fear. He has already faced the situation, and won the victory over all shrinking of flesh and blood. *Went forth*; probably, left the little band of disciples, and confronted his enemies calmly. *Whom seek ye?* The question was put, in all likelihood, to draw attention wholly to himself, and thus protect his followers, who might otherwise have been seized. *They answered . . . Jesus of Nazareth.* Literally, "Jesus the Nazarene." Westcott thinks there is a "tinge of contempt" in the title. *I am he*; a calm, dignified acknowledgment. (Compare ch. 4 : 26.) *Judas also . . . stood with them.* Judas had already stepped forward and kissed the master whom he was betraying to his enemies, Matt. 26 : 49 ; Mark 14 : 45.

V. 6. *Went backward . . . ground.* The wonderful majesty of Jesus completely overawed them. For the moment they felt powerless to take a step. A very instructive parallel is that of the temple police who were sent by the Sanhedrin to arrest him at an earlier time. When they returned without him they said to their masters, "Never man spake like this man," ch. 7 : 46.

Vs. 7-9. Again Jesus frankly declares himself to them, and now he asks protection for the little group of his followers standing close at hand. They were the instruments through whom that great divine purpose, soon to be consummated by his death, must be accomplished in the world. *That the saying might be fulfilled.* The evangelist sees in this request for the safety of his disciples a fulfilment of the words he had uttered in his great consecration prayer, ch. 17 : 12.

Vs. 10, 11. *Simon Peter*; true to his rash, impetuous character. *Therefore* (Rev. Ver.). Luke says, "when they . . . saw what would follow," that is, the violent arrest of Jesus. (See Luke 22 : 49.) *A sword.* See Luke 22 : 38. *High priest's servant*; or "bondservant," one of the high priest's household, who, no doubt, had been prominent in the attack on Jesus. Peter aimed at his head. Luke 22 : 51 adds the account of the healing. *Then said Jesus, etc.* For the reason which he gave, see Matt. 26⁵¹:52, 53. *The cup*; of

sorrow. *Shall I not drink it?* These words describe the full surrender of Jesus, and picture what our surrender to God should be.

Vs. 12-14 tell of Jesus' appearance before Annas and then before Caiaphas.

II. The Denial, 15-17.

V. 15. *Simon Peter followed*; but, alas! only "afar off" and "to see the end" (Matt. 26 : 58), so quickly had his boldness vanished. Following Jesus at a distance and out of curiosity rather than love, he encountered temptation and fell. *Another disciple*; John himself, who is so often associated with Peter (see ch. 20 : 2) and who usually veils his own personality. The following narrative bears the marks of being by an eyewitness. *Known unto the high priest*; a reason to keep John back had he not been less anxious about his own safety than about being near his Lord. *Went in with Jesus.* As at the cross (ch. 19 : 26), he kept close to Jesus, and in neither case was he molested. *The court of the high priest* (Rev. Ver.); the enclosed space, open to the sky, within the official residence.

Vs. 16, 17. *Stood at the door without*; the door leading to the street. *The damsel*; female slave. *Thou also*; as well as John, whom she knew to be a disciple of Jesus. The inquiry may have been due to Peter's connection with John. In the Greek the form of the question suggests a negative answer,—"*surely thou art not*"—which would make Peter's denial more easy. The denial may have been prompted by fear of being called to account for the assault on Malchus (see v. 26). *I am not*; the first of Peter's denials. For the other two, see vs. 25-27.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

ROMAN SOLDIERS IN PALESTINE—About A.D. 30 the Roman military forces were organized in thirty legions of about 6,000 men apiece. Every legion was made up of 10 cohorts, and every cohort of about 600 men was divided into 6 centuries (or groups of 100 men). The army of occupation in Palestine consisted of half a legion, or five cohorts, that is, about 3,000 soldiers. Some were kept at Cæsarea, the usual residence of the Roman governor, or procurator, but most were scattered through the different parts of the coun-

try; for example, there was a company at Capernaum. A considerable force was kept at Jerusalem all the time, and at the Passover, when large crowds gathered in the holy city and the religious temper became peculiarly inflammable, the Jerusalem garrison was reinforced. The chief officers of the legion were tribunes and centurions. Of tribunes, there

were six in every legion, and they were associated in command, though sometimes, in addition, a tribune is found in separate command of a cohort. Each century was in command of a centurion. The "band" of v. 3, 12 was a "cohort" but could hardly be a whole cohort; the "chief captain" (Rev. Ver.) of v. 12 was a tribune.

THE GEOGRAPHY LESSON

Leaving Jerusalem by St. Stephen's Gate, and descending to the Valley of the Kidron, one comes to a bridge that spans the brook. Fifty yards beyond the eastern end of the bridge, up the slope of the Mount of Olives, is an almost square plot of ground enclosed by a stone wall. Within the enclosure are eight very ancient olive trees of immense size, the largest being about twenty feet in circumference. This is the traditional site of the Garden of Gethsemane, and some believe that the olive trees now seen there are the very ones under which Jesus prayed and agonized. But the historian Josephus tells us that, during the siege of Jerusalem by the Romans,



under Titus, A.D. 70, all the trees in the neighborhood of the city were cut down. It is possible, however, that they may have sprung from the old roots, as the olive sprouts repeatedly, even though cut off at the ground. Many explorers are doubtful whether this is actually the Garden of Gethsemane, though it is universally admitted that it cannot be

far from the real site. The Empress Helena visited Jerusalem in A.D. 326, and it is supposed by some that the site of Gethsemane was fixed upon at that time. The name means "Oil Press," and was given to the Garden, probably because there was in it a press for extracting the oil from the berries of the olive.

THE LESSON APPLIED

By Rev. M. B. Davidson, M.A., Galt, Ont.

1. The name of Judas is practically never mentioned in the gospels without the description being added, "who also betrayed him." Not a few of the well known characters of history have been conveniently described by some such addition to their names. We have in English history, William the Conqueror, William the Red, Richard the Lion-hearted. We have in European history, Charles the Bold and William the Silent. In the history of Israel we have Jeroboam, the son of Nebat, who "made Israel to sin." But the worst historical tag of all is that attached to the name of Judas, "who also betrayed him." King Bernadotte began his career as a French republican, although he ended by becoming the ruler of Sweden. In his republican days he had tattooed on his arm the motto: "Death to kings." But after he became a king him-

self, he found it advisable to keep his arm always covered. The treachery of Judas could not be thus concealed. Any good points in his character have long been forgotten in face of the terrible description, "who also betrayed him."

2. John tells us definitely in this passage that Jesus knew quite well what was in store for him, and yet, possessing that knowledge, he went boldly forward to his arrest. Those who came to take him had brought lanterns along lest he should try to hide somewhere in the shaded corners of the garden. They did not need any such help in order to find him. The master's courage was the truest kind of courage. Sometimes men do a bold act largely because they do not foresee the consequences. Had they taken time to consider, they might have been less ready to act. But

the courage of Jesus was far from being a blind courage. He had counted the cost, and was prepared to pay the price. In this, as in all else, he has given us an example, that we should follow his steps.

3. Even as Jesus is arrested, he is thinking of his disciples, and seeks to shield them. It may be that there has been a movement to take the disciples prisoners also. But Jesus steps forward, suggesting that he is the one they have come for. It was typical of the thoughtful care of Jesus for his followers. We could hardly have blamed him if, in such an hour as that, he had overlooked the disciples in the peril of his own situation. But his love cannot neglect them even at the moment of his own danger. After the fire which destroyed the American steamer, "General Slocum," a few years ago, a young lad who was picked up from the river gave this testimony: "My mother gave me a life preserver, that's how I got saved. I guess she didn't have none herself, 'cause they can't find her." Christ's love and forethought for his disciples is as protecting as the mother's love for her child in the hour of danger.

4. Christ's faith is strong enough to pierce through the bitter experience which has come to him, and to see the will of God behind it all. The Father it is who has handed him this cup, and shall he not drink it? It makes a great

difference when we remember whose will it is that we should be ready to accept in life. It is the will of one who is our Father. George MacDonald tells us of an old mother who had learned that lesson. She was talking one day of how safe we all really are. "But," some one objected, "some of your sons were drowned for all that you say about safety." "Well, sir," replied the old lady, "I trust that they are none the less safe for that. It would be a strange thing for an old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir? The hollow of his hand."

5. One of the strange things about the denial of Jesus is that Peter should have been the apostle who denied the master. On the whole, Peter seems to have been a bold, straightforward sort of person. At any rate, Peter himself had never pictured such a fall as this. The last thing he had intended doing was to play the coward where his master was concerned. This is abundantly evidenced by the boast which he made not so long before when he said that he was ready to lay down his life for Christ. But human nature is very inconsistent. Shakespeare was right when he drew Falstaff as both brave and cowardly. And so we must ever have a wise distrust of ourselves, remembering that we are in danger of proving weakest where we had thought we were strongest.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. R. Taylor, Ph.D., Toronto

Jesus spent some time in fortifying his disciples for the great trial which they were about to meet. Review the chief features of his parting words (chs. 13 to 17): (a) Christian ministry, (b) the mansions beyond, (c) the comfort of the Holy Spirit (d) the living presence of Jesus. A few words, linking together these topics, will set forth the richness of the content of those parting words. After Jesus had strengthened his disciples, he longs to prepare himself through communion with the Father. He goes, therefore, to a place of frequent resort, v. 1.

1. *Judas, the traitor*, vs. 2, 3. Guide the class in a short study of his character and career, bringing out the following points: He began his acquaintance with Jesus as a man of spiritual promise. No less a judgment of his worth can account for his presence in the most intimate circle of Jesus' friends. But his madness—ambition of some sort, whether greed for gold or place—laid hold on him and corrupted every noble feeling within him. Friendship, truth, honor, all noble principles, were sacrificed to satisfy this master-passion. But call the class' attention to the fact that the writer of this Gospel is a lover of symbols. Was Judas to him but a type of that ceaseless betrayal of Jesus in the house of his friends? Who of us can first cast a stone at him? Have we dealt love, truth, friendship, no wounds?

Have we never sold the master for place, power, or money? Or have we never assassinated him by indifference?

2. *Jesus' surrender.* Bring out by questioning the details of vs. 4-10. Use the following illustration of v. 6. It is told of John Bunyan that once, when a body of constables entered the house when he was preaching and one of them was ordered to arrest him, he fixed his eyes steadfastly on the man, holding the while an open Bible in his hand. The constable turned pale and fell back. "See," said Bunyan, "how this man trembled at the Word of God." What wonder that men of ruffian character swayed and fell before the majesty of the Son of man. Point out how this incident shows the manliness of Jesus.

3. *Peter—at the door without.* Bring out the contrast in the disciple who had made such bold promises (ch. 13 : 37) and who, in the moment of excitement, could draw a sword (ch. 18 : 10), and yet who was unequal to the test of strange and bewildering circumstances. Discuss Peter's weakness of faith. Emphasize the following points: he stood without, and he mingled with the enemies of Jesus:—this conduct aided in his undoing. He thought that he could be true to Jesus without standing beside him or openly professing discipleship. He ended with the denial of Jesus.

For Teachers of the Senior Scholars

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

Some one has said that this passage, which contains a record of the betrayal and denial of the master, is a most comforting one. In what sense is this true? Show that there is no comfort in recalling the tragedy of failure on the part of Christ's disciples, but that the comfort is to be found in the thought that, notwithstanding the hypocrisy and inconsistencies of life, the Christian church is not a failure, but is the greatest power for good in the world. Question the class about the events which took place that night before Calvary.

1. *The Garden*, vs. 1, 2. What do you know of Gethsemane? What took place there that night? After getting the scholars' answers to these questions, quote Sidney Lanier's exquisite lines as a poet's interpretation of Gethsemane:

"Into the woods my master went,
Clean forspent, forspent;
Into the woods my master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

"Out of the woods my master went,
And he was well content;
Out of the woods my master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him last,
When out of the woods he came."

2. *The Betrayal*, vs. 3-11. Question out the particulars of the betrayal, the part Judas took in it, the way Jesus met his enemies, the power he exercised over them (v. 6), the part Peter played. Bring out that professed followers of Jesus betray him still when they are false to Christ's ideals, when they work to ruin what they profess to love.

3. *The Denial*, vs. 15-17. Where was Peter at the time of his denial? Why was he there? Bring out that it was love for the master which brought him there. How then can we account for the way he acted? Suggest that there are inconsistencies enough in almost every life to help us to understand what Peter did. What brought Peter to himself? Make clear that in doing anything that is not right we are denying that Jesus is our master.

For Teachers of the Boys and Girls

By Rev. Harold W. Lyons, B.A., Toronto

The central thought for to-day's lesson is the weak and unmanly conduct of the disciples at this crisis in their history. For the moment, in the story of these tragic days, it stands out against the background formed by the murderous hatred of the Pharisees, and the calm steadfastness of Jesus.

Suggest to the scholars the parallel between the Twelve at this time, and a squad of soldiers for the first time in the trenches. Bring out that the enlistment, the uniform, the discipline of the drill sergeant, the months of preparation in drill hall and camp, in route marches and night attacks—all these experi-

ences have not made the men veterans. In the trenches, face to face with the enemy, under fire for the first time, comes the test of their courage.

Help the scholars to see that the disciples were now entering into their first engagement. Their experiences thus far had been those of recruits. They had left home, friends, fishing boats, their earthly all, to follow Jesus. They had caught much of the spirit of Jesus, and had learned of him. But they were not yet veterans. They were not fit to be leaders of men, nor to establish the worship of Christ in an antagonistic world.

Take up as many as possible of the following topics suggested in the lesson: (1) The disciples who slept in the garden; (2) Judas, the betrayer; (3) Nine disciples, deserters; (4) The disciple who followed Jesus into the palace; (5) Peter. By careful questioning and suggestion, bring out such points as these:

- (1) The three disciples were sentinels, but

asleep at their post. Jesus endured his agony alone. Do we fail our Saviour when temptation is near us or duty pressing?

(2) Judas was wicked, not weak. He lost his faith, cast away his love, abandoned his Lord, went over to the enemy, and finally died a suicide, despised and hated of all men. His great sin was the result of growth from smaller sins. Let us beware the small sin.

(3) The disciples lacked faith in Jesus. They thought God had abandoned their master to his enemies. They did not know of the coming resurrection. To them this was the end of all their hopes.

(4) John, after the first fright, clung to Jesus to the last, even to the foot of the cross. Why was he unmolested by the authorities?

(5) Peter was at heart a child of God. "He was rather on hail-fellow-well-met terms with everybody." This explains much. Emphasize the significant point in the story: he wept bitterly in repentance for his folly.

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. Matthew tells how Jesus prayed in great agony in the Garden of Gethsemane. Read the story.

2. Where does Jesus say he will confess before the angels those who confess him before men?

ANSWER, Lesson IX.—(1) Acts 2:1-4.
(2) Matt. 3:11.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Is it ever right for Christians to resist injuries?

2. Would it be worse for one of us to deny Jesus than it was for Peter?

Prove from Scripture

That we should not deny Jesus.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for June is THE WOMEN'S MISSIONARY

SOCIETY HOSPITAL AT ETHELBERG, MANITOBA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATH-FINDER with grownup people.]

Ques. 10. Teachers of the little ones should picture to them the surprise of the Ruthenian children on their first sight of the hospital at Ethelbert. Tell how they are almost frightened when they feel the heat coming up out of the floor and see the water running out of the taps. Describe their wonder at the engine and pump and furnace, at the laundry, the telephone, the electric bells and the hospital wards with their rows of white beds. Speak of how they learn to love the big white hospital and especially its large, sunny verandas, which are closely screened to keep out mosquitos.

Describe, in classes of the boys and girls, the fine, up-to-date hospital at Ethelbert for the sick Ruthenians, with its accommodation for 25 patients besides sufficient room for nurses and help. See the description of the equipment in the preceding paragraph. Tell of the dispensary to which hundreds of patients come every year.

In classes of senior scholars, besides bringing out the information in the foregoing para-

graphs, speak of the situation of Ethelbert in a district where there are large settlements

of Ruthenians, who greatly need proper medical help.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

Lesson Subject—We are going to hear about Jesus when he was in the power of his enemies.

Lesson Thought—Teach the little ones that they should be faithful to Jesus.

Approach to the Lesson—Can the children tell you about any garden or park which they have seen? Our lesson tells about a garden called the garden of Gethsemane. This garden was in the "Jesus land." When Jesus lived there, it was a garden of fruit and olive trees (outline). Now it has beds of flowers and flowering shrubs,

and many travelers from all parts of the world go to visit it. Why is this garden of such interest to people? Our story will tell.

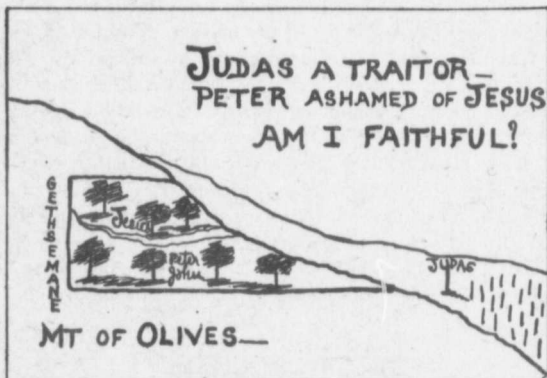
Review—Recall the Last Supper (show picture). We have been hearing many things that Jesus told his disciples as they sat there together. (Recall last lesson.)

Lesson—After Jesus had prayed and they had sung a hymn, they all went down the stairway and away through the street till they came to the gate leading towards the Mount of Olives. Picture the group as they wend their way down from Jerusalem, across the brook Kidron, and on out to the Mount of Olives.

Judas the Traitor—How many disciples are with Jesus? What disciple is not with them? We are going to hear where wicked Judas went that night. Do the children remember when Judas slipped out of the room while Jesus was talking? (Recall.) Judas had forsaken Jesus. He was a traitor (explain).

Now we see him with a band of soldiers and officers of the high priest. We see one of the officers handing Judas some money. Why is

he doing this? (Explain.) Judas knew where Jesus would be just at that time. Tell the sign that Judas agreed to give the soldiers. Picture the scene. Judas with the band of soldiers, etc., reached the garden of Gethsemane, v. 3. Why did they carry lanterns and torches?



Jesus Gave Himself up Willingly—Picture Jesus as he steps out into the glare of light in front of his enemies. Tell the conversation, vs. 4-9. Speak of impulsive Peter's act, vs. 10, 11.

Jesus in the Palace of the High Priest—

John followed Jesus. Peter stayed outside the door. John came out and asked the maid who kept the door to let Peter go in. As Peter passed her, she said, "Are you also one of this man's disciples?" and Peter said, "I am not."

Unfaithful Disciples—We see two disciples being unfaithful to Jesus,—wicked Judas, and selfish Peter. Judas came to a sad end. He was out in the field which he had bought with the thirty pieces of silver. He stumbled and fell and was killed instantly.

Peter did not mean to be unfaithful, but he could not bear to be laughed at. He was ready to fight for Jesus with the sword, but not ready to stand a taunt or jeer for Jesus' sake. Never mind being laughed at if you are in the right. Never be ashamed or afraid to say that Jesus is your friend. He has promised that he will never leave you nor forsake you.

Golden Text—Repeat and explain.

What the Lesson Teaches Me—I SHOULD BE FAITHFUL TO JESUS.

FROM THE PLATFORM

JESUS VICTORIOUS PETER VANQUISHED

First, bring out, by questioning, what took place in the garden. Have the scholars tell how Judas, the traitor, with the soldiers and officers from the Jewish authorities came upon Jesus and his disciples, that they might arrest the master. Call for the challenging question of Jesus in v. 4: "Whom seek ye?" with the answer of his foes (v. 5): "Jesus of Nazareth," and the master's majestic reply: "I am he," v. 5. Elicit a description of the scene in v. 6. Take up vs. 7-9 in the same way, bringing out clearly Jesus' willingness to surrender himself and his resolve to save his disciples. Now, ask the scholars who came off VICTORIOUS (Print) in this encounter, Jesus or his enemies. They will readily see that it was JESUS. Next, bring out the details of Peter's denial. Show how he was tempted. Was PETER (Print) victorious? "No," the scholars will at once answer. Call for a word meaning the opposite of victorious to describe Peter. With a little help the scholars will supply VANQUISHED (Print). Emphasize, in closing, the fact that Peter was vanquished because he did not look to Jesus for strength. Had he done that, he would have been victorious. Point out the secret of our victory over temptation.

Lesson XI.

JESUS CRUCIFIED

June 10, 1917

John 19 : 16-22, 25-30. Study John 19 : 16-30. Scripture Memory Verses.

GOLDEN TEXT—Christ died for our sins.—1 Corinthians 15 : 3.

16 Then ¹ delivered he him therefore unto them to be crucified. ² And they took Je'sus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in ³ the Hebrew Golgotha :

18 Where they crucified him, and ⁴ two other with him, on either side one, and Je'sus in the midst.

19 And Pi'late wrote a title ⁵, and put it on the cross. And ⁶ the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title ⁷ then read many of the Jews : for the place where Je'sus was crucified was nigh to the city : and it was written in Hebrew, and ⁸ Greek, and Lat'in.

21 ⁹ Then said the chief priests of the Jews to Pi'late, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 But Pi'late answered, What I have written I have written.

Revised Version—¹ therefore he delivered him ; ² They took Jesus therefore : and he went out, bearing the cross for himself, unto the place called The place ; ³ Omit the ; ⁴ with him two others ; ⁵ also ; ⁶ there was written ; ⁷ therefore ; ⁸ in Latin, and in Greek ; ⁹ The chief priests of the Jews therefore said to Pilate ; ¹⁰ But there were standing ; ¹¹ Clopas ; ¹² the ; ¹³ are now finished ; ¹⁴ accomplished ; ¹⁵ There was set there ; ¹⁶ so they put a sponge full of the vinegar ; ¹⁷ brought ; ¹⁸ his spirit.

LESSON PLAN

- I. The Cross, 16-22.
- II. The Mother, 25-27.
- III. The End, 28-30.

DAILY READINGS

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

M.—Jesus crucified, John 19 : 16-22. T.—Jesus crucified, John 19 : 23-30. W.—"He saved others," Luke 23 : 32-43. Th.—Why Christ died, Rom. 5 : 1-11. F.—"To put away sin," Heb. 9 : 19-28. S.—The sacrifice for sin, 2 Cor. 5 : 14-21. S.—"He bare the sin of many," Isa., ch. 53.

Primary Catechism—Ques. 32. What evil did

25 ¹⁰ Now there stood by the cross of Je'sus his mother, and his mother's sister, Mar'y the wife of ¹¹ Cle'ophas, and Mar'y Mag'dalene.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the disciple, Behold thy mother ! And from that hour ¹² that disciple took her unto his own home.

28 After this, Je'sus knowing that all things ¹³ were now accomplished, that the scripture might be ¹⁴ fulfilled, saith, I thirst.

29 ¹⁵ Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and ¹⁷ put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up ¹⁸ the ghost.

Adam's sin bring upon us all ? A. We have all been born with a sinful heart.

Shorter Catechism—Review Questions 51-60.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 47, 52, 54, 50.

Special Scripture Reading—Rom. 5 : 1-10 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 148, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1627, Jesus Crucified. For Question on Missions, H. M. 1017, Galician Home and Family, North of Ethelbert. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Friday, April 7, A.D. 30; Calvary, just outside the walls of Jerusalem.

Connecting Links—Though convinced that Jesus was a harmless enthusiast, Pilate unjustly gave him over to the soldiers to be scourged and mocked, partly perhaps from the hope that the Jews, seeing such a pitiable object, might relent. But they did not, and Pilate repeats his belief in his innocence. Irresolute and fearful, he at last yields to the savage threat of the Jews that they will prefer a charge of treason against him at Rome, unless he crucifies Jesus, vs. 1-16.

I. The Cross, 16-22.

Vs. 16, 17. *Then therefore* (Rev. Ver.); because the Jews persisted in their demand (see vs. 6, 15). *He*; Pilate, the Roman governor of Judea from A.D. 26-36. *Delivered him . . . to be crucified* (Rev. Ver.); using some such form of words as: "Go, soldier, get ready the cross." *He* (Jesus) *went out* (Rev. Ver.); that is, from the city (see Heb. 13 : 12). "It was usual, both in Jewish and Roman communities, to execute criminals outside the city." *Bearing the cross for himself* (Rev. Ver.). As a rule, the prisoner carried his own cross strapped on his back. At the meeting with Simon of Cyrene, Jesus was relieved of this burden, possibly, as Westcott suggests, because he sank beneath its weight, Mark 15 : 21, 22. *The place of a skull*; probably so called because of its shape. *Golgotha*; a Hebrew name meaning "a skull." Calvary is from the equivalent Latin word; it has never been certainly identified, but scholars are inclined to place it just beyond the northern wall of Jerusalem. Here there is a small knoll, whose bare top, with two hollow caves like eyes in its face, resembles a skull.

V. 18. *Crucified him*; one of the most awful, as it was also the most shameful, of deaths. *With him two others* (Rev. Ver.). These prisoners had been kept by the Roman authorities for crucifixion, which was not a Jewish manner of execution, and possibly the Romans thought that it would irritate the Jews if Jesus were crucified at the same time. *Jesus in the midst*; identified with the criminals, as far as possible.

V. 19. *Pilate wrote a title*. As a rule, the prisoner carried a board hung from his neck, with the crime for which he was condemned written upon it. This was nailed upon the cross when he was crucified. Pilate defeated, but spiteful, seizes upon this practice to annoy the Jews. *JESUS OF NAZARETH THE KING OF THE JEWS*. The chief priests themselves had given grounds for such words (v. 12), though Pilate used them with a meaning different from theirs.

V. 20. *Read many of the Jews*; for the city was in commotion, and multitudes would come out to the scene. *Written in Hebrew*; or Aramaic, the language of the common people of Palestine. *In Latin* (Rev. Ver.); the official tongue. *And in Greek* (Rev. Ver.); the speech employed in the world's commerce. Thus to the whole world was proclaimed the shame of the Jews. Within reach of Zion herself, was her Messianic king crucified. That could mean nothing less than doom to the nation. But the title unwittingly proclaimed the universal kingship of Jesus.

Vs. 21, 22. *The chief priests*; belonging to the Sadducaic party, who, rather than the Pharisees, took the lead in the clamor for the crucifixion. They felt the sting of the Roman's scorn. *What I have written I have written*. Now that personal danger is past, Pilate resumes his haughty demeanor. Philo says of him, "He was at once self-willed and implacable."

II. The Mother, 25-27.

V. 25. *There stood by the cross, etc.* There seem to have been four women. The sister of Jesus' mother is not named. It is assumed by many of the best authorities that she was Salome (Matt. 27 : 56; Mark 15 : 40), the mother of the sons of Zebedee. Thus John would be a first cousin of Jesus, and might become the natural protector of his mother.

Vs. 26, 27. *Jesus . . . saw*. Though the victim of his people's sin and in conflict with awful powers of evil, Jesus does not forget his mother. In fact, his first thoughts seem to have gone out to her. So human was he, though so divine. *Disciple . . . whom he loved*; almost certainly John. It was because of his affection, not his relationship, that he entrusted his mother to John. *Woman, be-*

hold thy son! The third word of Jesus on the cross. *Behold thy mother!* Notwithstanding his Messianic work throughout the land, Jesus, as the eldest of the family, seems always to have regarded himself as head of the home. What a contrast between this picture of love, and the selfish indifference of the soldiers!

III. The End, 28-30.

Vs. 28, 29. *After this.* A long interval of agony intervened. *Jesus knowing that all things are now finished* (Rev. Ver.); his life's work and the agony of his death. *That the scripture, etc.* This is the view of the evangelist, who sees in the cry, *I thirst*, a fulfilment of the woes of Messiah as outlined in Ps. 69: 21. *Vinegar*; probably the sour vinegar used by the soldiers. *Hyssop*; a stalk of hyssop. This would be an act of natural kindness.

V. 30. *Jesus . . . received the vinegar.* Formerly (Matt. 27: 34) he had refused a draught which would have stupefied him. He went into his redemptive death in full consciousness. This draught is different. *It is finished*; that is, the work which the Father had given him to do (ch. 17: 4); but at what awful cost to himself! *Gave up his spirit* (Rev. Ver.); a free act. No man took his life from him. It was a willing surrender, ch. 10: 18. For the loud cry of triumph with which Jesus gave up his life, see Mark 15: 37.

Like one lying down to sleep, he bent his head, and so departed.

Light from the East

THE CROSS—In the days before Christ, the cross meant only torture and death. It was reserved for the vilest criminals and outcasts of society. Christ changed its meaning. Even the New Testament has little feeling for the sufferings of the crucified. To the Christians, it became the symbol of God's redemption. They scratched it on the tombs of the believing dead. The living recognized each other by the same sign. No other symbol has been used so much in the church. Christians have seen the cross in the most surprising places. They said that the old Israelites had made the sign of the cross in striking the blood of the paschal lamb on the lintel and two sideposts of their doors. It was therefore the sign of the cross that saved their firstborn from the destroying angel. In the middle ages, men believed that the devil always trembled at the sight of a cross. Many natural objects showed a cross,—a ship sailing with crossed yards, a swimmer, a flying bird. They found it very significant that the plants of the cress family, which have cross-shaped flowers, were not poisonous, but were actually nutritious and beneficial to man. No baneful herb bore the sign of the cross.

THE GEOGRAPHY LESSON

Herod's Palace, the residence of Pilate in Jerusalem, was a magnificent building in the western part of the city. Its walls rose in parts to a height of 50 feet, with many towers. Internally it was fitted up with great luxury, and splendid porticoes looked out upon a spacious park of extraordinary beauty. Groves of trees surrounded it, and gardens well irrigated, "filled

with brazen statues through which the water ran out." John 19: 13 mentions the "Pavement." This was probably a sort of mosaic floor outside the palace, on which the judgment seat of the Roman governor was



placed. John gives the Hebrew name, Gabbatha.

Calvary, or Golgotha, is now generally believed to be the skull-shaped mound, outside the north wall of Jerusalem, near the Damascus Gate. The bare top of the hill and two hollow caves in its face give the skull-like appearance. According to Jewish tradition, this was a place of public execution, and the Jews still call it The Place of Stoning. A tradition which is as old as the fifth century A.D. says that Stephen, one of the seven commonly called "deacons" (Acts, ch. 6) and the first Christian martyr, was stoned here.

THE LESSON APPLIED

1. The Old Testament prophecy (Isa. 53 : 12) that the suffering servant of the Lord would be numbered with the transgressors found a very literal fulfilment in the crucifixion of Jesus. He died with a condemned thief on either side of him. It was typical of his whole mission to our earth. He, so pure and sinless himself, was ever in contact with those whose lives had been well-nigh ruined by sin. He had come to seek and to save that which was lost. And he could not fulfil his mission by holding himself aloof from those who had gone astray. It was typical of his relations with those who had sinned, too, that of those who were crucified along with him, one refused the help which he had to offer, while the other accepted it. So has it ever been. Those who come into touch with the Saviour divide themselves into two classes. They are judged automatically, as it were, by their personal relations toward him. Some remain obdurate to the appeal of his dying love. Some are melted by it. It is for us to decide in which class we shall be numbered.

2. Testimony to the truth is sometimes borne in strange ways, but it is always borne somehow. Pilate made the inscription over the head of the crucified Christ read: The King of the Jews. The Jews resented that truth. They did their best to have it changed. But Pilate stood firm, perhaps feeling that he was taking some revenge upon those who had persuaded him to condemn one whom he believed to be innocent. At any rate, the inscription remained, and it is part of the record of history, reminding us of how the Jewish nation denied its only true hope. This was the one who could have delivered Israel, but Israel would have none of him. We condemn the Jews for their blindness. But we must ever bear in mind that Jesus is our rightful king, too. Are we submitting in loyalty to him? Or are we saying that we will not have this man to reign over us?

3. At the first glance it might have seemed as if all those who surrounded the cross of Jesus that day were his enemies,—the Roman soldiers, the Pharisees, the ordinary spectators. But on the outskirts of the crowd there was a little group of Galilean women. They were probably full of fear. They were

probably filled with despair, for it appeared to them as if the light and hope of their lives had been extinguished. And yet their love and loyalty to Jesus could not be extinguished, and they lingered there. And who of us can tell what help it brought to the dying Saviour to let his eye rest upon this little group, distinguished from all the rest by their silent sympathy for him? And sometimes the best that we can do for our friends who are passing through trouble or suffering is just to let them know by our presence with them that our sympathy is going out to them, and that they have some upon whose love and loyalty they can count.

4. Jesus' thoughtfulness for others comes out with a peculiar emphasis in this scene on Calvary. He thought about the plight of his enemies, and prayed for them. He thought about the need of the penitent thief, and spoke the word of hope to his soul. And now he thinks about his mother, and makes provision for her future. What a contrast to our attitude when even some small suffering has visited us. We become entirely self-centred, and have room in our thoughts for our own pains alone. But Jesus thinks of the lonely situation of his mother, and entrusts her to the beloved disciple. Christ still has needy ones in whom he is specially interested. It may be that he would entrust them to our care. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

5. Jesus died with the intense satisfaction of knowing that he had brought to completion the task he had come to earth to do. "It is finished," was his cry. We can conceive of those words being a confession of failure, as if they meant: "Well, it is all over with." But on the lips of Jesus, they were a cry of triumph and of victory. In his earliest years he had recognized that he must be about his Father's business, and all through his public ministry he had worked under an urgent sense of his mission. He had been charged with a task, and now the task has been gloriously completed. Are we regarding our lives from the high viewpoint of Christ? No other is worthy of us.

THE LESSON GRADED

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

For Teachers of Bible Classes

Review the trials of Jesus, first before the Jewish authorities (ch. 18 : 12-27) and then before Pilate, ch. 18 : 28 to 19 : 15. Question as to how the Jews influenced Pilate against Jesus and the charge on which Jesus was sentenced to death. Point out the apparent anti-climax—the suffering by the Son of God of the penalty reserved for the worst criminals. Emphasize the fact that Christianity puts in the front the most terrible of facts, and takes for its symbol a cross, and that the cross influences the ages more than any other factor. Gather the teaching of the lesson under the following heads :

1. *The crucifixion.* Bring out that Jesus was led to the cross because of the vacillation of Pilate, the envy of the Jewish leaders, the thoughtlessness of the crowds and the fearfulness of his friends. Discuss these defects. We do not classify them amongst the most heinous sins, yet they conspired to work the blackest crime of history. Impress the truth that explain sin as we will—whether as a form of selfishness taught us by nature, or the remnant of the ape and tiger nature left with us in the process of evolution, we cannot explain it away. Its essential enmity to truth, purity, justice, and all that conscience and the soul accredits, is seen in this one act. My sin and your sin is equal to such a thing. The cross reveals the exceeding sinfulness of sin.

2. *The witnesses of the crucifixion.* Bring out the attitude of three classes who witnessed the crucifixion :

First, the soldiers who cast lots for his garments. Christ's mission left him no opportunity to gather wealth. He was ready to risk all for the sake of a cause. "When the trunk containing the property left at his death by William C. Burns, one of the greatest saints among the missionaries to China, was opened in England, it contained a Chinese and an English Bible, an old writing case, one or two small books, a Chinese lantern, a single Chinese dress and the blue flag of the 'Gospel

Boat.' 'Surely,' whispered one little one amid the awestruck silence, 'Uncle William must have been poor.'"

Secondly, two thieves. One of whom saw in the suffering Jesus the face of God. So supremely did Jesus bring suffering and pain in subjection to love.

Thirdly, four friends. ("Many," according to Matt. 27 : 55.) The loyalty of womanhood is glorified by this incident. True womanhood received its greatest benediction in Jesus' tender regard for his mother.

3. "*It is finished.*" Elicit the meaning of these words : (1) His sufferings were finished. (2) The mission upon which he had been sent. (3) His victory over Satan's power was complete. (4) His service to the race in reconciling God and man had been finished.

Close with the following questions : Does the power of the cross lie in the fact that it fulfils scripture? Or in the influence of example? Or does its power lie in the experience of the individual? What is this experience? What appeal does the cross make to us?

For Teachers of the Senior Scholars

Some one has said that the tragedy of success is a more terrible thing than the tragedy of failure. In winning success in the world, one may lose his soul, may lose out of life all that goes to make it worthy. Bring out the tragedy of success in evil-doing on the part of the enemies of Jesus. How did they succeed in accomplishing their evil purposes? Question the class about what took place while Jesus was a prisoner. What part did Pilate play? The lesson may be treated in the following way :

1. *The Crucifixion*, vs. 16-18. What happened on the sorrowful way to Golgotha? (See Luke 23 : 26-28.) Refer to the legend of the Wandering Jew who refused Christ permission to sit down to rest when he passed his house on the way to Calvary, and who was condemned to never-ending, remorseful wandering up and down the earth. Refer also to the legend of Veronica, the woman who gave to Jesus on his way to the cross a

handkerchief to wipe his brow. When returned, the handkerchief contained an impression of his face. Question the class about the three crosses. George Inness, in his picture of *The Three Crosses*, illuminates the middle one to show that no world-shadow can obscure the light of the world. Refer the class to the beautifully simple interpretation of the crucifixion in the hymn, *There is a green hill far away*. A minister has said that that sweet, simple hymn has a more helpful interpretation of the death of Christ than any theological work on the subject he had ever read.

2. *The Inscription on the Cross*, vs. 19-22. Why was it written in three languages? What request was made to have the wording of the inscription changed? What was Pilate's answer? Note that these words are suggestive of the life-record which we are all making,—some things which we have done we would not change if we could, some things which reveal the better side of life; some things which we have done we would change if we could. John B. Gough's dying words: "Make your record clean," is a message for each of us.

3. *The Words from the Cross*, vs. 25-30. How many of the seven words from the cross have we in this passage? Question the class about these,—his loving thoughtfulness in the hour of his bitterest agony for Mary, his physical distress, his triumphant cry. Note what a blessed thing it is to realize when life is drawing to a close that we have finished the work which God gave us to do.

For Teachers of the Boys and Girls

The aim of the teacher of the boys and girls in teaching to-day's lesson should be to make clear the succession of events during this, the darkest day in all history. The story as told in the Gospels will make a lasting impression on the minds of the scholars if it is reverently studied. The lesson affords an opportunity of appealing to the scholars for love and devotion and the consecration of their lives to one who has braved even the horrors of the cross for them.

In order to bring the events clearly before the scholars, the teacher might have the class work out a chart similar to the one given

below. The scholars, of course, will supply the information, reading the passages from their Testaments. As many of the incidents as possible should be illustrated by reproductions of paintings by great artists, many of whom have found their greatest inspiration in the crucifixion of our Lord.

The chart may be made somewhat as follows, including in it the seven words of Jesus on the cross:

FIRST HOUR

6 o'clock a.m.

Before Pilate. Luke 23 : 1-7.

Herod. Luke 23 : 7-12.

Pilate. John 18 : 33 to 19 : 16.

Scourged. John 19 : 1.

Mocked. John 19 : 2, 3.

Condemned. John 19 : 16.

Led Forth to Calvary. John 19 : 17 ;
Luke 23 : 26-32.

THIRD HOUR

9 o'clock a.m. Jesus on the Cross.

1. "Father, forgive them." Luke 23:34.

Parting his garments. John 19:23, 24.

Mockeries. John 19 : 19-22.

Women and Friends at the Cross.

John 19 : 25.

2. "To-day shalt thou be with me."
Luke 23 : 43.

3. "Woman, behold thy son!" John
19 : 26, 27.

SIXTH HOUR

Noon.

The World's Darkest Hour.

Silence

Darkness. Matt. 27 : 45 ; Luke 23 :
44, 45.

4. "My God . . . why hast thou forsaken
me?" Matt. 27 : 46.

5. "I thirst." John 19 : 28.

6. "It is finished." John 19 : 30.

7. "Father." Luke 23 : 46.

NINTH HOUR

3 o'clock.

Death of Jesus.

Body taken from the cross. John 19 :
38, 39.

Burial. John 19 : 40-42.

Guard set. Matt. 27 : 66.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Jesus spoke seven times from the cross. State these seven sayings, and tell where each is found.

2. "We love him, because he first loved us," wrote John long years after Jesus died. Find the words.

ANSWERS, Lesson X.—(1) Matt. 26 : 38-44. (2) Luke 12 : 8.

For Discussion

1. Did the cross mean failure or success for Jesus ?

2. Could Jesus have escaped the death of the cross ?

Prove from Scripture

That Christ died for all.

The Question on Missions

Ques. 11 (Topic for June, THE WOMEN'S

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about Jesus dying on the cross.

Lesson Thought—Teach the little ones that it was for us that Jesus suffered and died, to take away our sins, and to draw us all to himself in loving trust and thankfulness and service.

Approach to the Lesson—Show a small magnet and some bits of steel or needles. A very large magnet was built lately by a big

iron foundry company in order to save waste bits of iron and steel. The great magnet was placed on a flat car and sent through all parts of the big foundry and all over the yards, which covered a great deal of ground. When

MISSIONARY SOCIETY HOSPITAL AT ETHELBERG, MANITOBA. Ques. 11 tells about the need for the hospital). As a point of approach, talk with the little ones about how, when they are sick, a kind, clever doctor is sent for, who comes at once to make them well. Then explain how, near Ethelbert, there are a great many Ruthenians (explain), and amongst them many children. Tell how, when these children became sick, there was no doctor near them until the Women's Missionary Society built the fine hospital and sent a doctor and nurses there.

Make clear, in classes of the boys and girls and older scholars, the very great need for the hospital at Ethelbert. Tell how, before the Women's Missionary Society built this hospital, many of the Ruthenians in the neighborhood were from 35 to 65 miles from a doctor. Describe how, even yet, people come as far as 27 miles to get medicine, in some cases having to cross rivers which overflow their banks. Explain that all, except the very poor, pay for medicine and care.

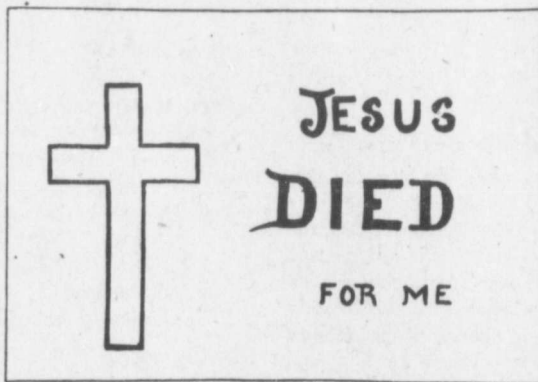
the great magnet was swung out, it drew pieces of iron and steel from piles of dust and rubbish.

Jesus, the Magnet—Jesus said, "If I be

lifted up on the cross, I will draw all men unto me." So you see "Jesus on the cross" is the magnet that draws people to God and heaven.

Who can draw a picture of a cross and of a magnet? This boy may stand

before the class and stretch out his arms and you will see that his body forms the shape of a cross. Jesus was put to death on the cross. Since he died on the cross for us, he is able to send the Holy Spirit into the world, who is the means



of drawing all sorts of people, big and little, old and young, to love and worship and serve Jesus. Even the very littlest tots are gathered up in this great gathering and made useful in some way in Jesus' great work in the world.

Golden Text—Print and repeat, CHRIST DIED FOR US.

Lesson—Recall the story of the arrest and trials of Jesus. At last he was taken to Pilate, the Roman governor. Pilate could find no fault in Jesus, but he allowed him to be taken to be crucified. Tell the story briefly, vs. 17-28. How we love and honor the brave soldiers who have given their lives to save us from the enemy! How much more we should love and honor Jesus who gave his life to save us from sin and death!

Practical Thought—Jesus died to draw you little ones to him. We are going to draw a cross and on it print JESUS. We are going to think of all the little people in our own Canada whom Jesus is trying to draw to him. (Here is a line connecting them with Jesus.) There are helpers along this line. They are fathers and mothers, teachers, ministers, good books, good companions, etc. (Other lines connect Jesus with the children of China, of India, of Africa, etc., etc.) We are all helpers along these lines, sending missionaries, teachers, doctors, Bibles, etc., to help to draw these heathen children to Jesus. (Jesus will draw them without our help, but he has asked us to help him and we must do so.)

What the Lesson Teaches Me—JESUS DIED FOR ME.

FROM THE PLATFORM

JESUS CRUCIFIED CROWNED

Elicit, by questioning, a description of Calvary, with its three crosses. On those at the right and left hung two robbers, who were being punished for their crimes. On the centre cross the sinless JESUS (Print) was CRUCIFIED (Print). Make it plain that crucifixion was a most shameful death. What bitter hatred it must have been that brought such a death upon the world's Saviour. But there was a strange inscription written over that central cross. The scholars will give it, and tell the languages in which it was written. It proclaimed to the world that Jesus was a king. He was not only crucified that day; he was also CROWNED (Fill in). Ask why it is that people serve Jesus. Because they love him, you will be told. And they love him—why? Because he first loved them. And he showed his love most fully—where? On the cross. So it was there that he became king and was crowned.

Lesson XII.

THE RISEN LORD

June 17, 1917

John 20 : 2-16. Study John 20 : 1-18. Scripture Memory Verses.

GOLDEN TEXT—Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians 15 : 20 (Rev. Ver.)

2 ¹ Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the ² sepulchre, and we know not where they have laid him.

3 Pe'ter therefore went forth, and ³ that other disciple, and ⁴ came to the sepulchre.

4 ⁵ So they ran both together : and the other disciple ⁶ did outrun Pe'ter, and came first to the ⁷ sepulchre.

5 ⁸ And he stooping down, and looking in, ⁹ saw the linen ¹⁰ clothes lying; yet ¹¹ went he not in.

6 ¹² Then cometh Si'mon Pe'ter following him, and ¹³ went into the ¹⁴ sepulchre, and ¹⁵ seeth the linen ¹⁶ clothes lie,

7 And the napkin, which was ¹⁷ about his head, not lying with the linen ¹⁸ clothes, but ¹⁹ wrapped together in a place by itself.

8 Then ²⁰ went in also that other disciple, which came first to the ²¹ sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 ²² Then the disciples went away again unto their

own home.

11 But Mar'y¹³ stood without at the² sepulchre weeping: ¹⁹ and as she wept, she stopped ²⁰ down, and looked into the² sepulchre.

12 And ²¹ seeth two angels in white sitting, ²² the one at the head, and ²³ the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Revised Version—¹ She runneth therefore; ² tomb; ³ the; ⁴ they went toward the tomb; ⁵ And they; ⁶ outran; ⁷ and stooping, and; ⁸ he seeth; ⁹ cloths; ¹⁰ entered; ¹¹ Simon Peter therefore also cometh; ¹² he beholdeth; ¹³ cloths lying; ¹⁴ upon; ¹⁵ rolled up in; ¹⁶ entered in therefore the other disciple also; ¹⁷ So the; ¹⁸ was standing; ¹⁹ so, as; ²⁰ Omit down; ²¹ she beholdeth; ²² Omit the; ²³ one; ²⁴ Omit And; ²⁵ beholdeth; ²⁶ hast; ²⁷ turneth; ²⁸ in Hebrew.

LESSON PLAN

I. The Empty Tomb, 2-10.

II. The Risen Lord, 11-16.

DAILY READINGS

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

M.—The risen Lord, John 20: 1-10. T.—The risen Lord, John 20: 11-18. W.—An after appearance, John 20: 19-23. Th.—“Be not faithless, but believing,” John 20: 24-31. F.—“It is the Lord,” John 21: 1-14. S.—“Jesus himself drew near,” Luke 24: 13-24. S.—“And they knew him,” Luke 24: 25-35.

Primary Catechism—Ques. 33. *What will fol-*

14 ²⁴ And when she had thus said, she turned herself back, and ²⁵ saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou ²⁶ have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Mar'y. She ²⁷ turned herself, and saith unto him ²⁸, Rabbo'ni; which is to say, Master.

low if we love sin and allow it to remain in our heart?
A. If we love sin we cannot be the friends of God, or be with him when we die.

Shorter Catechism—Review Questions 61-71.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 59, 61, 537, 64.

Special Scripture Reading—John 6: 16-21; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 494, Book of Praise; given also in Departmental Graded Quarterlies. **Lantern Slides**—For Lesson, B. 1455, The Risen Lord. For Question on Missions, H. M. 1421, Galician Children. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Sunday morning, April 9, A.D. 30; the garden which contained the sepulchre of Jesus.

Connecting Links—The faithful Galilean women carefully watched the place where the body of their master was laid, and having prepared spices, resolved, after the Jewish Sabbath was past, to go to the sepulchre and anoint his body. John 19: 31 to 20: 1.

I. The Empty Tomb, 2-10.

V. 2. *Then she runneth*; that is, Mary Magdalene, a native of Magdala, now Mejdal, a fishing village on the Lake of Galilee, a few miles north of Tiberias. Luke 8: 2 tells us that Jesus had brought her a wonderful deliverance: her devotion corresponded to her debt. What she saw at once suggested that the grave had been tampered with. *Peter, and . . . the other disciple* (John himself). Mary hurries, breathless with excitement and wonder, as John well remembered when he was writing the story, to those who would be most concerned, her master's dearest friends. Peter here appears as the chief of the apostles in spite of his sad fall, ch. 18: 15-18, 25-27. *They have taken away the Lord.* Mary hastens to the conclusion that Jesus' enemies have taken away his body for their own purposes. *We know not.* The plural corresponds with

the mention of other women in Matt. 28: 1; Mark 16: 1; Luke 24: 10, though the speaker, for the time being, was alone.

Vs. 3, 4. *Went forth . . . went toward the tomb* (Rev. Ver.). The first verb is singular, and refers to Peter's initial movement; the second is plural, and describes the course of the two after they left the city. *The other . . . did outrun Peter*; literally “ran forward more quickly than Peter.” John was probably the younger man.

Vs. 5-7. *He seeth the linen cloths* (Rev. Ver.); the strips of linen cloth mentioned in last lesson, in which the body of Jesus had been wrapped. *Yet went he not in*; probably from feelings of reverent awe. *Simon Peter . . . went into the sepulchre*; with the impulsive boldness that always marked him. *Linen cloths lying* (Rev. Ver.); like the shell of a chrysalis after the butterfly has left it. *Napkin . . . rolled up . . . by itself* (Rev. Ver.). A remarkable description. Everything was orderly within the tomb, as if there had been no haste. The evidence was plain that the body had not been snatched away. Robbers would not have left the graveclothes so neatly arranged.

Vs. 8-10. *Then*; encouraged by Peter's example. *Went in . . . that other disciple . .*

saw; a different word in Greek from either of those used in v. 5 ("saw") or v. 6 ("seeth") and implying that John discerned the meaning of what he saw. *Believed*. The truth flashed on him that Jesus was risen. Possibly words which the master had spoken came back to his memory. *Knew not the scripture*; such passages as Ps. 16 : 10 (compare Acts 2 : 25-31).

II. The Risen Lord, 11-16.

Vs. 11-13. *Mary stood . . . weeping*; literally, "kept standing near the sepulchre, weeping outside." She had not ventured so far to look in, but in her grief and hopelessness she could not leave the spot. At length *she stooped and looked into the tomb* (Rev. Ver.); "she peered into the tomb," an inimitably natural touch. She could not believe that the Lord was gone" (Dods). *Seeth two angels*, etc. This vision of angels only draws from Mary the words which she had already spoken to Peter and John. So absorbing is her grief that the vision of angels does not astonish her.

V. 14. *Turned herself back*. Apparently she had become suddenly aware that some one was near. *Saw Jesus . . . knew not*. It was not merely her pre-occupation with her own confused and sorrowful thoughts, which prevented her from recognizing Jesus then and there, as Westcott suggests, but the fact that a transformation had taken place in him.

V. 15. *Jesus saith*, etc.? He speaks to Mary as one whose appearance suggests that she is anxiously looking for somebody. *She, supposing him to be the gardener*; the most likely man to be there at that early hour, and he, of course, might be counted upon as friendly. *Hast borne him hence* (Rev. Ver.). The thought strikes her that Jesus may have been removed from the tomb for reasons of convenience. "She speaks of Jesus, not of his body, as if she could not think of him as gone; and she does not mention him by name, because to her mind there was no other to be thought of." *I will take him away*; an undertaking far beyond her strength, so little did her love calculate what was possible. In her devotion to her master she does not pause to ask questions, or even to tell of whom she is speaking. She is simply eager to know where the blessed Lord had been laid, that she may reverently provide for him.

V. 16. *Jesus saith . . . Mary*. The Lord, in tenderness, pronounces the familiar name. *She turned herself*. She had merely glanced at him for a moment, and then relapsed into her brooding sorrow. *Saith unto him in Hebrew* (Rev. Ver.); that is, the Aramaic language spoken by Jesus and his followers. *Rabboni . . . Master*. A better translation is "Teacher." No doubt this was the familiar name used by the followers of Jesus. In the utterance of her own name Mary recognized the voice she knew so well, and quickly turning round, addressed him, in joy and wonder, by the title she had so often used before.

Light from the East

THE CHURCH OF THE HOLY SEPULCHRE—
There stands in the heart of Jerusalem to-day a great irregular building, which the Greeks called the Church of the Résurrection, and Western Christians, the Church of the Holy Sepulchre. It contains within its walls a compendium of sacred history. You may see there the place where Adam was buried, the spot where Abraham was in the act of slaying Isaac, and even the olive tree where he espied the ram. But most memories of the place are associated with our Lord. There on the right, he stood and wept; by the pillar on the left, he was scourged; there in front, he was crowned with a crown of thorns; over yonder, he was crucified; and down there, he was buried. Each event and each actor has a chapel to itself inside the big church. There are the chapel of the crowning, the chapel of the nailing to the cross, the chapel of Longinus, the chapel of the angel, the chapel of the tomb, and many others. Roman Catholics, Greeks, Armenians and Cofts have long competed zealously for the control of these spots, and the settlements made by the diplomats at Constantiaople have not prevented angry disputes within the church. To prevent these outbursts of religious zeal, the Turks have long kept a company of soldiers on police duty at the doorway of the church. In such circumstances, it is not every Protestant who can look away past the superstition and confusion of the place and catch a vision of the fair form of him, who here, or very near here, died and rose again from the dead.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

The traditional site of Joseph's tomb, in which the body of Jesus was laid, is inside the present walls of Jerusalem. Here stands the Church of the Holy Sepulchre, first built by Constantine, the Roman emperor, about 300 years after the death and resurrection of Jesus. The traveler is shown not only the site of the sepulchre and the rock of the crucifixion, with the cleft made by the earthquake, but also the three holes, five feet apart, in which the three crosses are said to have been inserted. One objection to this site is that it is inside the walls, while the place of execution, both with Romans and Jews, was without the city, and John (ch. 19 : 20) says that Jesus was crucified "high to the city."

It is not certain that the walls in Jesus' time were in the same place as now, and the site in question may then have been outside the city.

The other site which is proposed for Joseph's tomb, and which is favored by many scholars, is outside the north wall, near the Damascus Gate (compare on Calvary, last lesson). Mr. C. G. Trumbull, in *A Pilgrimage to Jerusalem*, says of this site, "There are strong reasons for holding to the rock-hewn tomb in which we sat that day, as the actual place of Jesus' burial. There were the doorway and a place where a great stone could be rolled to. There was an opening in the rock-cut wall above the place where the body lay, through which one could stoop and look in."

THE LESSON APPLIED

1. It is very easy to misinterpret the facts of life. Mary Magdalene sees that the tomb of Jesus is empty, and she immediately jumps to the conclusion that the body of the Saviour has been stolen away. The truth was far different from that, and far more comforting and glorious. How often people have made Mary's mistake of jumping to false conclusions about the facts of life. The Hebrews used to take the view that when a man was visited with suffering it was a sure sign that he had fallen under the divine displeasure, and that he was being punished. The teaching of the book of Job and the later teaching of Jesus show how wrong such an interpretation of the facts may be. We are deceived by some one whom we regarded as a friend, and the temptation is to take the view that all friendship is a delusion and a snare. Let us learn to look below the surface. Let us learn to interpret the facts of life strong in the belief that God is our Father, that he is all-just and all-loving.

2. One of the strongest arguments for the reality of the resurrection of Jesus is the evident fact that it came as such a surprise to the apostles. In spite of all that Christ has said about it, they were not looking forward to it. It seemed to them as if the death of their master had put an end to all their hope. They were as men who had dreamed in the night that they were kings, and had awakened

in the morning to find it all a dream. And then Peter and John saw the empty tomb, and they understood what it meant. They saw the scripture in a new light. Their dead Lord was alive for evermore.

3. A woman was the first actually to see the risen Lord. Is there any significance in that fact? There is at least this much to be said about it, that she deserved to see him first, for she was the first one at the tomb on the resurrection morning. Doubtless the apostles were afraid to be seen near the tomb, for the authorities had set a guard of Roman soldiers there. It would have required some courage for the apostles to show themselves. It might have laid them open to considerable suspicion in the eyes of the authorities. But what the men hesitated to do, a woman did. It is probable that she felt the same fear as the apostles, but her love and loyalty got the better of her fear. The highest courage is not the kind that faces danger with no appreciation of that danger, but the kind that knows the danger, and yet triumphs over it. Surely the love and heroism of Mary deserved to be rewarded, and they were rewarded when she was the first to see the risen Lord.

4. Mary made a mistake when she thought that the empty tomb meant that the body of Jesus had been stolen away. She made another mistake when she was surprised by

Jesus himself. She supposed him to be the gardener. We are reminded of the mistake which the people of Nazareth made when they could see in Jesus nothing more than the carpenter's son whose family they all knew. It is easy to mistake Jesus for somebody else than he really is. Some look at him, and they see nothing more in him than a good man and a wise teacher who lived long ago in Palestine. And so far as they go, they are right. The trouble is that they do not go far enough. They miss the deep significance of him who came to be the complete revelation of the Father.

5. Jesus can be depended upon to be near us with his help when we need him the most. Peter and John seem to have been convinced

by the sight of the empty tomb. But Mary was not. She still stood there weeping. She needed the assurance of Jesus himself. And he was there to give her that assurance. And many a needless burden do we carry because we forget to count upon the readiness of the Saviour to help. We are like the boy who was carrying a heavy load. A kindly passer-by offered him a drive. But when he climbed up on the waggon, he continued to hold the load on his knee. "Why don't you set it down?" the driver asked. "Oh," said the boy, "it is not fair to ask you to carry me and my load too." Some of us seem to act in much the same way with God. We pretend to carry our burdens to him, and then continue to hold them ourselves.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by pointing out that the death of Jesus seemed to his disciples the final blow at all the hopes which they had cherished for a new kingdom of truth. Loyalty to Jesus kept some of them close to the sepulchre, but it was that loyalty which is maintained by the memory of a golden past. Suddenly their sorrow was changed into joy as they became convinced by undeniable evidences that Jesus was living. Raise the question if we can explain the new enthusiasm which marked the members of the Christian community, the conviction and boldness of their conduct, except on the basis of their belief that Jesus had risen from the dead. In teaching bring out the following points:

1. *The resurrection story implies that we now live in the age of the living Jesus.* Ought we to have a certain belief in the resurrection of Jesus through our own experience, or is our belief in the fact dependent upon the records wholly? What evidences have we to-day that Jesus is living? What do we understand by "living?" Could Christianity have become a religion apart from the resurrection? Was Jesus, then, only a teacher or was something more involved in his work?

2. *The risen Lord is the same Jesus.* The love of Jesus for his own abides unchanged. (Read Matt. 28:10.) Guide the discussion along the following lines: The spiritual body of Jesus was different from his physical body. His disciples did not immediately recognize him. But his accents were as full of tenderness as before. The utterance of the word "Mary" is sufficient to convince Mary that none other than the master was before her. Was it not love that impels him to visit his own in the familiar scenes of Galilee, or to come into their midst in the Upper Room? And so he removed their hopeless grief (see Luke 24:25, 26). Likewise he committed to them the task for which he had been equipping them. (See John 20:21; Acts 1:8.) The disciples knew the exalted Lord through their acquaintance with the Jesus of history.

3. *Jesus the firstfruits of them that sleep* (see 1 Cor. 15:20). The Easter message ought not to be overlooked. Paul builds his faith in immortality on the resurrection. Emphasize the truth that God's raising Jesus from the dead is the pledge that he will also bring from the grave those who believe in Jesus.

For Teachers of the Senior Scholars

Tell the class about Jean Blewett's beautiful poem, *As It Began to Dawn*, in which she pictures the women, with hearts full of love but also full of sorrow, in the grey dawn of that first Easter morning, on their way to

the tomb in Joseph's garden. Their hearts were full of the awful scene on Calvary. They wonder if he saw them as they stood there that day so weak and helpless. They grow reminiscent as they walk and are sad, as people are apt to do when visiting the grave of a very dear friend. They tell what Jesus said one day and what he did, how he came into their lives as no one else had ever done. Although we have no divine record of what the women talked about that morning, we are sure that Mrs. Blewett cannot be far astray in her interpretation. What did Mary find when she reached the sepulchre, and what did she do? (Vs. 1, 2.)

1. *Peter and John at the Sepulchre*, vs. 3-10. Bring out that Mary's message was a sensational one which sent these two disciples as fast as they could run to Joseph's garden. Question the class about their experience that morning at the tomb. Why was it that the disciples did not anticipate the resurrection, when Jesus had spoken of it to them so plainly? (See Matt. 20 : 19.) It was difficult for the human heart to grasp so wonderful a thought. Bring out that some of God's thoughts are so large that it takes a good deal of schooling to get them into our hearts. How long it takes us to learn that divine discipline is a good thing for us.

2. *Mary at the Sepulchre*, vs. 11-16. Why did Mary return to the sepulchre? She came back to the grave to weep there. Bring out that Mary's were mistaken tears. She was weeping because the grave was empty. What if the grave had not been empty? Bring out that ours are often mistaken tears. What explanation of her tears does she give to the angels? Dwell upon Christ's revelation of himself to this loving heart. Why did she not recognize Jesus at once? How did the revelation come to her? Note that it comes as a great surprise to us sometimes to know that it is Jesus who is speaking to us through a friend or through some event in our daily life. We must keep a listening ear for the divine voice.

For Teachers of the Boys and Girls

For to-day's lesson, the teacher should concentrate his attention upon the fact of the resurrection, and should assist the boys and

girls to some realization of its meaning to the disciples, to the world, and to ourselves. The resurrection is at the very centre of Christian faith. No time should be wasted in attempting explanations of how it occurred, or the appearance of Jesus, or other interesting but important details. Centre upon the historical fact, and the great results from it which history has made abundantly clear.

To serve as an introduction, one of the scholars might bring, or the teacher might provide, a picture of a mission hospital in India or China or Korea. He might tell you something of the relief from suffering such hospitals are bringing to the people. The class will tell you that our medical workers have gone far from home into non-Christian lands with their ministry of healing because Jesus rose from the dead and is alive forever more.

1. Bring out clearly, however, that the aggressive optimism of the sincere Christian of to-day did not always prevail. The scholars will recall for you the desertion of the disciples at the time of Jesus' arrest. Help them to realize the despondency of the Eleven at the seeming disappointment of all their hopes; their complete despair during the trial, the crucifixion, and the days when Jesus' body was lying in the tomb. If Jesus had not risen, what would the disciples have done? Would they have preached faith in Jesus as the Saviour, to the Jews, the Greeks, and the Romans? Would they not have gone back to their fishing nets and their labors, with the memory of a wonderful companion, but broken-hearted in the wreck of all their hopes?

The scholars will tell you, from Luke 24 : 11, that the disciples were not expecting the resurrection of Jesus. They had forgotten what the priests remembered (see John 20 : 9 ; Matt. 27 : 62, 63). Bring out, through the story in to-day's lesson, the slowness with which the disciples realized what had happened. Even Mary Magdalene could not believe it for a time in the very presence of her master! Point out how this gradual conviction, the change from despair to hope, from inaction to an aggressive preaching after the ascension, of Christ as the Saviour, is the strongest proof that Jesus really rose from the dead.

2. If the scholars realize the significance of the resurrection to the disciples, they will be able to suggest some of its results to the world. You might centre it in your own town, having them point out institutions,

forms of life, ideas which are now established because Jesus rose from the dead and men worship him.

3. Suggest to the scholars what the resurrection can mean in their own lives.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Job said, "I know that my redeemer liveth." Give the chapter and verse.

2. "If ye then be risen with Christ, seek those things which are above." Find these words of Paul.

ANSWERS, Lesson XI.—(1) Luke 23 : 34 ; 23 : 43 ; John 19 : 26, 27 ; Matt. 27 : 46 ; John 19 : 28 ; 19 : 30 ; Luke 23 : 46. (2) 1 John 4 : 19.

For Discussion

1. Did the disciples expect Jesus to rise from the dead ?

2. Can we be sure that Jesus rose ?

Prove from Scripture

That Jesus lives forever.

The Question on Missions

Ques. 12 (Topic for June, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT ETHEL-

BERT, MANITOBA. Ques. 12 tells about the work of the nurses). Tell the little ones what Dr. Gilbert, superintendent of the hospital, says about the nurses : "The nurses of the hospital are like fairy princesses. They can do all kinds of work, are at every child's bed just when needed, and can understand the language of the little patients. They like best the work amongst the children. There are always plenty of sick children in the hospital."

In classes of the boys and girls and older scholars, give a description of a day's work for the nurses : One is attending to the sick in the hospital and helping in the dispensary. Another is looking after the children who are staying in Ethelbert in order that they may go to school. The nurse mothers all these little folk. And the other nurse ? A sick mother has been brought into the hospital. She has left eight little children at home with a shiftless father. One of the children is ill. She is worried about them. The roads are bad, but the nurse drives out into the bush,—41 miles there and back.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus risen from the dead.

Lesson Thought—Teach the little ones that we have a living Saviour who is ever ready to forgive us our sins and help us in whatever way we need help. Teach them that we must tell this good news to others.

Approach to the Lesson—Have the children ever seen one of "God's gardens ?" (Describe some beautiful cemetery you have seen.)

Jesus' Tomb—Recall last lesson. Jesus' body was taken down from the cross by the soldiers. Joseph of Arimathea and Nicodemus came and lovingly wrapped the body of Jesus



in clean linen clothing, and placed around him the great quantities of sweet perfumes and spices which Nicodemus had brought for this purpose. Then they gently carried the body of Jesus to a garden belonging to Joseph of Arimathea, and placed him in a new tomb which Joseph had built. (Show picture, or outline.)

Recall the Easter story,—the women going to the tomb very early in the morning, carrying the jars of ointment and spices to place around the body of Jesus. We can imagine their conversation as they hurried along. "Who will roll away the big stone so we may enter the tomb?" they said. Describe their wonder when they got near the tomb to find that the stone was rolled away. They look into the tomb. Describe what they saw there. Mary Magdalene turned and ran back to Jerusalem to tell Peter and John. Tell the lesson story, dwelling especially on Jesus appearing alive to Mary and speaking with her. Tell their conversation.

Go Tell—Jesus sent Mary Magdalene to tell the news to Peter and John and the other disciples. "Go tell," Jesus said to Mary. This his command to us also,—*"Go tell."* Tell everybody that we have a living Saviour.

Golden Text—Repeat and print: NOW HAS CHRIST BEEN RAISED FROM THE DEAD.

Victory over Death—What do we do when a hero is to be honored? What do we do when we hear news of a great victory for our soldiers? Yes, we decorate the streets and houses with bunting and flags. The children often march in procession waving Union Jacks. Our lesson has told us of the greatest victory ever gained, by the greatest hero who ever lived. Shall we not wave in honor of this hero who gained the victory over death. Here is the Christian flag, the one that represents Jesus. (Show a flag of white, with a blue square in one corner, on which is a blood red cross; or draw and color one with crayons.) A small child may stand before the class and wave this.

Jesus, the Greatest Hero—All the class may wave their hands and repeat, "Jesus lives, Jesus lives," in honor of Jesus' victory, or all may salute the flag and repeat, "We love the banner of the cross and we will try to make it wave over all the world."

What the Lesson Teaches Me—WE HAVE A LIVING SAVIOUR.

FROM THE PLATFORM

THE EMPTY TOMB RISEN LORD

Print, **THE EMPTY TOMB**. Question as follows. Who had laid Jesus' body in the tomb? What served as a door? How was the door secured? Who were set as a guard? By whom was the stone removed? When? Who of Jesus' friends first discovered that the tomb was empty (see Luke 23:55, 56; 24:1)? Which of these women does John mention? To whom did she carry the news? What did Peter immediately do? Who went with him? Which entered the tomb first? What did they specially notice? Now print, **THE RISEN LORD**, and continue the questioning. Whom did Mary see in the tomb? What did the angels tell Mary? Whom did she see as she turned? What did Jesus ask her? Who did she suppose Jesus was? What did she offer to do? What did Jesus now say to her? Of what did this make her certain? By what title did she address Jesus? What did he forbid her to do? On what errand did he send her? Repeat the Golden Text in concert.

REVIEW—THE PURPOSE OF JOHN'S GOSPEL

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 21-33), Shorter Catechism (Questions 72-81), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—John 20 : 31 (Rev. Ver.).

Read John 21 : 15-25.

* HOME DAILY BIBLE READINGS

M.—Jesus gives sight to the blind, John 9 : 1-11.

Th.—The Holy Spirit and his work, John 16 : 7-14.

T.—Jesus the Good Shepherd, John 10 : 7-18.

F.—Jesus betrayed and denied, John 18 : 1-11.

W.—Jesus welcomed as king, John 12 : 12-19.

S.—Jesus crucified, John 19 : 23-30.

S.—The risen Lord, John 20 : 11-18.

Prove from Scripture—That the gospel is meant to bring us to Christ.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 97, 90, 536, 100.

Special Scripture Reading—Ps. 96; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 25, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

REVIEW CHART—SECOND QUARTER

THE GOSPEL OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 9 : 1-11, 35-38.	Jesus Gives Sight to the Blind.	I am the light.—John 9 : 5.	1. The blind man. 2. The light of the world. 3. The opened eyes. 4. The Son of God.
II.—John 11 : 17-27, 43-44.	Jesus Raises Lazarus from the Dead—Easter Lesson.	Jesus said unto her.—John 11 : 25.	1. Jesus and Martha. 2. Jesus and Lazarus.
III.—John 10 : 7-18.	Jesus the Good Shepherd.	I am the good shepherd.—John 10 : 11.	1. The door of the sheep. 2. The Good Shepherd. 3. The other sheep.
IV.—John 12 : 1-11.	Jesus Anointed at Bethany.	She hath done.—Mark 14 : 8.	1. Mary's offering. 2. A false disciple. 3. The priests' plotting.
V.—John 12 : 12-19.	Jesus Welcomed as King.	Blessed is he.—John 12 : 13.	1. The king's welcome. 2. The king's witnesses.
VI.—John 13 : 3-15.	Jesus the Servant of All.	Whosoever would be first.—Mark 10 : 34.	1. The lowly servant. 2. The great master.
VII.—John 15 : 1-13.	Jesus the True Vine.	I am the vine.—John 15 : 5.	1. Union with Christ. 2. Obedience to Christ. 3. Joy in Christ.
VIII.—Isa. 28 : 1-13.	The Importance of Self-control—Temp. Lesson.	Every man that striveth.—1 Cor. 9 : 25.	1. Israel's woe. 2. Judah's warning.
IX.—John 15 : 26, 27; 16 : 7-14.	The Holy Spirit and his Work.	He shall teach.—John 14 : 26.	1. The Holy Spirit as witness. 2. The Holy Spirit as Comforter. 3. The Holy Spirit as judge. 4. The Holy Spirit as teacher.
X.—John 18 : 1-11, 15-17.	Jesus Betrayed and Denied.	He was despised.—Isa. 53 : 3.	1. The betrayal. 2. The denial.
XI.—John 19 : 16-22, 25-30.	Jesus Crucified.	Christ died.—1 Cor. 15 : 3.	1. The cross. 2. The mother. 3. The end.
XII.—John 20 : 2-16.	The Risen Lord.	Now hath Christ.—1 Cor. 15 : 20.	1. The empty tomb. 2. The risen Lord.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : Jesus the Son of God

The purpose of the Gospel of John is to prove that Jesus is the Son of God. In the lessons of this Quarter many incidents have been presented by the writer to show forth the greatness of Jesus' personality and power. In all ways, men are impressed by his character and his actions. In quiet retreats, in the crowd, or in the agony of death, the universal testimony is, "This must be the Son of God." Show how this statement is borne out by each lesson of the Quarter.

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

Lesson I. In the healing of the blind man, Jesus symbolically declares his divine power to give light to the souls of men. But the light shines in the hearts of those who are ready to receive it. Then, as now, its presence divides men into two companies.

Lesson II. Again, the power of Jesus is manifested in raising Lazarus from the grave. Thus Jesus proves himself a universal Lord—the Lord of the regions beyond life as well as those within life. The wages of sin is death. Jesus is able to break the power of sin and to destroy the works of sin. Sin in no way hath now any dominion over us.

Lessons III. and VII. In his teaching, Jesus shows his supremacy over all others. He is not only the expounder of truth, but the guarantee of the welfare of those who accept it. He is himself the door to life. No other teacher ever made teaching and person so interdependent. Moreover, the relation between teacher and taught is not a cold one—it is a relation of mutual dependence.

Lessons IV. and V. The needy soul sees in Jesus the fulfilment of its needs—"grace to cover all my sin." Different from all other teachers, Jesus welcomes those who have become outcasts. His mission is first of all to sinners. The crowd likewise saw in him a majesty like that with which the prophets clothed the Messianic king. Men, unconscious of the true reasons for these acts, proclaim him their king.

Lesson VI. The greatness of Jesus' is seen in his interpretation of lordship in the terms of service. He claims our allegiance not because of power of authority, but because of his service to men. I am among you as one that serves. His disciples prove their loyalty to him by following in his ways.

Lesson IX. Jesus' lordship is proved by his abiding presence with his disciples. His work of revelation and fellowship with men is not a mere fact of history, it is an ever-present fact. He still leads and teaches and unfolds his truth to the faithful follower and to the church.

Lesson X.-XII. The majesty of Jesus' person is demonstrated in that time of supreme test—his betrayal and crucifixion. The crowd of ruffians who came to arrest him are awed into helplessness by his presence. The thief on the cross prays to him. He bears the terrors of death with the single desire to bring his work to a glorious completion. His resurrection is the seal of God's approval (compare Rom. 1 : 4), and the warrant of his power. Can we withhold faith from such a person?

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Review by Places

The Review may be conducted by questioning the class about the events which occurred at the different places mentioned in the lessons for the Quarter. Call attention to the suggestiveness of names of places. What does Queenston Heights suggest? or Ypres? or Grand Pre? What events in the life of Jesus are suggested by the following places?

1. *The Pool of Siloam*, Lesson I. Is there any cure for a person born blind to-day? What other blind men have we in the Gospels? Question the class about some celebrated blind men, such as Homer and Milton, which we have in history and literature; and some well-known blind women, such as Fanny Crosby and Helen Keller. Of what is blindness a type? What cure is there for this disease?

2. *Bethany*, Lessons II. and IV. What well known family lived at Bethany? What sad event happened in this family? How was their sorrow turned into joy? How did one of the members of this family afterwards express her love and gratitude to Jesus for what he

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had done? How did some people interpret this act? Is it worth while expending money in this way upon those we love? In gifts, for example, on birthdays and anniversaries? In flowers for a sick-room?

3. *The Upper Room*, Lessons VI., VII. and IX. Why were Jesus and his disciples in the Upper Room that night? Why did Jesus wash the disciples' feet? Bring out that human life is enriched in every way by Christian service. Is it true, as Milton says, that they also serve who only stand and wait? What wonderful words were spoken by Jesus in the Upper Room? Quote some of them. In what sense is Jesus the true vine? How is our relationship to Jesus illustrated in this allegory? Why was it expedient for us that Jesus should go away?

4. *Gethsemane*, Lesson X. Note how much sorrow is bound up in this word. It is one of the saddest words on tongue or pen. The names of some places are full of sorrow for us. What event in Gethsemane have we studied? How is it possible in our day to betray or deny the master? If we are

"False to the ideal within,
Slave of ease, or slave of gold,
We the Son of God have sold."

5. *Golgotha*, Lesson XI. What other name has this green hill far away? Why was it necessary for Jesus to die? (See Heb. 9 : 22.) Can not each of us say : *

"Love so amazing, so divine,
Demands my soul, my life, my all?"

6. *Joseph's Garden*, Lesson XII. What took place in that garden? To whom did Jesus first reveal himself after he was risen? Why was this? Why did he not reveal himself to Peter and John when they came to the sepulchre? Does not Mary's great love as manifested at the grave, reveal a more receptive mood than that of the two men who went away home when they found the grave empty? Let us keep our hearts in tune with spiritual things that we may not miss the heavenly visions of life.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES : Jesus the Son of God

A Look Backward—The apostle John has been telling us a great many stories about Jesus. The Golden Text for the Quarter tells why John wrote these stories. Repeat the Golden Text, John 20 : 31.

Review Thought—Teach the children that they should live for Jesus.

Approach to the Review—Have ready twelve large, bright colored, round pieces of paper or cardboard. On each one, print a Golden Text and Lesson Thought and some outline or word which will recall the lesson. (A few simple questions on each lesson.) We may call these bright cards "Lesson Flowers," and they may be placed one by one on a small tree on the teacher's table.

Lesson I. Jesus giving sight to the blind. (Questions.) All repeat Golden Text : "I am the light of the world." All repeat Lesson Thought : *I should help others to come to Jesus.* Outline : CLOSED EYES. Self expression : all close eyes.

Lesson II. Jesus raising Lazarus from the dead. (Questions.) "Jesus said unto her, I am the resurrection, and the life." *I should not fear death.* Print : LAZARUS LIVING AGAIN. All point to heaven where we shall all live again.

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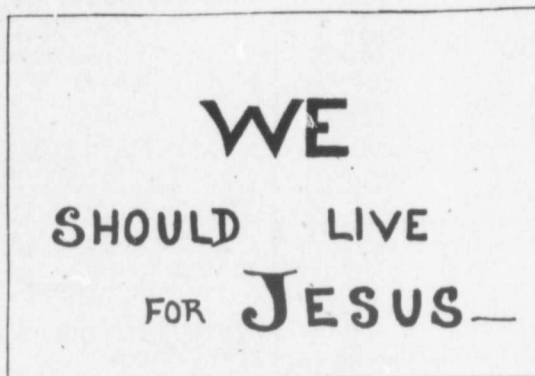
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Lesson III. Jesus caring for his sheep. (Questions.) "I am the good shepherd: the good shepherd layeth down his life for the sheep." *Jesus is my shepherd.* Outline: A SHEPHERD AND A CROOK. All show how the good shepherd carries the lambs in his arms.



Lesson IV. Jesus receiving love from his friends. (Questions.) "She hath done what she could." *I should give my best to Jesus.* Outline: A JAR OF OINTMENT. All show how Mary poured the ointment on Jesus' feet.

Lesson V. Jesus honored as king. (Questions.) "Blessed is he that cometh in the name of the Lord, even the King of Israel." *Jesus is my King.* Outline: A PALM BRANCH. All show how the children waved the palm branches to welcome King Jesus.

Lesson VI. Jesus becoming a servant. (Questions.) "Whosoever would be first among you, shall be servant of all." *I should serve others.* Outline: A BASIN, JAR AND TOWEL. All show hands that are willing to serve others.

Lesson VII. Jesus teaching his disciples to love one another. (Questions.) "I am the vine, ye are the branches." *I should love everybody.* Outline: A VINE, BRANCHES AND FRUIT. All take hold of hands to form a vine.

Lesson VIII. Special Temperance Lesson. (Questions.) "Every man that striveth in the games is temperate in all things." *I should shun strong drink.* Outline the words: FIGHT AGAINST STRONG DRINK. All clench hands.

Lesson IX. Jesus promising the Holy Spirit. (Questions.) "He shall teach you all things." *The Holy Spirit will teach me.* Outline: THE HOLY SPIRIT. All place hands on head to show that the Holy Spirit will come upon each one.

Lesson X. Jesus in the power of his enemies. (Questions.) "He was despised, and rejected of men." *I should be faithful to Jesus.* Outline: GARDEN OF GETHSEMANE. All bow heads while we ask Jesus to help us to be faithful to him.

Lesson XI. Jesus dying on the cross. (Questions.) "Christ died for our sins." *Jesus died for me.* Outline: A CROSS. All stand and stretch out arms to form a cross.

Lesson XII. Jesus risen from the dead. (Questions.) "Now hath Christ been raised from the dead," etc. *Jesus is a living Saviour.* Outline: THE CHRISTIAN FLAG (white ground, blue square in corner, red cross on it). Print: VICTORY OVER DEATH. All wave hands high over head and repeat, "Jesus lives, Jesus lives," or salute and repeat, "We love the banner of the cross and will try to make it wave over all the world (see last lesson).

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THE BOOK PAGE

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A Student in Arms, by Donald Hankey (McClelland, Goodchild and Stewart, Toronto, 290 pages, \$1.50), is a very wonderful book, a book that will long outlast the War; one critic goes so far as to say, the only book that has yet appeared that will outlive the War. It is an interpretation of the British soldier to the British people. The writer, himself in the ranks, and from that best of all standpoints rightly to understand the soldier, gives a vivid portrait of the men as they really are—crude, rude, sport loving, reckless, unselfish, heroic, making even "the supreme sacrifice" with a smile upon their faces,—their pals, their officers (when these are the "right sort"), their battalion, and their country, always to be thought of before themselves. War is a great revealer to men of their own souls. In the chapters, for instance, *The Religion of the Inarticulate*, *Of Some who Were Lost and Afterwards Were Found*, *An Englishman Philosophizes*, *An Englishman Prays*, the author deals with the profound upheavals and readjustments to life and to God which the description and the drudgery and the tragedies of soldiering bring about. Donald Hankey was—for after heroic service, he fell on the Western Front on October 26, 1916—a University man and a brilliant magazine writer. He entered the ranks because his sympathies were with the common man, and he has given such a picture of the common man—and incidentally of the good, and less good officers and officials—as will do much to bring officers and men to understand one another better, both while the War lasts and after it is ended. Every one who wishes really to know the spirit of Britain's army and of the men who make it up cannot well pass by this book.

Campaign Diary of a French Officer, by Second Lieutenant Rene Nicolas (Houghton Mifflin Company, New York and Boston, Thomas Allen, Toronto, 164 pages, \$1.25 net). A sentence from the preface to this little volume, by a friend of the author, reads: "If the original were before you, you would not find it, like these printed pages, clean and whole. On it are marks of war-blood-stains and smears of mud, and, from cover to cover, a hole made by a tiny piece of steel." This sentence indicates the character of the book. It contains the record, written on the spot, of what was seen and experienced by an educated young Frenchman during his part in the great War. It is a valuable help towards the fuller comprehension by those at home of the titanic conflict in France and Flanders.

The title of Mrs. Isabel Ecclestone Mackay's newest story, **Up the Hill and Over** (McClelland, Goodchild & Stewart, Toronto, 363 pages, \$1.35), is taken from the little verse given on the front page of the book:

"The road runs back and the road runs on,
But the air has a scent of clover,
And another day brings another dawn,
When we're up the hill and over."

The hero of the story is a very clever doctor, who, as a mere boy, has made a secret marriage with a very

young girl, who is immediately after the wedding carried away and kept away by a masterful and ambitious mother. When at last the doctor is able to send for his wife, after years of struggle to make a home for her, the mother tells him that the girl is dead. A serious nervous breakdown follows the shock this news brings to the doctor. It is in the quiet little Canadian village where the doctor goes for the rest and change necessary to his recovery, that the story of *Up the Hill and Over* is worked out. Here, after being deeply touched once more by the former tragedy of his life, the doctor finds at last true love and happiness. In addition to the interest of the working out of the story, there is much charm in the various characters, as Mrs. Mackay draws them, in the hero, Esther the lovely young school teacher, little Ann the orphan, Miss Annabel the faithful sister of the minister, the pathetic Aunt Amy, and more than a touch of humor in the picture of the voluble Mrs. Sykes and the irrepressible Bubble.

A fascinating romance of Chinese life is **The Wanderer on a Thousand Hills**, by Edith M. Wherry (S. B. Gundy, Toronto, 305 pages, \$1.40). Kung, the schoolmaster in the village of Benevolence and Virtue, Lu, the village bully, who had forced his way to the position of "king of the village," his shrewish wife and their son, Jung Kuang, with Tung Mei, the daughter of the schoolmaster, are types drawn to the life. The sufferings of a Chinese wife, especially if she has no sons, at the hands of her mother-in-law, is vividly pictured in the experience of Tung Mei, whom Jung Kuang, despite the violent opposition of his parents, insists on marrying. The tragic ends of Tung Mei's husband, his parents and her baby girl, and the finding, by the distracted widow, in a terrific storm, of Carl Osborne, a missionary's child who had wandered away from his home, form thrilling episodes in the story. Carl Osborne is brought up by his new Chinese mother until he becomes one of the most brilliant scholars in the empire and then is found by his real parents only to leave them again and become the victim of a religious obsession traveling up and down the land and known as "the wanderer on a thousand hills," is the conclusion of a tale well worth the reading, both for its intrinsic interest and for the light which it throws on life in the mighty empire where its scenes are laid. This book should be in every up-to-date public, Sunday School and missionary society library.

A couple of amusing volumes come to us from McClelland, Goodchild & Stewart, Toronto. The first, **Our Next Door Neighbors**, by Belle Kanaris Maniates (280 pages, with 55 illustrations by Tony Sarg, \$1.35 net), the author of *Amarilly of Clothes-line Alley* and *Mildew Manse*, tells what happened when a man and his wife had five children thrust upon them. The book is full of startling and funny situations, and the children depicted in it are real, human children. The second, **Oh Mary Be Careful**, by George Weston (J. B. Lippincott Company, Philadelphia and London, 177 pages, with 7 illustrations by R. M. Crosby, \$1.00 net), describes the fortunes of a young heiress, to whom an aunt, who had herself been forsaken by her lover at the very altar, left \$50,000 which, according to the will, was to be forfeited if she married. How the young

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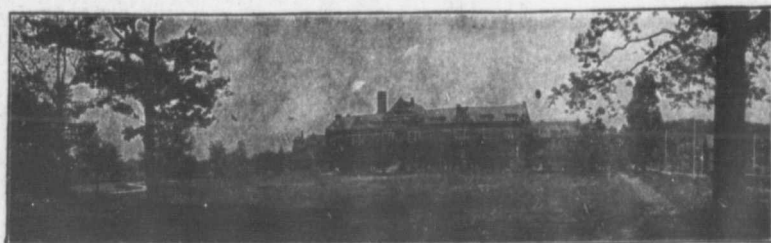
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In **A Country Chronicle**, by Grant Showerman (S. B. Gundy, Toronto, 349 pages, eight full page illustrations by George Wright, \$1.50 net), the life of a boy on the farm is relived before our eyes. The farm, to be sure, is in the Middle West of the United States, but the conditions forming the background of the sketches in this book are not very dissimilar to those which obtain on Canadian farms. The "chronicle" consists of the impressions made upon a boy's mind, and is written throughout in the language of a boy. The reader who has had the good fortune of being brought up in a rural community, will find, with many a chuckle of delighted recollection, one experience after another of his own boyhood reflected in the pages of this quite unique piece of fiction.

Are You Human? is the striking title of a quite unusual little work by President William De Witt Hyde, of Bowdoin (The Macmillan Company, New York and Toronto, 65 pages, 50c.). The writer asks three searching questions, which, honestly answered, will show you how big or how small a man you are; and how much you have still to attain." The three questions are: "Are you human?" "Or unhuman?" "Or inhuman?" And the twelve humanities are: Athletics, Society, Science, Art, History, Philosophy, Business, Politics, Wealth, Morals, and Religion. On each point this keen, worldly wise and sympathetic college president tests the boys: the book was written primarily for Yale Freshmen. He would be a very perfect (or very imperfect) specimen of humanity who will not receive benefit from President Hyde's pungent question, and its possible answers.

From Thomas Allen, Toronto (Houghton, Mifflin Company, Boston and New York), we have received **A Child's Religion**, by Mary Monetta Wilbur (141 pages, \$1.00 net), and **The Business of Friendship**, by Bertha Conde, Senior Student Secretary for the National Board of Young Women's Christian Associations (121 pages, same price). Miss Wilbur begins with a chapter containing "a study from life" of the author's own religious experiences as a child. This—the most interesting chapter in the book—is followed by eight others, the whole forming a most valuable and helpful discussion, written from the modern point of view and based on the writer's own experience in the field of religious education. Parents and teachers cannot fail to profit from the reading of this volume. Miss Conde offers sensible and practical advice "to the

girl friends who have shared their experience in friendship with me and to all other girls who have had or long to have adventures in friendship. Girls will find the pages of this volume packed with wise counsel relating to the wonderful art of making and keeping friends, and many a kindly warning as to the rocks on which friendship is in danger of making shipwreck.

How It Was Done in Harmony, by John T. Faris (Standard Publishing Company, Cincinnati, 132 pages, 75c. postpaid), is a "tale of two cities," or to speak more precisely of two parts of one city separated by a river and an island, and of how a wise and earnest young minister and his Bible class broadened narrow-minded Christians and brought harmony and good fellowship out of narrow jealousies and bitternesses. It is a well told story, and will be read with interest and profit.

William S. Masten, the author of **Manual Training—Play Problems: Constructive Work for Boys and Girls Based on the Play Interest** (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 147 pages, profusely illustrated, \$1.25), says that "instances of the interest in construction-play activities manifested by the children, which continue so forcibly to come to my attention, have been the spur which has prompted me to organize such problems in available form so that the boys and girls can construct them at school or at home." Mr. Masten's book is a simply fascinating one for boys and girls who love to make things. It shows just how literally dozens of articles, useful and ornamental, can be constructed, and thus suggests employment of most engrossing interest for spare hours and holidays.

"In Palestine Jesus could assume that his hearers believed that there was one God and only one. When Jesus spoke to the peasants and fishermen, he could enter at once upon the highest themes of God's character, purposes and will for man." The task set himself by Henry Thatcher Folwer, Professor of Biblical Literature and History in Brown University, in his book, **The Origin and Growth of the Hebrew Religion** (The University of Chicago Press, Chicago, \$1.00 net), is to show how the Hebrews came into possession of those religious ideas which distinguished them from all the other peoples of antiquity. The student will find in Professor Fowler a competent and inspiring guide.

The title of **Children's Missionary Story-Sermons**, by Hugh T. Kerr, D.D. (Fleming H. Revell Company, Toronto and New York, 217 pages, \$1.00), is well chosen. For every sermon of the fifty-four in the volume is based on a story, and every story is a missionary story. There are stories of Zinsendorf and Alexander Duff and Grenfell of the Labrador, and Ion Keith-Falconer and William C. Burns and David Livingstone and John G. Paton and many another. And every story is told in a way suited to children, while the application of every sermon is such as will appeal to them. To ministers, teachers and others who wish to learn what kind of missionary stories to tell to children and how to tell these stories, Dr. Kerr's book—by the way the author is a Canadian, although a minister in the United States—may be unhesitatingly commended.

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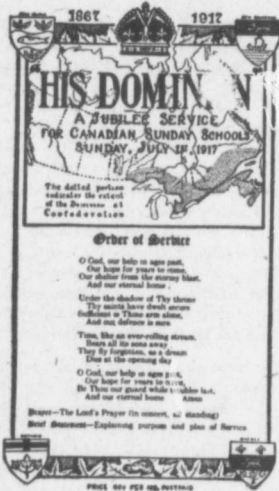
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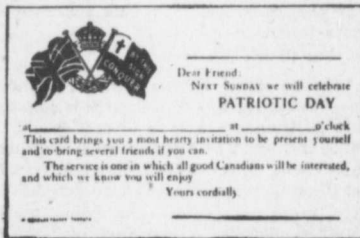
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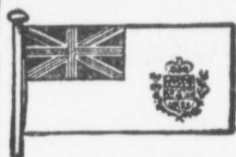
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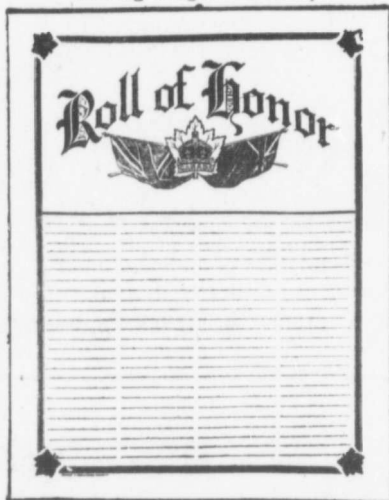


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Surplus over Reserves and Accrued Liabilities	-				645,000.00

Policies issued from \$500.00 to \$5,000.00, the premiums for which are payable monthly. They contain the following benefits :

- (1) The sum assured payable in the event of death.
- (2) A total and permanent disability benefit on account of accident or disease.
- (3) An old-age disability benefit upon reaching 70 years of age.

Reserves are maintained for the protection of policies upon the basis required under the Independent Order of Foresters Consolidated Act, 1913.

ELLIOTT G. STEVENSON, President

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