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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,

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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors; John Mutch, Associate Editor

Vol. XXV.

Toronto, June, 1919

No. 6

Sunday Schools in the Assembly City

EDITORIAL CORRESPONDENCE

By a single, flying, Sunday visit, one cannot hope, even with the aid of an automobile; to get around to all the Presbyterian Sunday Schools in Hamilton, where the Assembly meets this month. If he could, Hamilton would not be the large city it is; nor would its Presbyterianism be so strong. There are 14 Presbyterian Sunday Schools in Hamilton, with an enrolment of more than 5,000 scholars and some 500 teachers and officers. By selecting three or four, however, a visitor may on the one Sunday, get a glimpse of what is being done. Anyway, that is what the present writer did one Sunday this spring.

ERSKINE SUNDAY SCHOOL

Erskine was visited first. Two things struck the visitor as he came into Erskine during the opening exercises—light and life. They were singing, and the orchestra made the music of the 500 odd scholars "go." From three sides, both upstairs and downstairs, poured the light. All the School was together—from Primaries to Young Men's Bible Class. Afterwards, the rooms, upstairs and downstairs, would have their curtains closed and each class would be by itself. Nor will one soon forget either the Young Men's Bible Class with its 65 young men, with two of themselves as teachers and a president who is Social Service Secretary of the Y.M.C.A., nor the Young Ladies' Bible Class with its 50 members, taught by a public school teacher. Fourteen of the teachers in Erskine are public school teachers.

CENTRAL CHURCH SUNDAY SCHOOL

Central Church Sunday School during the past year has been reorganized. It ought to be one of the best Sunday Schools in our church; for the superintendent is efficient and progressive, has been president of the Ontario Sunday School Association and is president of the Hamilton Sunday School Association; and the secretary is a professional,—he is secretary of the Canadian Club and of the Navy League, has made a thorough study of the best secretarial methods and applies them throughout the School. Central has two other noteworthy secretaries: the Absentee Secretary, who gets the name and address of every scholar absent on Sunday and phones or visits him during the week, and a Birthday Secretary, who has the birthdays of all the scholars in the School, and has five grades of letters from which a choice is made and posted for "Happy Returns" the night before the birthday. Nor must Central be left without a reference to the Teacher Training Class, which is a mixed class, which meets at the regular Sunday School hour, is taught by the minister, prepares once a month a tea at 6.30 p.m., to which all the Sunday School teachers and officers come, and after which an inspirational address is given, followed by a conference for which they break up into groups according to the Departments they teach.

ST. GILES' SUNDAY SCHOOL

As one comes to St. Giles', he wants to take a peep into the splendid new church. There he discovers a mixed Bible Class with an orchestra all its own which is softly playing while the offering is being taken. Beyond lies the splendid Sunday School building, with its fine equipment, and its hum of young life and long, double column Honor Roll hanging from the ceiling to the floor and containing 72 names. Intermediates and Seniors are together, finishing up their opening exercises, and there seem to be more boys than girls. One class of 14 to 17 year old boys files out to its own room for the study of the lesson. There are 60 of them, and the superintendent says their teacher knows and keeps in touch with each one. Downstairs are the Junior and Primary Departments, each with its own big room, and small classes about their own tables. In the Junior Department there are 130 scholars and 15 teachers and in the Primary, 160 scholars and 22 teachers and officers. The "mother" of the Primaries is a lady who passes from class to class, hears any scholar's woes or joys, and takes a class, helps a teacher or in any other way supports the hands of the superintendent of the Primaries.

LAIDLAW MEMORIAL

Great strides are being made in Laidlaw Memorial, in the East End. An institutional building has been built, with shower baths, gymnasium, lockers, week day library, suitable rooms and auditorium. The Primaries—150 of them taught by the deaconess—have their own room, as has the large class of Beginners. In the basement are the Juniors and Intermediates, and one class of boys from 12 to 14 years of age fills and overflows one corner. There are 25 on the roll of this boys' class; and all are present. Their teacher, who is also the chairman of the Board of Managers, has won their esteem and regard. Without a doubt he is the centre and nucleus of this fine group. The vestry is given over to the young men and the church auditorium to the Men's Brotherhood. A number of the Brotherhood wear the buttons of returned soldiers. They are deeply interested in the red hot evangelical appeal of the speaker of the day, a rugged Scotchman, who refers to his own conversion in Glasgow as he expounds the parable of The Good Samaritan. He has his own way of expressing himself. Such remarks as, "when a man depends upon the pleasures and rewards of this life, he reminds one of nothing more than Absalom's mule, which, when he sorely needed him, went out from under him and left him hanging by his hair in a tree," are apt to stick.

A glimpse at Sunday School life in Hamilton! It is young, buoyant and rich with the promise of great things.

JOHN MUTCH

EDITORIAL

Patriotic Sunday, and Its Programme

It is hoped that a very large proportion of our boys will be home from overseas by the 29th of this month, Patriotic Sunday, the nearest Sunday before Dominion Day.

Perhaps the most notable thing they are bringing with them is the spirit of comradeship. They have trudged in the mud together, fought in the trenches and in the open together, livened the gloomy days and black nights by their comradeship, done their wearisome duty in the navy patrols, been jolly comrades in their off hours and their "leaves;" and the gladdest meetings, other than those with their own "folks," are with old comrades from "over there."

Our boys have found the joy and the strength and cheer of getting together and being together. They have, all of them, been cheerier, stronger, braver, and more effective men by reason of their comradeship; and if this comradeship continues, as it certainly will, in their renewed civil life, and home life, and church life, all these will be greatly enriched thereby.

This year's Patriotic Sunday, we want, *all of us*, to catch that fine spirit of comradeship, and to turn it to account for the Canada we all love, and the Christ—the Great Comrade—whom we all honor and with whom we wish to serve.

The topic, therefore, of this year's Patriotic Sunday Programme is COMRADES ALL ! The decoration of the title page is by Mr. C. W. Jefferys, one of Canada's foremost artists, and the Service and Supplement have been written by an overseas man, who knows what the soldiers feel, and yet has the home feeling in all its strength.

The service is for young and old ; for the Sunday School and the congregation both ; and it is surely well worth while setting to work early to make it a great success. Nothing short of securing the attendance of every man, woman and child in the congregation should be aimed at. This should be taken hold of in good time, so that all preparations, such as music, recitations and addresses may be got ready. The announcements of helpful adjuncts on pages 340 and 341 of this issue of the TEACHERS MONTHLY will smooth the way to a successful observance of the occasion ; and such worthy observance, if it is Canada wide, as we trust it may be, cannot but do much for Canada, and for the bringing in, not only in our own land, but throughout the world, of the kingdom of the blessed Lord and Master—the Chief Comrade of all true souls.

Our New Lantern Slide Department

It is true that the Lantern and Lantern Slide are more used from fall to spring than from spring to fall. But it is not to be forgotten, that, in Sunday Schools especially, the Lantern and Lantern Slide are an all-the-year-round equipment.

And so, although summer is on, we would remind our constituency that PRESBYTERIAN PUBLICATIONS has now added to its business a Lantern and Lantern Slide Department, having acquired the former Presbyterian Lantern Slide Department of this city, and amalgamated it with its Periodicals and Church, Sunday School, and Y.P.S. Supplies.

We are planning extension and large ways of usefulness for this, our newest department, and we invite correspondence from our readers with suggestions as to what their needs are, whether for church, Sunday School, or day school. Canada is a wide country and its communities are very diverse. We are to be of the highest possible service to them all.

The Rural Community : The Y.M.C.A. and the Churches

The ideal for any community is that the people who form the community should be helpful comrades—set upon working together to make the community life pure and vigorous and happy—the making of every community, city and country, a wholesome and happy and helpful place to live in ; every community, also, a vigorous, aggressive factor in the bettering of our whole civil life.

As our readers already know, the Canadian National Y.M.C.A., which hitherto has confined its work chiefly to the cities and larger towns, is planning a nation-wide campaign in the interest of the rural communities. They will seek to bring into the country parts of the best features of their work in the cities, and in a form applicable to the different conditions which prevail in the country, as contrasted with the city.

It is a hopeful thing that the Y.M.C.A. is seeking the closest affiliation with the churches in this vast and blessed enterprise, and we venture to predict that when these two great forces, the churches and the Y.M.C.A., unite their plans and efforts, a "great success" will be the only term applicable to the result. It is not the intention, it may be further said, to add more than is absolutely necessary to the machinery and equipment already existing in these communities, but by the hearty cooperation of all "men of good will" in the community, to make that machinery and equipment more effective.

Summer Opportunities

July and August are different. Every Sunday School teacher and officer knows that. Because they are different from the rest of the year in Sunday School work, because they present their own peculiar problems, there is a big temptation to "lie down" on the job till they are past. In September a "fresh start" may be made along the good old lines that prevail through the other ten months. This temptation may lead one to neglect some of the finest opportunities he may have in the whole year for real service.

Think of some of the possibilities! Many Sunday Schools should have one or more of their workers at a Summer School. One, at least, of these representatives should be chosen from the younger and less experienced teachers. No School will lose by this venture.

Some Schools will want to close down. Teachers want a holiday. Scholars go away. Closing down is, as a rule, a bad thing. Better change the hour, provide substitute teachers who will let the others have a holiday and keep some sort of class for the boys and girls who do not go away—than stop altogether. How about picnics, or camps, or trips for the boys and girls who cannot get away?

How about the summer resort where some fortunate teacher may spend a good part of the season? Is there a Sunday School there? If not, can he start one? If there is, can he help? Some Sunday School teachers on holiday at summer resorts, have done excellent work.

WITH OUR CONTRIBUTORS

Attention—Its Nature and Laws

By Professor L. A. Weigle, D.D.

(The sixth of a series of twelve articles by the author of *The Teacher*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—Editors.)

"Attention!" is the most familiar of military commands. It means not only that the soldier shall stand with body erect, heels together, eyes front, and hands at sides, but that his mind shall be alert, ready to hear, understand and obey further commands.

Attention is an attribute of intelligence and will. It characterizes activity that is distinctly mental, as contrasted with that which is merely physical, instinctive or habitual. If the mind be thought of as a tool, attention is its keen cutting edge. Liken it to a theatre, and attention is its spotlight; to a camera, and attention is its focus.

Attention is sometimes involuntary. One's attention is naturally attracted by stimuli that are sudden, intense, strange, unusual, rhythmic, or recurrent, by pains, hunger-pangs or other signals of organic needs, by quick changes and sharp contrasts, or by anything moving. It is one of nature's provisions for our safety, that we should be made to notice things like these, which are so often the signs of danger.

When not thus involuntary, attention is in general directed by interest, which may be either: (1) immediate or remote; or (2) native or acquired. Interest is immediate when the present activity or object of attention is interesting or satisfying in itself; remote when it is attended to only because it is seen to be a means to a further end. Interest is native when determined by some one or more of the great instinctive tendencies or capacities which constitute original human nature; acquired, when determined by ideas or habits which have been gained in the course of experience.

The most significant distinction is that between attention which is relatively spontaneous, because whole-minded, and that which involves strain and effort, because of distracting impulses. When some interest gains full possession of the mind,—whether it be immediate or remote, native or acquired,—attention is easy, and one does his best mental work. When, on the other hand, one is not fully interested in the task at hand, conscious of conflicting impulses and open to distraction, attention is difficult. It takes effort to resist the more alluring things and to hold one's mind to the chosen object. And the mind, naturally, does not work quite as well under these forced conditions.

Attention may be directed either to the things of sense-perception or to ideas and thoughts. If the former, it is termed sensory; if the latter, intellectual. In either case, an object is apt to hold one's interest and attention so long as: (1) it offers something to be found out or learned, some problem to be solved, something fresh to be experienced; (2) it does not wholly baffle the efforts of attention to discover its qualities or to solve its problems, but begins to yield dividends in the way of insight or control or the promise of either; (3) these early dividends of insight or result are enough in line with one's established standards of worth to be satisfying. No object, whether sensory or intellectual, will command sustained interest and attention if it is too familiar, if it is too difficult or baffling, or if it begins to yield fruits that seem worthless.

When attention's work is done on any bit of material, it moves on to something else. It is a familiar fact that attention cannot long be kept, even through effort of will, upon an unchanging object. Inevitably it begins to wander, and we find ourselves thinking of something else. The reason is obvious. Attention is an instrument of adaptation, with which we may the better adapt ourselves to the situations in which we are placed and control our environment. As soon as it has found out what it can concerning a given object and solved, so far as it can see, the problem presented by the situation, its work is done. That thing is known; that adaptation made; now what next?

The directions in which one's attention naturally tends, and in which one is able to give sustained attention, depend, it is clear, upon the ideas, instincts, aptitudes, habits and experiences which one already has, which serve as a basis for his understanding and becoming interested in new experiences. This is one meaning of the familiar principle of apperception—that we grasp the unknown only by relating it to the already known, that we understand the new in terms of the old. In any situation, we see what experience has prepared us to see, we pay attention to those

things to which our interests predispose us, we understand what we are fitted to understand. I remember meeting a man on the return voyage from Europe, some years ago, who talked only of the horses that he had seen in the various cities and countries which he had visited, despite the fact that he was a member of Cook's touring party, which had made the customary journey under guidance to the well-known circle of historic and scenic places. In time he told me his business, and then it was explained. He was a ranchman from Montana.

These principles and laws apply to the attention of little children as well as to that of adults. But the results are different, because children lack the experience of older folk. It is highly important that the teacher of children should understand the respects in which they differ from adults in power to pay attention.

1. The child is less able than the adult to pay attention to ideas. His attention is primarily sensory, rather than intellectual. He is a discoverer in what is to him a new and fascinating world. He is eager to see, hear, touch, handle, do and make things. His interests are immediate, rather than remote. They are determined by his native instincts, rather than by acquired habits and ideas.

Observe, for example, a child and an adult who go out for a walk together, and see how the child is attracted by every sense stimulus, while the adult is occupied rather with the memories and ideas which are suggested by his sense impressions.

2. Children cannot apprehend as many things at once as adults can. Experiments have shown that the average grown-up can apprehend from four to five unrelated objects in one flash of vision; but that children cannot apprehend as many. Adults, moreover, can hold a great many related items together before the mind, in a complete system of associated facts which becomes for them, to all practical purposes, a unitary object of thought and attention. Children can make few such connections. It is hard for them to think of more than one point at a time.

3. Closely related to this, is the fact that

OUR SUPREME INTEREST

**TO MAKE READY OUR BOYS AND GIRLS
FOR THE BIRTH OF A NEW DAY**

"WHATEVER YOU PUT INTO THE FIRST OF LIFE
YOU PUT INTO ALL OF LIFE"

CHURCH

"THE CHILD
IN THE
MIDST"

SCHOOL COMMUNITY

HOME

CANADA'S GREATEST ASSET

Note—The panel inserted above is a facsimile of one of the twelve Wall and Lantern Slide Charts, prepared by the Sunday School and Y. P. S. Board for the Forward Movement.

children cannot do as many things at once as adults can. An experienced chauffeur can use eyes, hands and feet in driving his car, yet converse with the friend beside him. The beginner can do no such feat. Remembering the clutch, he is apt to forget the brake; putting his mind on shifting gears, he lets his engine "die." Now little children are beginners at almost everything. Learning to ride an Irish Mail, a child forgets to steer when he remembers to pull, and fails to pull when he remembers to steer. Learning to read, or write, or spell, he centres his attention on one aspect of the process at a time; and he makes progress only so fast as he gets the habits which make mechanical various aspects of these operations. We are too often unjustly impatient with children when we call their attention to something that we wish them to know or do, only to find that while thinking of it they forget or fail in other things.

4. Children are not able to continue attention to a given object or occupation for so long a period of time as adults. They lose interest more quickly, and their attention

wavers. This is a natural consequence of their smaller experience and relative power of ideas. Attention, we have seen, cannot be kept long upon an unchanging object. If it is to be continued, the object must reveal new aspects or one's thoughts concerning it must develop. But the child's thoughts cannot develop very far; he soon comes to the end of his resources. And after he has seen in the object or situation all that his limited experience fits him to see, his attention moves on to something else.

5. Children are more easily distracted than older folk, and less able to force themselves to pay attention. This, too, is a consequence of their relative poverty of experience. They do not enter deeply enough into most things to be really absorbed; and they have no adequate body of ideas to back and sustain the effort to resist distractions and hold their minds to a chosen task. It is the teacher's business, not to demand or to command the attention of his children, but rather to teach so concretely and well that he will engage their interest and capture their attention.

Yale University, New Haven, Conn.

Illustrating the Lesson

BY DEAN H. T. J. COLEMAN, Ph.D.

To illustrate means literally to give light, and this literal meaning will cover all our ordinary uses of the word, if we think of light in the sense of the illumination of the mind, rather than the illumination of the eye. Genuine illustration helps us to see more clearly, but it is truth in some more or less abstract form which we see and not tables and chairs and the ordinary objects of sense.

There are three chief forms of illustration: pictorial illustration, which makes use of pictures or drawings; dramatic illustration which makes use of action; and verbal illustration, in which some general truth is made clear by statements or description of particular instances in which that truth is embodied. The purpose of all three forms is, however, the same: in each case an effort is made to lead from a limited and imperfect understanding of a truth to an understanding which is more complete and therefore more satisfactory.

The use of illustration in our dealings one with another, and especially in the dealings of teachers with their pupils, is a concession to human weakness; but this weakness is not only general, it is inevitable. In our own stature, truth, in any general or complete sense of the term, is beyond our reach; we need helps, stepping stones, stages of ascent.

Pictorial illustration has such universal appeal and has such a wide application that it is an occasion for wonder that teachers do not make more use of it. The aim in all such cases is not the exhibition or production of a work of art, it is merely the furnishing of a necessary aid to the imagination. The teacher in a Primary class is telling the story of David's contest with Goliath. The details of the story are imperfectly understood or not understood at all by the class. With a bit of crayon on a blackboard, or with a heavy pencil on manila paper, she traces a river valley. A few triangular figures to represent tents and a few vertical marks to represent soldiers will show the disposition of the opposing forces. No more is needed for the purpose of genuine illustration and a complete and artistic drawing or painting might do less because of its introduction or irrelevant unnecessary detail.

Closely allied to pictorial illustration is illustration by means of models or reproductions. For example, most city children are bound to be puzzled in the matter of David's sling. And yet a circular piece of leather of from two to three inches in diameter with a small, round hole in the centre, and with two thongs or bits of string attached to show how the sling is handled, are all that the skilful

teacher thinks of using to clear up the difficulty.

Dramatic illustration adds to pictorial illustration the invaluable element of movement and also gives opportunity for a certain creative activity on the part of the participants, whether they be teacher or pupils or both. If one member of the class already referred to is designated as David and another member as Goliath and they are asked to give the dialogue between the two with such additions as their own sense of fitness may suggest (the actual conflict will, of course, be omitted), both participants and auditors are almost certain to gain, in addition to clearer perceptions and ideas, a heightened emotional reaction which adds immensely to what we may, without any impropriety, call the spiritual value of the story.

In pictorial and dramatic illustration as used in Sunday School classes, we ordinarily content ourselves with making an unfamiliar situation clear, either by disencumbering it of confusing detail, or by showing its essential resemblance to situations already familiar. In verbal illustration we frequently go a step farther and not only compare one concrete situation with another, but seek to throw light on some general principle or truth by a reference to particular instances which not only are familiar to our pupils, but also appeal to their interests and sympathies.

The Old Testament prophets frequently made use of dramatic illustration, but Jesus,

it would seem, found the less sensational and the more restrained method of verbal illustration sufficient for his purposes as teacher. And how skilfully does he make out of the ordinary experiences of his hearers a window through which the light of divine truth may shine. He is speaking of the providence of God, something which all of his hearers must have believed in at the outset. But think of the added vitality which came to that great truth through specific reference to the "fowls of the air" and the "grass of the field" and through the assurance "the very hairs of your head are numbered." Again, the fact of God's love was doubtless a rather remote and abstract thing to many of the Jews as, unfortunately, it is to many of us. But the love of children, and especially of our own children, is a very real thing to us all, and so Jesus, in his discourse on the divine nature, asks the question: "What man is there of you, whom if his son ask bread, will he give him a stone?" The illustration was not only specific, as genuine illustration always is, it had also a universal appeal.

One cannot very well write on the nature of illustration without the use of the very device he is seeking to explain. It is hoped that the "illustrations" of illustration which are found in this article justify the name through the fact that they are really a source of light.

Queen's University, Kingston, Ont.

Keeping Order in the Class

BY ALFRED WHITE

To many would-be teachers, the problem of keeping order in a class, especially in a class of boys, is the one thing that deters them from attempting to teach. Many who do undertake a class, give it up in disgust, while others struggle on, hampered all the time by the consciousness that they do not make a success of their work.

It must be admitted that the task is not an easy one in many cases. Boys, especially, have so much physical energy, while some girls are so addicted to giggling and silliness, that it takes considerable tact and patience, even for an experienced teacher to make good.

There are, however, a few fundamental principles underlying all good government in a class, principles, which, if observed, result in discipline that is accepted by modern educationists as superior to the rigid, harsh discipline so prevalent a couple or three generations ago.

Probably the most important of these is the principle of goodwill in contrast with fear, as a factor in securing good order. Those who follow it, seek to develop amongst the members a good, wholesome class spirit, and especially a warm cordial relationship between teacher and pupils.

A teacher who is a real comrade to the members of his class, who is thoughtful of them through the week, who has a kindly greeting for them when they meet, has usually little trouble with discipline on Sunday. Even a poor teacher can get along wonderfully well if she maintains such relations with her class, provided always that they are the genuine expression of her real feelings.

A second principle is this: Order begets order. If you desire good order in a class, you must be orderly yourself in all your class plans and arrangements. Be there on time, have your lesson thoroughly prepared, have

a definite plan for teaching it, if you take handwork have your material all ready.

While laying considerable emphasis on the spirit of comradeship in a class, yet it is fatal to take advantage of such a fine relationship to impose upon the class a poorly prepared and badly taught lesson. Some classes might stand the strain upon their loyalty for a time, but not many. There is no doubt that an ill-prepared and badly planned lesson is an invitation to disorder on the part of the pupils.

A third principle is: Direct rather than suppress. Disorder is usually energy misdirected, therefore in teaching an active, energetic class of boys and girls, plan to direct their energies and keep them busy. The teacher who expects such girls and boys to sit mute through the lesson while he talks to them may look for trouble. It is not within reason to expect them to suppress all their vital energy for any considerable period. Some of them simply haven't the power to do so.

Such a class must be given an active share in the lesson, and the lesson must be planned with this in view. They can assist now and again in telling the story without breaking its continuity, they are usually willing to answer questions orally, they can do written work of various kinds, they can draw maps or objects of interest connected with the lesson. All these they can do, and love to do. None of these things should be done merely for the sake of keeping the children busy, but as they are all included in the most approved methods of teaching, some of them can be used in almost every lesson with profit, and at the same time do much to help solve the discipline problem.

As supplementary class activities, memorization work, review drill of past lessons, blackboard drill on books of the Bible and other suitable material, all can be used to provide a variety of really valuable lesson material.

Even with a fine class spirit and a well prepared lesson in which pupils are kept reasonably busy, even then, tact and firmness are constantly needed to meet situations that will arise. A frank, pleasant, confident manner goes a long way towards avoiding and overcoming difficulties.

In conclusion, I would like every teacher of children to keep in mind the fundamental aim underlying all effort to govern a class. Govern in such a way that the children develop the impulse from within to obey what is right because it is right. As one writer has so well put it: Discipline should lead children to grow from the stage when "I must" provides the impulse to obey, to the stage when "I ought" impels the will to obey.

This is a noble aim and worthy our best efforts.

Brandon, Man.



Open Letters to a Sunday School Superintendent

LETTER NO. VI.

Dear Fellow Worker :

Now that I have relieved my mind on the personal responsibility that bears upon us in our position to keep abreast of the times in all departments of our Sunday School work, I can with better grace talk over another important part of our task. I refer to the problem of keeping the teachers alive to the progressive movements of the day.

There is, of course, no one way of doing this, but it seems to me there are several possible means open that may be promoted in any School, all of which may be very helpful.

Might I suggest that the regular teachers' meeting, whether it be held weekly or monthly, can be made a power for good in stimulating better work and keeping the "morale" of your little force high. We are beginning to realize how big a factor morale is, since hearing so much of its effect at the Front.

It seems to me that a portion of every teachers' meeting might very profitably be given over to a paper or two on some outstanding Sunday School problem, to be followed, of course, by open discussion. We have discussed in this way such questions as: Story-telling in the Primary Department; Teaching a Class of Boys in the Junior Department; Week-night Activities for Teenage Girls; The Worship Service in our School, and many others. Those who have prepared the papers have been wonderfully helped, and the discussions have always been profitable.

I might suggest, in connection with the above, how invaluable a small library of good books on Sunday School work would be to those who have to prepare papers. We have a small one of about twenty volumes in our regular School library, and it is used more in connection with these papers than at any other time.

Other means of inspiration are the county and provincial conventions and institutes. I always like to send one or two representatives, and, what's more, I think the School should pay their way if necessary. Personally, I do not want two of the most experienced teachers or officers there. One, at least, should be one of the younger or newer ones on the staff. These are the ones that need instruction and stimulation, and

besides, they are often more open to those influences that inspire than those who are more set in their ways.

In this connection, it is good, both for the representatives and those they represent, that an adequate report of every convention be given at the teachers' meeting following it. Some of the inspiration is brought back, and the delegates themselves profit by having to select the essential features for presentation.

Good as conventions are, the real thing in the way of enlightenment, stimulus and enthusiasm is, to my mind, a good Summer School. Here the influence is more sustained, the real work more solid and the effect more lasting. I certainly believe in Summer Schools, and would consider it a splendid sign of the times if our Schools clamored for more of these to be organized throughout Canada. I'd never miss a chance of getting some of our teachers or officers to attend one of these Schools, even if the Sunday School had to pay part of the expense. I would consider it a most profitable investment.

Until these are more available, most of us will have to be satisfied to use the less effective means that are open to us. The importance of our work demands that we do this, so let us be loyal to the call.

Yours for a better staff,

A FELLOW SUPERINTENDENT.

The Value of Time in Lesson Preparation

By Frank Yeigh

The value of time in lesson preparation has not always been fully recognized.

I do not mean the totality of hours spent therein, but the element of time in planning, thinking and brooding over a given subject.

The teacher who crowds all his study (wrongly so-called, in such a case) into a late Saturday night hour can scarcely expect the best results. There is no such royal road to effective teaching. The short cut is too often a cut-off, and superficial attention to a theme will only produce superficiality of effect in return.

Time that is really valuable is that provided by early attention to a coming lesson, at least a week in advance. As much light is apt to come by a mental brooding over a subject as by direct study. The mind is constantly springing surprises with suggestions and illuminations, just as illustrative incidents come from unexpected sources.

It sometimes happens that one's reading is contributory, also one's experiences in office, or shop, or home. Before the week is ended, the quiver may be full of teaching arrows, and the teacher is in the happy posi-

tion of having more material than he can use. It is a wise hunter who has enough powder to bring home some in his flask.

The last-moment preparation is the poorest of all, for it offers no reserve of material, and even a paucity of what is used.

Toronto

The Interested Member, the Effective Member

By Rev. M. C. Rumball, D.D.

One of the problems facing the teacher of the Bible Class is how to make the lesson interesting and instructive to all the members of the Class. If the Class is worth while, the lesson must be instructive, and the instruction must effect the life of the student. The whole Class should be receiving information.

The object in teaching the lesson is twofold,—to impart information, and to furnish an incentive to higher living and greater usefulness. As a result of the study of the lesson, the mind of the members of the Class should be developed along Bible lines, and stored with ennobling thoughts, and this should lead to better living and nobler action on the part of the members of the Class.

Before the member can be thus benefited, he must be interested,—and this is the first task of the teacher. It may be slow work, but it is important. If the member can be induced to take some part in the discussion of the lesson and the work of the Class, it all means more to him.

One method of securing interest in the lesson is for the teacher to prepare a list of questions and have them placed in the hands of the members of the Class early in the week. Then he may select a few whom he will meet and assist in preparing to give answers, or start discussions. By this method, every member of the Class knows what is to be discussed, prompt answers are secured, and the discussion is kept from wandering.

This will not only secure discussion in the Class, but the members who meet each other during the week will talk over some of the points in the lesson. This does not preclude asking questions not on the list, provided they are relevant.

The greater the number taking part, the more interested will the Class be, and the more effective the work. In preparing and distributing the list of questions, the teacher will associate with himself a number of the class. This means hard work at the beginning of the week, but it will pay.

Morden, Man.

A Letter of Appreciation

The following from a letter regarding the "new" HOME STUDY QUARTERLY, has been received from Miss Alice M. Rainnie, St. John, N.B. It is a pleasure to hear that the Magazine is so fully meeting the needs of its readers :

"Permit me to express my appreciation of the changes in the HOME STUDY QUARTERLY. You seem to have been given the happy faculty of the retention of all that was best

in the original QUARTERLY, with the addition of whatever might appear to be lacking. Especially helpful to the majority of the members of the Home Department are those brief paragraphs bringing out the thoughts suggested by the Daily Readings.

"As one who taught in the Sunday School proper continuously for over seventeen years, and has ever since been a visitor in the Home Department, I have much pleasure in noting these improvements."

THE DEPARTMENTS

Helping Others

By Mrs. W. J. Jamieson

There is, in every little child, an innate desire to help. When he sees others in his little world doing certain things, he instinctively tries to imitate them. If he be allowed to share in what they are doing—to help, as he thinks—that, to him, is the very acme of happiness. What mother who has caught the note of perfect content and bubbling joy in the voice of the wee tot who says, repeatedly and with rising inflection, "I'se helping you, muvver," can doubt this?

How are we treating this desire on the part of the child? Are we wisely conserving and developing it, or is the little one, hindering, it is true, often in the way, yet asking to be of help, met with a tense, hurried, or even annoyed tone of voice, saying, "O, run away and play!" "Don't bother me!" or "Keep out of my way, I'm in a hurry!"? There will come a time when he is old enough to be of help, a time when his help is needed and sought. But, naturally, he will be doing just what we have taught him to do—running away, keeping out of the way and not bothering. He will have found other ways of occupying his time, ways that have robbed us of the sweet companionship and confidence we might have had, had we taken the time to allow him to share our work, or, if that was impossible, to suggest some little service which he could render.

Having failed to use the opportune and seemingly psychological time in the child's life, it will be more difficult, in later life, to awaken the undeveloped desire to be helpful. One is reminded of the saying of Mrs. Whitney, "The world is determined to vaccinate children with religion for fear they should take it in the natural way."

What of the efforts they do make? Very often children are thought to have been wilfully mischievous, when a little thought and questioning would reveal the fact that they were trying to please or help. The broken dish, the bedraggled dress, is, to be sure, damaging evidence and it requires loving discernment to recognize in the bungled effort and mussy offering that the little one makes, the desire to help and the love that prompted both the effort and the gift.

Little children need all the encouragement we can give. The mite they have to offer should be included, and the little they can do utilized in our own larger effort to serve others. It was the Master's way when he tabernacled among men. In feeding the hungry multitude, he might have ignored the lunch of the little lad, but he saw fit to share with a child a little of the joy he had in doing for others. It is his way to-day. He still uses our puny efforts to accomplish his great purposes. It is for us to teach the children that he is feeding the hungry and healing the sick, through the medium of those who love him and express that love in trying to help others.

But the point is this: Let us not wait until they are selfishly indifferent to the needs of others, and then expect them to respond at once to an appeal to help others. The day of small things is not to be despised, and the little child who is given the opportunity to express his love for those in the home and the circle of his acquaintance, and thereby to strengthen his desire to help them in, it may be, little, hindering ways, is, nevertheless, forming a habit and learning the secret of true joy that will impel him in later life to spend and be spent in Christ-like service for others.

Simcoe, Ont.

Expression Through Handwork: How

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

Handwork in the Sunday School is still somewhat of an innovation. Very often, when a new thing is attempted, it is pronounced a failure, because those making the attempt have not first given careful study to the problems involved. Handwork has its problems, the principal ones being suitable kinds of work, time, equipment, expense and teacher training.

There are various *kinds of handwork* suitable for Beginners and Primary Departments. The very simplest is the handling of pictures and objects illustrative of the story. The mere touching of these adds interest for the children and helps them to remember what they have been taught. Then there is the choosing and pasting of pictures suitable for the lesson or memory verse. The teacher should come supplied with a variety of small pictures from which the child may choose. Another simple form of work is folding, cutting or tearing from colored paper such objects as a crook illustrative of shepherd stories, a ladder in connection with the story of Jacob's dream, prison gates, tents, churches, eastern houses, butterflies, snowflakes, sleds. Drawing for smaller children, and writing for older ones allow much freedom in expressing his ideas of the lesson taught.

As to the problem of *time*, handwork may be done during the Sunday School hour, not more than five or ten minutes being allotted to it, lest it crowd other important parts of the programme. Everything should be carefully planned beforehand, and all materials arranged so that none of the precious minutes need be wasted on preparation. Careful study of a programme often reveals some minutes wasted through lack of method, which could be spared for handwork.

Perhaps your children congregate before three o'clock and could do handwork, based on the previous Sunday's lesson, before the regular opening. In rare instances, handwork can be done at home, but, as a rule, Beginners and Primary children need super-

vision and the parents are not willing or not able to give it.

Again, handwork can be done at special sessions in the Sunday School through the week. Probably the teacher would find it impossible to have such a session every week, but the children might be brought together at certain seasons, for instance, a few weeks previous to Christmas, that they might make gifts for others, in this wise illustrating and emphasizing the truths taught in the Christmas stories. Again, they might meet and do work in conjunction with any missionary stories interspersed throughout the year.

Now, as to *equipment*. This can be more or less elaborate, according to the funds available. A low table for each class is a great asset, but, in most Departments, the children kneel on the floor and use their chairs as tables while doing their work. The handwork period is so short that they do not tire in this position. Each class teacher should have a box containing necessary materials, such as drawing-paper, pencils, paste, pointless scissor, crayons, colored paper and a model book of handwork made by herself.

The question of *expense* is always a serious one. Drawing books can be had

for 5c.; pencils unfortunately cost 20c. to 25c. a dozen now; paste 7c. a pot; pointless scissors, 10c. to 15c. each; crayons, 5c. and up. Most of these materials should last for some time, if taken care of. Class tables, sand tables, plasticine and other equipment are an asset, but can be dispensed with if funds are lacking.

The more thorough the *training* of the teachers the better. The most usual method is for the departmental superintendent, or handwork director, to make a study of the matter first, and then to meet with her teachers, when they may themselves make books containing all the work that they are later going to allot their classes.

A few words of warning should be given to those planning to introduce handwork into

WANTED IN NEXT FIVE YEARS TRAINED LEADERS

1. 500 RECRUITS FOR MINISTRY
From our Homes and S. Schools
2. 100 SPECIAL CHURCH WORKERS
Both Men and Women
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 1. A TRAINING CLASS in every Church for present teachers
 2. A NORMAL CLASS in S.S. for Young People in Preparation
 3. A CO-OPERATIVE COMMUNITY CLASS for Leaders of Older Boys and Girls
 4. SPECIAL CLASSES for Leaders in Missions, Social Service, etc.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed"

NOTE—The panel inserted above is a facsimile of one of the twelve Wall and Lantern Slide Charts, prepared by the Sunday School and Y. P. S. Board for the Forward Movement.

their Departments :

1. Let each superintendent and teacher be sure that the handwork planned is suitable, that it carries out and emphasizes the aim of the lesson and does not put that aim into the background. Let each teacher be sure that the child understands the aim of the work and that it is not mere play on his part.

2. Do not overdo the use of handwork. Do not use it every Sunday. It is not suitable for every lesson.

3. Do not crowd other parts of the programme, giving undue time to handwork.

4. Do not teach new, elaborate methods of work to the children. Utilize the methods with which they are already familiar in day school.

5. Do not dictate to the child what he shall do. Guide him, but leave him as much as possible to work out things for himself. Therein lies much of the value of the work.

(Books on Handwork : "Handwork in Religious Education," by Alice Grace Wardle ; "Handwork in the Sunday School," by Milton S. Littlefield.)

Toronto

Teaching Missions to Juniors

BY MRS. ROBERT MCBROOM

"Let us carry Missions into the Sunday School primarily for the sake of the children themselves, that they may come to their largest development. Immediate raising of money is a trivial thing as compared with this great aim."—J. T. Macfarland.

Because of its great contribution to character-building, missionary education and training should be recognized as a vital part of the Christian education of our boys and girls.

The aim of missionary education should be to cultivate feelings of love and sympathy for others ; to arouse interest in the needs of others ; to lead the children to respond to these needs ; to show that the greatest need of the world is to know God and his son, Jesus Christ, and to help the children do their part in telling the gospel story and in spreading the kingdom of God.

Now, by what methods can we best present missions to our boys and girls ?

1. *In the Department.* A five-minute missionary programme might be given sometimes, which might be just a special offering and prayer service, or the sketch of a great missionary of our own church, or a talk by a returned missionary. The librarian might relate interesting passages from new missionary books, thus creating on the part of the pupils a desire to read these books.

A missionary map might be hung on the wall of the Department, and some one outline how the kingdom is spreading. Flags of all nations might be used to decorate the room now and then, and at other times the flag of one country might be used to interest pupils in the people of that country. The Christian flag might also be used ; saluting this flag develops love of Christ and creates a desire to share in spreading his kingdom.

The support of some particular missionary of the church, or the education of some child in home or foreign field might be set before the Department as a definite objective in missionary work. With this objective in view, the children will be encouraged to give systematically and regularly. The duplex envelope system is a splendid method for giving.

Missionary socials and entertainments might be held from time to time, to develop and stimulate interest.

A missionary superintendent might be appointed for the School, who could make a study of and direct various missionary activities.

2. *In the Class.* It is in the individual class that the real missionary spirit is developed. Every teacher should have a true missionary spirit and, having that, she will be ever on the lookout for pictures, objects, and anything that will help to interest the boys and girls in others.

She should have a scrap-book in which to paste pictures and stories which will be the foundation for many interesting talks with the pupils, during the pre-session period. Boys and girls will come early for fear of missing this instruction. Stories, appropriately told, in connection with the various missionary lessons, will help the pupil to express the truth in his own life.

The teacher who meets her scholars during the week has a wonderful opportunity. She may take her boys or girls to such institutions as the Children's Hospital, Old People's Home, Settlement or Mission, where love and sympathy for others will be aroused ; then plans can be made and gifts of money, clothing, toys, and often things made by the boys and girls themselves will be lovingly given.

Through stories and pictures, the teacher can interest her pupils in the boys and girls of our home and foreign mission fields. They will readily understand how unhappy are the children who do not know Jesus, and will be glad to give all they can to bring them to a knowledge of his love.

Individual classes, or the whole Department, may meet and make scrap-books, sort and arrange picture postals into pretty wall panels, string colored beads, and make pretty and useful gifts for the children of our mission fields. The children will delight to make picture posters for the schoolroom, and to collect magazine and newspaper clippings for the missionary bulletin board. Missionary

hymns and scripture passages may be written out and illustrated by pictures.

The response to the missionary lessons taught should be an ever increasing desire to help others. This will find expression in prayer for others, and in gifts, which will include money that the child has saved or earned. Every child can make some contribution of loving service to the world's great need, and thus hasten that glad time when all the world shall know Jesus. Such opportunities of service will often lead to a decision to serve others by going some day to a needy field in either homeland or a foreign land.

Toronto

Making the Life of Christ Appeal to Intermediates

BY REV. WILLIAM SCOTT, B.D.

Whereas the younger pupil is interested in the external events of people's lives, the adolescent commonly begins to take a new interest in people for their own sakes, and therefore appreciates biography and history in a new way. He now conceives a desire to trace the motives and consequences of human actions, and to understand the sequence of events in which persons are involved. His reasoning in such matters is keen, if limited, and his conclusions are determined by a strong sense of justice upon which the teacher can build to good advantage.

Along with the newly-formed interest in persons, there is a fresh impulse to set up an ideal standard for himself. At this point, God has ordained a quickening of the entire nature of youth which is of the utmost importance for all his life. He has a keener sense of right and wrong than he has ever known; he becomes appreciative of the finer values in life; his feelings are deepening, and he often becomes peculiarly sensitive to the opinions of people he wishes to please; he becomes ambitious for himself and commonly begins to plan for his life's work. In other words, we may say that all the instincts of the adolescent turn him in the direction of religion in its broadest and truest sense.

We have in him just coming to blossom the central principle of religion, the consciousness of a part to play in a world which makes austere demands of him. He sets up ideal standards for himself, and he looks about him for a fellowship which will help him to realize his ideal and he begins to appreciate the truth of the words, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The youth admires deeds of heroism, intellectual and moral integrity, devotion to duty, sympathy, and love, because these correspond to impulses in himself. This is the reason for the important place of the life of Christ in the curriculum at this time. Of all biography, there is none that meets the idealism of youth at every point like the life of our Master. In this rapidly developing period, the pupil should have a chance to make a response to the highest ideal that we can present. It is his right; we know of no claim of his that is greater.

The life of Christ is filled with incidents which reveal him as the outstanding hero of all times. As such, he cannot fail to appeal to wholesome boys and girls. A safe method in teaching the life of Christ is to unfold the story as naturally and simply as possible, thus showing him as the real man he was. Doctrinal questions, it seems to the writer, may safely be left till a later time. The supreme object should now be to have the adolescent commit himself to the Christ revealed in history.

Throughout that fast, moving drama, in which persons and parties take sides for or against Christ, up to the last when he is betrayed and unscrupulously tried and condemned, an appeal can be made to the sense of fair play so strong in every normal adolescent. Then, with his sympathies all on Christ's side, why should he not learn to think of his own life in relation to Christ's? All that he longs for in his best moments, the ideals of justice, generosity, sympathy and self-sacrificing love find their fullest expression in Christ, and may become his by vital commitment to Christ.

Moose Jaw, Sask.

The Older Boy and His Religious Needs

BY REV. C. A. MYERS, M.A.

VI. THE GOAL

"The one essential purpose of education is to set an individual to going from within; to start his machinery so that he can run himself."—Ray Stannard Baker.

The goal of all our work with older boys is spiritual. This is so, simply because the boys' deepest needs are spiritual. There can be but one goal for the religious teacher, namely, that set forth so wonderfully by Paul in Eph. 4:13-15. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," that they "may grow up unto him in all things, which is the head, even Christ." All that we do—games, studies, social meetings, etc.—have this one aim always in view. It is because they have a contribution to make to this end that they have a place in our plans. It is only the religious motive and power that can set the boy's machinery going from within, so that he can run himself.

It is only when we come to understand more fully the religious characteristics of our boys in the teen age, and especially the middle teens, that we realize the great opportunities afforded, determining religious decisions and of securing destiny.

During the early teens, 12 to 14, the development is largely physical, and from 18 up predominantly intellectual, but from 14 or 15 on to 17 or 18 is the high water time of religious awakening. The boy at this time is living for and dreaming about what he is going to be. He is full of visions of what he is to be. He is full of visions of what he is going to do. High and holy impulses and aspirations are flooding his soul. If these are taken at the flood, he may be led on to do almost anything within his powers. But likewise, let these impulses be neglected now, or diverted, and they will die out, or be wasted on some weak sentimentality.

It is during this time, too, that the youth really comes to himself. Hitherto he has taken everything on authority. Parent and teacher have been his guides. Now he feels within him the stirrings of his own personality. He is beginning to discover the inner meanings of things. Religion is no longer an objective and formal thing, but subjective and personal. The child has learned about God, the boy experiences God and must do something with him,—must make him his own or reject him.

This, then, is the crisis and decision time of life. He must choose for himself. He

must find something to satisfy the divinely implanted longings and hunger of his soul for something better and higher than himself. Hence it is that this period is the outstanding time of conversion. Every youth during this period is a convert to something, but the serious question for the church is, "to what is he being converted?" Will he become a follower of Jesus Christ or Jesse James? Will he become a missionary of the cross, or a highway bandit?

Only let the leader of boys help them to see the difference between their high ideals and the measure of their attainments, between what they are and what they want to become, and, turning their attention from their own powers to the transcendent Christ who is able to give them the power they need to attain, who is a Saviour from sin and shortcoming, as well as Lord and Master, and he will lead them to the place of repentance and the choice of a life of Christian discipleship and service, instead of self-seeking and sin. Happy is that teacher who, as Forbush says, understands "the way of God with the soul of a boy," through repentance and faith to the Christ who is "the way and the truth and the life."

Among the means to be used by the teacher to help teen age boys to the goal of Christian decision should be included the following:

1. *The regular study of the Bible in the Sunday School Class.* Nothing can take the place of this grounding in a knowledge of the great moral and religious truths of Scripture. We can hope for nothing else than weak and flabby Christians, "tossed to and fro and carried about by every wind of doctrine," unless "speaking the truth in love" we help them "to grow up into him in all things." There is no more serious menace to-day than a generation of young people growing up ignorant of the fundamental truths of the Bible.

2. *Daily devotional Bible reading and prayer.* Literally thousands of boys are to-day being helped by this means of grace through the Canadian Standard Efficiency Test movement. The little pamphlet, *Daily Talks with the Master Trainer*, is being found most helpful by boys all over Canada.

3. *Personal fellowship between the teacher and the boy.* There is no stronger bond and no greater opportunity. The teacher who does not know the joy of this personal relationship with his boys in the deep things of the spirit has missed the good of all his work. No better avenue of approach to this personal

work can be found than the plan of Charting as outlined in the Canadian Standard Efficiency Tests programme.

4. *The direct appeal*,—a challenger to definite decision and right living. Every teen age boy, 15 years old and over, should have

the opportunity, along with other boys of his age, of having the religious challenge of life presented to him as is done at Boys' Work Conferences, and at properly conducted Special Days in the church or Sunday School.

Toronto

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, D.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.

The Forward Movement Summer School Campaign

The uniform testimony of those who have been at a Summer School or Training Camp is that they produce an entirely different and more far-reaching effect than any other kind of institute or conference. The holiday conditions and atmosphere, the social fellowship, the recreation and good times, and most of all the constant contact with men and women of high spiritual ideals and strong leadership for a period of days together are valuable features of these gatherings.

Young people who have the opportunity of meeting with others in this close contact and fellowship for a week go back to their Sunday Schools and Young People's organizations with a new vision and a new conception of their responsibilities as leaders.

During the coming summer, these schools will be in line with the plans of the Forward Movement of our church and should reach hundreds of our young people with a challenge to take their places as leaders in the church of the new era.

Wide-awake Sunday Schools and Young People's Societies will carefully consider these opportunities, and arrange for one or more representatives. Provisions should be made, if possible, for traveling expenses of delegates.

These schools are planned for training leaders in general Sunday School and Young People's work, missionary work and Older Boys' and Girls' work, and delegates should be sent to that school which provides the special work required.

Special attention should be given by Ontario people to the schools under direct Presbyterian supervision, at Geneva Park, Grimsby and Goderich.

The complete list of Schools, as at present known, is as follows :

I. IN THE MARITIME PROVINCES

1. *In General Sunday School and Young People's Work*

For Nova Scotia, at Wolfville, N.S., probably July 30-Aug. 6.

For New Brunswick and Prince Edward Island, at Sackville, N.B., probably Aug. 7-14.

2. *In Missionary Leadership*

For the Maritime Provinces, at Wolfville, N.S., July 22-29.

3. *In Older Boys' Work*

For Nova Scotia, at Big Cove, N.S., probably July 4-14.

For New Brunswick, at Chipman, N.B., probably July 11-21.

For Prince Edward Island, probably July 18-28.

4. *For Older Girls' Work*

Co-operative Girls' Camps are being planned for both New Brunswick and Prince Edward Island, likely during the latter part of July and early in August.

II. IN QUEBEC AND ONTARIO

1. *In General Sunday School and Young People's Work*

For Quebec and Eastern Ontario, at Knowlton, Que., July 18-26.

For Eastern Ontario, at Kingston (dates not fixed).

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

For Western Ontario, at Goderich (probably early in July).

For Northern Ontario, at Hilton (dates not fixed).

2. *In Missionary Leadership*

For Quebec and Eastern Ontario, at Knowlton, Que., July 18-18.

For Ontario, at Whitby, June 30-July 7.

3. *In Older Boys' Work.*

For Quebec, at Knowlton (for leaders only) June 26-July 3.

For Eastern Ontario (place and date not fixed).

For Central Ontario, at Geneva Park.

For Western Ontario, at Fisher's Glen.

4. *In Older Girls' Work*

- For Quebec, at Knowlton (*for leaders only*), June 26-July 3.
 For Central Ontario, at Geneva Park, July 14-21.
 For Western Ontario, at Grimsby, July 21-28.

III. IN THE WEST

1. *In General Sunday School and Young People's Work*

- For Manitoba, at Rainy River and at Dauphin.
 For Saskatchewan, at Oxbow.
 For Alberta, at Sylvan Lake.
 For British Columbia, at Ocean Park (dates not yet fixed).

2. *In Older Boys' Work*

- For Manitoba and Western Ontario, at Kenora, July 20-30, and Ninette, July 12-20.
 For Saskatchewan, at Lumsden, July 2-9, and also probably one near Yorkton.
 For Alberta, at Sylvan Lake, and probably one in Southern Alberta.
 For British Columbia, at Ocean Park (dates not yet fixed).

3. *In Older Girls' Work*

- For Saskatchewan, at Lumsden, July 18-25, also probably one near Yorkton, and one near Saskatoon.
 For Alberta, at Sylvan Lake and in Southern Alberta.
 For British Columbia, at Ocean Park (dates are not yet fixed).

Successful Work in Town and Country

Sometimes people in the country are apt to think that certain plans and methods are all right for the town, but do not suit the country. On the other hand, people face to face with the competing interests of town and city, think that any other place would be more suitable. The one unanswerable argument to both objectors is an example of these plans being in successful operation in both town and country.

There are many such effective illustrations. One of the best came to our notice recently from Granum, Alberta, where Rev. R. B. Ferris is minister. In this charge there is a town appointment and a purely rural one. At the rural appointment several experiments had been tried in Sunday School work, but

without success, although there was great need, there being four public school districts in the community with an enrolment of 75, and no Sunday School.

The minister first began by taking 10 minutes at the regular service for a lesson for the children. It was then proposed to extend this to a regular Sunday School period. The service began in the regular way at 3 o'clock. After the opening worship, the congregation divided up into 4 classes for study, coming together again for the sermon, thus preserving the unity of the combined service of instruction and worship. In four weeks' time the attendance had almost doubled, the children, in many cases, getting so interested as to persuade their parents to come.

In the town, the Sunday School is organized separately and better methods have proved their worth. An ungraded class of girls 7 to 14 was divided into Primary and Junior. In three weeks the attendance doubled, and in two months trebled and now in the two classes numbers 14 and 17, respectively. They would be divided again but for lack of accommodation.

The Bible Class has been forced out for lack of room and now meets in another building, the attendance having increased from 15 to 35.

The singing was poor, so a leader was appointed who gave a 10 minute song service before School. This and a small orchestra produced splendid results.

A class of teen age girls was organized. Through their own efforts they raised \$38 for a hospital cot in China.

The Juniors are about to take up the Board's Junior Topic Card and the Older Boys the Canadian Standard Efficiency Test programme, and the Young People are rallying to their work. A lantern has been used with good effect in all branches of the work and helps greatly to solve the problem of a week evening meeting at the rural appointment.

Many other places are likewise finding that vision, faith and leadership will overcome difficulties and produce gratifying results.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

MARCH, 1919.

I. NEW STANDARD TEACHER TRAINING COURSE

Ridgetown, Ont.—Rev. George Weir, Minister. *The Teacher*: Margaret I. Middleditch, Dorothy Geraldine Weir, Margaret Willson.

Spring Hill, Que.—Rev. Malcolm Campbell, Minister. *The Teaching Values of the Old Testament*: Katherine M. MacDonald.

St. Catharines, Ont.—Rev. J. H. Ratcliffe, Minister. *The School*: W. Moar.

Toronto, Ont.—Rev. J. McP. Scott, Minister. *The Teacher's Study of the Life of Christ*: Esther Lowe, Gladys Crawford, Annie J. Torrance, Anna Constable.

Thamesville, Ont.—Rev. Thos. J. Jewitt, Minister. *The Pupil*: Calvin Hogg.

Peterborough Normal School—Rev. F. E. Malott, Instructor. *The Teacher's Study of the Life of Christ*: 31 Certificates.

London Normal School.—Rev. T. A. Symington, Instructor. *The Teacher's Study of the Life of Christ*: 53 Certificates.

N.B.—Those interested in the work of Teacher Training should take notice that a new Course has been arranged, with new textbooks. It is strongly recommended that all beginners should take up the new Course, rather than the Courses formerly recommended; and that those who have covered part of the old Courses should transfer to the new. Arrangements have been made, however, to furnish examinations on the old Course for all who wish to complete it, and to give ample credit for work done on the old Course to those transferring to the new. Leaflet giving full information in regard to the new Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

The Sunday School of Calvin Church, Pembroke, Ont., subscribed \$1,400 to the War Memorial Fund.

There are 98 members on the Cradle Roll of St. Andrew's Church, Campbellton, N.B., and 98 members in the Home Department.

During last year, over 200 scholars of St. Andrew's Church, Westmount, Que., voluntarily pledged themselves to abstain from the use of alcohol as a beverage.

Fourteen boys and 12 girls of the Sunday School of St. Andrew's Church, London, Ont. received prizes for regular attendance at church during last year. This was an advance of 10 over the previous year.

The Sunday Schools of Westminster Church, Winnipeg, New St. James' Church, London, Ont., Alma Street Presbyterian Church, St. Thomas, Ont., and Knox Church, Dundas, Ont., have introduced the duplex envelope system of giving.

The Sunday School of Erskine Church, Ottawa, Ont., subscribed \$1,398.00 toward the War Memorial Fund. This School also paid \$527.00 to Armenian and Syrian Relief and contributed almost \$300.00 to the Budget of the church.

The annual report of the Sunday School of St. John's Presbyterian Church, Toronto, shows a total given to missions of \$1,091.83. The School has undertaken to support a missionary, Dr. Robertson Grierson, of Song Chin, Korea, whose salary is \$1,200 a year.

Last winter the Sunday Schools of Regina, under the joint committee of the Canadian Standard Efficiency Tests and Canadian Girls in Training, took over the auditorium rink in the interest of higher ideals in recreation

and sport. The venture proved very successful.

The Sunday School of Fort Massey Presbyterian Church, Halifax, N.S., was started 51 years ago in a school house. Two of the original teachers, Mr. Wm. Robertson and Mr. Alex. Stephen, are still connected with the church, which was not opened till three years later.

In the city of Seoul, Korea, a Sunday School institute is being held which requires ten three-hour evenings, one each week for ten weeks. In addition to the church Sunday School in each of the churches of the province, where Seoul is located, there are more than forty children's Sunday Schools.

In March, 1918, the Sunday School of Westminster Church, Ottawa, Ont., began taking a missionary collection each Sunday. The result was that, though the School was closed for 5 Sundays on account of the influenza, its gifts to missions for 1918 almost doubled those of 1917.

The new graded Sunday School lessons prepared by the Japanese Sunday School Association have just come from the press. These are not merely a translation of the Graded Lessons now so generally used throughout Canada and the United States. The truths have been oriented so they will convey the right impression to the Japanese mind.

The annual report of the Sunday School of St. Andrew's Church, North Bay, Ont., shows that the total offerings amounted to \$907.22, an increase of \$533.98 over the previous year. The offering to patriotic and benevolent work was \$517.63, or more than half of the total givings. This sum was made up, in part, of \$133.26 contributed to-

wards the Armenian Relief Fund, and \$297.17 collected for Victory Bonds.

The National Sunday School Association of Brazil held its annual convention at Sao Paulo recently. Rev. George P. Howard, Field Secretary for South America, of the World's Sunday School Association, went from his office in Buenos Aires, Argentina. In describing the gathering, Mr. Howard says: "I found that there were no properly organized kindergarten classes in any of the Sao Paulo Sunday Schools. In none of their Schools had they ever used a sand table, so

I made up my mind that they would have a demonstration of how it was done. We got a table and sand, also a class of little children, and in one of the Presbyterian Churches we had a kindergarten institute. There and then ten different Sunday Schools gave me order for the Beginners' Spanish Graded Lessons, which we have been producing in provisional form in Argentina. Naturally, in Brazil, they need this material in Portuguese, but rather than wait until they were published in their own language, they preferred to begin immediately, working out the lessons from the Spanish text."

A WORD FROM THE BUSINESS MANAGER

PATRIOTIC SUNDAY, JUNE 29TH

The Patriotic Sunday topic for this year must necessarily fit in with the feeling of our overseas boys, who are so rapidly coming home again, and with the great period of reconstruction which is upon our country.

"COMRADES ALL!" the title decided on, gives the widest scope for an enthusiastic and helpful service. Their comrades are what the returned men will longest remember; their most cherished recollection of the army are of the comrades with whom they lived and fought and suffered. They learned there, also, as never before, that it is comradeship that conquers.

Comradeship means not merely close and happy and lasting friendship, although such friendships are amongst the most precious of life's experiences. It means also getting together to do some worth while big task, and to do it with the enthusiasm and joy which only good comradeship can produce.

Our country needs just now, more than at any previous period of her history, this friendly hearty cooperation of all her people in solving the many and difficult problems which the War accentuated, such as the problems of capital and labor, of the relations between agriculture and industrial work, of class to class and race to race.

And if ever our whole land and the whole world is to be won for Christ and his kingdom, it can only be by all his followers getting together as fellow workers with him, the GREAT COMRADE.

ABOUT THE PROGRAMME.

The Programme or Order of Service, as it is usually called, for Patriotic Day, is a four-page folder, suitably and attractively illustrated and beautifully printed in colors on coated paper. It contains a complete Service for the Day, including hymns, responsive Scripture readings, etc. Copies of a Supplement, containing materials for an address on

the subject, suitable recitations and other suggestions for making the service memorable, are supplied with every order for the Order of Service. The price of the Service, including Supplements, is 60c. per hundred, post-paid.

TO FILL THE CHURCH OR SUNDAY SCHOOL ON PATRIOTIC DAY.

This is not a difficult task, if the special nature of the service is made known. Get the whole School talking about it; then a few days before the day, send out an Invitation to the members and friends to be present at the Patriotic Service. The cost is small, as Invitation Postcards (Patriotic design in colors) are only \$1.00 per hundred and only 1c. postage is required.

A PRESENTATION TO THE BOYS WHO HAVE BEEN "OVER THERE."

Doesn't it strike you that this might be made a feature of the Patriotic Day Service? At the present rate of return, almost all, if not all, our boys should be back from Overseas by Patriotic Day, which will then give the Sunday School or the congregation a fine opportunity to fittingly recognize them and their work at the Special Service.

OUR MEMENTO OF THE GREAT WAR is just the thing to present to each man. It is a beautiful four-page folder, $8\frac{1}{2} \times 10\frac{1}{2}$ inches (when folded), with rich and appropriate full-page design, embodying a figure of Victory and the Allied flags, splendidly reproduced in full colors on heavy, high grade antique stock. There is space for the name of the recipient, the Sunday School, Church, or Society making the presentation, also of the representative who signs on its behalf, and the date. The wording is as follows, in striking lettering:

"In recognition of Service in the Maintenance of Right and the Defence of Liberty, and in the Cause of Lasting Peace."

Each copy of the Memento is enclosed in an envelope ready for presentation. The price of the Memento in Envelope is 50c. each (cheaper for quantities). It is admirably suitable for framing.

SOUVENIRS, FLAGS, ETC.

Many Sunday Schools give a souvenir to those present at the Patriotic Service. They

find that it helps to impress the service on the minds of the scholars, particularly those in the younger grades.

Illustrated advertisements of Souvenirs, and Flags for decorating, etc., will be found on page 384 and inside back cover of this issue of the **TEACHERS MONTHLY**. They are all obtainable from **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Sts., Toronto.

OUR LIST OF 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, 36c. per year, 9c. 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.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 10c. a year, 3c. a quarter.

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 64c. per year, 16c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 44c. per year, 11c. 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.

JUNIOR 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.

HOME STUDY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

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

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES. 24c. per year, 6c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

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

FOR THE SCHOLAR:

PRIMARY BIBLE LESSONS. 24c. per year, 6c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 40c. per year, 10c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY, 60c. per year, 15c. per quarter.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS. 40c. per year, 10c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 50c. per year, 12½c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 50c. per year, 12½c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

- I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE
- II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Course), 60c. one year, 15c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 50c. one year, 12½c. each Quarterly Part.

Lesson Calendar : Second Quarter

1. April 6 God Our Heavenly Father. Matt. 6 : 24-34.
2. April 13 Christ Our Saviour. John 1 : 35-51.
3. April 20 Our Risen Lord. Matt. 28 : 1-10.
4. April 27 The Holy Spirit Our Helper. Acts 2 : 1-8, 14-18.
5. May 4 Man Made in the Image of God. Gen. 1 : 26-28 ; 2 : 7-9 ; Eph. 4 : 20-24.
6. May 11 Sin and Its Consequences. Gen. 3 : 1-13.
7. May 18 The Grace of God. Eph. 2 : 4-10 ; Titus 2 : 11-14.
8. May 25 Repentance. Jonah 3 : 1-10.
9. June 1 Faith : What It Is and What It Does. Heb. 11 : 1-10 ; 12 : 1, 2.
10. June 8 Obedience. Matt. 7 : 16-29.
11. June 15 Prayer. Luke 18 : 1-5, 9-14.
12. June 22 Love. 1 Cor., ch. 13.
13. June 29 REVIEW--Response to God's Love. Read Phil. 3 : 7-14.

*AN ORDER OF SERVICE

Opening Exercises

I. SINGING. Hymn 90, (254), Book of Praise.

All hail the power of Jesus' name !
Let angels prostrate fall :
Bring forth the royal diadem,
To crown him Lord of all.

II. THE LORD'S PRAYER. All remain standing and repeat together.

III. OPENING SENTENCES. 1 Chron. 16 : 25-29.

Superintendent. Great is the Lord, and greatly to be praised : he also is to be feared above all gods.

School. For all the gods of the people are idols : but the Lord made the heavens.

Superintendent. Glory and honor are in his presence ; strength and gladness are in his place.

School. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

Superintendent. Give unto the Lord the glory due unto his name : bring an offering, and come before him : worship the Lord in the beauty of holiness.

IV. SINGING. Hymn 196, (437), Book of Praise.

Dear Lord and Father of mankind,
Forgive our feverish ways !
Reclothe us in our rightful mind :
In purer lives Thy service find,
In deeper reverence, praise.

V. PRAYER.

VI. SINGING. Psalm or Hymn selected. (This selection should usually be one adapted especially to the little children.)

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. Hymn 54, (212), Book of Praise.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report En-

* The numbers of the Praise Selections in brackets are those of the new Book of Praise

velope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 252, (551), 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. 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, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. RESPONSIVE SENTENCES. John 13 : 34, 35.

Superintendent. A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another.

School. By this shall all men know that ye are my disciples, if ye have love one to another.

IV. SINGING. Hymn 195, (440), Book of Praise.

V. BENEDICTION.

Lesson IX. FAITH : WHAT IT IS AND WHAT IT DOES June 1, 1919

Hebrews 11 : 1-10 ; 12 : 1, 2.. Scripture Memory Verses.

GOLDEN TEXT—Believe in God, believe also in me.—John 14 : 1.

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith A'bel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

5 By faith E'noch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the

world, and became heir of the righteousness which is by faith.

8 By faith A'braham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with I'saac and Ja'cob, the heirs with him of the same promise :

10 For he looked for a city which hath foundations, whose builder and maker is God.

Ch. 12 : 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Je'sus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

THE LESSON PLAN

I. What Faith Is, 1, 2.

II. What Faith Does, 3-10.

III. What Faith Can Do, ch. 12 : 1, 2.

HOME DAILY BIBLE READINGS

M.—What faith is and what it does, Heb. 11 : 1-10.

T.—Examples of faith, Heb. 11 : 11-22. W.—Examples of faith, Heb. 11 : 23-40. Th.—The centurion's faith, Matt. 8 : 5-13. F.—Christ developing faith, Mark 9 : 14-26. S.—Salvation by faith, Rom. 3 : 20-31. S.—Purified by faith, Acts 15 : 1-11.

Primary Catechism—Ques. 30. When do we sin against God ? A. We sin against God when we do

what he tells us not to do ; or when we fail to do what he tells us to do.

Shorter Catechism—*Ques. 58. What is required in the fourth commandment ?* A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word ; expressly one whole day in seven, to be a holy sabbath to himself.

Lesson Hymns—Book of Praise : 152 (435), 275 (533), 159 (513), 555 (433), 583 (783), 207 (419). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 27. (To be read responsively or in concert by the whole school.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 552, The Man With the Palsy—Faith Brings Healing. (Slides are obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., 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.

Lesson Setting—The Epistle to the Hebrews was written, probably between A.D. 64 and 70, to a church made up of Jewish Christians, perhaps in Rome. It was intended to warn its readers against falling back, under the pressure of persecution and the proselytizing zeal of Jewish partisans, into their old faith. The epistle contrasts Christianity with Judaism, showing that Christianity is the final religion. The lesson chapter belongs to a section (ch. 10 : 19 to 12 : 29), containing an appeal to make a right use of the benefits of the new faith.

I. What Faith Is, 1, 2.

Vs. 1, 2. *Faith is the substance ;* Rev. Ver., "the assurance." The Greek word may signify either the giving to things as yet "hoped for," the reality of an actual "substance ;" or the inspiring by faith, in its possessor, of an assured confidence. *Things hoped for ;* namely, for Abraham and his immediate descendants, the assured possession of Canaan ; and for the Israelites in Egypt, deliverance from bondage, and the enjoyment of the Promised Land ; and for us such blessings as a glorious resurrection and life in heaven. *Evidence* (Rev. Ver., "proving"). Faith is a power by which the unseen is made as certain as visible things. *Things not seen ;* gifts promised, but not yet enjoyed, by God's ancient people and blessings for us still future, and also such present blessings as forgiveness of, and cleansing from, sin through Christ, and God's guidance and care throughout life. Faith ventures on the divine promises concerning these unseen things, as we trust our properties and lives to the staunchness of a vessel and the seamanship of its captain. *The elders ;* God's people of the past. *Had witness borne to them* (Rev. Ver.) ; in the Old

Testament scriptures. These saints of yore owe their fame to their faith.

II. What Faith Does, 3-10.

V. 3. *By faith we understand . . . worlds . . . framed by the word of God* (Rev. Ver.). Faith lays hold on God himself. We believe that he is. For we can think of one who is perfect in wisdom, power and goodness, and only such a perfect being could give us the power so to think of him. Therefore we must believe that there is a God. And no one but he could have made our world and all the "worlds." So we believe that they were all made by him. The idea is not that we accept the fact of creation on the authority of scripture, but that, by an exercise of faith, we realize that there is a great unseen Power that made all things. *Things . . . seen ;* the whole material universe. *Things which do appear.* Physical causes alone cannot explain the world. Faith realizes the invisible cause of all things in God.

V. 4. *By faith Abel* (See Gen. 4 : 3-5). Perhaps the writer's meaning is, that Abel had laid hold of the principle that a sacrifice, to be of the highest value, involved the shedding of blood and thus gave an example of the spiritual insight which faith implies. "There may be an allusion to the reader's need of a similar faith to discern how much more excellent than the blood of an animal victim is the blood of Christ. *More excellent sacrifice ;* Moffatt, "a richer sacrifice," one more acceptable to God. It was Abel's faith which prompted him to do this. *Obtained witness.* In some way, we do not know how, God declared that Abel was a righteous man. *Being dead yet speaketh.* Immediately after Abel's death, his blood cried to God from the ground

(Gen. 4 : 10), showing that death had not removed him from God's regard ; and he speaks to us by the example of his faith. Faith did two things in the case of Abel : "it prompted him to offer a richer, more acceptable offering, and it found for him a place in God's regard, even after death."

Vs. 5, 6. *By faith Enoch was translated ; "taken to heaven."* Chrysostom says, "The well pleasing was the cause of the translation, and faith was the cause of the well pleasing." *Should not see death.* Like Elijah (2 Kgs., 2 : 1), Enoch entered the other world without passing through the portals of death. *Must believe that he is ;* that God really exists, although he cannot be seen. *Rewarder ;* that God not only is, but is good and on the side of good.

V. 7. *By faith Noah.* In Noah we have an example of faith as directed to the unseen future. *Moved with fear ;* resting on a conviction of God's justice, which was sure to bring punishment upon the wicked world. *Prepared an ark.* See Gen. 6 : 9-22. *Condemned the world ;* which was living in careless unbelief in judgment. *Heir of the righteousness, etc. ;* Moffatt, "the righteousness that follows faith." "Noah 'became' righteous by building the ark in faith."

Vs. 8-10. *By faith Abraham ;* preeminently a man of faith. *Called . . . obeyed.* No sooner was the call given than it was obeyed. Abraham's faith showed itself in promptly abandoning his own country on God's promise of another. *Not knowing whither.* It proved the strength of his faith that he had no knowledge where or what the promised country was. *Sojourned . . . as in a strange country ;* as if it belonged to another. His faith perceived that not even "the land of promise" was the permanent abode which God intended for him. *Dwelling in tents* (Rev. Ver.) ; patiently waiting God's time and seeking to build no city. *A city which hath foundations.* Not on earth is this city ; it is the heavenly Jerusalem (Gal. 4 : 26 ; Rev. 21 : 2-4), and the triumph of Abraham's faith lies in this, that he did not regard even the "land of promise" as his own land and permanent abode, but looked beyond it to heaven. *Builder and maker is God ;* whose work is as enduring as himself.

III. What Faith Can Do, ch. 12 : 1, 2.

Ch. 12 : 1, 2. *Cloud of witnesses ;* those who have borne their testimony to the power of faith, likened to an encompassing cloud, because look where we will, in Hebrew history, they are to be seen. *Lay aside every weight ;* like the athlete who trains off all superfluous flesh. *Sin which doth . . . beset us ;* clinging close to us, like a long, tight-fitting robe, which would trip a racer up. *Run with patience ;* determined to win the prize. *The race ;* of the Christian life, which has heaven for its goal. *The author and perfecter of our faith* (Rev. Ver.) ; the one who is our leader in the life of faith and who shows us that life in its perfection. *The joy ;* of finishing his great work of saving the world. *Endured the cross ;* the severest test of faith. *Throne of God ;* with all power and the assurance of success.

Light from the East

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

"A MORE EXCELLENT SACRIFICE" (v. 4)—
In the Old Testament a sacrifice is a gift or present to God. Man offered him gifts to do him honor, or to show gratitude for some good received, or to incline him to grant some boon. In any case they desired to secure or to make sure of the deity's good will. Ancient Israel drew near to God with a gift.

At first the gifts were such things as men felt the gods needed, the things they used themselves and were able to offer. Commonly men offered something to eat and drink—the flesh of the domestic animals, corn, oil, wine, fruit.

What men offered and how they offered were fixed by custom and the customs of religion are very tenacious ; but what men thought about the offerings varied from age to age. There seems to have been a time when the Israelites thought their God preferred animal sacrifice (such as Abel's) to the fruits of the field (such as Cain's). In post-exilic days the most important thing about any sacrifice was that it appeased an offended deity. To the writer of our Epistle the most important fact about a sacrifice is the attitude of mind of him who offers it ; has he that grip of the things of the unseen world which our writer calls faith ? If he has, his is an excellent sacrifice.

THE LESSON APPLIED

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

We should keep our appointments, especially those that are most important. And, above all, we should keep God's appointments for us. God has definitely appointed us to a life of faith,—we cannot satisfy him otherwise. He means us to be believers,—believers in matters of eternal and first value. "Be done with saying what you don't believe," urges a wise man, "and find in your soul the divinest, truest thing in which you do believe, and work that out."

The habit of faith puts us in good company, in the very best company. It associates us with God's "Roll of Honor" as found in Heb., ch. 11, also called the "Westminster Abbey of the New Testament." And, better still, it completes our kinship with Jesus, who is "the pioneer and perfection of faith." Jesus was himself the supreme believer.

Honorable mention is made of Abel, Enoch, Noah, Abraham, and a host of others, named and unnamed. We are told that they won a record. How did they win it? Not as skeptics, not as deniers, not as destructive critics. Unbelief is a very unconquering thing. Bishop Moore of China said that "in the siege of Peking the only man who utterly broke down and helplessly despaired was the French minister, an avowed and boastful atheist." These men of whom the world was not worthy won their record as men of faith. The world of reality to them was more than the things seen and temporal. God was real to them; also his righteousness, his sovereignty, his power, his adorableness, his authority, his mercy, his overruling providence, his promises for to-day and to-morrow, his purposes, his rich response to man's "hunger for eternity." These, after all, are the big things—the things to get hold of and to keep hold of.

Two merchants lived side by side in the same street. Both were prosperous, but one was a Christian and the other was not. In a commercial panic, both went down, and, at fifty years of age, had to begin life again. The merchant, who was not a Christian, promptly committed suicide. The other,

with unflinching faith in God, never let go the "peace that passeth understanding." He kept his place in the church and none could ever tell that he endured hardships, for his soul remained full of peace which God alone can give. The man of faith is not like the young atheist who was laid on a bed of sickness, which turned out to be of a serious character. The young man became very much alarmed. "Don't show the white feather now," said one of his infidel associates, "hold on to the last." "That is what I want to do; but, tell me, what am I to hold on to?" was the sad reply.

This was not the sorry plight of the goodly company in to-day's lesson. They had something to hold by. There was a living bond between them and God. Behold the faith of Abel expressing itself in sacrificial worship—in the warmth and sincerity of true devotion, being thus in contrast with the self-considering and self-advertising religiosity of Cain. Behold the faith of Enoch realizing itself in fellowship with God. Behold the faith of Noah defying the sneers of an ungodly community, as he reverently constructed an ark to save his household in fulfilment of divine orders. Behold the faith of Abraham in his obedience and adventure and hope, "waiting for the city with its fixed foundations."

In an after dinner speech, Professor Huxley discussed the question: "Who will dominate the future?" He gave it as his opinion that the future will be dominated by the nation that sticks most closely to the facts. Edward Miall, President of the Royal Commission on Education, next spoke. Beginning quietly, he went on to say: "Gentlemen, I believe the future will belong to the nation that sticks to the facts, but I want to add one word,—all the facts! Not some of them; all of them! Now the greatest fact of history," he went on, "is God." True; and equally stable and vivifying are the visions and hopes resting on the word of God. How wondrous these visions; how glorious these hopes. Faith is the eye of the soul that sees him who is invisible. It is the pencil of the soul that

pictures heavenly things. It is the inspiration to such steadfastness as we see in Carey, who toiled seven years in India before his heart was gladdened by one convert.

Jesus had it in perfection ; and never was its virtue in more majestic evidence than on the cross. See his joy there ; his heroism,

his clarity and reach of outlook and uplook. The faith of Jesus shines there as an imperishable glory. The writer of Hebrews said, fix your gaze not on these, your comrades and fellow soldiers, but upon your captain, who leads you in faith, and who alone exhibits the life of faith in its perfect form.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Let the teacher, in introducing the lesson, form a link between our study to-day and our last two studies. Seek to show the relation between faith and repentance. "Repentance looks back and forsakes. Faith looks forward and accepts." Both together may be said to constitute what we call conversion, or rather the human element in conversion. Now seek to show the relation between the grace of God and faith. Faith is our acceptance of what the grace of God has provided. Now discuss :

1. *What faith is*, v. 1. Here we have a definition of faith worth pausing over. It would be well for the teacher to encourage the members of the class to translate this definition into their own words. Have them compare the Authorized Version and the Revised Version. Point out that there are two functions of faith suggested to us here : (a) faith makes real to us things which are unseen or things which are yet in the future ; (b) faith leads us to risk the testing of these unseen and future things so that our testing of them results in conviction. Is faith necessary in other spheres of life than the religious ? Must the farmer exercise faith ? Must the merchant ? Must the teacher ? What distinguishes religious faith from other faith ?

2. *What faith does*, vs. 2-10. Point out that, having defined faith, the writer of the

epistle goes on to give us a series of pictures illustrating faith in action. Spend a few moments upon each of these pictures in turn. What did faith enable the different patriarchs mentioned to do ? Why are we told that without faith it is impossible to please God ? How did Noah's faith show itself to be a realization of "things not seen as yet ?" Lay special emphasis upon the case of Abraham who is regarded in scripture as being pre-eminently the man of faith. Point out how all his life through he was led on by his confidence in the reality of what was still in the future for his descendants. Call attention to the contrast suggested between the unsettled conditions of Abraham's life on the earth and the firm, unchanging realities of God.

3. *Past and present*, ch. 12 : 1, 2. The illustrations of the power of faith cited in ch. 11 are all drawn from the past history of Israel. What relation do these heroes of faith bear to us who now are engaged in the business of living right lives ? Encourage the class to see the picture suggested by the writer in these verses. Point out that the word "witnesses" has a double meaning here,—those who bear a testimony and those who watch us as we run the race. Why is Jesus called the author and perfecter of our faith ? What part did faith play in his ministry ? What place did he give to it in his teaching ?

FOR TEACHERS IN THE SENIOR DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Will the fact that scholars of the ages 15 to 17 seek life's rational basis prejudice their minds against a lesson on "faith ?" It will be worth while to make it plain that faith is

not confined to the religious sphere. Point out also the practical significance of this theme to the sorely tested readers of this epistle. Men of faith are faithful.

Faith defined, v. 1. Ask for definitions of faith. Get the final definition to include such faith as that of Columbus in setting out to discover a new world. Show that human life would be impossible, if we never acted except on demonstrable knowledge. "Assurance of things hoped for, the proving of things not seen," is the rule we live by every day. The religious life simply calls for the exercise of this attitude in larger measure. And the Christian's faith stands the acid test. It is justified by results.

Faith's achievements, vs. 2-10. Use the Victoria Cross as an illustration of a "good report." "For valor," these worthies gained a place in faith's picture gallery. Action frequently has its basis in enlightenment, as understanding beyond that of the superficial observer. Would the insight here mentioned concerning creation have any practical value? Have the scholars show their understanding of Abel's faith, by indicating how it might express itself in our worship. Find out whether they have been sufficiently alert to detect the reference to Gen. 4 : 10 in "yet speaketh."

Some may have doubts concerning Enoch's translation. It is clear that the Hebrews believed that Enoch, like Elijah, did not pass from this life by the common portal of death. The point here is that the special fellowship with God, which made this possible, rested on faith. Noah's faith in a special way proved itself by results. Did his action doom the rest of the world, or witness against it? Would Abraham's faith receive the hardest testing as he "went out," or as he sojourned "in tabernacles?" Make it plain that everyday endurance requires the valor of faith.

Faith's challenge, ch. 12 : 1, 2. Ask why this long list of faith's achievements was given in this letter? Heroism challenges to heroism. You might have a discussion as to whether the meaning is that these "witnesses" are actually watching, or that their memory is our inspiration. Which belief supplies the stronger motive? In any case, Jesus is a deeply interested spectator. He gave us our start in the race of faith, and then, having run on ahead, stands at the finishing tape. For his sake, we strip and run; and in his strength we will reach the goal.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Ask the class why this message about the heroes of faith was written. What light does it cast upon the situation of those to whom this letter was addressed? What is the connection between faith and faithfulness?

1. *What Faith Is*, v. 1. Get your pupils' opinion of the place of faith in everyday life. Which fills the larger place, what we *know*, or what we *believe*? How long would life continue, if we acted only where we have absolute knowledge? Have them see that each day's thought and action are entirely based on faith? Will the sun rise to-morrow? Do we affirm it on knowledge, or on faith in certain laws of the universe? It will be time well spent to show clearly the significance of faith in ordinary life. Religion will seem more real, if the pupils see that its demands on faith are paralleled in other realms, and especially in the higher realms of human life. All worthy achievement is made possible

only by faith. But did Britain show faith in August, 1914? The chances seemed all against her. Yet she was prepared to stake everything for principle and a cause. Does Christianity make a stronger appeal for faith-ventures than other religions? Why? Did the War increase our appreciation of faith?

2. *What Faith Does*, vs. 2-10. A discussion concerning some deed that might give the person a right to a place in this faith gallery will help to impress the true idea of faith. What enabled these "elders" to become Israel's "grand old men?" Faith made it possible for the Hebrews to see that back, at the earliest beginnings of this world order, was a personal Creator. Wherein did Abel's faith show? How did he become the "first martyr to the right?" God's pleasure in Enoch was shown by the unique experience of escape from death. Only faith could enable Enoch to "please God." How did Noah's

faith save him and condemn others? The great pioneer is mentioned last in these verses. Was he first as a man of faith? Call for opinions and reasons.

3. *A Great Race*, ch. 12 : 1, 2. Why are arena scenes so common in the Epistles? Have the class fill in details of the picture. Is endurance essential for the Christian life to-day? What helps us to endure? Is there anything more than poetry in the "We

shall not sleep" of In Flanders' Fields? In any case these heroic examples inspire. Note how well the practical is blended with the ideal. What weights are to be dropped? Have you seen Christians trying to run without shedding the sins that trip? Again the eyes are turned to faith. Jesus stands at the finishing tape. There is certainly one keenly interested spectator. Did he not die, that we might run successfully?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Jane Stuart

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Begin the lesson by telling the class that faith is believing something is so, though you have not seen it. Discuss some simple examples of faith in the scholars' own lives. One, for example, may have faith that his father will take him on a promised trip; they all have faith that they will have their three meals as usual on Monday, and that they will have holidays when June ends.

To-day's lesson is about faith in God. The first Christians had a very hard time, and often needed to be cheered up, so this passage was written to remind them that God has always cared for those who have faith in him.

Question as to the meaning of hero. Ask the class to name four heroes of faith mentioned in the lesson. Recall the story of Abel and Cain, Gen. 4 : 2-8. Why did the Lord accept Abel's offering and not Cain's? Have a scholar read the verse in the lesson which answers this question, v. 4. What proves to us that Cain was a wicked man? Gen. 4 : 8.

Pass on to Enoch. Ask the meaning of "translated." Why was Enoch fit to be taken to heaven without dying? Point out here that no one can please God who has not faith in him, for any one without faith cannot truly love him.

The story of Noah was taken up in detail in the lesson on The Grace of God, so by questioning lead the scholars to tell the story. Show that Noah displayed great faith by building the ark, when he could see no signs of a flood. His neighbors laughed at him and thought him very foolish, but he took God at his word, and did as he was told. How did God reward Noah's faith?

Who is the fourth hero of faith mentioned? Question as to how Abraham showed his faith. Picture the situation as vividly as possible,— Abraham leaving his home and friends and starting on a journey to a strange land because his faith in God was so strong. Ask if any one can tell the name of the country he went to. Question as to the meaning of "sojourned" and "tabernacles." Who were Isaac and Jacob? Find out if any one can tell what promise God made to Abraham before he started to Canaan. Who shared in this promise? Show that the promise was fulfilled.

Point out that the stories of these heroes of faith should encourage us to live good lives and have faith in God's promises, just as much as they encouraged the early Christians.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To show that God wants his children to believe in his word and his promises.

Seven-year-old Marie came running over the piazza where Mr. Horton was sitting.

"Father," she began eagerly, "Jack says

the sun isn't going down, that it's we on the earth that are moving round. It isn't true, is it father?"

"Let's have your rubber ball, son," said Mr. Horton, "I want to show you both something." Then he took a match out of his

pocket, lighted it, and said to Marie : "Now turn the ball slowly round and round, so. Watch how the light travels round. Which is moving, the ball or the match?"

"Why, the ball," said Marie at once. "Oh, I see, the ball's like our earth and the match is like our sun. I—see."

"There, didn't I tell you so?" cried Jack triumphantly.

"Yes, but you didn't 'splain it; and besides, I always BELIEVE what father says."

LESSON TAUGHT. Our Father in heaven has made some hard lessons easier for all of us, his children, in this book, our Bible. He has done it so we may believe, just as Marie did about her father's word, that every promise our Father makes comes true every single time.

Once in the very oldest days, you remember, God told a man to build a great boat. God said, "I am going to send a great rain and the waters will cover the land in a deep flood." Now Noah could not SEE that flood, but he BELIEVED God's word and so he began to make that great boat on dry land. Ever so many people came and laughed at him. Noah kept on. For many days when there was not even a cloud in the sky, Noah kept straight on until the ark was all done—inside and outside. Why did he do it? Just because he said to himself, like Marie, "What my Father says is always true. I know the flood is coming. My Father said so." And when the great rain came pouring down, Noah and all his family and the animals God told him to take were quite safe, for Noah had believed God. Another word that means almost

the same as "believe," is FAITH. So we say Noah had faith in God. Because he had faith, he did just what God told him to do. That is what God wants of us—to believe and to do.

When Jesus came to live upon earth, he found that ever so many people had hard work to believe in God and to do what he wanted. One day he and his disciples saw a blind man by the roadside.

Jesus was so sorry for the man! He took some dust from the road and made it like soft mud or clay. He laid the clay on the blind man's eyes and told him to go down to the pool of Siloam and wash.

Although this blind man had never seen Jesus, he BELIEVED that the Master was going to help him and he went straight down to the pool and washed just as Jesus had told him to do. And a wonderful thing happened. The blind man was blind no longer. He could see.

Some enemies were angry and tried to make this man speak against Jesus. But, although his father and mother grew frightened, nobody could shake his faith in the Master who had made him well. That very day Jesus came and talked to him and that very day the man said, "I believe in God," and he worshiped Jesus. So that day he found a better thing even than his new eyes, for he found Jesus, the Saviour. Jesus wants everyone to say, "I believe," and to say it with all our hearts. I am going to write the words (Golden Text) on the blackboard. Let us each repeat them very softly to show that we, too, mean them with all our hearts.

FROM THE PLATFORM

FORCE
ACTIVITY
INSIGHT
TRUST
HOPE

Print on the blackboard the above acrostic on the word FAITH. Bring out, by questioning, how it is shown in the lesson that FAITH is a FORCE. This is seen in what it enabled Abel and Enoch and Noah and Abraham to do, and especially in what it enabled Jesus (ch.

12 : 2) to do. Next, bring out, in a similar way—that FAITH leads to ACTIVITY. Dwell on the picture in ch. 12 : 1 of the Christian life as a race. Another quality of FAITH is INSIGHT. It helped Abel to see what was the best kind of sacrifice to offer to God, Enoch to know how to please God, etc. In FAITH there is also TRUST. This may be shown specially from the stories of Noah and Abraham. Lastly, in FAITH there is HOPE (see ch. 11 : 10 and ch. 12 : 2). Impress the thought that what FAITH did for these people of Bible times, and for Jesus himself, it will do for us.

Lesson X.

OBEDIENCE

June 8, 1919

Matthew 7 : 16-29. Scripture Memory Verses.

GOLDEN TEXT—Ye are my friends, if ye do the things which I command you.—John 15 : 14 (Rev. Ver.)

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

17 Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

23 And then will I profess unto them, I never knew

you : depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28 And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine :

29 For he taught them as one having authority, and not as the scribes.

THE LESSON PLAN

I. The Life Test, 16-20.

II. The Kingdom Test, 21-23.

III. The Building Test, 24-29.

HOME DAILY BIBLE READINGS

M.—Obedience, Matt. 7 : 16-29. T.—Exhortation to obedience, Deut. 4 : 1-10. W.—Abraham's obedience, Gen. 12 : 1-9. Th.—Obeying God's commandments, John 14 : 15-24. F.—Hearing and doing, James 1 : 19-27. S.—Obedience the test of love, 1 John 3 : 16-24. S.—The joy of obedience, John 15 : 1-14.

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—Ques. 59. *Which day of the seven hath God appointed to be the weekly sabbath ?* A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

Lesson Hymns—Book of Praise : 390 (314), 242 (553), 188 (454), 219 (482), 575 (767), 238 (552). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 John 3 : 16-24. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 292, Obedience—the Houses Built on the Rock and Sand. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Summer of A.D. 28 ; according to tradition, the Horns of Hattin, 2 or 3 miles west of the Sea of Galilee.

Lesson Setting—The lesson is taken from the conclusion to the Sermon on the Mount, vs. 13-27. This section contains three pairs of contrasts : the broad and the narrow ways (vs. 13, 14) ; the good and the bad trees (vs. 15-23) ; the well built and the ill built houses, vs. 24-27. The last two pairs belong to the lesson.

I. The Life Test, 16-20.

V. 16. *By their fruits.* In v. 15 Jesus had warned his hearers against "false prophets," that is, false Christian teachers. These he describes as appearing in "sheep's clothing," with reference to the plausible manner of the wearer, deceptive and meant to deceive, seemingly gentle, innocent as sheep, but really "ravening wolves," greedy, sometimes for power, ambitious to be first, often for gain. "Christ traffickers," an early Christian writing

calls those teachers. They are to be judged by the life and conduct which their teaching produces in themselves and others. *Grapes of thorns, or figs of thistles?* There were, in Palestine, thorns with grapelike fruit, and thistles with heads like figs. But no one was deceived by them.

Vs. 17-20. *Good tree*; sound, healthy. *Corrupt tree*; degenerate through age or bad soil. *Good . . . evil fruit*. The conduct corresponds to character. *Hewn down, and cast into the fire*. To this day, in the East, trees are valued only so long as they bear fruit. And the only teaching worth anything is the teaching that results in good lives. A good or bad character, too, however it is formed,—and man forms his own character, while a tree does not—shows itself in the fruit of actual conduct. *Wherefore*. The original Greek word suggests the difficulty of knowing a false prophet; but he may be detected "at least" by his fruits, if in no other way. His doctrine may be sound and his outward life respectable. But his conduct will reveal whether he is a self-seeker, or has the Christ-spirit of service. The test of fruit bearing is here applied to teachers, but the same test is applicable to all persons.

II. The Kingdom Test, 21-23.

Vs. 21, 22. *Not every one that saith*. Our Lord has warned his hearers against being misled by false prophets; he now puts them on their guard against being misled by themselves. "False professions may be worse than false prophets." It is possible to "deceive ourselves as to the sincerity of our expressions of devotion to Christ. They may be frequent, and even fervent, and yet be quite worthless." Profession of Jesus as master, if it is to be counted genuine, must be followed by doing the will of God. *Lord, Lord*. Believers gave this title to Christ, Acts 2:36; 1 Cor, 12:3; Phil. 2:11. *In that day*; the day of judgment. *In thy name*; thrice repeated,—for thine honor.

V. 23. *Will I profess*; publicly declare. The falsehood of the fruitless profession will be made known before men and angels. "They have professed the closest intimacy with him, and have made free and frequent use of his name; but he disclaimed all acquaintance with them." *I never knew you*;

as my disciples. *Depart*; the sentence of doom, as in Matt. 25:41. God abides now even with the ungodly, that he may lead them to repentance, Rom. 2:4. But he will, at the judgment day, separate them from him forever.

III. The Building Test, 24-29.

V. 24. *Heareth . . . doeth*. These must go together. (See James 1:22-25.) *I will liken him*; Rev. Ver., "shall belikened." It might mean "made like" or "compared to." *A wise man*; a thoughtful person who considers carefully what he is about and makes plans accordingly. He looks beyond the fair weather to the coming storms. *Built his house*. "The undertaking on hand is building a house—a serious business—a house not being meant for show, or for a moment, but for a lasting home" (Bruce). Each of us, without exception, is building up his character,—the character which is the one thing he can take and must take into the next world. The great question is: "Are we building wisely or foolishly?" *A rock*; rocky or firm foundation. He dug down to the bed rock and built on it (compare Luke 6:48).

V. 25. *Rain fell*; on the roof, *floods* or rivers swept around the foundation, *winds* beat against the walls; but the house *fell not*. "Note," says Bruce, "the rhythm of the sentence in which the war of elements is described: down came the rain, down rushed the rivers, blew the winds, sudden, fell, terrible."

V. 26. *A foolish man*; not a deliberately wicked person, but a thoughtless one. He did not on purpose choose a bad foundation, but simply gave the matter of a foundation no consideration whatever. *Upon the sand*; the loose sand near the bed of a mountain torrent. Luke adds, "without a foundation," Luke 6:49. It is not a question of choosing one or other of two foundations, but of choosing or neglecting to choose a foundation. This man carelessly built his house without any foundation.

V. 27. *Beat upon*; a different word from that in v. 25,—struck it with sudden fatal effect. *Great was the fall*. The ruin of the house, whether it was large or small, was complete. "The warning applies to small characters as well as great, to the humblest disciples as well as the apostles; and the whole

audience is left with the crash of the unreal disciple's house crashing in their ears."

Vs. 28, 29. *His doctrine*; teaching, the manner rather than the substance of it. *Having authority, and not as the scribes*; the "sopherim," meaning either "those who count," because the scribes counted each letter and word of the Bible, or "those occupied with the books." These orthodox teachers based their teaching on the authority of tradition. They quoted the fathers in favor of their teaching. Jesus taught with personal authority, with direct intuition of truth and with straight appeal to the soul of his hearers.

"He argued not, but preached,
And conscience did the rest."

The Lesson Passage, Gen. 12:1-4, sets forth obedience as the test of faith, and John 14:21-24 makes obedience the test of love.

Light from the East

"THE FLOODS CAME" (v. 27)—The uplands of Palestine are bare and the slopes to east and west are steep and cut with deep gorges. A heavy rain means scores of floods pouring down torrent beds to the Jordan or the sea. The waters carry everything before them,

beasts and bushes and huts alike. No man so foolish that he would build on the sand at the valley's mouth! Houses are built on the rock. I add a description of a flood among the hills of Sinai on December 3, 1867, from Mr. F. W. Holland of the Ordnance Survey: "At 4.30 p.m., a few heavy drops of rain began to fall; and at 5 p.m. a tremendous thunderstorm began. The rain fell in torrents, and the roar of the thunder, echoing from peak to peak, and the howling of the wind, were quite deafening. In less than a quarter of an hour every ravine and gully in the mountains was pouring down a foaming stream; and soon afterwards a tremendous torrent burst down a little wady just below our tent. . . It was a grand but awful sight. It seemed almost impossible to believe that scarcely more than an hour's rain could turn a dry desert wady upwards of three hundred yards broad into a foaming torrent from 8 to 10 feet deep. Yet there it was, roaring and tearing down, and carrying with it tangled masses of tamarisks and hundreds of palm trees. A few miles above, a whole Arab encampment was swept away and thirty persons perished, besides scores of sheep and other animals."

THE LESSON APPLIED

The leadership of Christ, and the acceptance of that leadership in loyal, loving obedience—this would mean the remaking of our world. Treaties and a league of nations have their place, but they can never take the place of Christ as the source of authority, and as the leader and commander of men and commonwealths. "Make Christ king," such was the message flashed over the wires from a missionary convention held in Tokyo, Japan, and it was indeed a "counsel of perfection."

There are counsellors of imperfection, advance agents of disaster. They pose as apostles of enlightenment, champions of broadmindedness, exponents of free thought. False prophets they are at best.

But there is a ready test to apply in such cases. It is this: Show results; deliver the goods; let us see the outcome of your views in the actual human arena. Then the wolfish nature comes into visibility. For the last four years and more the world has been looking on a spectacle of congested dishonor,

brutality, crime, nameless horror and hydra-headed iniquity. This is not an accident; it is a result; it has its roots in meditations and philosophies and reasonings; it is the harvest and fruitage of modern German culture; and, by the fruit, the world has come to know the real nature and worth of that culture. It has also learned to endorse Bismarck's verdict on that arch-criminal, the ex-Kaiser of Germany, the man who so glibly and ostentatiously exploited God's name with schedule regularity. "Far from being the sincerely religious man which human stupidity has credited him with being," said Bismarck, 25 years ago, "he is the coolest rationalist, the greatest egotist, and the most ungrateful person I have ever come across."

Christ warns against those intellectuals who smile in his face and stab him in the back at the same time. He warns against that outwardly deferential, sheep-in-wolf's clothing attitude towards Christianity which "divinely serves the divine," to use a sinister phrase.

He also warns against a patronizing lip-loyalty, unbacked by heart-devotion. The Christian pulpit has given altogether too much publicity to eulogies and certificates of character concerning Christ from very questionable quarters. With over-frequency do we quote the honeyed words of men like Rousseau, Napoleon and Ingersoll, men who were the enemies of the cross of Christ, and who systematically dishonored Christ's moral ideals. Such camouflage piety is in line for swift and sure repudiation.

Christ asks obedience. Recall the French officer whose ship had been taken by Nelson, and who, when brought on board Nelson's vessel, walked up to the great admiral and extended his hand. "No," said Nelson, conscious of discipline, "your sword first, please." Many would take Christ's hand and say he is a noble character, but it is necessary to be a follower as well as an admirer.

Not only does Christ ask obedience, he splendidly justifies the life of obedience, especially in the hour of trial. Then the man who listens to his words and acts upon them is like the man who was asked if he did not tremble during a severe storm as he stood upon a rocky eminence. He replied: "Yes, my legs trembled, but the rock did not, and because my feet were upon the rock I felt safe." Man in loving obedience responding to Christ in loving authority,—he is the sensible man, and also the unmovable man. St. Paul's Cathedral is regarded as one of the grandest buildings in the city of London.

And yet, with all its marvellous strength, fears have before now been expressed lest its foundations should be shaken by nearby underground railways. Jesus Christ is the rock of ages, and a corresponding stability qualifies the Christ-believing and Christ-obeying man. Memorable and impressive are the words that visitors to Mr. Moody's grave on Round Top at Northfield read on the monument: "He that doeth the will of God abideth forever."

What about the man who listens to Christ's words and does not act upon them? Christ calls him, not a sensible man, but a stupid man, stupid because as an architect of life he is building the structure of a flimsy treacherous foundation. Land owners at Point Pelee on Lake Erie have been and still are passing through the disconcerting experience of seeing their farms slowly melt away before their eyes. The storms and winds and currents and tides have been eating away the bank, causing it to recede in one place three-quarters of a mile in ten years. Why this evaporation of valuable real estate? Here is the explanation: It is mere sand deposit, without a supporting substratum of rock, and the floods have revealed its phantom character.

So the nation that disobey God, the man who hears Christ's words, but heeds them not, are building on unsubstantiality and rottenness. Disaster lurks yonder, and will repeat itself as surely as effect follows cause.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

The lesson passage to-day comes from the teaching of Jesus. Remind the class, however, that it is not only in the New Testament, but also in the Old, that emphasis is laid upon obedience as being a test of the reality of our religion. That is especially true of the preaching of the Old Testament prophets, who protested so vigorously against the prevailing idea that ritual observance is the chief requirement of religion. Have some one read such a typical verse as 1 Sam. 15:22. Now discuss the lesson passage as follows:

1. *The tree and its fruit*, vs. 16-20. Take a

moment to remind the class of how often Jesus went to the common facts of nature to enforce his teaching. What does the class think of the saying that parables are more ancient than arguments? Is it at least true that they are often more effective than arguments? Ask the class to put in their own words what they conceive to be the truth that Jesus is teaching here. What does he mean by "fruit"? Is he referring to doctrine, or to character and conduct? Point out that fruit always derives its character from the tree on which it grows. Remind the class of

the words of John the Baptist in Matt. 3:8.

2. *Profession and practice*, vs. 21-23. Jesus carries us forward in thought to the great judgment. Will it be a time of surprises? Who are some of the people who will be most surprised? Is the intellectual recognition of Christ's lordship sufficient to ensure entrance into the kingdom? What is the necessary condition, according to the words of Jesus here? What is sure to keep men out of the kingdom, according to the teaching of v. 23? Point out that, if we are to be justified by faith, it must clearly be by a faith which expresses itself in right action.

3. *The two foundations*, vs. 24-27. Again Jesus illustrates the truth he desires to teach by the use of a double parable. Point out

that this time the parable comes from the realm of human experience. Wherein did the wisdom of the first man consist? What events proved his wisdom? Wherein did the shortsighted folly of the other man consist? What events proved his folly? Now encourage the class to put in their own words the lesson of the parable. Emphasize the fact that once more the stress is laid upon doing or not doing, obedience to the teaching of Jesus or its lack.

4. *The authority of Jesus*, vs. 28, 29. What was the cause of the astonishment of Jesus' audience? How did the scribes teach? Show that Jesus did not rely on tradition at all, but on the power of the truth itself. How can we test that truth? Is there any safe way to test it, apart from obedience to it?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Question the class concerning the intimate relation of obedience and faith. How are we to tell whether faith is present in our own life and others'? There is danger of deception, v. 15. That we may be able to "discern exactly" the true revealers of God's will, a test is recommended.

How to test teachers, vs. 16-20. It will be very helpful to know your scholars' ideas of a true Christian teacher. If a choice has to be made between brilliant teaching ability, and Christlike character, which would they prefer. Why? Does the latter count more in securing the results desired? Make sure that the answer takes full account of the fact that God has sometimes used un-Christian men to extend the kingdom. However, the only safe rule is to seek teachers who are Christians at heart. Judged by the long result, the outward fruit is akin to the inner life. Have some one explain the illustration that Jesus used in showing that a law of nature holds in the spiritual world. Christians are to be as discerning with regard to teachers as every one is with regard to "thorns" and "thistles." Get the pupils to express the truth that fellowship with Christ (John 15: 4) is essential for fruitfulness, and that the life, missing its purpose, merits the judgment, "rubbish."

How to test disciples, vs. 21-23. Note how

Jesus takes care to discourage censorious judging. The best antidote is self-criticism. So warning is extending to include all disciples. What would calling Jesus, "Lord," signify? Does the repetition suggest excessive profession? "Doing" is harder than "saying," and no amount of the latter compensates for the absence of the former. Is there a danger to-day that religious exercises, ritual, devotions, all the means of saying, "Lord, Lord," may be substituted for obedience? Where is the "will of my Father" completely revealed? But one may do many of the things commanded, and not have real loyalty to the *spirit* of the Kingdom. Such a person does not "know" Christ, and is not known of him. The show of discipleship cannot continue forever. On the other hand, the knowledge that secured eternal life (John 17: 3) is possible for all who loyally obey.

Value of obedience illustrated, vs. 24-29. Question regarding rules for building. Why is obedience to the will of the Father, as revealed in Jesus, the only enduring foundation? These people had been hearing many sayings, in the Sermon on the Mount. It would be easy to stop at that. Why do so many people "enjoy" sermons and lessons? Were not those who had been hearing most about religious truths, the least ready to obey Jesus? Can there be any stronger challenge

to our obedience than our heart's witness to him, "as one having authority?" Suggest an individual response to avoid the one builder's folly.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Have the class point out the connection between this and last week's lesson. What quality was intertwined with the faith by which "the elders obtained a good report?" We must have a vital faith in Jesus Christ, if we are to obey, or to give more than a perfunctory obedience. In this lesson the outward test of the proper inward relation is shown to be obedience.

1. *How to Tell Trees—and People.* Jesus gives a valuable hint to teachers in his frequent use of illustrations from nature. Right before the eyes of his "class" there was likely a bush or tree, to suggest the natural law that holds also in the spiritual kingdom: the fruit invariably tells the nature of the tree. Even "thorns with grapelike fruit, and thistles with heads like figs," found in Palestine, did not deceive sensible people. Why then be deceived by false teachers? An easy test is at hand. Does the professedly Christian teaching produce Christlike or unchristlike living? To what extent is judging others justified?

2. *How Actions Speak.* Is there a possibility of deceiving ourselves by our professions? Can others be deceived for long? Have a pupil explain what saying, "Lord, Lord," would signify, v. 21. Are loud protestations frequently indicative of hollowness? Have the class suggest things in our lives that correspond to the service referred to in v. 22. Lip service has its place, but life

service is of more value to one's self and to others. Ask pupils to give examples of the difference between outward obedience and that springing from heart loyalty. Only the latter will be acknowledged "in that day" of final testing.

3. *The Two Builders.* Again the natural world is called upon to provide an illustration for the spiritual. The pupils will be able to tell you that the choice of foundations distinguished the wise and foolish builder. The foolish hearer like the foolish builder was deceived by appearances. Hearing was substituted for doing. Does church and Sunday School attendance present this danger? The teachings of Jesus' life and words are the bedrock of truth. Obedience to these is the only wise building.

4. *"One Having Authority."* Why did Jesus' teaching make this appeal? Have some one contrast it with that of the scribes. Had Jesus the right to claim absolute obedience? Why? Lead the class to see how his authority proves its claims in our experience to-day. Tell them how it is felt by you. The misuse of the alarm clock provides an excellent illustration of the importance of prompt obedience. Putting off getting up makes the alarm useless. Soon we do not hear it. Similarly we become deaf to conscience.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Have a talk with the scholars about knowing trees by their fruits. Many of them might not recognize pear trees or peach trees by their leaves or their shape, but they would know them at once if they saw them laden with fruit. And if they saw an apple growing on a tree, nothing could persuade them it was a cherry tree or a plum tree.

Then put the question asked by Jesus, "Do men gather grapes of thorns, or figs of thistles?" V. 16. Bring out by questioning that

in speaking of good trees and corrupt trees, Jesus really means good and bad people. Emphasize that our acts show what we are, just as a tree's fruits show what kind it is. If boys or girls do selfish acts, it shows that they have selfish hearts; if they do kind and generous acts, it shows that they have kind and generous hearts, and so on.

Christ was teaching that merely to say we are Christians is not enough. We must act like Christians by obeying God and bringing

forth "good fruits," if we are to go to heaven. What words does Jesus use in v. 21 to mean obeying God?

What was the difference between the two houses Jesus described? Have a scholar tell about the storm in his own words, and let another find a description of it in the lesson and read it, v. 25 or v. 27. Have another tell the effect of the storm on the two houses.

Develop the idea that those who obey God are like the wise builder, those who disobey him like the foolish builder, and that the storm means the troubles and temptations of life.

Ask the scholars to name those mentioned in last week's lesson who were like the wise builder, and dwell on the obedience of Abraham and its reward.

Point out that obedience to God always brings the reward of a peaceful heart. The teacher may bring the scholars to realize this more fully by having them consider their own feelings when they obey or disobey their parents or teachers. Another reward is a place in the kingdom of heaven. Have a scholar read the verse in the lesson which tells of this reward, v. 21.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that our Father wants his children to do what he bids them; and that Jesus' friends are those who obey.

INTRODUCTION. (If possible bring to class for this lesson two branches from an apple or other fruit tree, one showing the tiny fruit forming, and the other withered and dying. Show branch with fruit first.)

The pink and white blossoms that were so beautiful just a month ago are all gone, and now these little hard knobs are there instead. What are they—do you know?

In the very same orchard where I found this fine branch that told me there are going to be some big, juicy Northern Spies down by the fence in September—I also found a tree with branches like this. What is the matter with it? (Country children will quickly discover signs of scale.) The farmer told me that he intended to cut down that tree and burn its branches, for he said, "It doesn't bear fruit. It is too far gone to be saved, and I'm afraid my other trees will catch the disease."

LESSON STORY. Once Jesus told his followers something about such trees. He said (read Matt. 7:16-20, or give a paraphrase if you think your pupils will not understand the words). And Jesus went on to tell how they, the people who listened to his words, and everybody else in the world were just like either one of those two kinds of trees. Jesus said, "By their fruits ye shall know them,"

and he meant that you can tell by the deeds they do whether or not people are kind and true and loving and obedient.

Our Bible is filled with stories of men and of women who were like trees that bear good fruit. These people tried always to do exactly what God told them to do, and so their deeds were good. One such man was named Abraham. When God told Abraham to leave his home and his people and make a long, long journey to a new land, Abraham was willing to do what God bade. He had never seen that far-away land. It must have been hard to leave his home and his friends, but Abraham loved God.

So one day a long caravan started out on a journey of many miles. There were Abraham and his wife, Sarah, and his nephew, Lot. There were many animals in that caravan and servants to take care of the flocks and herds. No matter how hot the sun was, nor how hard the way, Abraham kept steadily on toward the land to which God had told him to go. At last he reached Canaan, which God said was some time to be the home of his people.

When he had traveled down to Shechem, a town lying in a pleasant green valley of Canaan, God came to him and said, "Unto thy children's children will I give all this land."

Abraham wanted to remember always the spot where God had spoken to him, so he took rough stones from the field and built them up in a square shape—so. (Illustrate by a simple blackboard drawing or show a picture.)

This was called an altar, and because there were no churches then, Abraham often worshipped God before an altar. Instead of bringing money, as you do for your offering, Abraham gave to God offerings of the best of his herds and flocks.

Abraham's long journey, his altar, and his worship were all deeds that tells us this man was like a fine, upstanding tree which bears the best kind of fruits. Because Abraham obeyed, God called him "friend," just as Jesus called friends his followers who obeyed him.

It isn't only grown folks who can be like the good kind of trees Jesus told about. Boys and girls can be fine, sturdy little trees, too. Bobby was, to-day, when he brought Donald, our new pupil, to Sunday School. (Pupils will be greatly helped if the teacher is quick to notice and here commend the little good deeds they have been trying to do. For the lesson application give out red or yellow squares of paper from which the pupils may cut an apple shape freehand or from a pattern made by the teacher. Upon one side the Golden Text may be written.)

FROM THE PLATFORM

THE SAVIOUR'S TEACHING THE PEOPLE'S TESTIMONY

Begin by asking whose teaching we have in the lesson. Having received the scholars' answer, print on the blackboard, THE SAVIOUR'S TEACHING. What was he teaching about? Follow up this question until you have got the answer: "Obedience." What was the first illustration used by the great teacher? Who did Jesus say would enter into his kingdom? What did he say would happen to those who did not do his Father's will? What was the second illustration? Now ask what the people said about the teaching of the Saviour. Print PEOPLE'S TESTIMONY, explaining, if necessary. Call for the Golden Text, and emphasize the truth, that only by obedience can we prove ourselves true followers of Jesus.

Lesson XI.

PRAYER

June 15, 1919

Luke 18 : 1-5, 9-14. Scripture Memory Verses.

GOLDEN TEXT—In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Philippians 4 : 6 (Rev. Ver.).

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

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

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

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

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

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

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

THE LESSON PLAN

- I. The importunate Widow, 1-5.
 II. The Pharisee and the Publican, 9-14.

HOME DAILY BIBLE READINGS

M.—How to pray, Matt. 6 : 5-15. T.—Persistence and humility in prayer, Luke 18 : 1-14. W.—Efficacy of prayer, Luke 11 : 1-13. Th.—Prayer for the sick, James 5 : 13-20. F.—Abraham's prayer, Gen. 18 : 23-33. S.—Prayer of Jesus, John 17 : 1-12. S.—Prayer of Jesus, John 17 : 13-26.

Primary Catechism—*Ques.* 32. *What evil did Adam's sin bring upon us all?* A. We have all been born with a sinful heart.

Shorter Catechism—*Ques.* 60. *How is the sabbath*

to be sanctified? A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Lesson Hymns—Book of Praise : 398 (497), 404 (494), 393 (490), 200 (473), 577 (806), 216 (483). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 142. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 646, Jesus Prays with His Disciples. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—February or March, A.D. 30; Perea.

Lesson Setting—In vs. 20-37 of ch. 17, our Lord had been speaking of his own second personal appearance upon the earth. He had emphasized two things concerning this event, namely, that it should be long delayed and that it should take place when it was least expected. But the followers of Jesus were not to cease to expect or to pray for his coming though it was long deferred. To enforce the duty of constant prayer for our Lord's coming and the consummation of his kingdom is the purpose of the parable of the Importunate Widow, vs. 1-18. But not all prayer is true prayer, and, therefore, to distinguish between true and false prayer, our Lord added the parable of the Pharisee and Publican.

I. The Importunate Widow, 1-5.

V. 1. *Spake a parable*; to encourage his disciples in prayer for his second coming and the deliverance of his church and people from all evil which that great event was to bring. *Ought always to pray*. Compare 1 Thess. 5 : 17. Men are never to give up praying, but are to keep on till the answer comes. *Not to faint*; that is, not to grow weary in the life of prayer, even though the answer be long delayed (compare Gal. 6 : 9). One of Jesus' most urgent commands to his followers, is that they should endure with patience when things are going hard against them. "This parable has its key hanging at the door,—'men ought always to pray and not to faint.'"

V. 2. *A judge*. In our country, happily, it is impossible to influence a judge by an appeal either to greed or fear. In the East, however,

corruption is so general, that a man scarcely ever hopes to obtain justice until he has offered some special consideration to the judge. He begins by bringing him a gift, and promises more if the decision be favorable to him. *Fear'd not God, neither regarded man*; a very wicked man. He cared nothing for right in the sight of God, nor for the good opinion of his fellow men. These two things often go together—godlessness and inhumanity.

V. 3. *A widow*; a particularly helpless person, who could move the judge neither with bribes nor with threats. Widows were often preyed upon by bad and powerful persons. In the early Christian church, they were carefully provided for, Acts 6 : 1 ; 9 : 39. *She came oft* (Rev. Ver.). She did not mind being a bore, for her only hope was in wearying him out. *Avenge me*; that is, give me justice as against my enemy, afford me the protection of the law. She is not asking for revenge, but simply for her rights. *Mine adversary*; her opponent in the lawsuit.

Vs. 4, 5. *Would not, etc.* Again and again he had refused to listen to her case. *Fear not God, etc.* He acts only from self-interest, and had no right to be called a judge. *Because this widow troubleth*; an endless worry. *I will avenge*; grant her request, altogether apart from the question whether her case was just or not. *Lest she wear me out* (Rev. Ver.); weary me to death, as we would say. The Greek word is a strong one, signifying originally to strike under the eye, and so to annoy greatly, to browbeat. *Her continual coming*. That is the main point in the parable,—the woman's persistence.

In vs. 6-8, "there is no comparison of God with the bad judge, but a designed contrast. If even a bad judge will listen to persistent pleading, how much more will the just and merciful God? If the judge will do this for an unknown widow, how much more will God do for his own people" (Century Bible). At the coming of the Son of man, justice will be done to God's people, who are now suffering persecution and oppression. But the challenge is thrown out: "When the Son of man cometh, shall he find faith (literally, "the faith")—the faith that is requisite for this persistent prayer on the earth?"

II. The Pharisee and Publican, 9-14.

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

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

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

Jewish race outside his own sect. *Extortioners, unjust, adulterers*. But see Matt. 23:23-25. *Even as this publican*. From exalting himself, the Pharisee turns to insulting others.

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

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

Light from the East

"AVENGE ME OF MINE ADVERSARY" (v. 3)
—This is the appeal of the helpless widow to the judge. She did not ask that justice be done; she appealed to the judge to take her part, be her champion and overpower her adversary. In primitive society such as you find in the East to this day, a judge's work is not primarily to deal out justice, but to help the weak against the strong. And in the vast majority of cases he does it for a consideration, so that it is but half justice at the best. The venality of the judges has ever been the open sore of Oriental justice. When Miss Bell was travelling in the neighborhood of Baghdad she came on a poor man who had just been robbed of his cow and who appealed to her to help him. "The effendi (Miss Bell) has nothing to do with your cow," explained the Turkish soldier with her, "Go, and tell the judge at Baghdad." "I can't go to the judge," he answered, "I have no money."

When you go to a judge there is little use of appealing to his sense of justice ; you appeal to his cupidity or to his pity as the widow of this parable did.

THE LESSON APPLIED

There would be little satisfaction in directing our prayers to the Unknown God of Huxley, or the Unknowable One of Spencer, or the Stream of Tendency of the positivist, or the World-Ground of Haeckel, or the "power that makes for righteousness," of Matthew Arnold.

Why then ought men to pray ? Because prayer is offered to one who is our heavenly Father, and whose delight it is to respond to the supplication of his children. "The longer I live," wrote Kingsley, "the more certain I am that the only reason for praying at all is because God is our Father." But if we have this belief, then prayer as communion becomes the soul's native air ; and prayer as confident entreaty becomes the child's gracious privilege.

Christ's argument for the value and restfulness of prayer is very convincing. If an earthly judge,—selfish, coldhearted, irreverent, cynical—can yet be induced to see justice done to a wronged widow through her tireless applications for redress,—if a favorable response can be secured from such an one, why should we not come to our all-loving Father with our burdens and problems and complaints ? There may, indeed, be the delays of Providence. God does not always give a speedy answer to the petitions of his children ; and therefore patience is in order.

George Muller tells of continuing in prayer ten, twelve and even twenty years for specific blessings that eventually came. He knew the art of waiting patiently for the Lord.

Neglect here is serious. Sir James Paget claims that most of our bodily diseases start in sheer fatigue, and it is certain that much spiritual declensions and moral tragedy "begin at the closet door." Burns enjoined his young friend to a "correspondence with heaven ;" and Origen loved to think of the whole life of the faithful as one connected prayer. "I used to pray three times every day, now I pray only once a day, and that is all day," said a young man at a conference in India.

It is told of General Gordon that each

morning during his journey in the Sudan country, for half an hour there lay outside his tent a white handkerchief. The whole camp knew well what it meant. No message, however pressing, was to be delivered until the little signal was taken away. Every one in camp knew that God and Gordon were communing together.

When the triumphant German hosts were sweeping on Paris in 1914, they suddenly swerved and gave it up. Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, "Only God Almighty could have done this." "Somebody must have been praying," said Kitchener. "We shall be saved by it," said Field Marshal Foch in an hour of crisis, "and it will not be the first time in this deadly struggle." "I believe in prayer," said President Wilson at a cabinet meeting, "we must pray much."

Therefore "keep the prayer fires burning," and let us take heed how we pray. Not as the Pharisee, who showed how respectability and conventional piety may become a curse by blotting out the highest ideals of personality. He admired his own worth and performances immensely, and he expected God to endorse the good opinion he entertained of himself. Were we not as nations doing much the same thing prior to August, 1914—so steeped in the illusion of human goodness, and so elated with up-to-date progress and attainments, as to discredit the possibility of war ?

God has slight regard for a self-praising saint, or a self-praising generation. Both are self-deceived ; and both need to learn the lessons of sincerity and humility and self-knowledge and penitence. The Pharisee had as little ground for self-complacency as have twentieth century communities. His pride made religious progress impossible, and blinded him even to the vulgarity of making himself good by the cheap method of making all others very bad. Artificial correctness of life, with accompanying self-righteousness, is a poor substitute for being saved by grace.

The self-blaming sinner can come to God in confidence. The Bible says God will forgive 490 times; so we need not break our hearts even though nature has little to say about forgiveness. "There is forgiveness with thee," but we must confess our sins, not ignore them, or hide them, or excuse them, but confess them, and acknowledge our guilt, and cast ourselves on God's mercy in Christ. He will abundantly pardon.

Yes, and he will bear our burdens. Dr. Jowett tells this: An aged, weary woman carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden down, mum," said the kindly voice of a working man, "the train will carry both it and you." Have you trials and temptations? Take them to the Lord in prayer.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Let the introduction to the lesson to-day take the form of a short discussion of the definition of prayer in our Shorter Catechism (Question 98). This definition has been said to rank "among the noblest that are on record for completeness, scriptural fidelity, and the simple majesty of its terms." Ask a few questions to bring out the different points of the definition. What class of things are we to ask for? What place did Jesus give to the will of God in his prayer in Gethsemane? What does it mean to pray in the name of Christ? Is it something more than to use the words, "for Jesus' sake?" Can there be effective prayer apart from (a) confession of sin, or (b) a spirit of thankfulness?

1. *Persistent prayer*, vs. 1-5. In our lesson three weeks ago we were thinking of the persistence of God. Does he look for a like persistence on our part? What does Luke say was the definite purpose of Jesus in telling this story of the widow and the judge? Did Jesus intend to teach that God is as unwilling to answer our prayers as the judge of the parable was to render justice to the widow? Would that be in keeping with Jesus' usual teaching about the father? Is not the idea that if such an unrighteous judge, not really interested in the welfare of those who came before him, responded to persistent asking, God, who is ever interested in the welfare of

his people, will be much more ready to respond to persistent prayer? Make it clear that persistence is a proof of the reality and earnest nature of our desire. Can we expect God to answer prayers in which we ourselves take but half-hearted interest?

2. *Futile prayer*, vs. 9-12. Are all prayers answered? What interferes with the answering of some prayers? Point out that some of our prayers are unanswered because the answers would do us harm rather than good. Some are unanswered because we are unprepared for the answer. As we have already seen, some are unanswered because we are not sufficiently in earnest about them. Other reasons will suggest themselves to the class. Now ask what it was that made the Pharisee's prayer not only an unanswered prayer, but actually a futile prayer. Can there be any genuine prayer where there is no genuine sense of need?

3. *Effective prayer*, vs. 13, 14. What made the difference between the prayer of the Pharisee and the prayer of the publican? Lay emphasis upon the deep sense of his own need which gives a special character to the publican's petition. Probably the Pharisee's need was just as deep, but it was unrealized. Point out that it is the spirit of our prayer, rather than its length or brevity, which makes it a real prayer or a futile one.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Such questions as the following will direct the scholars' interests towards the truths of this lesson. What is prayer? Why do people pray at all? Was Jesus able to give

expert advice on praying? Why? What counsel did he think to be most needed on this subject? What different forms may prayer take? Which is highest?

Persistency rewarded, vs. 1-5. Prayer in its highest form, as communion with God, is only reached by diligent practice. The prayer that is merely natural stops, with the spasmodic cry for divine aid, as a last resort. Jesus takes an illustration from natural life to impress the value of perseverance. "Always" means persistently. Make it clear to the pupils that the details of the parable have no significance apart from the one truth to be illustrated. Question them about the appropriateness of this unjust judge being chosen to represent God. His *delay* is the same, but the *motive* is entirely different. "The judge represents God as he *appears* in Providence to tried faith" (Expositors' Greek Testament). If men think of God as indifferent, or powerless, they "faint," for example, discontinue through discouragement. Could any judge be pictured who is more unlikely to grant the request? Unfortunately the type was not unknown in Palestine, and we are told is not uncommon even to-day among Turkish officials. His utter depravity is evident in his callous recognition of regard neither for God nor man, and his complacent exposure of the entirely selfish motive for granting the request. The unlikelihood of a favorable verdict is further emphasized by the position of

the suppliant. Have the class give Bible references showing the widow's liability to oppression. Also ask them concerning pressure that could be brought to bear upon so unprincipled a judge. Three ways of influencing such officials are mentioned in the HOME STUDY QUARTERLY. Which could this widow use? Emphasize the teaching. With so unlikely a situation *persistency* won. How much more reason have we to expect an answer from so different a judge? Keep on praying. Delay is for the purpose of *granting* answers to your deepest needs, not for *refusing*. How does delay secure this end?

Humility in prayer. Have the scholars contrast the two figures. Elicit the fact that the Pharisee has succumbed to the special temptation of his class. To *separate*, whence arose the name Pharisee, was commendable in the days of the return from Babylon. The "holy seed" was being compromised, Ezra 9:2. But to classes, as to individuals, a past achievement may become a menace. Self-sufficiency separated from men, and thus from God. On the other hand, a man's handicap may prove a blessing. Why were the tax-gatherers despised? Note the aid to his humility, and that humility's reward. Why is humility especially needed in prayer?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Is man "a praying animal?" Have the pupils discuss this statement. Instead of prayer being "instinctive and spasmodic," it should become "conscious and habitual."

1. *Failure in Praying*. Wherein lies our chief failure? Why do we give up praying so readily? The loving and wise Father cannot always give the thing we ask for. But he gives himself to those who continue to pray. Frequently the answer we take to be a gruff or disinterested "No!" is a kindly and yearning, "Wait!" Keenly aware of prayer's difficulties, Jesus says in effect, "Keep at it!"

2. *The Unjust Judge*. Eastern officials were notoriously corrupt and indifferent. In countries where the leaven of Christianity has not had a chance, even yet justice is difficult to secure by the uninfluential. Note the callous and boastful statement, "Though I fear

not God, nor regard man" (v. 4), and the cowardly indolence, "lest . . . she weary me," v. 5. What hope of justice from such a judge? Why did Jesus picture one of the very worst type in this parable? Make it clear to the class that the unlikelihood of the request being granted is the point of emphasis.

3. *The Poor but Persistent Widow*. Ask the class why a widow should be chosen as the suppliant. Would she be a likely person to be sorely wronged, and thus specially persistent? Would her position make a favorable verdict unlikely from such a judge? Intimidation and bribery are powerful weapons she cannot wield. But "continual coming" is in her hands. Persistency wins, in the most unlikely situation. Though to the discouraged suppliant, continued praying may seem useless, it is certain of its reward.

4. *The Pharisee and his Exercise.* The second parable is needed scarcely less than the first. Explain to the pupils the usual character of Pharisee and publican. Whom would we expect to know more about acceptable prayer? Many first become last. Privilege frequently involves danger. Is public prayer specially liable to insincerity and parade? Guard against discouraging public prayer in your class. It is a noble office to lift the thoughts of others to the "throne of grace." But "leading in prayer," and private prayer in a public place need to be carefully

watched, lest one pray "with himself." Self-sufficiency and contempt for others go together, and effectually shut us off from divine aid.

5. *The Publican and his Answer.* From the picture, The Pharisee and the Publican, get the pupils to describe the two attitudes. The sense of need distinguished the posture of the latter. Does the bodily attitude affect that of the spirit? Humility is essential that we may be lifted up by and to God. Test your pupils' appreciation of this teaching by the nature of the prayer each has written in the Notebook Work.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Ask the class what is meant by a parable? How many parables does Jesus tell in to-day's lesson? He told them to teach us how to pray.

What two people does the first parable tell us about? Question as to the character of the judge, and have a scholar read the widow's request. Ask the meaning of "revenge" and "adversary." Why did the judge punish the widow's enemy at last?

From this story draw the conclusion that we are not to be discouraged if our prayers are not answered at once. We should keep on praying, and if what we want is best for us, God will give it to us at last. Point out that, though we may ask for the same thing over and over, we must be sure to keep our minds on what we are saying, and not repeat words without thinking about them, Matt. 6:7.

Whom is the second parable about? Have any one who can, explain what a "Pharisee" is, also a "publican." For what did the Pharisee thank God? What were some of his good deeds? Ask for an explanation of

"tithes." What was the publican's prayer? Discuss why it was pleasing to God, while the Pharisee's was not.

Something may now be said about the place for prayer, with which Christ deals in Matt. 6:5, 6. Draw out the scholars' ideas by questioning. Most of them will be accustomed to praying in their own room at home. Have a scholar read v. 6, which shows that Jesus looked upon this as the best place. Point out, however, that he also believed in praying with others, as at church or Sunday School, and that one may pray walking along the street, or on the playground. It may be just a sentence asking God to help you keep your temper, or to make you brave, or it may be a little prayer of thanksgiving for a beautiful day or a good time you are having.

Besides teaching us how to pray, Jesus gave us a beautiful model prayer. What is it called?

Close by having the class stand, and with bowed heads, reverently repeat the Lord's prayer in unison.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To help the children to know that they may talk to our heavenly Father and go to him for help in every need.

INTRODUCTION—Don sat on the front doorstep—a forlorn little figure in his blue sailor suit. Days had seemed so long and dark since mother was taken ill.

"If daddy could come home, everything would be all right," he said to himself.

By and by he went upstairs and knelt down by his little white bed.

"Dear God," he prayed, "please help me to find a way to tell Daddy to come home so mother can get well. Amen."

Almost as soon as he said that Amen, Donald felt better, and was watching a big airplane flying swiftly across the blue sky. As he watched, all at once the brightest kind of

thought popped into his curly head. It sent him quickly to mother's desk, and then steadily down the three blocks to the doctor's office.

When kind-faced Dr. Lindsley opened the door, Donald said breathlessly: "Dr. Lindsley, here's the paper father left for mother in case she needed anything. Daddy said mother could reach him by a wireless message if she looked at this paper. He did it 'cause mother said she was worried when he was on the big ship."

"Why," said the doctor, "that's a fine, big thought. I'll look over the paper and see what we can do about it. How did you ever come to think up such a bright plan?"

Donald got red at the unexpected praise, but in his heart he was very sure that bright thought came just because he had talked to God about poor, sick mother. And often in the week that followed, and on the glad day when daddy had indeed come home and mother began to get better, Donald thought to himself: "How glad I am I asked our heavenly Father! He does help just as teacher said in Sunday School."

LESSON STORY. What Donald found out is what God wants all of his children to find out. Our heavenly Father wants us to feel free to take our big troubles and even our little ones to him.

One day toward evening God walked with Abraham and told him that wicked Sodom must be destroyed. Abraham was sorry. He thought of nephew Lot and his family, living in Sodom. He hoped there might be some other good people living there, too. So Abra-

ham began to pray. "O Lord," he asked, "suppose there are fifty good people in Sodom, wilt thou not spare the place for the sake of the fifty?"

And the Lord said, "If I find in Sodom fifty righteous, then I will spare all the place for their sake."

Still Abraham prayed. (The teacher may give in simple language the conversation of Gen. 18 : 23-33.) And although God could not save wicked Sodom, he did bring out alive and safe Abraham's nephew, Lot, and every other good person who had lived in the wicked city.

When Jesus was on earth, he taught people how to believe in God and to obey him. Over and over he told his followers and the crowds who gathered to listen to him, how our Father is just waiting and hoping in heaven that his children on earth will take their little troubles and their big ones to him.

Here are some words Jesus said about talking to God in prayer. "Your Father knoweth what things ye have need of, before ye ask him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Have **GOLDEN TEXT** repeated.) How many children in this room do talk to God every morning and every night? Let us all together repeat the prayer Jesus taught his followers. (Close by repeating **The Lord's Prayer** and having sung as a prayer hymn, "Now the Day is Over," vs. 1-4.)

FROM THE PLATFORM

PRAYER SHOULD BE PERSISTENT
PENITENT

Call for the Lesson Title, and print **PRAYER** on the blackboard. Next ask for the names of the two parables in the lesson. Take up the parable of **The Unjust Judge** in detail, bringing out, by questioning, the various points in the story. When this has been done, ask the scholars

what the parable teaches us about prayer. With a little help from you, the scholars will see the point emphasized, that prayer SHOULD BE PERSISTENT (Print). Deal in a similar manner with the parable of The Pharisee and the Publican. The point to bring out from this story is, that prayer should be PENITENT (Print). Suggest to the scholars that they should test their prayers by these two parables.

Lesson XII.

LOVE

June 22, 1919

1 Corinthians, ch. 13. Scripture Memory Verses.

GOLDEN TEXT—Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Corinthians 13: 13 (Rev. Ver.).

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE LESSON PLAN

I. The Necessity of Love, 1-3.

II. The Fruits of Love, 4-7.

III. The Endurance of Love, 8-13.

HOME DAILY BIBLE READINGS

M.—Love, 1 Cor. 13: 1-13. T.—Loving one's neighbor, Lev. 19: 9-18. W.—Love the basis of law, Deut. 6: 4-15. Th.—The law fulfilled, Rom. 13: 1-10. F.—Love in deed and in truth, 1 John 3: 11-18. S.—The new commandment, John 13: 31-35. S.—Love and light, 1 John 2: 1-11.

Primary Catechism—Ques. 33. *What will follow*

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 58-60.

Lesson Hymns—Book of Praise: 313 (525), 77 (458), 425 (589), 230 (509), 575 (767), 213 (463). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 John 4: 7-21. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 785, *Mary Shows Her Love for Jesus*. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—First Corinthians was written by Paul from Ephesus about the year 57. The lesson chapter is one of the classics of the world, the most famous song in praise of love. In the closing verse of ch. 12, Paul urges the Corinthians to "covet earnestly the best gifts." But there is something that far excels all "gifts,"—"a more excellent way." What this is ch. 13 tells.

I. The Necessity of Love, 1-3.

V. 1. *Though I speak with the tongues of men; not foreign languages, as at Pentecost (Acts 2: 4), but ecstatic utterances, ch. 14: 2, 18, 19. And of angels; a higher form of*

speech even than that "of men" in a state of ecstasy, which only the redeemed in heaven could understand (see 2 Cor. 12: 4). The Jewish rabbis held that the angels spoke Hebrew. The sensation-loving Corinthians looked upon the power to speak ecstatically as the highest endowment of the Spirit. *Have not love* (Rev. Ver.); love of one's neighbor, which seeks the good of others in a self-forgetting way. The old translation, "charity," is not commonly limited to almsgiving or kindly judgment. *Sounding brass; instruments giving forth unpleasing and unmeaning noise. Clanging cymbal* (Rev. Ver.). Two

shapes of these instruments are found in Egypt and Assyria, the one consisting of two flat plates, played by being clashed together sideways, the other of two cones with handles at the peaks, one cone being brought down on top of the other.

V. 2. *Prophecy*; the power to receive and declare revelations from God. *All mysteries*; of Christian doctrine. *All knowledge*; so as to fully and clearly understand the revelations received from God. *All faith . . . to remove mountains* (Rev. Ver.); faith such as Jesus described, Matt. 17 : 20; 21 : 21. *I am nothing*; so far, that is, as Christian character is concerned (compare Matt. 7 : 22, 23).

V. 3. *Though I bestow all my goods*; "though I dole away in mouthfuls all my property or estates." "Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the apostle's half-satirical word?" (Century Bible). *To feed the poor*. There is loveless giving to the poor, as that of the Pharisees (Matt. 6 : 1, 2) and Ananias (Acts 5 : 1-11); and a giving from a loving heart, as that of Barnabas and others, Acts 4 : 34-37. *Body to be burned*; like the three Hebrew children, Dan. 3 : 19, 20. "Self-glorification may be the motive even in martyrdom." *Profiteth me nothing*. One's own character would not be improved, nor the cause of Christ furthered, by such loveless sacrifices.

II. The Fruits of Love, 4-7.

Vs. 4-6. *Love* (Rev. Ver.); here regarded as a person. *Suffereth long*; literally, "is long-tempered," controls resentment in face of provocation. *Is kind*; always eager to do good. V. 4 states the two fundamental excellencies of love,—her patience towards evil, and kindly activity in good. *Envieth not*; looks upon the superior gifts of others, not with jealousy, but with gladness and generous admiration. It envies not persons, but is ambitious of right and noble things, ch. 12:31. *Vaunteth not itself*; never, braggart-wise, praises its own deeds or virtues. *Not puffed up*; keeps free from inward pride, as well as outward boasting.

V. 5. *Not behave itself unseemly*; but al-

ways acts with a delicate politeness. *Seeketh not her own*; but, like Paul himself (ch. 10 : 33), aims at the good of others. *Is not provoked* (Rev. Ver.); not angry when crossed. *Taketh not account of evil* (Rev. Ver.); "puts not to the injurer's account the evil he inflicts," but like the merciful master of Matt. 18 : 27, "makes a present" of the debt incurred.

Vs. 6, 7. *Rejoiceth not in iniquity*; that is, of others, even though one should gain by it. *Rejoiceth with the truth* (Rev. Ver.); when truth comes to her own, even though one loses by it. *Beareth all things*. Love is not crushed or drowned (Songs of Sol. 8 : 7) by what she has to bear in her work of service. *Believeth all things*; not with foolish credulity, but with the determination to put on the words and deeds of others the best possible construction. *Hopeth all things*; even looks for better things to come. *Endureth all things*; not allowing her patience in trust and in hope to be worn out.

III. The Endurance of Love, 8-13.

Vs. 8-10. *Love never faileth* (Rev. Ver.); literally, "never falleth," like a slain warrior, but "ever remains steadfast, unshaken and enduring forever." *Prophecies . . . tongues . . . knowledge*. These are helps to the church on the Way of Love that leads to God; but when his presence is reached, they are no longer needed. *We know . . . prophesy in part*. It is only a little, at best, that we can learn or tell of God's worlds or God's will. *Perfect . . . come . . . part . . . done away*. Compare Eph. 4 : 13.

Vs. 11, 12. *Spake . . . understood . . . thought as a child*; needing constant teaching and guidance. *A man . . . put away childish things*; and so the church will outgrow its need of such helps as "prophecies," "tongues" and "knowledge." *Now we see in a mirror* (Rev. Ver.). "Ancient mirrors made of burnished metal—a specialty of Corinth—were poor reflectors; the art of silvering glass was discovered in the 13th century." *Darkly*; literally, "in a riddle," in a puzzling fashion, as if looking at a dim and blurred figure. *Then face to face*. Compare Num. 12 : 8. *Now I know in part*; learning bit by bit, and always falling short of perfect knowledge. *Then . . . as also I have been known* (Rev. Ver.); know God as Jesus knew me on the wonderful day of my conversion, Acts 9 : 4 (see also ch. 8 : 3).

V. 13. *Now abideth faith*; as trust in God, which belongs to heaven as well as to earth. *Hope*; the spirit expectant of future blessing, which also has its place in heaven. "Trust in God, hope in him, love for him; all these in relation to our brethren; these will last forever" (Century Bible). *Love . . . greatest* (Rev. Ver.); because faith and hope spring from it. Love "believeth" and "hopeth." It is greatest also because "God is love," 1 John 4:16.

Light from the East

A MOHAMMEDAN TRADITION—They say that Mohammed said: "When God made the earth it shook and fro till he put mountains on it to keep it firm. Then the angels asked, 'O God, is there anything in thy creation stronger than these mountains?' And God replied, 'Iron is stronger than these mountains for it breaks them.' 'And is there anything

in thy creation stronger than iron?' 'Yes, fire is stronger than iron, for it melts it.' 'Is there anything stronger than fire?' 'Yes, water, for it quenches fire.' 'Is there anything stronger than water?' 'Yes, wind, for it puts water in motion.' 'O our sustainer! is there anything in thy creation stronger than wind?' 'Yes, a good man giving alms, if he give with his right hand and conceal it from his left; he overcomes all things!'" Then Mohammed explained what he meant by almsgiving: "Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road, your giving water to the thirsty is charity; exhortations to one another to do right are charity. A man's true wealth hereafter is the good he has done in this world to his fellowmen. When a man dies, people will ask, what property has he left behind him? But the angels will ask, what good deeds has he sent before him?"

THE LESSON APPLIED

In the New Testament the word "love" constantly rings out its sweet silvery notes, like a bell in some belfry tower piercing through all other sounds. In this chapter it is put where it belongs as the supreme distinction of man.

Love gives the final touch of completeness to every virtue. It puts the crown of efficiency upon every task. Without it there is no completeness, no true efficiency. The loveless orator, the cold hearted believer, the frigid sage, the icy-natured hero—all alike miss the mark. Goethe, when dying, called for "more light." What every man should call for every day is "more love." It was said of Henry Drummond that he simply charmed men into the kingdom. Why? Mainly because he was mastered by the vision of love as the greatest thing in the world.

Note the marvellous versatility of this premier grace.

Love is unselfish. The self-centred soul forgets the tie of solidarity that binds to others. We have such a man in Jay Gould, who said: "When I am in a democratic district, I am a democrat. When I am in a republican district, I am a republican. When I am in a temperance district, I am a prohibitionist. But whether I am in a democratic

district, or a republican district or a temperance district, I am for Jay Gould first, and last and all the time." But love changes the pivot and centre of life from self to another. Of Edward Everett Hale it was written: "The central purpose of his life was to help; the dominant chord in his nature is compassion."

Love is modest, yet self-revealing. It does not strut for admiration and praise, nor blow its own trumpet, nor put on airs of any kind. And yet love can no more stay hid than the little flower stays hid in the bud; or the young apple in the apple-blossom; or the seed-corn in the hill.

Love is kind and courteous. It is that "benevolence in trifles" which the Earl of Chatham praised so highly. You remember Tolstoi's tale of the beggar he met, and how the man asked help and he searched in vain for a coin until at last he had to say, "Brother, I am very sorry, but I have really nothing to-day." You remember how the man took the proffered hand and with tears running down his face, replied: "Brother! this, too, is a gift." The first impression that Philips Brooks made upon strangers was that he was a man full of kindness. Hence his pulpit as a throne of power.

Love is also patient. "He was a most difficult man to quarrel with," said a Canadian editor of a daily paper, concerning a friendly rival in journalism who had just died. A man who had suffered a great wrong at the hands of another, and whose life was not hurt by it at all, explains it by saying that he kept love in his heart amid all that he suffered.

Love is not jealous. "Sisterly love knows no jealousy," was the quick comment of a noble-hearted girl, when an advantage unshared by herself had come to her sister.

While gladdened by goodness, *love is never glad when others go wrong*, but is slow to expose, eager to believe the best, and divinely hopeful. "He never lost his faith in any one," wrote the wife of Dr. Talmage concerning her distinguished husband. "A mother believed in him long ago," was the clinging and wooing memory that eventually saved the long-wandering boy. Love is the medicine of all moral evil, and no human heart is ever cured until you can find another heart to brood it.

And above all things let us remember that the mighty inspirer of love is Jesus Christ.

I have heard of an old and whitehaired man who was standing fascinated in a picture gallery before a picture of the Christ. After gazing at it a few moments, he murmured, as if to himself, with face all aglow, "Bless him, I love him." A stranger standing near overheard him, and said, "Brother, I love him, too," and clasped his hand. A third caught the sentence, and said, "I love him, too," and soon there was in front of that picture a little company of people with hand clasped in hand, utter strangers to one another, but made one by their common love to Jesus Christ. Today, with the great scholar, we may well exclaim, "Calvin and Edwards make me fear and tremble; Bishop Butler makes me to be amazed, Liddon and Beecher make me believe; but Jesus Christ makes me hope and love."

No wonder that God crowns love with immortality. When Mr. Edison was recently asked, "Is the end of electrical invention nearly reached?" his reply was: "There is no end to electrical invention; there is no limit to anything." We shall never cease to love, nor never grow weary in loving.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Begin by calling the attention of the class to the circumstances which gave rise to the teaching of this chapter. The Christians in the early church possessed various "gifts" of which the Holy Spirit was the source. The class may be able to name some of these gifts, —prophecy, tongues, miracles, the wisdom and ability to teach, faith, hope, love. But the Christians at Corinth had been inclined to think more of the spectacular gifts, such as tongues, than of the quieter ones, such as love. In our lesson Paul teaches the great truth that love is the surpassing spiritual gift.

1. *The necessity of love*, vs. 1-3. Is it true that the more necessary a thing is for our well-being, the more real value it has for us? Seek to make clear how Paul shows that our Christian service is spoiled if it is not permeated with the spirit of love. He begins by dealing with the gift of tongues which was so valued by his readers. Are there people who are most eloquent, but who have no love for those

to whom their eloquence is addressed? What does Paul say about them? Our religion sets a very high value on faith. Can even faith be hindered by lack of love? Is there a so-called charity which fails through lack of love? Encourage the class to give examples.

2. *The achievements of love*, vs. 4-7. Another test of the value of anything is its practical usefulness for life. What does love enable us to do? Paul answers that question in these verses. Get the class to give Paul's teaching here in their own words. Point out how easily life may be made a very unpleasant thing for ourselves and others, if its prevailing motive is self-seeking. In what ways does love help us to efface self? What does Paul mean by saying that love does not take account of evil? Is he referring to evil done to ourselves or evil done to others? Show how the teaching of v. 7 naturally carries us over to the teaching of the rest of the chapter.

3. *The eternity of love*, vs. 8-13. Does the permanence of a thing constitute an element in its value to us? How does love stand the test of permanence? With what other things does Paul compare love? Other gifts "are only means towards an end. Love remains the completion and perfection of our human being." Emphasize the point of what Paul

is saying here: our present life is surrounded by imperfection, only in the future life shall we find perfection, and in that future life the great factors will be faith, hope, love, of which love is the greatest. Is it worth while, then, to cultivate love here and now? What place did Jesus give to love in his teaching about discipleship?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

The importance of love in the Christian life, and especially in the Christian church, is clearly shown in the context of this wonderful chapter. The Corinthians seem to have had everything else to make their church a success. (See 1 Cor. 1:4, 5.) But all these gifts, without love, were making impossible a "body of Christ." Note how sympathetically and courteously Paul shows "a more excellent way."

Love's supremacy, vs. 1-3. Why was Paul specially fitted to write of these spiritual gifts? It is easy to depreciate what we lack, ch. 14:18. Draw attention to the order in which the various gifts are mentioned. The more spectacular and less ethical came first in the Corinthians' esteem. Note Paul's standard of values, 14:26b. The gifts are not ends in themselves. The unifying and upbuilding of the Christian community is the goal. Love seeks and makes possible this achievement. "Tongues" served to draw the attention of speaker and hearer to the presence of the Spirit, and the apostle appreciated that. But there would be a temptation to glorify oneself, at the expense of harmony. Ask the scholars to give reasons why this gift has been withdrawn from normal experience. Is prophesy foretelling or forth-telling? In the exercise of this gift, one "presented Christian truth with authority and enthusiasm." Even deep spiritual insight, if loveless, is worthless. Have the scholars give references to show the value

Jesus attached to faith. When would charity and even martyrdom, mean nothing, and why? Love is supreme, because it gives everything its worth.

Love's fruits, vs. 4-7. If possible read these verses to the class from Moffatt's New Testament. Have the scholars compare the translations of the various characteristics of love. A consideration of the positive and then the negative behavior of love will help to get all the points clearly in mind. Some one suggests that love is here personified. Is it likely that any one person served as a model, and suggested all these characteristics? If so, who? Your class may be interested in etiquette. What is the underlying principle of boorishness? Have the scholars select the characteristics that make love the strongest bond between men and nations.

Love's permanence, vs. 8-13. The superlative value of love is shown from the point of view of *permanence*. Our admiration and longing for the abiding gives authority to this appeal. Why were these gifts, so highly prized by the Corinthians, transient? Note that the things being emphasized in this church are not in the list of the permanent at all. But love is and is *greatest*. Can you suggest any plans for social welfare in which your class may give expression to this, "the greatest thing in the world?" Are your scholars at an age to provide fruitful soil for the idea that "natural affection" needs to be strengthened by "love" as a family bond?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Question the class about the church at Corinth. What were the natural characteristics of its numbers, who were largely Greeks?

How did the presence of the Holy Spirit manifest itself? What temptations attended the exercise of these gifts? Unseemliness,

disorder, jealousy, provide the background of "this wonderful hymn in praise of love." Truly, "the devil often stitches what God doth shape!"

1. *A New Thermometer.* In the INTERMEDIATE QUARTERLY we have taken the thermometer as an illustration of the new standard Paul introduced for testing spiritual gifts. He completely reversed the markings of their graduated scale. The Corinthians placed "speaking with tongues," enthusiastic unintelligible sounds, at the very top. Paul put it at the bottom. He was concerned not about the sensational, but the edifying. In place of the mercury of the spectacular he substituted the new mercury of love. Its rise in the life makes possible the enlightenment and unifying of the church, not its mystification and division. Loving service is the new test for the gifts that should be "coveted." And all spiritual gifts are to be exercised in love. Ecstatic utterance, even of angels, without love would be empty and discordant. Get the pupils to describe the nature and value of the activities of vs. 2 and 3. How does love give worth to all these, and its absence render them profitless?

2. *What is this Love?* Do these characteristics suggest a "personification?" Paul

knew by report and by experience one who embraced them all. Have the class tell of New Testament scenes where patience is shown in admirable degree. How might a kindly patience have helped the Corinthian situation? Note the close relation of "jealousy," "parade," "airs," Moffatt's translations of the terms in v. 4b. Ask the pupils for some examples of bad manners, v. 5. What is the basis of true courtesy? Is there a zest for gossip that suggests satisfaction "when others go wrong?" Some things love should not bear and endure. What?

3. *How Love Lasts.* The superlative value of love is finally shown in its permanence. What spiritual gifts survive? The difference in efficiency between the Roman mirrors and our own, suggests the transient value of certain gifts. Why should "tongues" and "prophecies" and "knowledge" be classed as transient? Three things abide. Love is the greatest. Call for a verse about God that proves the permanence of love, and its surpassing greatness. Ask for suggestions about ways of showing love in the class, the school, the community. These should bear fruit. Probably some plan may be openly adopted. Its value will depend largely on its spontaneity, and absence of "parade."

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Tell the class that a man once wrote a book called *The Greatest Thing in the World*. What do you suppose it was about? The scholars may be allowed to give a few suggestions. It was not about a huge building, a beautiful painting, a marvellous invention, or a wonderful thing in nature, but about the very thing the lesson is on to-day,—love. Paul wrote a whole chapter about love, and it is one of the most beautiful chapters in the Bible.

What word is used in this chapter to mean "love?" In the first three verses, Paul tells us how much more important love is than a number of other good qualities. Discuss these briefly, having the scholars interpret any parts they can.

Take up the description of love given in vs. 4-8. In connection with each portion, some parallel may be found in the scholars' lives.

The following points may be specially emphasized, as they are those which come within the understanding and experience of Juniors:

Love is not jealous. Boys and girls with love in their hearts do not wish for what others have, but are happy and contented with their own things.

Love is not boastful and conceited,—it never tells how much better it can do something than some one else can, nor does it brag about clothes, toys, etc.

Love is never rude. Love is courteous and polite and always careful not to hurt another's feelings.

Love never likes to hear or tell about the faults of others.

Love never dies.

After these characteristics of love have been discussed, have the scholars name as many as they can, and read the description

given of each in the lesson passage. Have the class repeat the Golden Text in unison. The teacher's aim throughout the whole lesson

should be to try to lead the scholars to wish to make love the greatest power in their own lives.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To strengthen the spirit of love in the children; to help them find ways of showing love to one another.

INTRODUCTION. Polly was a seven-year-old girl with dancing black eyes and black, curly hair. "The smartest girl in our class," talkative Jimmy-in-the-front-seat told the substitute who had come to take Real Teacher's place that bright June morning.

Polly raised her hand, and when Miss Maywood nodded, she walked quietly to the desk, pointed out where the pencils and paper for the children were kept, and found the places marked in teacher's reading book for each class. "Rithmetic's easy this week, 'cause we're all reviewing 'two goes into' and two times, and getting ready for Mr. Shepherd to give us the speed test Friday," she confided and Miss Maywood's heart warmed to the little girl who was such a good helper.

When recess came, Polly and her best friends ran to the stone doorstep—the nicest place for a game of jacks, they thought—and on the way Polly thrust her arm through the thin one of Lizzie Wills, who had just come back to school after many weeks of illness from whooping cough. "Come on, Lizzie," she cried gayly. "I remember you used to beat me at jacks all last fall. Let's have a good game now." And Lizzie's pale face grew bright, for she had been feeling very strange and "left out" after so long an absence from her playmates.

Recess over, the 2B boys started noisily up the stone stairs, until they met the 2B girls' line, headed by Polly and looking so like the little students' Real Teacher wanted them to be, that unconsciously they, too, straightened their ranks and together the lines marched quietly up to the sunny classroom. It was arithmetic time, and Mr. Shepherd was talking to Miss Maywood while he waited to hear the 2B's for the last time before the really, truly speed test was given.

He took up the big cards with 9x2, 7x2, $\frac{1}{2}$ of 24 and 2 + 16 all jumbled together in a

pack. Polly was quick to stand by her seat, ready to answer. Somehow the other boys and girls followed the example of that bobbing scarlet ribbon, and the drill went off so smoothly that Mr. Shepherd's, "Well done," was earned by nearly every 2B in the class. Twelve o'clock dismissal bell rang just as the last 2 goes into 24 was said, and as the lines filed out to the cloakroom, Miss Maywood caught Polly back and put her arm across the little girl's shoulder. "Polly Stanley, you've been a real helper this morning, and I want you to tell your teacher so when she comes back this afternoon." And Polly went home to lunch with that nice warm feeling round her heart that you and I know comes when we have tried to be loving and helpful.

LESSON STORY. Polly's morning at school is a very ordinary, everyday kind of story—so very ordinary and every day that it might happen to any one of you children in this room to-morrow or next week. But it is in just the everyday happenings that Jesus wants us to show a loving, helpful spirit. Paul, one of Jesus' greatest followers, wrote a letter to his friends in which he told something about love and what love does. He said in words like these: "No one can follow Jesus' way without love in the heart. Love makes people kind. Love keeps people from being jealous. Love makes people unselfish, and keeps them from being angry. Love makes people helpful."

Jesus so wanted his followers to be loving and helpful that he told a story to teach us how to do it. (Read or tell in simple language the story of the Good Samaritan, Luke 10 : 25-37.) When the man who had asked Jesus the question, "Who is my neighbor?" heard that story, he knew just how our Saviour wanted him to act toward the people round about him. Who can tell what the rules are that Jesus wants us all to follow? Have some verses the children know from their memory work given, as : 1 John 4 : 8 ; 1 John 4 : 19 ; Ephesians 4 : 32 ; Luke 6 : 31.

Close with the following prayer verse :
 "Help us to do the things we should,
 To be to others kind and good ;

In all we do in work and play
 To grow more loving every day.
 Amen."

FROM THE PLATFORM

L	=	PA.	COUR.
O	=	KIND.	UNSELF.
V	=	GEN.	GOOD TEMP.
E	=	HU.	GUIL.
			SINC.

When a beam of light is passed through a crystal prism, it comes out on the other side broken up into all the colors of the rainbow. Now Paul, as Professor Henry Drummond used to say, in this wonderful Thirteenth of First Corinthians, does something like that with LOVE (Print). He breaks it up into its parts. There are nine of these. Ask the scholars to help you in picking them out in vs. 4-7. Have the School read, in concert, what is said of love in these verses,—“Love suffereth long ;” “And is kind,” etc. As each statement is read, call for a single word that will sum up its meaning. In this way, with a little help, the scholars will make up some such list as Patience (Write Pa.) ; Kindness (Kind.) ; Generosity (Gen.) ; Humility (Hu.) ; Courtesy (Cour.) ; Unselfishness (Unself.) ; Good Temper (Good Temp.) ; Guilelessness (Guil.) ; Sincerity (Sinc.). Every one sees the beauty of love as clearly as that of the rainbow. Each should seek to have that beauty in his own life.

Lesson XIII. REVIEW—RESPONSE TO GOD'S LOVE June 29, 1919

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text. Scripture Memory Passages, Primary Catechism (Questions 21-33), Shorter Catechism (Questions 51-60), should be revised.

GOLDEN TEXT—*I will praise thee, O Lord my God, with my whole heart.*—Psalm 86 : 12 (Rev. Ver.).

Read Philippians 3 : 7-14.

HOME DAILY BIBLE READINGS

M.—God our Creator, Gen. 1 : 26-31. T.—Obligation to God, Ps. 116 : 1-9. W.—Gracious invitation, Isa. 55 : 1-3. Th.—Response to God's love, Phil. 3 : 7-14. F.—Prayer to God, Matt. 6 : 5-15. S.—Obeying God, Gen. 12 : 1-9. S.—Love to God and man, 1 Cor. 13 : 1-13.

Prove from Scripture—*That men are won by God's love.*

Lesson Hymns—Book of Praise : 90 (265), 97 (255), 152 (435), 180 (461), 542 (737), 150 (564). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 65. (To be read responsively or in concert by the whole School.)

Lantern Slides—Use all the slides for the Quarter. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE QUARTERLY REVIEW

FOR THE SENIOR AND ADULT DEPARTMENTS : Some Fundamentals of Faith and Practice

Remind the class that during the past Quarter we have been studying three great subjects,—God, man, and the relations between these two, relations broken by sin, but restored

through divine grace. So that, in reviewing the Quarter's work, the lessons may be grouped as follows :

SOME BIBLE TEACHINGS ABOUT GOD
Lessons I., II., III., IV., VII.

What was the most outstanding fact that Jesus taught about God ? Bring out by questioning something of what is involved in the great truth that God is our Father. Does this definition of God appeal to the class more than many that have been expressed in more theological terms ? In what way does Jesus' teaching about God as our Father act as a corrective to the common tendency to worry ? If God is such a person as Jesus represented him to be, is it natural to expect that he would reveal himself to men ? In what way did his outstanding revelation to men take place ? What do we mean by referring to Jesus as the Lamb of God ? What led the first disciples to follow him ? What is likely to lead men to follow him to-day ? What great event in history serves as a proof that Jesus was really what he represented himself to be ? Has the resurrection of Jesus any practical bearing upon our lives to-day ? Have some member of the class give a brief description of what happened on the great day of Pentecost. In what way was the coming of the Holy Spirit a new equipment for service ? Is it true that the divine life still manifests itself in the souls of men ? What proof can we have that the Holy Spirit dwells in our hearts ? If we believe in such a God as Jesus has revealed to us, can we think of him as being indifferent to the separation which sin has brought about between himself and his children ? Is it likely that he will make some effort to win men to himself ? Ask some one to give a definition of the "grace of God."

SOME BIBLE TEACHINGS ABOUT MAN
Lessons V., VI.

Question the class as to their idea of what the Bible means when it tells us that man was made in the image of God. What capacities in man would incline us to believe that he was something of the divine in him ? Does the coming of Jesus Christ into the world, with all that that involves, help us to see something of the worth of man in the eyes of God ? Now lay emphasis upon the fact that sin has done more than anything else to degrade men who were made in the image of God. Could man ever attain to a right character had there been no possibility of temptation ?

SOME BIBLE TEACHINGS ABOUT THE CHRISTIAN LIFE
Lessons VIII., IX., X., XI., XII.

Remind the class that in the Christian life there must always be cooperation between God and man. There are certain things which God alone can do. There are certain things which he expects us to do. Emphasize the necessity of repentance and faith at the beginning of the Christian life. Is a beginning of the Christian life possible without them ? Secure from the class a definition of repentance. Is it more than regret for the past with its sin ? What led the people of Nineveh to repent ? Are there any other motives which may lead us to repentance ? What relation has faith to repentance ? What is faith according to the writer of the Epistle to the Hebrews ? Draw attention to the responsibility placed upon us by the heroes of faith in the past. If our faith is genuine how will it manifest itself in our lives ? Can there be any true following of Jesus apart from obedience to his commands ? Now turn the attention of the class to prayer as a source of help in the Christian life. Is the man who has no sense of need likely to pray effectively ? Point out that there is such a thing as futile prayer. Is lack of persistence in prayer one thing which makes it ineffective ? What quality does Paul emphasize as the greatest in the Christian life ? How does he bring out the necessity of love ? In what respects is love a passive quality ? In what respects is it an active quality ?

THE QUARTERLY REVIEW

FOR THE INTERMEDIATE DEPARTMENT : The Marks of a Christian

The general subject of this Quarter's lessons, Some Great Teachings of the Bible, makes a closely related review difficult. However, just because they are Great Teachings, there is a closer relation than appears at first sight. And the Intermediate Review Topic, The Marks of a Christian, provides a rallying centre.

I. THE CHRISTIAN'S IDEAS. Are ideas important? Why? "If left to itself an idea issues in action."—Weigle, The Pupil. In our emphasis upon practical Christianity, the basic importance of Christian ideas must not be ignored.

Of God (Lesson I.). Bring out the practical bearing of the name Father. What confidence does nature provide that God will take care of his children? What does the lesson teach about worry?

Of Jesus Christ (Lessons II., III.). John's witness to Jesus strikes the keynote of his ministry. Sir James Simpson's greatest discovery, "that Christ is my personal Saviour," gives the proper individual relation to Christ. In gratitude we accept his salvation, and make him Lord. To us then he is not a dead, but a living Saviour and Lord.

Of the Holy Spirit (Lesson IV.). Have the class contrast Peter's courage with his former cowardice. How does this same Spirit help us to-day? What are its fruits?

Of Man (Lesson V.). Man created in divine image. Position of privilege involves power over lower creation, and responsibility as God's vice-regent. Part of man's dignity, his freedom, opened the way to disaster.

Of Sin (Lesson VI.). Choosing to disobey God is the root of sin. Show that temptation lurks in everything. The subtlest temptations often lie close to life's best. Sin's bitter consequence is separation from God and life.

Of God's Attitude to Sin (Lesson VII.). He makes possible the bridging of sin's gulf. No merit of ours, but the sheer unexplainable goodness of God is our hope.

II. THE CHRISTIAN'S LIFE.

Its Beginning (Lesson VIII.). Note the three aspects of true repentance. Is it not truly the portal of the Christian life?

Its Basic Principle (Lesson IX.). The attitude underlying the whole of human life. Required in special degree in religion, because it is chiefly concerned with the unseen and eternal. It makes possible brilliant achievement, and plodding endurance.

Its Outward Test (Lesson X.). How do we prove our faith? Prompt obedience is as essential for the Christian as for the soldier. The heart's loving response to the claims of Jesus makes obedience easy.

Its Vital Contact (Lesson XI.). Prayer reaches its highest form in communion. Perseverance is necessary to secure that. Humility, too, is essential. The self-sufficient man does not pray.

Its Abiding Attitude (Lesson XII.). What gives life worth, in its relation to God and to man? Have the pupils compare love with wealth, and knowledge, and power, to bring out the idea that love is The Greatest Thing in the World.

These Christian ideas and characteristics are "the marks of a Christian." What individual response have your pupils made?

THE QUARTERLY REVIEW

FOR THE JUNIOR DEPARTMENT : Some Things We Have Learned About God

Remind the scholars that the lessons of the Quarter began with Jesus' description of God, and that all the lessons since that have taught us something about him. By questioning, bring out the main points in each lesson. The following are some suggestions :

LESSON I. GOD OUR HEAVENLY FATHER. Matt. 6 : 24-34 What name did Jesus use for God? What is the Golden Text? How did Jesus show his disciples that worry is needless and foolish?

LESSON II. CHRIST OUR SAVIOUR. John 1 : 35-51. Who were the first five disciples of Jesus? What did the Jews expect the Messiah to do? What did the true Messiah come to do? What is the Golden Text? Tell in your own words what it tells about God's love for us.

LESSON III. OUR RISEN LORD—EASTER LESSON. Matt. 28 : 1-10. Why is Easter such a joyous time? What is the Golden Text? To whom did the angels say these words? Whom did the women meet as they left the angel? What errand did Jesus tell them to do for him?

LESSON IV. THE HOLY SPIRIT OUR HELPER. Acts 2 : 1-8, 14-18. Who was the helper sent to the disciples at Pentecost? Describe how the Holy Spirit came. Tell one way in which it helped the disciples. Repeat the Golden Text. What "good gift" sent by God does it mention?

LESSON V. MAN MADE IN THE IMAGE OF GOD. Gen. 1 : 26-28 ; 2 : 7-9 ; Eph. 4 : 20-24. Who were the first people in the world? What is the Golden Text? Explain what is meant by man being created in the image of God. How does God expect us to keep that image?

LESSON VI. SIN AND ITS CONSEQUENCES. Gen. 3 : 1-13. What fruit did God forbid Adam and Eve to eat? Describe the steps in Eve's disobedience. What happened as results of the disobedience of Adam and Eve? Repeat the Golden Text.

LESSON VII. THE GRACE OF GOD. Eph. 2 : 4-10 ; Titus 2 : 11-14. What is meant by "the grace of God?" Repeat the Golden Text. Mention one man in the Bible who was saved by the grace of God. How can we please God?

LESSON VIII. REPENTANCE. Jonah 3 : 1-10. What does repentance mean? What message did God send by Jonah to Nineveh? How did the people of Nineveh show that they truly repented? What does God always do when he sees people are really sorry for their sins? What is the Golden Text?

LESSON IX. FAITH: WHAT IT IS AND WHAT IT DOES. Heb. 11 : 1-10 ; 12 : 1, 2. Name four heroes of faith. Tell how each of them showed faith. How may we show our faith in God? What is the Golden Text?

LESSON X. OBEDIENCE. Matt. 7 : 16-29. What is meant by "fruits?" What are good fruits in a boy's or girl's life? Repeat the Golden Text. To whom did Christ compare those who are obedient to him? Whom are the disobedient like?

LESSON XI. PRAYER. Luke 18 : 1-5 ; 9-14. What is a parable? What does the parable of the widow and the unjust judge teach us about prayer? What was Jesus teaching in the parable of the Pharisee and the publican? Where should we pray? Repeat the Golden Text.

LESSON XII. LOVE. 1 Cor., ch. 13. What is the greatest thing in the world? Repeat the Golden Text. What chapter in the Bible is all about love? Tell some of the things that a child with love in his heart will not do or be. Who shows perfect love to all the world?

THE QUARTERLY REVIEW

FOR THE PRIMARY DEPARTMENT: Showing Our Love to Our Heavenly Father

AIM OF THE LESSON. To impress more deeply upon the children's minds and hearts by this review "some great teachings of the Bible" which have been studied during this Quarter's lessons.

INTRODUCTION. (For this introduction obtain if possible a large bunch of white daisies and arrange them on the table in a jardiniere or vase, also from white drawing paper make a daisy folder by drawing a conventionalized daisy form about two inches in diameter upon the folded sheet of paper, cutting round the petals, but leaving four attached on one side. The result is a white, daisy-shaped booklet. One of these for each child may readily be made by tracing from your first daisy pattern.)

Yesterday afternoon all these little daisies were nodding in a green meadow. The sun shone, the sky was blue, the robins sang; and they looked so happy and bright out there on the hillside that I said to myself: "I'm going to take some of that yellow sunshine into our Primary room for to-morrow." Would you like to know what those daisy flowers said to me? It seemed just as if they whispered: "How good God is! What a beautiful world he has made! God LOVED his people very much to make his world so beautiful for them."

LESSON REVIEW. Ever since early spring, before these daisies dared peep above the cold ground, you have been learning some stories from our Bible to help you feel sure that what the daisies seemed to say is the truest thing you know. Let us turn back the pages of our Picture Roll and find out what some of these stories are. The very first one helps us think of the time—before ever there were daisies or people or even fields for the daisies to grow in. Who can tell something about that "in the beginning" time? (Have the Golden Text for Lesson I. repeated, and let some pupil, with the teacher's help, either read from Lesson I. in his Quarterly or tell the story of the lesson pictures.)

Long, long after God made the world and when the people of the earth had grieved him many times because they did not learn to obey, God showed in a wonderful way that he still loved us. I am going to repeat the first words and I want every child in this room to tell the rest of the Golden Text that proves God's love. (Repeat first phrase of John 3:16 and drill if the pupils do not know this, the great New Testament text.) What did Jesus do on the first Easter Day that tells us God's Son loved the world just as much as our heavenly Father does?

When Jesus went back to the heavenly home, he knew that his followers would miss him wherever they went. He knew that we, to-day, would need some one to help us bear our big troubles and our little ones, too. So the Holy Spirit was sent to dwell in the hearts of every one who loves our Father and his Son. (Review the story of Acts 2:1-8 and have given the Golden Text for Lesson 4.)

When God first made man, in his own image, God gave man a pure and good heart, but because men so often did wrong, our Father sent his Son and then the Holy Spirit to help every one in all his world to learn better ways. Let us look at the picture, Lesson 6, and tell the story of how the first man and woman sinned and how they had to be punished.

Ever since that long ago time, when Adam and Eve had to go out from the beautiful garden, men and women and little children have had to struggle against the sin that is in their hearts. But the last six lessons of our Quarter tell us of some wonderful helps God has given so that we may win the battle if we try. (Using the Picture Roll and the Golden Texts recall what these helps are. Lessons 7-12. Compare with Paul's battle and victory, Phil. 3:7-14.)

You and I can show that we love our Father in many ways. Let us find a way that Lesson 10 tells us will please Jesus very much, so much that we will be called his friends if we follow it. (Have given also ways in which children may show their love to God as developed in Lessons 11, 12. Conclude by having the Golden Text for Lesson 13 repeated as a sentence prayer of praise to show our love for God. As a lesson application distribute yellow and green crayon to the pupils and let them color the daisy centre yellow and add a touch of green for the stem. Inside the booklet have the Golden Text copied.)

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

Repentance Unto Life, and the Life It Leads to, by William Malcolm MacGregor, D.D., of St. Andrew's United Free Church, Edinburgh (Hodder and Stoughton, Toronto, 308 pages, \$1.75). "In evangelistic meetings men are called to 'come to Christ,' as if the word carried its meaning on its face, but again it must be asked—to what Christ?" "It has been said of Miss McLaren's delightful sketch of Dr. John Brown, 'It is the perfection of literary workmanship. In every line it says, Don't look at me, look at him, and one tries to be good and obey.' If men could only preach like that! 'Don't look at me—look at him!'" These two quotations, taken from two of the 28 sermons which comprise this volume, may serve as an indication of both its purpose and merit. In clear, straightforward fashion Christ is heard before the reader,—the Christ a vision of whom not only leads men to repentance but also opens the way for true development and real life. While the volume has the real literary merit of a simple, direct style, adorned and strengthened by many telling illustrations, yet the reader is most impressed "by the evidence of a serious, candid truth-seeking character as much as by any combination of argument" or any grace of style. It is the old gospel message, couched in modern fashion and coming with a straight cut and earnest appeal.

The Children of France, and the Red Cross, by June Richardson Lucas (Frederick D. Goodchild, Toronto, 193 pages, 17 half-tone illustrations, \$1.50 net), is a singularly vivid and informative selection from the entries in the daily journal of the author, the wife of the chief of the American Red Cross Children's Bureau, during her work, along with her husband, in saving French children who had been in captivity in Germany and had been returned to France through Switzerland. It is a book of the War time, but is of intense and practical interest still; for the work on behalf of the tens of thousands of orphaned children of the War areas in Europe, and of the like bereaved and helpless little ones in Syria and Armenia, while it has been well done, is, after all, only just begun. If these children are to be cared for, trained for independent and useful lives, the civilized world, for several years to come, must have a big warm place for them in their hearts, and must freely spend their money in helping them to this desirable con-

dition. Mrs. Lucas' narrative of actual conditions of these War-stricken French children will greatly aid in keeping the fountains of sympathy and of timely assistance freely flowing.

Foch the Man, by Clara E. Laughlin (Fleming H. Revell Co., New York, F. Goodchild, Toronto, 155 pages, 5 full page illustrations, \$1.00 net), is an interesting sketch of the life of the great Supreme Commander of the Allied armies, how he was prepared partly by events and partly by his life long devotion to the study of war and the duties of a soldier, for the combining of the forces of the Allies into a sweeping victory in which the great drive of last autumn culminated so triumphantly.

In Soldier Silhouettes (Frederick D. Goodchild, Toronto, 8 full page illustrations, 209 pages, \$1.25 net), William L. Stidger, who was a Y.M.C.A. worker with the American Army in France, has recorded a number of human experiences that made a deep impression upon him, along with a variety of sights that are indelibly stamped on his mind.

The cheerful, brave-hearted and resourceful Susan, who keeps house for the unsuccessful artist, Daniel Burton, and his blind boy, Keith, is the outstanding character of Eleanor H. Porter's latest book **Dawn** (Houghton Mifflin Co., Boston, Thomas Allen, Toronto, 339 pages, \$1.50 net), though she is not strictly speaking the "heroine," that part being played by Dorothy Parkman, the pretty young daughter of a great eye specialist. It is really through Susan's good management that Keith finds usefulness and happiness in spite of his blindness. In fact he finds that when the War comes and blinded soldiers begin to return that his affliction, then of several years' standing, enables him to render a peculiar service to these men. Susan's love for using long words, which she invariably gets twisted, and her tendency to turn her thoughts on divers subjects into rhymes, provide plenty of amusement. Wholesomeness and a cheerful philosophy of life distinguish this book as well as Mrs. Porter's former writings.

Two pretty stories of country life afford pleasant reading. One of them, **Green Valley**, by Katherine Reynolds (Frederick D. Good-

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child, Toronto, 287 pages, full page frontispiece in colors, \$1.50 net) is a really charming look into a delightful rural suburban community—and most rural communities, as was Green Valley, are a microcosm (a little world)—where there are many types; and, as in every such community, all about everybody is known by every one. The writer frankly says, "this book was written to cure a very real and bad case of homesickness." She was ten thousand miles away in Uruguay, from her sweet and quaint home and home life in the Eastern United States,—just where, she leaves the reader to guess. All the people of Green Valley seem to come into the story, and so vividly, that we want to know them all and live their homely daily lives with them. The very atmosphere of the lovely valley home is about one as he reads. Nanny, the daughter of a world famous diplomat, and "the last of the Churchills," "tall, bronzed and serene," born in India, are the hero and heroine of the tale. The reader will follow their love-making unflinchingly, all the while—and this gives its spice to the story—surrounded by a throng of the various "characters" which such a rural community is sure to afford.

The Old Gray Homestead, is by Frances Parkenson Keyes (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 301 pages, full page half-tone frontispiece, \$1.50), is by a city woman and has this dedication:

"To the farmers, and their mothers, wives, and daughters, who have been my neighbors and my best friends for the last fifteen years and who have taught me to love the country and the people in it, this quiet story of a farm is affectionately and gratefully dedicated."

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Among the sagebrush and cactus of the western plains, and on the juniper-covered sides of the nearby mountains, Kate Prentice, who is **The Fighting Shepherdess** of Caroline Lockhart's story of that name (The Musson Book Co., Toronto, 373 pages, \$1.50), lives her lonely life and herds her sheep. She has to fight suspicion and prejudice and enemies who contemplate actual harm to her and to

her flocks, and for years she carries on the fight alone, after the mysterious murder of Mormon Joe, the kindly shepherd who had been her friend from childhood. Success comes to Kate, and the chance to revenge herself upon those who have shown her unkindness,—but after all she does not take it! There are many characters in the book whose lives touch that of the fighting shepherdess, among them Hughie Disston, a fine and true-hearted man, who teaches her that success without love is empty.

A Song of the Prairie Land: And Other Poems, by Wilson MacDonald (McClelland & Stewart, 144 pages, \$1.50) has a most appreciative Introduction by Mr. Albert E. S. Smythe. The reader of the poems, whether or not he is able to agree with the high praise accorded to the poems by the writer of the Introduction, will, at any rate, see in Mr. MacDonald's volume a worthy contribution to Canadian poetical literature.

Dr. Ralph Welles Keeler is a well known American Bible Class editor, and his **Heart Messages from the Psalms**, with an introduction by Robert W. Rogers (The Abingdon Press, New York, 137 pages, 50c. net), reveal, on the one hand, the thoughtful student and, on the other, the popular and practical writer. "Questions to Think About" are appended to each chapter. The book is one for teachers and thoughtful readers; it opens up afresh the precious treasure boxes of the Psalms.

The Old Home, by Charles Coke Woods (The Methodist Book Concern, New York, 191 pages, 36 illustrations, \$2.00 net) consists of a homely description of a life's experiences, from a wedding at the beginning to a golden wedding at the "dewfall and eventide." It makes no literary pretensions, but will recall to its readers sacred and tender memories. The illustrations on heavy coated paper are most attractive reproductions of home scenes.

Dr. James M. Campbell, in **The Second Coming of Christ** (The Methodist Book Concern, New York, 136 pages, 60c. net) provides an interesting and profitable discussion concerning the second coming of our Lord, a subject of especial interest in these days of the great War tragedy and world wide social and political upheavals.

The Purpose of God in Christ and Its Fulfilment Through the Holy Spirit, by Alfred E. Garvie, M.A., D.D., Principal of New College, London (Hodder and Stoughton, Toronto, 223 pages, \$1.25 net) contains two courses of lectures by the well-known Principal, delivered to ministers in the end of 1917 and the beginning of 1918, their object being to consider God's part in Christ and the Holy

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Spirit, in relation to the problems raised and the duties enforced by the War. As one might expect from the writer, the points raised are discussed with thoroughness and suggestiveness.

Reunion in Eternity, by Sir Robertson Nicoll (Hodder and Stoughton, Toronto, 280 pages, \$1.75 net), consists of a number of essays in the author's well known style; and quotations from eminent writers bearing on the subject of the reunion of souls in the life beyond.

In **A Legacy from a Scottish Manse** (Hodder and Stoughton, Toronto, 188 pages, full page portrait of the author, \$1.50), by the late Rev. John A. Ireland, we have an interesting insight into the inner life and the week day and Sunday work of a Scottish parish minister of original mind and strong personality. Under such titles as: *The Church and the Parish, The Church and the Young, Natural and Sacred Seasons, The Holy Communion, Christian Life and Duty, The City and Its People, and Problems of Progress*, Mr. Ireland has said very many things that churchgoers, as well as ministers, may read with profit.

The Coming of the Lord: Will It Be Premillennial? by James H. Snowden, LL.D., The Macmillan Company of Canada, Toronto, 288 pages, \$1.75 net), is a scholarly and impartial discussion of a subject in which a great many people are interested, and which is admittedly of great importance. A chapter which will carry much weight with practical people is the closing one, *Is the World Growing Better?* This is a crucial question alike for premillennialist and postmillennialist. From the same publishers we have received **The War and the Bible**, by H. G. Melow, D.D. (115 pages, 60c.).

The House of Judah, by Charles Edward Hewitt (Abingdon Press, New York and Cincinnati, 224 pages, \$1.00 net), is an Oriental love story with its background in the days of Jesus and Paul. When the Bible background is treated reverently, as it is in this book, there are no stories more delightful than those from Bible times.

Religious Education and Reconstruction, by Norman E. Richardson (The Abingdon Press, New York, 32 pages, heavy paper cover, 15c. net, postpaid, \$10.00 per hundred, carriage in addition), is a careful study of the subject announced in its title. It was first given as an address at the annual session in Toronto, in January last, of the Sunday School Council of Evangelical Denominations,—a body in which thirty-two of the religious denominations of Canada and the United States are represented. It is eminently

timely as a discussion of the almost-greater-than-the-War problems which Reconstruction has brought about.

Three books of a series of Training Courses for Leadership, edited by Henry H. Meyer and E. B. Chappell (Methodist Book Concern, New York and Cincinnati).

The Training of the Devotional Life, by Minnie E. Kennedy and Minna M. Meyer (123 pages, 40c. net). The joint authors are not mere theorists. The book has come out of practice, and amongst other features of the subject it discusses the training in childhood and in later childhood and adolescence. It is a useful and suggestive book, especially for Sunday School teachers and those preparing for that important duty.

The Organization and Administration of the Sunday School, by Jesse L. Cuninggim and Eric M. North (155 pages, 60c. net). A new feature in this book on what is an old subject, and on which an infinite number of books have been written, is, the aim to give a clear exposition of the principles upon which the organization and administration of the Sunday School are based. Instead of suggesting a fixed form of organization, the authors offer an exposition of fundamental principles, with, of course, illustrations of their application. Such a study of the subject should inspire initiative and study in Sunday School work.

Learning and Teaching, by Harold J. Sheridan and G. C. White (207 pages, 60c.). The authors are both well trained and practical men. The purpose of the volume, as the authors state, is to teach the Sunday School teacher to learn how to teach, for, as defined in the following opening sentences, "Teaching is not a mechanical, but a vital process. It is not simply stuffing the mind of the pupil with information, but presenting truth in such a way as to cause the pupil to receive and appropriate it."

The Sunday School Teacher Magnified, is by J. B. Tidwell, D.D. The book deals with the Bible Basis of teaching and the teacher's model, his preparation, his subject of instruction, his view of the pupil and his rewards,—and all in a very helpful and suggestive fashion.

Praise and Service (Presbyterian Board of Publication, Philadelphia, 129 pages, \$10.00 per hundred, delivery extra) is an excellent collection of hymns with music, for use in the home, the Sunday School, and in church services, with responsive readings. The little book is attractively and solidly bound in limp cloth. All issues from this House may be counted on as excellent, and this one is no exception to the rule.

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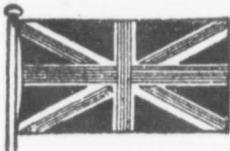
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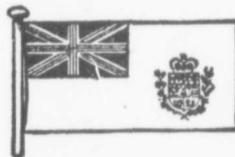
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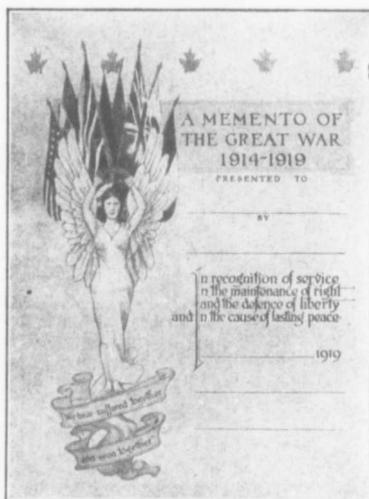


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