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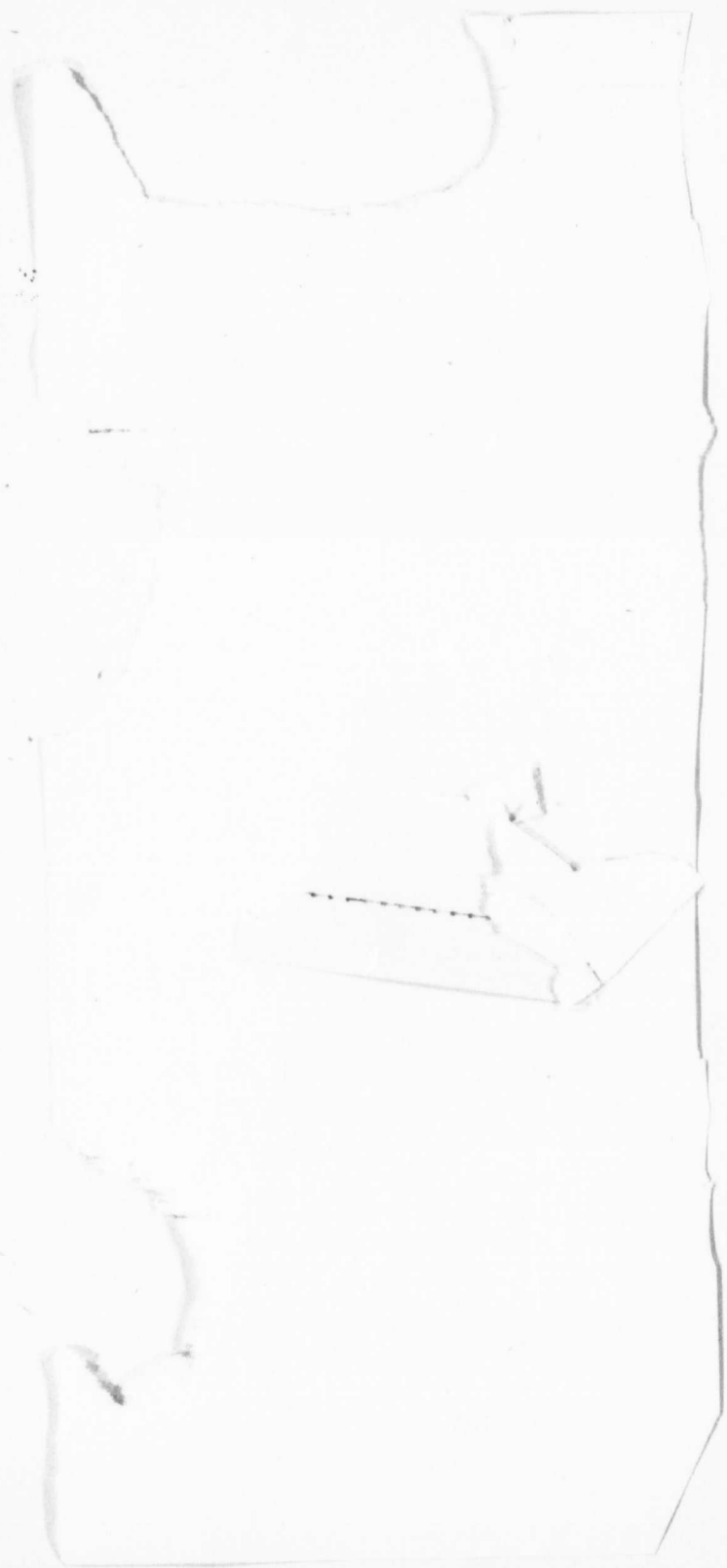
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Vol. XXIV., No. 1

January, 1913

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THE

UNITED CHURCH
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TEACHERS MONTHLY

The
Home Study
Series

• Presbyterian P^ums. •

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,
Editor & Business Manager,

Church & Gerrard Sts. Toronto

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THE TEACHERS MONTHLY

Toronto

January, 1918

Volume XXIV.
Number 1

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PUBLISHERS NOTICE

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The Teachers Monthly

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

Vol. XXIV.

Toronto, January, 1918

No. 1

EDITORIAL

Some Changes in our Make-up

It is the effort of the TEACHERS MONTHLY, not only to provide substantial fare, but also to "set the table" attractively. This accounts for some changes of type and arrangement noticeable in this the first issue for 1918.

Some new headings have been introduced, to make it easier to "find the place." A more attractive type has been used for the across-the-page and single column titles of articles; and The Book Page gets a new designation, "Among the Books," and a more prominent type. There will also be an additional special article each month on some book or books which it is particularly to be desired that the Sunday School workers should read.

There are not a few teachers whose use of the TEACHERS MONTHLY has been confined to the Lesson Material; to their loss, as we believe. The specially paneled page is intended to draw their attention to the wealth of interesting and suggestive material in the earlier pages of the magazine.

Whilst the Lesson material in the TEACHERS MONTHLY is on the Uniform Lesson, a large portion of these earlier pages is of great importance to the users of the Departmental Graded Lessons also; not only the portion designated "The Departments," but the whole of this earlier material; for the problems of the Uniform Lessons and of the Graded Lessons are really the same problems; and the general outlook which the TEACHERS MONTHLY maintains on the whole Sunday School field, at home and abroad, is of value to all Sunday School workers alike.

The TEACHERS MONTHLY, with these changes in the line of greater attractiveness, and maintaining its steadily high standard of original and contributed articles, hopes for, as it wishes for, its wide clientele of readers, a very prosperous New Year.

Professor Weigle's Articles

A notable feature of the TEACHERS MONTHLY for 1918 will be a series of pedagogical articles by Professor L. A. Weigle, D.D., of Yale University, the first of which appears in this issue.

Professor Weigle is the author of THE PUPIL and THE TEACHER in the New Standard Teacher Training Course. The articles will provide a fuller discussion of points more briefly dealt with in THE PUPIL. In them, therefore, the student of this book will have the expert guidance of one who is a master of the subject in hand. Besides, the articles are so clearly

and simply written, so free from the merely scholastic and technical in matter and style, that they will delight the general reader.

No one who wishes to know more about children and boys and girls, with a view to being more helpful to them, should fail to read Professor Weigle's twelve articles.

The Need of Sunday School Field Workers

On another page of this issue is noted that, at the request of Rev. Dr. G. A. Wilson, Home Mission Superintendent for British Columbia, the Board of Sabbath Schools and Young People's Societies, through the Board of Publication, is sending Sunday School literature to isolated families in remoter parts of that great province.

It does not demand a great effort of imagination to picture the loneliness of these families, scattered up and down the long and wide valleys in the province by the Pacific. They are far from any place of worship; there is no Sunday School to which the children may be sent; they are unvisited, during long periods, by any missionaries.

It is something for these families to have the Sunday School literature provided by our church sent to them. The Board of Publication counts it a great privilege to be permitted to serve them in this way. But surely something more ought to be done by the church for the religious instruction and training of people so situated. It is not an unreasonable proposition that Sunday School field workers, Sunday School missionaries,—call them what you will—should be sent to help them, by organizing Sunday Schools where that is possible, and where it is not, by giving guidance and suggestion to parents in the teaching of their own children.

One thing is certain, that any money and energy expended in this direction will be repaid manyfold, not only by the blessed results in the individual and home life of the families thus served, but also in the added strength which they will bring to the church as a whole.

The Bible in the Sunday School

A Newfoundland correspondent calls attention to the frequent absence of the Bible from the hands of the people in the churches and the scholars in the Sunday Schools of Canada and Newfoundland. He contrasts this state of affairs with that found in Jamaica, from which he had recently returned, where he says, "every black pickaninny that can read, comes to School with a Bible on his head." "In my morning class yesterday," he goes on, "I noticed boys of thirteen making frantic efforts to find Ezra in the New Testament. I did not wonder, because there was not a Bible in the School when I came here."

Similar statements, doubtless, could be made, with truth, of many other Sunday Schools. It is not without reason, therefore, that this correspondent calls for a crusade to bring back the Bible into the Sunday School.

Remedies for the conditions deplored by our correspondent do not seem far to seek. If the superintendent plans his opening and closing exercises in such a way as to require the use of Bibles for the scholars, and calls occasionally for a show of Bibles by those who have them, and if the teacher, in his class work, makes it necessary for every scholar to have a Bible in order to follow the teaching, a great improvement will speedily be effected. And if, in addition, the parents are induced to cooperate by seeing that the scholars set off from home with a Bible in their hands, the evil can, in most cases, be largely cured.

Getting the Last Boy and Girl

Last fall a systematic house-to-house canvass was made by the churches of Toronto. Some 6,000 visitors took part, and the Protestants, Catholics and Jews worked together. In this way the ministers and their co-workers have obtained information that will lead them to seek the people who have not been attending any church.

Every church should feel this community responsibility. Reports from many quarters go to show that even the smallest country districts contain non-church-going people. The Sunday School has a direct and heavy responsibility in this matter, specially in so far as the boy and girl are concerned.

To get every last boy and girl into the School more than one plan may be followed. The house to house canvass has been undertaken with good results by many town and country churches. Many country Sunday Schools may have a map of their district drawn. On it the concessions and houses may be marked. Those houses in which boys and girls live who do not attend any Sunday School may have a special mark. It will be a matter of pleasure and interest to the scholars to try and remove such unfavorable marks from houses on the School map.

Some town Sunday Schools have secured small, cheap, cardboard fishes. Every scholar bringing a new pupil is given a fish. The boys and girls are urged to become "fishers of men." When five or ten such "fish" are obtained by one scholar, he receives a Testament, Bible or some other award.

The boys and girls often do more than all the teachers and officers of the School in bringing the last available child. The teacher should do all that is possible to awaken them to this important work. There are no recruiters like the boys and girls.

The Food Campaign

Preparations are under way to make 1918 a record year in production. While this work will fall mostly upon the shoulders of adults, the boys and girls play an important part. A very good way to train the scholars in service is to lead them in definite ways by which they may do their part for the country in the food campaign.

The Sunday School teacher may use his influence to get every one of his scholars producing something in the way of food this spring and summer. It may be only a small garden plot to grow a few vegetables for the table. But in this way the table expenses will be reduced.

The amount of food which Canadians may send to Europe depends to no small extent upon the self-denial of the boys and girls in the matter of food. They consume a great deal of the meat, the white flour and the sugar of the country. Of course the wise teacher will give no advice that will interfere with the health of the boy and girl. At the same time he can do much good by making clear the service they are rendering the soldiers when they substitute brown flour for white and deny themselves candy.

The International Sunday School Convention

Canadian Sunday School workers will have a special opportunity of attending the forthcoming quadrennial International Sunday School Convention, as it is to be held immediately on their borders.

The place is Buffalo, and the date June 19-26, 1918.

The International Sunday School Association is interested in over 20,000,000 Sunday School scholars in Canada and the United States. It is a voluntary organization, which has the sympathy and assistance of all the Churches; for its workers work in the interest of all the Sunday Schools.

It is only fair to say, that a large share of the credit for the wonderful advance in Sunday School work, and the increased efficiency of the churches in doing that work, is due to the unflagging efforts of the International Sunday School Association and its Provincial and State organizations. In some of our Provinces the churches have taken over, through cooperative methods, this work of promotion and betterment, but there is still a wide field of effort for the auxiliary institution.

The attraction of the International Convention for the great majority, is the programme it presents during the eight days of its sessions. That programme is a post-graduate course

for already skilled workers, and a splendid introductory preparation for their task, for those who are desirous of taking up this supremely important and attractive form of Christian service.

It will be a good move, to plan even this early, to attend this notable Sunday School gathering in June.

WITH OUR CONTRIBUTORS

The Child as a Discoverer

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

[The first of a series of twelve articles by the author of *The Pupil*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDITORS.]

Who can tell what a baby thinks?

Who can follow the gossamer links

By which the manikin feels his way

Out from the shore of the great unknown,

Blind, and wailing, and alone,

Into the light of day?

What does he think of his mother's eyes?

What does he think of his mother's hair?

What of the cradle-roof, that flies

Forward and backward through the air?

Times have changed since J. G. Holland wrote those lines. Cradles are frowned upon; wailing is no longer regarded as an inevitable minor accompaniment; and psychology has actually begun to trace the "gossamer links." Yet one implication of the verses remains true. The child is a discoverer in what is to him a strange new world. Its paths are as uncharted as was the Western sea for Columbus. Each day is a voyage in exploration. Things matter of course to older folk tingle with newness to him; facts that the world has long known he must learn for himself.

Nature has equipped him for it. Curiosity is one of the earliest, as it is one of the most permanent, of the human instincts. The normal child is a born adventurer. He is so built, that he cannot remain politely inert in the presence of things that appeal to his senses. He is not only all eyes and ears; he is all hands and feet and restless activity as well. Just to have sensations is, as Professor Thorndike puts it, one of the natural satisfiers of human nature; and quite as natural is the instinct to be doing something with them. Mental emptiness, sheer inactivity, irk us all. The child is bound to react to his sensations with the demand for more. And he does not passively await their coming; he pushes out in whatever ways his little body will permit to seek new experiences.

Curiosity begins, perhaps, with the baby's stare, as early often as the second week. Miss Shinn tells, with approval, of her grandmother's rule, that you should never needlessly interrupt a baby's staring lest you hinder the development of the power of attention. Soon surprise and wonder appear, to be followed, as the little muscles permit, by active observation, experiment and play.

I remember watching a boy of eight months sit for what seemed a long time, just picking up a block from the floor and putting it down again, each time a little farther out, till he reached his limit and hitched along to begin again. It was the simplest sort of play, yet he was acquiring muscular control, not only of hand and arm, but of his whole body; he was developing space perception and coordination of eye and hand; and he was learning some of the properties of blocks and floors.

What an impossible task his education would be, were he not so made as to respond with action, with interest and experiment, to a sense-stimulus,—were he simply to sit like a lump of putty, waiting to have parent or teacher fold his little fingers around that block, stretch out his arm for him and seek to direct his lagging eye! What is true of so simple a bit of baby-play, is true throughout the whole of childhood. The child's physical activity, his constant play, his eager observation and experiment, are the instruments of development and discovery.

The child's activity may, of course, become annoying. We may be impelled to command quiet for our nerves' sake; or for his sake may put a stop to play too prolonged or too venturesome. It is but to be expected that the little investigator's experiments may at times be unwise, destructive, cruel, or even dangerous. Children will taste anything, and they have no way of telling poison from food, or colic producers from wholesome fruits. They will take anything to pieces that they can get apart; and the more hidden the mechanism of a toy, the greater the challenge to their spirit of discovery. One toy that we have

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never been able to keep whole in our house,—though we have bought several—is a “come back” cylinder that bears no hint whatever of mechanism on its surface, but mysteriously insists on rolling back to you when you start it rolling away.

Smith and Hall tell of a little girl who cried bitterly after she had spoiled her doll by poking in its eyes, not because it was ruined, but because, she tearfully explained, “Now I can’t ever find out what makes dolly shut her eyes. Won’t you buy me another one so I can find out?” Like curiosity leads to such apparently cruel acts as forcing open the eyes of little kittens, breaking chicken’s legs to learn how to mend them, or dissecting frogs to see how they are put together. One boy is reported who, at the time when a scientific man’s experiment in fasting was much talked of, shut up his pet squirrel to see how long it would live without food. Warnings of pain to himself, even, will not deter the little experimenter sometimes; he will try the forbidden thing and deliberately bring on the pain, to see how it feels.

The getting of experiences, however, is but the beginning of the young discoverer’s adventure. He must explore their relations as well; he is not content till he understands them. Man is, as Carlyle put it, a cause hunting animal. Very early, indeed, the child begins to compare things with one another, to observe likenesses, differences, connections and sequences, to draw conclusions and to seek causes. To sensory curiosity is added rational curiosity. And to play, observation and experiment as methods of discovery, he adds questions put to his elders—ininitely many and of all sorts: What? Why? How? What for? Where from? What makes it? Who made it? What does so-and-so mean?

Examples need not be cited. We have all had to meet children’s questions. They are at times aimless and random, the product not of real curiosity so much as of fatigue or peevishness,—the endless repetition of “Why” questions is often of this type. But

most often they reveal how puzzling to children things are that we take for granted, and how well the little investigators can reason with the data at their command. Professor Sully tells of a boy not yet four who asked, “Why don’t we see two things with our two eyes?” and of another just past that age, who inquired, “What is the good of bees?”

When told that they make honey, he responded with the pertinent query, “Then do they bring it for us to eat?” R., aged five, came home from a kindergarten class where he had been told of the earth’s shape and motion, eager to have it explained, “Why don’t we fall off when the world is moving so fast?”

That children should ask hard questions about things metaphysical and theological is to be expected. They are deeply interested in origins, in birth and death, and in the God whom they cannot see and about whom we tell them so falteringly.

Their reasoning here, too, is often surprisingly direct and sound. Sully tells about a boy of four who asked, “If I had gone upstairs, could God make it that I hadn’t?” And about another of seven who asked, “Why doesn’t God kill the devil and then there would be no more wickedness in the world?” R. (5), rummaging about at his grandmother’s this summer, found an old book about the Johnstown Flood, and insisted on having the story. He astonished his Sunday School teacher the other day by stoutly maintaining that God broke his promise to Noah, about which she was telling them—“How about the Johnstown Flood?” “But, dear, God didn’t send that; men made that dam such that it broke.” “Yes,” he replied, “but God sent the rain that made it break.”

It is the privilege of us older folk to protect and guide the little discoverer, to foster rather than to repress his eager spirit of investigation, to provide materials for educative play, observation and experiment, and out of our larger experience so to answer his questions that he will be led to that knowledge of truth that makes men free.

Yale University

When any one undertakes to study the meaning and to cultivate the habit of prayer, it is well for him to understand from the beginning that he is dealing with a natural function of his life and not with an artificial addition. Raising palm trees in Greenland would be an unnatural proceeding. They never were intended to grow there, and never can grow there save under stress of artificial forcing. The culture of prayer would be just as strained a procedure, were it not true that the tendency to pray is native to us, that prayer is indigenous in us.

—Harry Emerson Fosdick

Knowing the Lesson

By E. A. HARDY, D. PÆD.

When does a teacher know his lesson?

1. *When he knows the story.* This involves, first of all, an analysis of the lesson material, in order to find out as exactly as possible what the writer is trying to say. This is sometimes difficult; but usually a careful reading or two will enable him to see the main divisions of the thought. Experience will show that the scriptures are unusually condensed, and that a few verses will yield a wealth of material that the reader would never suspect until he gets down to a close analysis. It will be found that every narrative in the Bible is probably a series of pen pictures, in reality a whole picture gallery. The teacher will discover every Sunday, that the eight or ten verses selected for the lesson, and which, at first sight, may appear to present no great amount of teaching material, really have far more than he can handle in his half hour.

Take, for example, Dan. 1:8-20. An analysis of the lesson into its sections would be as follows:

Daniel's decision, v. 8.

The conference of Daniel and the prince of the eunuchs.

- a. Daniel's request, vs. 8-14.
- b. Daniel's favor with the prince of the eunuchs.
- c. The prince's hesitation.
- d. Daniel's suggestion of a ten days' test.
- e. The prince's acceptance of the suggestion.

The ten days' test, v. 14.

The examination of the Hebrew youths, v. 15.

The complete granting of Daniel's request, v. 16.

The gifts and accomplishments of the Hebrew youths, v. 17.

The final examination of all the youths and the great success of the Hebrew youths, vs. 18-20.

As soon as the teacher begins to see clearly each picture which this analysis suggests, he finds that the writer of this story has condensed into these few verses what a novelist would expand into a volume of many pages. If he makes his analysis, say, on the Sunday preceding the day of the lesson, and takes a few minutes each day of the intervening week to develop each picture, by the time the next Sunday has come round, he has lived all through these exciting days with Daniel, and he is alive with vivid, pulsating stories to tell his boys or girls.

2. *When he knows the facts,* historical, geographical, or whatever they may be. For example, in the same passage he must be able to answer such questions of fact as these: What country did Daniel come from? What country was he now living in? How did he get there? What was his new name? What kind of city was Babylon, in size, culture, military power? What was the king's purpose regarding these youths? How long was the period of training? What kind of youths were they? What was the learning of the Chaldeans? What was the language of the Chaldeans? What was pulse? What is meant by "understanding in all visions and dreams?" What is meant by the "magicians and enchanters?"

The business of the Lesson Helps is to give the answers to such questions as these. A Bible dictionary and a Bible atlas are necessary. There is no way to get up this part of the lesson except by genuine study. The most brilliant and inspired teacher must tread the same path as the most patient plodder, so far as working up the facts is concerned. There is one satisfaction about this part of the preparation,—the teacher knows when he knows the facts. He either has them at his finger's end or he has not. When he knows them, his pictures grow in vividness till Daniel becomes as real as the boy in his class.

3. *When he knows the truths.* What is there in this lesson to help one in his life? What are the great underlying truths which the lesson develops or illustrates? Here is where the teacher is called upon to do some thinking. Never mind about those Lesson Helps now; independent, original thinking is needed. The more the teacher trains himself to do this, the stronger he becomes as a thinker and a teacher, and the more helpful his message is from Sunday to Sunday.

As he thinks over this lesson about Daniel, he will note such truths as these: the value of decision; the relation of decision to careful thinking; the relation of food and habits to one's physical, mental, moral, social, spiritual condition; the value of experiments and tests in one's life; the value of faithful, steady work and routine; the relation of purpose to success; the effect on one's life of his conception of God.

Now that the teacher has worked out these truths for himself, he will go back to his Lesson Helps, and see what the writers suggest. He will find that he and they have hit

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upon the same truths in many cases, though probably expressing them in different words. He will find also that he and the lesson writer have each discovered some truth which the other had not. Altogether he will find that the lesson is as full of truths as he has found it full of facts and pictures.

4. *When he has adapted it to his class.* That means he must clearly view all his facts, all his pictures, all his truths as he now sees them in this lesson, view them all in the light of the mental, moral, social, spiritual conditions and needs of each member of his class as far as he can, and from his wealth of material select that which he can use in his half hour. This he must arrange carefully so as to make it suit

the class as exactly as possible. But a study of this point must be left for a later article.

Does it seem too difficult to arrive at the stage when you know your lesson? Does it seem to call for far too much time and too serious devotion, especially when in addition to what has been said, it is taken for granted that a spiritual preparation of the heart and life is going on daily? Well, it may be difficult and costly; nobody who knows anything about it would say anything else; but, on the other hand, is not this the greatest business in the world, this business of shaping life and moulding character and leading the soul into closer union with God?

Toronto

Teachers' Meetings

By REV. W. O. ROTHNEY, B.D.

Teachers' Meetings are of various kinds. Some are held for the purpose of discussing matters of business only; others for discussion and study of the next Sunday's lesson; others again for general training and improvement of teachers; and still others for purely devotional purposes.

The business meeting may include all the officers of the Sunday School, and is held for the purpose of transacting the business of the School. In many Schools it will be necessary to hold such meetings monthly; in others, where competent committees are appointed to look after business matters, once a quarter may suffice; and in some Schools where an executive committee is in charge, it may not be necessary for the teachers to hold a business meeting oftener than once a year. The purpose of an annual meeting will then be to review the work of the past year, and survey and plan the work of the coming year. The secretary's report will furnish data on which intelligent action may be based, and other reports should indicate whether plans adopted have been successful.

It is customary in some successful Schools for the teachers to meet for a few minutes at the close of every School session. Teachers then report any matters of interest in connection with the work of their classes. The superintendent may give some directions for the next session while the events of the day are fresh in his mind. Suggestions may be made and plans adopted for more effectively operating the School. Then follows a short period of prayer to ask God's blessing to rest upon the efforts of the day.

The main function of the Teachers' Meeting, however, is to train the teachers for their task in the Sunday School. There are two

lines of work commonly taken up at such meetings. One is the study of the next Sunday's lesson, and the other is a course in general training for Sunday School teachers.

Where the next Sunday's lesson is the topic, the study is generally led by the pastor or superintendent, or one of the teachers, who teaches the lesson to the others present. Where the Uniform Lessons are in use, the teachers of all grades may profit by this discussion, and receive enlightenment on the lesson they will have to teach the following Sunday. It is evident, however, that since different aspects of the lesson and different methods of teaching it will be necessary for the different grades, only a general treatment of the lessons is possible. If the School is large, then the teachers of each Department may meet separately and discuss fully the best methods of presenting the lesson to their particular classes.

The study of the next Sunday's lesson, however, is not the most useful line of study for the teachers' meeting. Sunday School teachers need to know something more than what to teach the next Sunday. The teachers must be taught to adopt a correct attitude toward the Bible as a whole, and to Biblical teaching as a whole. They must learn to become interpreters of the Bible rather than comment-makers. If a teacher is educated along these lines, he will not need any one to show him how to prepare each individual lesson, he will be able to grapple successfully with the problem himself.

Again, teachers should pursue courses in the study of child nature and its needs at the various stages of development; devices and methods of teaching; and ordinary class management. Every teacher should con-

tinue his study along these lines as long as he continues to teach his class. The Teachers' Meeting should be a continuous teacher training course. This kind of Teachers' Meeting will finally produce the trained teacher, while a mere study of the next Sunday's lesson is likely to result in nothing more than a cramming process for the purpose of getting something to teach.

Who is to be the teacher of the Sunday School teachers? The responsibility rests upon the pastor. He must either do the teaching himself or secure some other competent person to do it for him. In most cases no other person will be available and the duty will devolve upon himself. He must find time for it, and he must make himself competent for the task. He cannot afford to let young untaught, or ill taught, teachers propagate their ignorance. His duty is clear. He must see to it that his teachers are trained to give children religious instruction that is moral and soundly Biblical.

Montreal

Books on the Lessons

The lessons for the first six months of this year are from the Gospel according to Mark. In this article the attention of the teacher is directed to some books which will be helpful in the study of the six months' lessons from the earliest of the Gospels.

1. Commentaries

For those who read Greek, three commentaries may be mentioned, with the publishers and prices, namely: Mark, by Dr. A. B. Bruce, in *The Expositor's Greek Testament*, Vol. I. (Hodder & Stoughton, \$5.00); *The International Critical Commentary on Mark*,

by Dr. Ezra P. Gould (Scribners, \$2.75); and the Gospel according to St. Mark, by Professor H. B. Swete (Macmillans, \$4.50). Each of these three has its own special features of excellence, and any one of them will form a valuable part of the student's equipment.

The following commentaries on the English text are available: *The Cambridge Bible on Mark*, by Dr. G. F. Maclear (The Cambridge Press, 70c.); *St. Mark's Gospel in Hand-Books for Bible Classes and Private Students* (T. & T. Clark, \$1.00); *The Westminster New Testament on Mark*, by S. W. Green (Fleming H. Revell Company, 75c.); and *The Century Bible: St. Mark*, by Dr. Salmond (T. C. & E. C. Jack, 75c.); *The Expositor's Bible on Mark*, by Dr. G. A. Chadwick (Hodder & Stoughton, 75c.).

2. Books on the Life of Christ

The teacher will find his work greatly enriched by the reading of a good book or two on the life of our Lord. Amongst the many books of this sort may be mentioned: *The Life of Christ according to St. Mark*, by Dr. W. H. Bennett (Hodder & Stoughton, \$1.50); *The Jesus of History*, by Professor T. R. Glover (Association Press, \$1.10); and *Christ and the Kingdom of God*, by Professor S. H. Hooke (George H. Doran Company, 60c.).

3. Bible Dictionaries

An important part of the teacher's equipment is a good Bible Dictionary, in which he may turn up in a moment information on points which are constantly coming up in his lesson study. Two excellent one-volume dictionaries are these: Hastings (Scribners, \$5.00), and Davis (The Westminster Press, Philadelphia, \$2.50, postage 25c.). Either of these will serve the teacher's purpose.

Some Problems of the Small School

BY REV. JOHN MUTCH, B.D.

VI. The Crowd in the Shed

What small School, especially one which meets immediately before or after the regular church service, does not know something of the crowd in the shed? Sometimes the majority of the men members are there while the School is in session. We know such a thing should not be, but how can we counteract the tendency?

Manifestly one of the chief ways of turning the drift, so detrimental to the School, is to appreciate the motive that has drawn them to the shed and make provision for its healthy expression. That attraction is undoubtedly the fact that it is a time for social intercourse

and discussion, such as the other days do not afford.

These men learn what each is doing. They discuss projects of community and national welfare and the prospects of the crops. Anything that can be done to meet that need by meeting during the week, or by providing time either before or after the services, will help to overcome the present attraction of the shed.

The Bible Class must be made strong and attractive. This can be done by securing a popular and capable teacher, and by arranging for the responsibility of attendance

to be thrown upon the class. The last can be largely accomplished by organization, through the class choosing a president, secretary, treasurer, etc., by aiming to get every adult present, and by trying to make the class such a live body both on Sunday and week day that the adult will be pleased to consider himself a member.

With due consideration of the natural attraction there is towards holding concourse together in the shed, the teacher and minister may point out to the men that by coming fifteen minutes earlier, or remaining fifteen minutes later, they will find time for the usual discussion without taking it out of the School time. It should also be pointed out to them that they are doing much harm by encouraging boys to look forward to the time when

they will manifest their manhood by staying out in the shed, during Sunday School hours, with the men, at the very age when they are most likely to need the help of a wise Christian teacher.

Moreover, they should be shown that such action is apt to lower any respect the scholars have for the School, a respect which would be greatly increased if they knew that their parents did not avoid it, but considered it worth giving their time and presence.

Incalculable are the effects of the very atmosphere, both upon teachers and taught, in the School in which men and women are found studying God's Word along with the children and young people. After such efforts all may not attend the School, but the majority will.

Men Missing: Men Wanted

BY FRANK YEIGH

The writer visited a city Sunday School on a recent Sunday, to see how it is conducted, and especially how it is affected by war conditions.

Its experience is probably that of other Schools. The organized Young Men's Club has gone temporarily out of existence because a large percentage of its members have enlisted, two of whom have paid the supreme price of patriotism.

Similarly, in the mixed adult class, not a single man was present; here, again, most of the men section of the organization had enlisted.

The hope of to-morrow, over against this serious drain of the young men force of the church, lay in three classes of boys, aggregating 35 hopeful, healthy men in the making.

Well is it for Canada that there is this reserve force of potential manhood in church and Sunday School,—the lads whose Christian training will have an effect upon the national life none can estimate or measure.

But over against the roll of men who are missing,—men of eighteen and over, who are to be found in camp and trench, on the sea and in the air, in Canada, England, France, Mesopotamia—are the men who are wanted. "There are only three of us men here in the upper School," said the superintendent of the Senior Department. And he opened up his heart over this dearth of adult workers.

Men are wanted, sadly wanted at this most critical of all times. "Are there men to be had, if they would respond?" I asked. "Yes," was the reply, "but they simply won't come to our help. The appeals of pastor or

workers have little or no effect, and the need is so urgent," and this man went about his work discouraged over the situation.

Surely there is a call of patriotism to the man beyond military age to enlist in definite Sunday School service, even to return to it if necessary.

Many a lad is risking his life in our defence on the world's battlefields. The least that the stay-at-homes can do is to fill their places, especially in the church and Sunday School and every other realm of Christian service, the results of which will count so much in the Canada not only of to-day, but even more so of to-morrow.

The teacher who is to-day a trainer and leader of boys is rendering a national service of the highest import.

Toronto

Missions in the Class

By Miss E. Garland

There should be, in the mind of every teacher, a plan for putting before his class the necessity for missionary work. Christ's command to his followers: "Go ye into all the world and preach the gospel to every creature," should be kept before the eyes of teacher and pupil alike. These words might well be written large on the wall of every Sunday School in our land.

If the work of missions is once put in its rightful place, if the teacher realizes that unless the School is a missionary School, it is not doing the work for which Christ died, the problem of the Question on Missions will be

no longer existent, but the Mission Question will have become so interesting to the teacher that it will be his joy to have for his boys and girls, if they are juniors, a picture or breezy short story connected with some phase of the work brought before them by the Question. These can easily be found now that missionary literature is so plentiful.

If the class be a senior one, he may tell of some act of heroism on the part of a missionary nurse, deaconess, evangelist or doctor.

Something told in a few brief sentences, will often leave an impression which may last a lifetime. As the teacher himself realizes more and more, through the gathering of such information, the great need for missionary work, he will feel that time thus spent is well worth while, and perhaps the seed which he is now sowing, may bring forth much fruit to the glory of the master, while for him will come the master's "Well done."

Should it be impossible for the teacher in any School to take up the Question on Missions along with the other work, the superintendent might choose some one, either from among his teachers or from the congregation, to speak for five minutes on the Question, this brief talk to be followed by a prayer so simple and direct that even the smallest child may follow it. It should be a prayer for the missionary work, mentioned in the Question, for we cannot too quickly or frequently connect our thoughts on missionary work with the power of its leader, the captain of our salvation.

In the School of Chalmers Church, Ottawa, two classes of young women have been organized as an associate branch of the Women's Missionary Society. The teachers of these classes are themselves deeply interested in missionary work. At first these classes met together for missionary study only once a Quarter, Review Sunday being used for this purpose; but the members of the classes have become so enthusiastic that they have asked for two meetings each Quarter. At these the material for study is taken from the Missionary Messenger, the paper of the W.M.S., the girls preparing and reading papers themselves. All the officers are chosen from

among the members of the classes. At their opening meeting last autumn, they had for the first time an outside speaker.

In our young people lies our hope, not only for our beloved Canada, but for the evangelizing of the world. Remembering this, surely, the teachers or speakers will, before facing the class or School, put themselves into the hands of their leader to be used by him and thus be brought face to face with the Question on Mission in the right spirit. When we consider that Christ has said, "Lo, I am with you always," we may assuredly feel that though we may oft-times "sow in tears" we shall yet "reap in joy."

Ottawa

Taking a Class to a Sick Room

Jimmy is only fourteen; all boy, fourteen years of boy. This story, this true story, is about him.

He had not much of a chance in his child-

hood years, and it has only been since he was adopted by a Christian couple that he has had a fair show, and the fair show includes a Christian home, education, and an acceptance of Jesus as his Saviour.

Jimmy is now a Sunday School teacher, of a class of lads of ten or thereabouts. I discovered this class on one of the hottest Sunday afternoons of last July in a little backyard, and in a tent, as a comparatively cool spot—only 80 degrees, as against the nearly hundred mark in the sun. I could write a lot about this class of Jimmy's, but that must wait. This is what I want to tell:

One of Jimmy's boys, Billy, fell ill and was, indeed is still, confined to his bed—a very sick little lad he is. Of course he could not come to his class, whereupon Jimmy conceived the admirable idea of taking the class to Billy's room. Taking the mountain to Mahomet, you see.

Yes, it was Jimmy's own idea, and it worked finely. I would have liked to peep into that room when the bedroom class was in session, and seen teacher and scholars and the pale-faced little chap in bed, studying about Hezekiah! I do not know what kind of a teacher fourteen-year-old Jimmy is, but I know his

If you are to succeed you must take hold of this business in a serious spirit. You must put heart and mind and time into it. It must become part of your very life. This means that you lay yourself out to secure the best kind of equipment. You will live by the highest ideals, and exalt your opportunity, and enter through every open door in the interest of your cause. There is no need to apologize for being a Sunday School teacher, least of all in these days, when the work of this institution has been placed on a broad and deep basis, and when it is regarded as absolutely indispensable for the progress of the church and the kingdom of God.

—Oscar L. Joseph

flock of Juniors adore him, and you can imagine what Billy-in-bed thinks of him!

It was not as if a grown up had suggested the plan to Jimmy. It was his own, and it worked more than well.

Would you have thought of it, and is there not something finely practical about it?

A Rally of Sunday School Forces

The "Official Call" has just been issued by the International Sunday School Association, for its triennial Convention, to be held in Buffalo, N.Y., June 19th to 25th, 1918.

These war times are no times to slacken in the work of the religious teaching and training of the children and young people. Gerald W. Birks, Supervisor of the Y.M.C.A. work among Canadian troops in Europe, writing to the International Sunday School Association's office at Chicago, puts up this great challenge to Sunday School workers:

"While readily appreciating the magnificent opportunities of Christian service over here, I am every day becoming more and more impressed with the fact that the real constructive work of the kingdom is what is being done at home by the Sunday School, Y.M.C.A. and kindred organizations, for there seems but little chance of a man coming through these awful experiences straight, unless his feet have been firmly planted on the rock before he leaves home. So I urge upon you, as this war may possibly be drawn out for years, to do your part with the older boys who are now being called to the colors."

If one might add to such noble words, it would be to say that it is not merely with the older boys that we are to do our part, but with the younger boys and with the girls, as well, that we may build up a Canadian Christian manhood and womanhood which will be able to meet the tremendous demands which war conditions are bringing even now, and which after-the-war conditions will bring with greater volume and complexity.

THE DEPARTMENTS

Reflecting the Teacher

By Rae Furlands

A lady had been rummaging in an infrequently entered closet. Having found what she wanted, she went about her duties blissfully serene until her mother held up a hand mirror before her. One peep, and with a laugh she retired to wash her face and brush cobwebs from her hair.

What the mirror did for the lady, the Beginners do for their teacher. They reflect her. They also do more—they reflect or reveal themselves.

By carefully noticing the spontaneous actions and remarks of the children we learn the best way of teaching and governing them.

Many of the problems of a Beginners' class teacher are not those of the teachers of older children.

The four, five and six-year-olds are not naughty in Sunday School unless time hangs heavy on their hands. In this case they are showing or revealing to their teacher the fact that she is not keeping them busy or interested.

But sometimes teachers mistake what is really interest for naughtiness. A picture was

shown to a class, which was not quite large enough for all to see at one time. Afraid lest they should miss it, two or three children jumped up and stepped towards it. This movement hid it from some others who immediately did the same; and in a second or two, more than half the class were on their feet in apparent disorder. The teacher turned to a visitor and said: "Oh, are they not dreadful? I just can't manage them."

They were not dreadful at all. They were acting in a perfectly natural manner.

Neither was the teacher at fault in showing a small picture, for it is not always possible to get a suitable illustration large enough for a number of children to see at once. Her mistake was in turning and speaking to her visitor, thus giving opportunity for the disturbance to increase and become really disorder.

Another teacher under the same circumstances quickly put the picture out of sight and without scolding, said: "I'm glad some of the little children kept their seats, but I am afraid they cannot see if others stand in front of them. If you will all sit down, the picture shall be passed along."

Both classes revealed characteristics com-

mon to childhood,—impulsiveness and activity, and they also manifested interest.

The one teacher showed that she lacked something a Beginners teacher should possess; the other that she had some knowledge, either instinctive or acquired, of dealing with young children.

Children under six cannot be expected to exercise much self-control. It takes a long life to learn to do this perfectly, but it is part of the work of a Sunday School teacher to do her little bit to help the pupils acquire it. Such training as the second teacher gave will assist in this.

Again, you may ask the class to stand for some portion of the service. In their hurry to obey, and also, perhaps, because their active little bodies are tired of sitting still, there is great confusion. There was no in-

tention of creating disturbance, therefore they are not naughty.

Children have already taught grown people that they enjoy noise and bustle or, in other words, physical activity, so, unless the confusion is quickly and properly overcome it will grow worse.

A teacher who has already learned of the child, will not permit the disorder to occur. She will create the preventative atmosphere before giving the command. If it has inadvertently happened, she will, in a very quiet manner, make some such remark as, "I am afraid some of the children forgot they were in God's house. Let us sit down and try again," or "It takes *strong* people to move quietly. Only a few were strong that time. We shall try again and see if all the children will be strong."

Handwork in the Primary Department

Once it was the custom of teachers of young children to illustrate a lesson by drawing pictures upon a blackboard, by writing sentences, questions, or explanations, by constructing models, or by modeling in sand. The object of such work was to secure attention and maintain interest, and to reach the mind by means of the ear and sense of hearing, and of the eyes and the nerves of sight.

Now it is the custom to encourage lesson illustration and reproduction by the pupil. To illustrate or to reproduce a story or lesson, the pupil must have heard the story, must be able to recall it, to see it, or to picture it in his imagination, and to express it or to put his concept or idea into drawing, writing or some pictured or constructed form. To do handwork, the ear, eye, hand, muscular sense, and thought powers must be active. Therefore when handwork is done by a child in connection with a Sunday School lesson his mind is being reached by several pathways and the lesson story and its truth are being impressed by various means.

Handwork is a valuable method of teaching, but it is only a method and must be regarded as such. It should never be permitted in the Primary Department to encroach on the lesson teaching or to take the place of a lesson.

The form of handwork done in the Primary Department varies according to the lesson system used, but the majority of primary teachers are agreed that certain principles should determine the kind of work done in the Sunday School. Some of these principles are as follows:

Handwork is a means of expression. Some children can express an idea by means of

handwork when it would be impossible to express it in words.

The Sunday School is not the place in which to teach them the use of material or to give lessons on form. Only those materials and types of work should be employed in the Primary Department which teachers and pupils can use readily, expeditiously and without disorder or confusion.

Handwork that appeals to the creative and thought powers of the child is of greater benefit than other forms of work. To illustrate a story by means of an original drawing makes a greater demand on the thought and creative powers than to copy a picture or to trace or fill in a given outline. To write an original sentence or story is more helpful to the child than to write one from a copy or dictation.

Only that form of handwork should be used in Sunday School which serves to impress the lesson truth or to suggest to the child some act that he can carry out in his life and is desirable for the reason that it is in harmony with what is God's will for a child.

The handwork to be done may always be tested by these questions: Will it teach a lesson fact or deepen the impression of the lesson truth? Will it help the child to carry over into his own life some right thought, word, or deed?

If the work to be done will accomplish one or all of these things for the child it is appropriate for use in the Primary Department.—Marion Thomas

What Are Those Juniors Thinking?

By Mabel Crews Ringland, B.A.

The Juniors had asked if they might sing *Brighten the Corner*, and, as I complied with their requests whenever it was possible and advisable, the familiar refrain was sung frequently. One day in class, I chanced to refer to the chorus and asked, in passing, what idea the line, "Some one far from harbor you may guide across the bar," conveyed to their minds. To my amazement more than half of the class had a mental picture of a drunkard being guided past a hotel bar by a kind friend, while the others confessed to having no clear understanding of the line.

The musical conductor had not thought it necessary to explain such an apparently simple idea, and yet, as the scholars lived in an inland town, it was beyond their experience. The imaginative ones tried to picture the scene, and were limited to their knowledge of a bar, while the others were practically baffled in their attempt to make any sense out of what they were singing, so sang on mechanically, which is precisely what we never want children to do. When they are satisfied to sing or listen to anything without knowing what it means, they are becoming mentally lazy and indifferent. What we desire is, that every idea expressed or received by them shall create a definite mental picture, for in this way only can we expect them to really grasp our message.

"I'll always think of the sea and the sand-bar, and the ship being guided into the harbor, now, when I sing that piece," one of the scholars said, after the word picture had been painted for them in simple language, and I felt more than repaid for having paused to ask if the line were understood.

It may be difficult for some to believe that Juniors could interpret a song so strangely, but I have known many cases just as queer where wrong impressions have been received

by bright scholars of ten and eleven, and even twelve years of age. While we are often amazed at the alertness and agility of the youthful minds, we must not forget the limitations of their experience, beyond which understanding cannot go. At nine the brain of the average child has reached its full growth and the power of memory begins to assert itself strongly, but mental development proceeds with widening experience and activity, and therefore we must not expect too much of these young thinking machines. Verbal or mechanical memorization certainly has its place among Juniors, for they can readily commit to memory, for future use, passages and Bible information which they can only partially understand, but their attitude towards the teaching must be very different if it is to make any real impression on their minds and lives.

It is so much easier to take it for granted that they understand things which seem self-evident to our adult mind, than to make ideas clear as we go along. But this is the only *telling* way. We think after an adult fashion, unless we deliberately study and strive towards the Junior's viewpoint, which is plainly our duty as teachers. When I hear a teacher say, "I simply can't understand those youngsters. They do the queerest things, and I just don't know what to make of them," I cannot help feeling sorry for those same youngsters. You can be pretty sure that a great part of the teaching is "over their heads," and that the teacher does not often stop to discover whether the scholars are forming true brain pictures of Bible scenes and characters that will never fade away, or are becoming mentally lazy and unresponsive. It is clearly your and my business to know what these Juniors of ours are thinking or whether they are thinking at all, while we are endeavoring to teach them the fundamental truths of life.

Toronto

Intermediate Interests

By PROFESSOR O. J. STEVENSON, D.PÆD.

About the age of twelve, sometimes earlier, sometimes later, marked physical changes take place in both boys and girls. There is a sudden and rapid increase in growth; the bones develop, the larger muscles increase in size, and the whole physical frame changes in form. The explanation of these changes is a simple one. Nature is preparing the growing boy and girl for the functions and the duties of parenthood. And side by side with these physical changes there has sprung into life the great parental, or as it is more commonly called, sex instinct.

With the birth of the sex instinct the whole outlook of the boy or girl upon the outside world is at once changed. Hitherto each individual has been acting for himself with the sole object of trying out his own powers in competition with others. But the coming of the parental instinct transforms him at once into a social being and makes him feel the need of cooperation with others.

The sports and games of the Junior period (9-11),—racing, swimming, jumping, striking, climbing—are merely trials of speed and endurance which depend on the skill of the single



Junior Baseball Champions, Knox Church, Woodstock, Ont.

An Intermediate Class Baseball Team

The Beavers Sunday School Class, Knox Church, Woodstock, Ont., has been organized for six years under the same teacher and has on its roll 21 boys of from 14 to 15. Five of the original six members are still active workers in the class, the sixth having left the city. They have the use of the Y.M.C.A. gymnasium one night each week. They are taking their place as workers in the Young People's Guild, filling in the gap made by the enlistment of over 100 of the Guild members. They sent their share of Christmas cheer boxes to the older boys of the Sunday School who are overseas, and gave their services gratis to help a returned wounded officer gather in some of his crops. A 218 mile motor trip to Niagara Falls and back, a visit on Labor Day to the boys of College Street Presbyterian Church, Toronto, and a number of hikes also figured in the year's activities.

A baseball team composed of members of the class won, last summer, the Junior championship in a competition of twelve Junior teams of boys 14 years old and under. Each member of the team was presented with a medal by the mayor of the city.

The baseball contest formed part of the church sports held last year, under Y.M.C.A. auspices. During the winter 22 Senior and Junior teams competed in the hockey leagues, and in the summer 7 Senior teams of boys 17 years and under, besides 12 Junior teams, competed in the baseball leagues.

These organized contests under strict rules have given a great impetus to Sunday School attendance, because one of the rules governing the league is, that a boy must be a regular attendant of his Sunday School before he is allowed to play, and the boys of Woodstock are showing a keener interest in their Sunday Schools than for some years past. The Y.M.C.A. is being commended upon every hand for the splendid work it is accomplishing by promoting good, clean, manly sport in this way.

players. But towards the end of the Junior period the cooperative spirit begins to appear in such sports as snap the whip, leap frog, follow my leader, prisoner's base; and before the Intermediate or Adolescent stage is well advanced, the out and out team games such as football, baseball and basketball are already in full swing. The individual desire to excel has given place to a new feeling of loyalty to the team; and each member is eager to play the particular part assigned to him, so that it may reflect credit upon his team as a whole.

This is the period, too, when boys form "bunches," and when every girl has her own "crowd," to which she is as loyal as the boy to his bunch. These bunches or crowds are not usually formed with any special end in view,—but merely because they satisfy the craving which the boy or girl feels for membership in some larger social group. To the teacher who is ready to make use of these new interests,—this new craving for membership and desire for cooperation—many opportunities will present themselves in the work of the class. The class itself is in a sense a team, with the teacher as its captain, and the work of the class, of the Sunday School, and of the community, is a game into which they will enter with enthusiasm if they are wisely led.

But along with this desire for cooperation there is developed in the adolescent a new interest in the organization, not only of boys and girls, but of men and women in the larger world of affairs. For the time being he enters eagerly into the problems, the feelings and the ideals of his race. Now for the first time in their lives both boys and girls begin to show a real interest in history and in the social and political questions of the day. No more ardent politician exists than the boy of fifteen, and his interest in such questions is seen in the eagerness with which he enters into discussion or debate.

For the first time in his life, too, he begins to take an interest in scientific study, in law and order, in cause and effect, and in the great final Cause which underlies and explains all things. For the teacher of an Intermediate class it is a difficult task to keep these new interests under wise control. He must stimulate inquiry, but, at the same time, must hold discussion in proper check and guide it along healthful and useful lines.

The most important change that comes over the boy or girl in this period is an emotional one. The onrush of new instincts brings with it an emotional upheaval that shows itself in different forms. Many young people in the adolescent stage pass through a religious crisis, and have great need of the steadying influence of a tactful teacher or parent. A multitude of perplexing questions crowd one another in the mind of the adolescent,—questions as to right and wrong, as to God and the universe, as to the riddle of human life.

Generally, too, the adolescent is an idealist, with lofty purposes and lofty ambitions, and an intense desire to make something of himself. Sometimes, especially with girls, this emotional overflow takes the form of sentimentality, while in the case of boys it is more apt to show itself in morbid shyness and the desire to shun the society of his elders or the opposite sex. Unless the teacher can win the confidence of the adolescent, it is sometimes difficult to get into the heart of his emotional life: but of this at least the teacher may be sure, that the emotions are there and that they are ready to respond to a sympathetic appeal. The teacher who is able to enter into these emotions, and to smooth out for the adolescent his spiritual and even personal troubles and anxieties is the best friend that a boy or a girl can have.

Ontario Agricultural College,
Guelph, Ont.

WHAT OTHERS ARE SAYING

The Practice of Prayer

Let there be daily and assiduous practice in prayer. Drink in the passionate prayers recorded in the book of Psalms, and those underlying the appeals of Paul in his epistles. Get out of the rut of self, praying lavishly for others until self is forgotten. Cultivate an active good will toward all men, specially those whom providence thrusts across your path, even casually. Nourish trust, a dom-

inating confidence in God as your father, friend, comrade, redeemer, lord, and portion; and such assurance of his indwelling as will beget a just confidence in your own impulses, efforts and petitions, and in the values which his presence imparts diversely to your fellow-men. Use daily such some manuals as Dr. F. B. Meyer's *My Daily Prayer*, and Fosdick's *The Meaning of Prayer*. Cultivate terse and pointed speech in prayer: come to

the point. Finally, fight all your great fights on your knees; and fight them through!—
A Veteran Pastor, in The Westminster Teacher

Preparing the Lesson

I like to start my lesson on Sunday evening. I am rested then and more in touch with heavenly things than on the busy week days. My first step toward mastering my lesson is to read the Bible story. Then I close the book and try to tell the story. There is usually a weak link in the narrative, and I have to open the Bible again. I know by grim experience that a lesson which is at all dim and hazy in my mind will never make a clear, sharp impression upon the mind of the pupil.

I am an "eye-minded" person; that is, I make mental photographs of my lesson, and I learn readily by seeing the text of the lesson. Many people are decidedly "ear-minded" and learn more readily by reading the lesson aloud or, better still, by having some one read to them. You may save a good deal of time in placing yourself in one of these divisions.

"Ear-minded" people memorize easily. One of the most efficient teachers that I know learns the text of the lesson by heart. He has a tremendous hold upon his boys. Their interest never flags, as his eyes are on the pupils all the time and not glued by sheer necessity to the fine print of the quarterly.

The great advantage of starting your lesson at least a week ahead is that it gives you time to meditate upon it. I do not mind clinging to the strap in the crowded car, for I am trying to find what the lesson has for my giddy Jack or for critical Richard. One by one the great truths of the lesson crystallize in my mind with but little conscious effort.—Mary Davis, in The Evangelical Sunday School Teacher

The Holy Spirit's Power

It must not be forgotten that no mere device will accomplish this tremendous task of making good character in faulty young people. No one can succeed in it without constantly seeking the help and guidance of the Holy Spirit. The teacher will need that help in order to see what to do, and also in order to do it at all effectively. No natural insight or mere cleverness of management can take the place of the Holy Spirit's power. And even with that supernatural power, great patience will be needed. It is not a work that can be done in a trice. It is not a work of magic to be done in an instant. It is the work of many months, and perhaps of years. But when it is done it pays for all the pains taken. And when it is worked at patiently and with dependence on the Holy Spirit one

may count on a successful result. And if the work for the pupil fails the toil is not thrown away. The teacher will have found fine development in the task if the pupil has not.—
The Baptist Teacher

Imitation

It is not sufficient for the teacher to urge the scholars to do something, to be kind and sympathetic and helpful, he must show them how to do it. The teacher's own spirit and actions will be contagious. He must himself serve his scholars; he must lead them in the pathway of helpfulness to others. The farmer's boy learns to harness and drive, to saddle and ride a horse, by seeing it done before his eyes, and by his father showing how to do these and scores of other things. But this is not all, he must actually do them himself. He never learns to ride until he sits on the saddle, holds the reins and adjusts himself to the movements of the horse.

Boys and girls delight to be entrusted with responsibilities, to be asked to do something worth while. The little child realizes something of its own individuality and importance when it is able to do that which in some small measure counts. "I have done this or helped to do that" expresses the satisfaction of the soul, old or young, which has accomplished some task or borne some burden—the words are the echo of the master's "Well done"—and the act has linked that soul to the great interests of humanity.—The Sunday School Banner

The Modern Sunday School

It has been pointed out times without number that Sunday Schools have suffered continuously through poor organization, poor grading, and poor teaching, and one of the healthiest signs of our age is the awakening of churches and teachers to the need of all-round improvement. At the same time it is quite possible to err by making sudden, violent and sweeping changes which will cause not only perplexity and despair among faithful teachers, but also a feeling of resentment. The way for change must be prepared by education of the teachers, by leading them on by means of books or lectures to a worthier ideal of Sunday School work. For example, let it once be firmly rooted in the minds of teachers that God himself grades children, and we have already made possible the removal of prejudice. The modern Sunday School is one where equipment is adequate and teachers joyfully submit to training for their special work, and where there is a spirit of complete devotion and absolute reliance on him who loves the children and gave himself for them.

The Way to Deal with Our Doubts

The conclusion is that we deal with our doubts candidly and with discrimination. When he was a college student, Horace Bushnell lost his faith. He rather liked it at first. It was like being upon a well-stocked ship, from which all superior officers had been swept overboard, leaving him to do about as he pleased.

But the problems of managing the ship multiplied. There came signs of storm upon the horizon. A feeling of lonely orphanage settled upon him. All he had left was a belief in some superior power toward whom he felt inclined to be reverent. That was not much of a God, but it was something, and that something he decided to obey. He knelt to pray to what God he had. A dreary, dead prayer it was, but the best he could honestly make and it was a prayer.

Thus sincerely trying to follow the fractional God he had left a bigger God than he had lost came back, and Horace Bushnell began his splendid career of Christian faith and service.

Thus may we all be sure we shall never be condemned for what we cannot believe; only for what we will not believe. And if we are obedient to receive what to us he will speak and what for us he will do we will come progressively and powerfully under God's truth and charm and reach our own satisfying faith.—Dr. John W. Langdale, in the New York Christian Advocate

Temperance Notes

A constable, in giving evidence in regard to an application for a wine license in a Mallee township, described the wine sold as "lunatic soup." He had often watched men go into the wine hall perfectly sober, and come out mad drunk in a quarter of an hour. The magistrates renewed the license, but said they would be watchful in the future in regard to the quality of the wine supplied.

A prominent Melbourne brewer has stated that the output of the various breweries of the capital during the Christmas holidays established an easy record. "Worse than Mafeking Day?" he was asked, and the answer came: "That was a one-day jollification. This has been a steady output for more than a fortnight." The long, dry spell, with sufficient heat to produce thirst, combined with the prosperous times, got the credit of the largely increased consumption.

The gross revenue derived by the Government of Russia from the sales of liquors in 1912 amounted to \$412,000,000. As the cost of collection was less than a hundred millions the net revenue was \$335,500,000, or more than

one-fifth of the total income. It is this enormous sum which enables Russia to show an excess of revenue over expenditure of 45 millions sterling. But what a price is paid!—Australian S.S. Teacher

Organizing a Teacher Training Course

First, there must be the realization of the need of better teaching and better methods. On every hand there is the talk of specialization. The person who teaches a Sunday School class must specialize in the work of religious education.

Second, there must be willingness to make the sacrifice and preparation.

To begin with, there must be a preacher with a vision and appreciation of the value of teacher training. He must be enthusiastically interested.

One obstacle in the way of teacher training is the fact that so many people are unwilling to make any sacrifice.

With people eager to learn, it is a delight to organize a Teacher Training Class. The organization of a class is the organization of the willingness and needs of the people.

Better begin six months in advance to impress the value of teacher training until the interest is aroused.

The time has come when we must no longer play with the religion of Jesus Christ. If we do not get busy with the work of God, we will not be able to stand before God. Let every man and woman take an inventory of his or her spiritual stock, and get ready to carry out the plans of God.—E. W. Thornton, in The Ohio Sunday School Worker

My First Sunday School Class

The answer to my prayer for work was the offer of a boys' class in a Sunday School, which it cost me no little effort to accept. From the few suggestions made and asked, it might have been as easy a task as teaching my terrier to sit up. As far as I judged, a few words at a weekly meeting, asking God to do the bulk of the work, was sufficient qualification for success. I was soon to be sorely undeceived. If ever I felt like a fish out of water, it was when I walked into that, my first Sunday School, and heard myself called "teacher" by a number of unkempt urchins. Even the illustrations from the guide book to the lesson seemed lamentably ineffective in appealing to them, and I went out discouraged. By plodding along I taught them who killed Goliath, and much more useful knowledge, a good deal of which was not in the guide book, for instance, that it did not pay to come to School as long as you sucked peppermints, and that the use of hair oil meant "out you go."

But I seemed as far from their hearts and confidences as ever. I started a movable gymnasium in our sitting-room with one night a week for boxing, fencing and gymnastics. The parallel bars were the only trouble to fix. This, at least, taught the boys we could beat them at other things besides Bible stories. In this way we learned to trust and to love one another, and this soon gave me an entry into their homes.

Using my faith on the same principle, I regularly took my poor lads with me for my summer holidays, rather than leave them in their sweatshops, and on my return tell them what a good time I had been having while I prayed for their souls. My boys learned to swim, to row, to sail a boat, to play football, to box, to drill, to handle a gun, etc., and the class increased largely in numbers and some are still among my best friends to-day. The outlay called for by my faith along that line has paid me personally all the way.—Dr. Wilfred T. Grenfell, in *What Life Means to Me*.

Evangelistic Passion

It is not enough to teach the truth in the Word. There must be back of all religious instruction a real burning, passionate desire for the truth to transform and transfigure the life of the pupil.

What is evangelistic passion? It is the personal, passionate proclamation of the good news of redemption of Jesus Christ that is offered to all who will accept him as Redeemer and king. The high and holy work of making this salvation known to others has been committed to men and women who have experienced its saving power, and out of this glad possession of spiritual life have developed an enthusiasm that will not be hushed until they have gone, like flaming heralds, to others and announced to them the glad tidings of salvation.—The Otterbein Teacher

The Sunday School and Social Progress

The Sunday School is back of progress in modern society. It would be impossible to name a moral or distinctively Christian activity or reform that the School has not helped. Missions, home and foreign, find their chief support in this direction. Christian literature and education find their greatest patronage there. Get one hundred per centum of the community in the Sunday School and almost any reform is possible and within reach. The International leaders are at the present time leading and working out a great movement by which the Sunday Schools of North America will back the Red Cross and other organizations in national

patriotic service. That is a tribute to their worth.—R. O. Armstrong, in *The Sunday School Banner*

The Teacher's Task

I wonder if we all fully realize what we pledge, what we undertake, when we become teachers of classes of boys and girls, young men and women, whose lives are being shaped by those with whom they come in contact? Teaching the Bible lesson is important, of course, but that is not all to be considered in the choosing of a teacher, in the teaching of a class. Now is the time when the standards of life are formulated, and each and every teacher has his share in the shaping of the ideals by which the boys and girls rule their lives.

Your class of teen-age girls have their own little problems to solve. Are you helping them to solve these problems? Is your Sunday teaching fitting them to go out to their daily lives ready to meet the trials and vexations of their little world with a strong "I will," or "I will not?"

Meet their questions and try to answer them. Try to help them with just a word here and there to guide them in making decision for themselves.

Then, for the class of boys! What is your purpose, what is your aim? You understand a boy's mind and life? Then you can bring to those boys just the counsel they need. You, perhaps, are a father of boys yourself, so you must know just where the Bible teaching touches the life of a boy. They watch you as they watch their fathers, and their pattern of life is woven of the colors you carry, of the measures you standardize.—Helen Gary Allingham, in *The Convention Teacher*

For the Teacher's Encouragement

Remember that children are almost always better than they seem. They hide sheepishly their noblest thoughts. They thrust forward in a sort of bravado their heedlessness and impudence. They are so sincere that they would rather be taken below their true quality than by any possibility above it. The cynic would have you discount the professions of most men, but the apparent goodness of most children is to be magnified. Be comforted with this truth.

Remember that the children's future does not depend upon you alone. There are the parents. There are the day school teachers. There is the pastor. There are sisters and brothers and friends. There are books, and especially the Bible. There are the thousands of noble influences of these Christian years and this Christian land. God has other in-

strumentalities than you, and may complete the work with these others. What care you, if only you are faithful? Rejoice in this possibility, and find consolation in it.

Remember that the responsibility for your work does not, after all, rest upon your own shoulders. That is because it is not your work alone, or mainly. It is fundamentally Christ's work. You are his under servant. His is the planning, his the directing. He labors by your side. If a burden is too heavy, he lifts one end. If the task gets into a snarl, he straightens it out. If the work seems doomed to failure, he says, "Never mind; that is not your lookout, but mine." Have you tried the old rule, working as if everything depended on you, trusting as if everything depended on God? That is a good rule, and it is full of consolation.—Amos R. Wells, in *The Pilgrim Teacher*

The Great Teacher

"He wakeneth mine ear to hear." It is the high art of all teaching to "waken" the mind. In Malachi 2:12, instead of "the master and the scholar," the Hebrew reads "him that waketh and him that answereth." Oh, for teachers that can "waken!" Even God must teach "little by little." "Morning by morning he wakeneth mine ear to hear." How graciously he stoops to human limitations! And if God can be patient with the learner, man may well be patient in the learning. Here is fine suggestion, too, of the peculiar values of the "morning" hour, the possibilities of the mind refreshed by sleep.—Rev. Frank T. Bayley, D.D., in *The Congregationalist*

The Teacher During the Week

One of the most valuable things a teacher can do during the week is to take an interest in the recreation of the members of his class. The play instinct and the recreational activities properly directed exert a powerful influence for good upon the growing boy and girl. That everybody, and especially young people of the 'teen age, must have some recreation, none will deny. The important thing is that it be wholesome and refreshing, not demoralizing and degrading.—Rev. Blanchard A. Black, in *The Heidelberg Teacher*

The Rival

Every successful teacher is a "rival," a "counter attraction." Everything in the environment of the little child puts in a claim for his attention, and the teacher is obliged to furnish a stronger pull for the rapid mental shifts which respond first to a noise outside, then to a companion, a shadow on the wall, an incident which some word of hers recalls.

She learns by experience to use voice, eyes, hands, change of attitude, picture, chalk, and rest period in order that she may capture that mind for a brief moment and make an impression. She is a rival, too, as she leads the child in his expression. By her ingenuity, by the power of suggestion, encouragement, praise, or reprimand, she keeps him at the task of coloring the picture of Samuel while he learns the fact that the boy whose coat he is making blue, *obeyed*. Were she not able thus to hold his attention, that pencil would make marks on floor, table, or neighbor. She constantly studies the art of rivalry, that she may build character.

The teacher of the boy or girl from ten to twelve or of young people in their teens is a continual competitor. The distractions of the surroundings, the experiences of the week past and the events of the week to come thrust themselves between the facts of the life of Elijah or the story of Ruth and Boaz. The successful competitor, the rival who wins, must have certain weapons with which he goes to battle. He must eliminate just so far as possible all counter attractions, so he retreats behind screens that shield him from the rest of the School, or he seeks that great boon, a separate room for his class. He makes himself perfectly familiar with the characteristic interests of the age he is teaching and the special interests of the individuals in his class. He knows the vulnerable spots. He is master of the sudden question, of the brief statements in terms that challenge, of the quick change in tone of voice; and he can tell a story, when he wishes to perfect himself in the use of these means, by which he wins respectful attention and sends deep into the mind and heart of his pupil a truth which for the moment displaces all else. He studies thoughtfully every step of the master teacher in his talk with Nicodemus, his conversation with the Pharisees, his lesson to the Samaritan woman at the well, his answer to the question, "Who is my neighbor?"

He learns to decide definitely on the one truth for which he will battle throughout the thirty minutes which are his; he makes it a truth which will fit the lives into which he puts it; he draws the illustrations which will make it clear from the familiar experiences of those he is teaching; he feels a real sympathy with the group he faces; he believes in them; he can be patient; he has himself well in hand, for he has asked and received the inspiration and help of God for his task.

If these things be true of the teacher who enters for an hour into competition with the scores of things that from within and without call for attention, he will be a successful competitor, a rival who wins.—Margaret Slattery, in *The Sunday School Journal*

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

This 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.

Greetings

The Board extends hearty New Year greetings to every one of the 35,000 officers and teachers of the Presbyterian Sunday Schools in Canada.

Better work was done during the past year than ever before, but "the best is yet to be." The challenge for *this* New Year is, that, in these days, when so many are giving their lives for us in unselfish service and sacrifice, to do one's very best is the least that any one at home should offer in the way of service.

Sunday School teachers everywhere have a very special opportunity to give of their best to help others, both in their teaching and in their life. May this opportunity be used by them to the full during 1918!

In Appreciation

This is first a message of appreciation from the Board to all who have loyally helped during the past year in the promotion of the work. Reports from all the Synods indicate that exceptionally good work has been done by Synod and Presbytery Committees in the various Presbyteries, and to all of these the Board expresses sincere thanks.

To the leaders in one Synod especially, that of the Maritime Provinces, the General Secretary desires to express his personal thanks and appreciation for their splendid services under exceptional circumstances. In planning the work for the year, the General Secretary was assigned to the Maritime Provinces for October and November. An unfortunate automobile accident at the end of July, from which he has now fully recovered, made it necessary to cancel this extended tour in the autumn.

All the other members of the staff were already booked to the limit for the same time in other places, so there was no one to send in his place. Instead, the Secretary sent a personal request to the group of young men comprising the Synod and Presbytery Conveners, whose worth and work had already been well proved, that they would volunteer for this service and carry out the entire programme as originally planned in his stead. To a man they responded to this unexpected call on

their time, and not only carried out the programme in full, but went far beyond what could have been done by any one man.

To Rev. H. M. Upham, Synod Convener, and those who supported him so efficiently in this work, the thanks of the Board and of the General Secretary are due for this unique pledge of their zeal in the work and for their loyal cooperation.

A Question Drawer

Every day letters come to the office of the Board containing questions which have perplexed the various writers. Often, practically the same question has come from different people in widely scattered parts of Canada. Some of these questions, for which there seems to be a general demand for answers, will be dealt with from time to time in this Department of the **TEACHERS MONTHLY**.

One question which has been asked very frequently of late is this: How is the Sunday School to find time for all the work required in the Outline Curriculum?

The answer in brief is, that for the Beginners and Primary Departments, all the work indicated can easily be done in the one hour a week when the children are in the Sunday School. For all the higher Departments an additional hour a week is necessary to cover the required work, but this hour is intended to be the same as that now used by the various Junior, Intermediate and Senior Societies, and to include their programme as well.

The Junior Topic Card for 1918 is based on this principle, and the outline programme suggested for the mid-week meeting for Juniors (9, 10, 11 years of age) includes memory work, drill, etc., for which there is not time in the Sunday School hour, and which can be taken up much more satisfactorily in connection with the topic in the mid-week meeting. The important point is that all who are in the Junior Department of the Sunday School should also attend this mid-week meeting of the Juniors.

The Topic Cards for Older Boys and for Older Girls (12-17 years of age) are arranged on the same plan to provide, along with the work done on Sunday, a fairly complete programme for their religious education.

The plan for Young People (18-24 years of age), which also carries out the same idea, will be found in some detail in the *PATHFINDER* for January.

"The Fall Drive of the Allies in Boys' Work"

The above suggestive title well describes a series of twenty-two Conferences for older boys and leaders of boys which was carried out during October, November and December, with one or more meetings in every Province in Canada.

The interest throughout was most encouraging both on the part of the boys themselves and of the leaders in this work. To those who have been following closely the Co-operative Movement in Boys' Work, it is becoming increasingly clear that definite results are becoming manifest in the life and

character of the boys who have been loyally following the Canadian Standard Efficiency Tests programme.

One careful observer spoke of something he had noted repeatedly in these Boys' Conferences, which could be best described by saying that in an unusual degree the boys had in them "the mind which was in Christ Jesus."

The large number of boys who in these Conferences were led definitely to accept Jesus Christ as Lord and Saviour is a testimony of the same nature.

Such facts as these encourage the leaders to believe that this Movement has come from God for such a time as this, when the church and the nation are uniting in their appeal for the conservation and development of all the resources, and when every thoughtful person realizes that the most valuable of all the resources to-day both of the church and the nation is the boy life.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM SEPTEMBER 16, TO NOVEMBER 8, 1917

I. FIRST STANDARD COURSE

Moore's Line, N.B.—Diploma—Mrs. Mary E. Weeks.

Spring Hill, Que.—The Pupil : Katherine MacDonald.

Mainville, Ont.—Rev. D. H. Currie, Minister. *The New Testament* : Mrs. James S. Riddell, Ethyl Gore.

Gravel Hill, Ont.—Rev. J. G. McIvor, Minister. *The Teacher* : Mrs. W. L. Montgomery.

Foxboro, Ont.—Rev. P. W. Currie, Minister. *The Pupil* : Daisy J. Currie, Christina H. Currie. Diplomas—Daisy E. J. Currie, Christina H. Currie.

Guelph, Ont.—Rev. G. A. Little, Minister. *The School* : William McCrae, E. M. Stockford. Diplomas—William McCrae, E. M. Stockford.

Hamilton, Ont.—Rev. W. A. McElroy, Minister. *The Teacher* : Agnes Miller.

St. Catharines, Ont.—Rev. J. H. Ratcliffe, Minister. *The Teacher* : Agnes L. Alexander, Lillian M. Leith, W. Moar, J. L. McDermid, Marion J. Tyrrell, Helen Cornwell.

Corbetton, Ont.—Rev. G. W. Rose, Minister. *The Pupil* : Violet Stewart, Lena M. Isaac, Velda Hammond, *The Teacher* : Velda Hammond.

Petrolia, Ont.—Rev. J. D. McCrae, Minister. *The Teacher* : Mrs. John Morrison.

Gore Bay, Ont.—Rev. J. A. Macdonald, Minister. Diplomas—Mrs. J. M. Beattie, Emma Matheson. Viola Bickell, Mrs. S. M. Fraser, Mary Brett, Jennie C. Brett.

II. ADVANCED STANDARD COURSE

North Easthope, Ont.—Miss Agnes M. Rennie. *Teacher, Christian Doctrine* : Hazel G. Crerar, Avanel McTavish, Jessie M. Fraser, Mamie Kelly, Mrs. William Cormac, Mrs. J. L. Bell, Mary Caroline Rennie. Diplomas—Hazel G. Crerar, Avanel McTavish, Jessie M. Fraser, Mamie Kelly, Mrs. William Cormac, Mrs. J. L. Bell, Mary Caroline Rennie.

Bolsover, Ont.—Rev. M. A. Lindsay, Minister. *The Books of the Old Testament* : Bertha Campbell.

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 take up the new course rather than the courses formerly recommended as the latter are out of date in some important particulars, and that those who have covered part of the old course should transfer to the new. Arrangements have been made, however, to provide diplomas and 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 at the present time. 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 West China University has an organized system of religious education which reaches into 280 cities.

Two hundred and twenty-four Sunday Schools in Toronto showed a membership last year of 108,085. During the year 1,740 Sunday School members joined the church.

Girls' Work Conferences, following the lines made familiar by similar Conferences on Boys' Work, were held during last fall at London, Toronto and Kingston, Ont. A further Conference is being planned for early in January.

Rev. Dr. Somerville, the church treasurer, says that not unfrequently he receives contributions to the Budget from Sunday School teachers in remote places where there is no missionary to hold services, but where these teachers are keeping up Sunday Schools for the children of the neighborhood.

A recent letter from Rev. Harvey H. Morton, of our church's Mission at Tunapuna, Trinidad, says: "Each week we turn at our Hindi Printing Press, 600 copies of the Sunday School Lesson in Hindi. We also supply British Guiana Mission with the same."

It is significant of the getting together of the churches and the Y.M.C.A. in religious work for boys, that Rev. Dr. J. C. Robertson, our General Secretary, was invited to take part in the National Y.M.C.A. Convention held in Ottawa last November, as a representative of the churches.

At the request of Rev. Dr. George A. Wilson, Home Mission Superintendent in British Columbia, the Board of Sabbath Schools and Young People's Societies is sending Sabbath School literature to isolated families in parts of that province far from any church and unvisited by any missionary.

A WORD FROM THE BUSINESS MANAGER

FOR THE NEW YEAR, AND AFTER

Every Sunday School is looking for new plans—ways and means by which it can best make the Sunday School a power for good in the congregation and community in which it is situated.

Earnest and faithful teachers and officers are a prime necessity. But to attain its best success the School must keep abreast of new plans for making Sunday School the one most attractive place for the boys and girls on Sunday afternoon, for keeping the School full of scholars and the scholars full of interest.

THE CROSS AND CROWN SYSTEM

A device for aiding the Sunday School in securing attendance of the boys and girls and making that attendance regular is, Little's CROSS AND CROWN SYSTEM, which has been used with tremendous success by hundreds of Sunday Schools. Not only does it increase attendance, but, in many cases, it has more than trebled the offerings. The System is fully described on page 36 of our 1918 ILLUSTRATED CATALOGUE (sent free on request).

THE ROBERT RAIKES DIPLOMA

Another most helpful attendance stimulant is the ROBERT RAIKES DIPLOMA, a yearly

recognition to encourage regular attendance. The idea is to award a diploma at the end of one year to pupils attaining such Standard of Excellence, as may be decided upon by each School. (Illustrated and described in the 1918 CATALOGUE, page 29.)

TO INCREASE THE OFFERINGS

For increasing the offerings, nothing can compare with Duplex Envelopes, which are now being used with great success in many Schools. Not only are the offerings increased, but the boys and girls are taught the principles of systematic giving, which is recognized as being of vital importance to the church to-day. On page 54 of the CATALOGUE we tell all about Duplex Envelopes for the Sunday School.

THE CHILDREN AT CHURCH

OUR CHURCH ATTENDANCE PLAN should commend itself to the live Superintendent. It has been worked out in cooperation with the Sunday School and Y.P.S. Board, and is being extensively used throughout the church. It builds a solid attendance of boys and girls, who will be the church members of the future and is well worth a trial. Send for samples or look up your CATALOGUE, page 43.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 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.)

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.

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

HOMESTUDY 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.

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

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

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

DEPARTMENTAL GRADED SERIES

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THE MISSIONARY LESSON

For teachers of Uniform or Departmental Graded Lessons, published quarterly, 10c. a year, 3c. a quarter.

Lesson Calendar : First Quarter

1. January 6. .John Prepares the Way for Jesus. Mark 1 : 1-11.
2. January 13. .Jesus Begins His Work. Mark 1 : 12-20.
3. January 20. .Jesus at Work. Mark 1 : 21-34.
4. January 27. .Jesus Forgiving Sin. Mark 2 : 1-12.
5. February 3. .Jesus Lord of the Sabbath. Mark 2 : 23 to 3 : 5.
6. February 10. .Jesus Chooses the Twelve. Mark 3 : 7-19a.
7. February 17. .Jesus Teaching by Parables—Four Kinds of Ground. Mark 4 : 1-8, 14-20.
8. February 24. .Jesus Teaching by Parables—The Growth of the Kingdom. Mark 4 : 21-34.
9. March 3. .Jesus Bringing Peace. Mark 4 : 35-41 ; 5 : 15-20.
10. March 10. .Jesus Restoring Life and Health. Mark 5 : 21-23, 35-43.
11. March 17. .Jesus Sending Forth the Twelve. Mark 6 : 7-13, 30.
12. March 24. .Jesus Ministering to the Multitude. Mark 6 : 32-44.
13. March 31. .REVIEW—Jesus Our Example in Service. Read Phil. 2 : 1-11.

AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. Hymn 577, Book of Praise.

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word—
Like him to answer at Thy call,
And to obey Thee first of all.

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

III. RESPONSIVE SENTENCES. Matthew 7 : 24-27.

Superintendent. 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 :

School. 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 :

Superintendent. 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 :

School. 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.

IV. SINGING. Hymn 493, Book of Praise.

Jesus, Saviour, pilot me
Over life's tempestuous sea ;
Unknown waves before me roll,
Hiding rock and treacherous shoal ;
Chart and compass come from Thee,
Jesus, Saviour, pilot me !

V. PRAYER.

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

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

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with

each lesson (given also in the Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES).

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise.

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

III. RESPONSIVE SENTENCES. John 14 : 1, 2.

Superintendent. Let not your heart be troubled : ye believe in God, believe also in me.

School. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

IV. SINGING. Hymn 506, Book of Praise.

V. BENEDICTION.

Lesson I.

JOHN PREPARES THE WAY FOR JESUS January 6, 1918

Mark 1 : 1-11. *Scripture Memory Verses.

GOLDEN TEXT—Behold, the Lamb of God, which taketh away the sin of the world!—John 1 : 29 (Rev. Ver.).

1 The beginning of the gospel of Je'sus Christ, the Son of God ;

2 ¹ As it is written in ² the prophets, Behold, I send my messenger before thy face, ³ which shall prepare thy way ⁴ before thee.3 The voice of one crying in the wilderness, ⁵ Prepare ye the way of the Lord, make his paths straight.4 John ⁶ did baptize in the wilderness, and ⁷ preach the baptism of repentance ⁸ for the remission of sins.5 And there went out unto him all the ⁹ land of Jude'a, and ¹⁰ they of Jeru'salem, and ¹¹ were all baptized of him in the river of Jor'dan, confessing their sins.6 And John was clothed with camel's hair, and ¹² with

Revised Version—1 Even as ; 2 Isaiah the prophet ; 3 who ; 4 Omit before thee ; 5 Make ye ready ; 6 came, who baptized ; 7 preached ; 8 unto remission ; 9 country of ; 10 all they ; 11 they were baptized ; 12 had a leathern girdle ; 13 Omit he ; 14 he ; 15 after me he that is mightier than I ; 16 Omit indeed have ; 17 the ; 18 rent asunder ; 19 as ; 20 and a voice came out of the heavens, Thou ; 21 thee.

LESSON PAGE

- I. The Messenger, 1-3.
II. The Message, 4-8.
III. The Messiah, 9-11.

HOME DAILY BIBLE READINGS

M.—John prepares the way for Jesus, Mark 1 : 1-11.

T.—John's ministry foretold, Isa. 40 : 3-5 ; Mal. 3 : 1-6.

W.—John's birth announced, Luke 1 : 8-17. Th.—

John's testimony to Jesus, John 1 : 19-30. F.—John

fulfilling his course, John 3 : 26-36 ; Acts 13 : 25. S.—

Jesus appoints the Twelve, Matt. 9 : 36 to 10 : 8. S.—

John's message to Jesus, Matt. 11 : 2-9.

Primary Catechism—Ques. 65. *What do we mean by the Ten Commandments?* A. The Ten Commandments are God's holy law.

Shorter Catechism—Ques. 1. *What is the chief end*

a girdle of a skin about his loins ; and ¹³ he did eat locusts and wild honey ;

7 And ¹⁴ preached, saying, There cometh ¹⁵ one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I ¹⁶ indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Je'sus came from Nas'areth of Gal'ilee, and was baptized of John in ¹⁷ Jor'dan.

10 And straightway coming up out of the water, he saw the heavens ¹⁸ opened, and the Spirit ¹⁹ like a dove descending upon him :

11 ²⁰ And there came a voice from heaven, saying, Thou art my beloved Son, in ²¹ whom I am well pleased.

of man? A. Man's chief end is to glorify God, and to enjoy him forever.

Lesson Hymns—Book of Praise : Memory Hymn—

Primary, 26 ; Junior, 24, 476, 479, 581, 251.

Special Scripture Reading—Isa. 40 : 1-11. (To

be read responsively or in concert by the whole School.) It is expected that each scholar will have

his or her Bible, and so be prepared to take part in

this reading, which may form part of the opening

exercises of the School.

Lantern Slides—For Lesson, B. 667, John An-

nounces Jesus. For Question on Missions, H. M. 859,

First Boys' Home at Vegreville, Alberta. (These slides

are obtained from the Presbyterian Lantern Slide De-

partment, 96 Queen St. East, Toronto. Schools desir-

ing slides made may procure them on short notice by

sending negatives, prints or photographs. Slides are

colored to order.)

THE LESSON EXPLAINED

Time and Place—About A.D. 27 ; the Wilderness of Judea.

Connecting Links—The Old Testament history leaves the Jews under the government of the Persians. The victories of Alexander the Great in B.C. 334 to B.C. 323 brought the Jews, as well as the majority of the peoples of Asia, under his rule. After Alexander's death, his dominions were thrown into confusion, and in B.C. 301, Egypt came into possession of the Holy Land. Then, in about B.C. 198, the king of Syria, Antiochus III., drove the Egyptian garrison from Jerusalem, and he and his successors ruled over Palestine until the Jews, under the heroic family of the Maccabees, gained their independence. After eighty years of freedom, however, the Romans, under Pompey, con-

quered the Jews, who established the family of the Herods in power. Then, in A.D. 6, Judea was placed under a Roman governor, Pontius Pilate, holding office during the public ministry of Jesus.

I. The Messenger, 1-3.

V. 1. *The beginning* ; the work of John being regarded by Mark as the real starting point of the gospel message. Mark's Gospel contains the reminiscences of Peter, whose connection with Jesus was brought about through the agency of the Baptist. *The gospel* ; literally, the good tidings. In the New Testament it means the good news about Jesus, or about his kingdom, or about the salvation which he brought to pass. Later, the word came to be applied to the four books written by the evangelists. *Of Jesus Christ* ;

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

that is, the good news concerning him and preached by John. "Christ," the official title of Jesus, denoting his Messiahship. Literally, it means the "Anointed One," the Old Testament kings always being anointed for their special work. *The Son of God*; omitted by some of the Greek manuscripts.

Vs. 2, 3. *In Isaiah the prophet* (Rev. Ver.). The first part of the quotation is from Mal. 3:1, the second part from Isa. 40:3. *Behold, I send, etc.* As found in Malachi, these words refer to a particular crisis in his own time. Here they are taken over and applied to another critical time in Jewish history, the appearance of Jesus being the culmination of God's dealings with his people. *Before thy face*; the evangelist changing Malachi's words, "before me," so as to make them apply to the present situation. *The voice of one, etc.* Here, again, the words were originally applied to the circumstances of the prophet's own time,—the preparations for the return from the Exile. But the work of Jesus represented a still greater deliverance.

II. The Message, 4-8.

Vs. 4, 5. *John did baptize, etc.*; better, as in Rev. Ver., "John came, who baptized . . . and preached." This is the beginning of the good news, referred to in v. 1. *In the wilderness*; of Judea. *Preach*; literally, "proclaim," as a herald makes a proclamation with the authority of the king behind what he says. John's proclamation was a call to his baptism. *The baptism*; a rite which was used for the admission of proselytes into the Jewish church. John, however, calls upon the Jews themselves to be baptized as a preparation for the new kingdom. *Of repentance*; literally, "a change of mind." In the New Testament it means such a change of mind as results in a change of life from sin to righteousness. *For the remission of sins*; the repentance being the cause for the remission of the sin, and not the baptism in itself. *Were all baptized*; not, of course, to be taken too literally. The meaning is that John's message awoke a popular response:

V. 6. *Camel's hair*; John probably wearing a coarse cloth woven from camel's hair. *A girdle of a skin*; that is, a leather girdle, as in Rev. Ver. (See 2 Kgs. 1:8.) *Locusts and wild honey*; food to be found in the

wilderness. The description of John here shows the sort of man he was, with a contempt for ease.

Vs. 7, 8. *And preached*; much better, "he was preaching." *There cometh*; showing that John recognized his place as a messenger of the Messiah. *Mightier than I*; because he is to baptize with the Holy Spirit. This comes out more clearly in the accounts in Matthew and Luke. *I am not worthy*; bringing out the contrast which John felt between his work and the Messiah's. *With water . . . with the Holy Ghost*; John dealing with the sign, Jesus with the reality.

III. The Messiah, 9-11.

V. 9. *In those days*; some time during the period of John's preaching and baptizing. *Nazareth of Galilee*; the only time that Mark mentions Nazareth. The addition of the phrase "of Galilee" reminds us that Mark wrote for Gentile readers; who were not familiar with the geography of Palestine *In Jordan*; rather, "into the Jordan."

Vs. 10, 11. *He saw*; that is, Jesus saw. John may also have seen the vision. *Opened*; better, "opening." *As a dove* (Rev. Ver.); the emblem of guilelessness. (See Matt. 10:16.) This does not mean that Jesus had not known the influence of the Spirit before. Now, however, he receives a special endowment for his ministry. *A voice from heaven*; Jesus now receiving the divine endorsement for his ministry.

Light from the East

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

BAPTIZING—What John did was not in itself a new ceremony. Ablutions in the East have always been more or less a part of religious worship. The Jews built their synagogues, if possible, beside a spring or stream, and every mosque has still a basin or fountain in the court. John used the strange, lonely river of Jordan for his strange, austere washings. There Jesus was baptized and there Christians of all the centuries since have gone to be plunged beneath the abundant waters or to carry off a jar of it to the ends of the earth.

In our own time it is one of the events of the Easter season in Jerusalem to see the pilgrims flock over the 20 miles of barren

To the Teacher

It is your ambition to help your scholars live for Jesus.

But you are puzzled as to how you may interest and win the boy and girl.

It is hard to know how to select that from the lesson which will be of service to your scholars. Often you lament your lack of knowledge of what the scholars like and dislike. You wonder what can be done for the scholars on week days as well as on Sundays and by organization as well as by teaching.

In short you feel that the demand calls for more than you can supply. You have little time to make as thorough a study as you would like of the ways and means which the Sunday School teacher may use to achieve his purpose.

Your needs are provided for in the **TEACHERS MONTHLY**. It furnishes you, in brief space, the theories of volumes, the experience of years and the actual work done in hundreds of classes. This help is offered to you in clear form and in short space.

This provision is found in the first twenty odd pages of the **MONTHLY**. The magazine is prepared not only for the purpose of furnishing comments on the day's lesson, but also to enable the teacher to be thoroughly conversant with the principles and methods of all Sunday School work. If you take a little time each month for three months to read the opening pages, you will always read them. And your class will soon feel the beneficial results.

hills to the Jordan. They are mainly Russian pilgrims and there are many thousands of them. Turkish soldiers escort them lest many Good Samaritans would be needed. They go down on a Monday and spend the

night on a bare space near modern Jericho. The next morning, a great while before day, the rude Eastern kettle-drum rouses the great throng and they make their way through the gloom to the dark river.

THE GEOGRAPHY LESSON

Standing on the Mount of Olives near Jerusalem and looking east, you will see the Wilderness of Judea, distant by a journey of only two hours. This wilderness, lying on the eastern side of Judea, stretches to the western shore of the Dead Sea. It measures about fifteen miles long and five wide. It is made up of bare hills and steep ravines with no streams, trees or villages, and with a very scant growth of grass sought out by small flocks of sheep and goats. But we must guard against thinking of it as a desert in the sense in which we usually employ that word. There is no desert consisting of a sandy tract



either in Palestine or in the countries immediately surrounding it. The wilderness of Judea was, however, a district dreary and desolate. It was here that King David found refuge from Saul. Here John the Baptist spent the time of preparation for his ministry, in which respect he recalls to our minds the prophet Amos. Here Jesus faced his great temptation. This wilderness forms one of the four districts of Judea, the others being the mountain country, the south country and the low country. "It is probably the same as the Wilderness of Judah (Judg. 1 : 16 ; Ps. 63, title) in which were situated Engedi and five other cities."

THE LESSON APPLIED

By Rev. Professor J. M. Millar, D.D., Edmonton, Alberta

Mark gives his story of the *rise of a new world, through the advent of Jesus Christ*. Such a standpoint is of special interest to us in these days, for we, too, are on the threshold of a new epoch in human history. It would appear to be the divine method of making progress—that we should travel along the road with composure for a while, then suddenly a sharp turn discloses undreamt of areas, and we hold our breath while we try to take in the vast meaning of the new world that is before us. Take one or two examples from Israel's history. Moses led the Hebrew serfs out of Egyptian bondage into a new world of faith, experience and service of humanity. Many centuries later the kingdom of Judah was overwhelmed by the

Babylonian army, the holy city of Jerusalem was destroyed and the flower of the nation was deported to Mesopotamia. Many devout Jews felt that the end of all things had come, but Jeremiah saw through all the tumult of the times the dawn of a better day for Israel and the world. During the Christian era a few turning-points in history have been so striking that they may well be taken as illustrations. The discovery of America was literally the finding of a "new world." About the same time took place the "rise of the new learning" and the Protestant Reformation. The dark night of the mediæval church passed away. Again the amazing discoveries of science during the nineteenth century constituted a fresh revelation of God.

One might easily increase the number of illustrations, but they all point to this fact, that periodically new planets swim into our gaze, new aspects of human life are revealed to us, new responsibilities and new hopes, new outlooks and new faith, beckon us forward and upward.

The lesson teaches us that *preparation is necessary in order that we may enter this new age or become a citizen of the new world.* John the Baptist's message was one of repentance. That was the indispensable inner qualification. Why is the War prolonged? Is it not because Britain and her Allies were "unprepared?" About a year ago Lloyd George reviewed some phases and failures of the War and asked why we had not succeeded better than we had. The answer in every case was the monotonous refrain, "Too late." There was inadequate preparation. Why is it that religious movements sometimes transform a community, and people press into the kingdom "by violence?" Is it not because men's hearts have been previously brought into close fellowship with God by united prayer and preparation of spirit? A Toronto daily paper had a leading editorial recently, entitled "A Remarkable Document." The document referred to was a religious one, signed by nine English Bishops, four Moderators of Presbyterian Churches, a Field Marshal, an Admiral, representatives of all the Free Churches and missionary societies in England, and by others. The circular was named, "A Call to United Prayer for the Greater Realization of the Presence and Power of the Holy Spirit; the Growth of Christian Unity; and for Spiritual Revival." This unique appeal to Christians is nothing else than a call to prepare our hearts for the new world that is before us.

The third truth of this lesson is that *religious advance takes place in strange and unexpected ways.* Who could foresee that the salvation of the race would be accomplished by means of the ignominy of the cross? When Moses was an Egyptian prince, living at the court of Pharaoh, who dreamed of him being the great emancipator of his folk? When Amos tended his sycamore trees at Tekoa, who dreamed that he would shake the Northern Kingdom with his words? When Saul was a pupil of Gamaliel and was later the rising hope of the unbending Pharisees, who could forecast his extraordinary career as an apostle of Jesus Christ? "The fact of Christ" has been a perpetual surprise to us, but his coming changed everything in the world. What it means is, that God is not far off but is actually in human life, and that he filled one human life to the brim. How close God was to Jesus is indicated by the tradition of the Spirit descending like a dove at his baptism, preserved by Mark in vs. 9-11.

The fourth lesson is this. We are called on in Canada to make ready for the new era after the War. The fearful carnage and suffering of the world may be compared to the voice of one crying, "Make the way ready for the Lord, level the paths before him." The War plainly shows us that we must prepare to give new welcome to Christ as the highest hope for our country and for all men. As Professor Peabody has said, "It is not as many believe, that in a time like this there is nothing left of religion, but on the contrary, that in a time like this there is nothing but religion left." Let the church then prepare to crown Christ king again. He is one sovereign that will not be dethroned; because he loves men, he does not tyrannize over them.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Beginnings are always interesting. Remind the class of some of the beginnings in their own lives,—the first day at school, the first fight, the first book read with real in-

terest, the first money earned, the first great sorrow, etc. How interesting it is to know something about the beginnings of life on our continent, about the early settlement of the province in which we live, about the beginnings of responsible government. To-day in our lesson, we are told of the beginning of the gospel of Jesus Christ. The lesson may be studied in three sections.

1. *The forerunner*, vs. 1-6. Point out that it is quite characteristic of Mark to plunge right into the heart of his story. He has nothing that can be called an introduction, unless it is the short quotation from the Old Testament. In what way is the quotation appropriate to what Mark is about to relate? Say something about the unity of spirit which binds the different parts of the Bible together. Question the class about the geography of v. 5. Draw attention to the fact that John's training for his task took place in the wilderness. Ask for other examples of those whose lives have been influenced by contact with the world of nature. It may be that John's retreat into the wilderness was in part a protest against the conventional nature of life in the towns and cities. But there can be little doubt that it was chiefly an opportunity to listen to the voice of God. Try to make the class see the necessity for times of quiet meditation as a preparation for any task that God gives us to do. Recall the words of Kingsley: "Have thy tools ready, God will give thee work."

2. *John's message*, vs. 7, 8. Point out that Mark gives us only a part of John's message. Have some one read the fuller account in Luke 3:7-14. It was not enough that John's converts should repent of sin; he demanded of them that they give evidence of the sincerity of their repentance. Is a religion of any real value which neglects to make this demand? Point out that John recognized his limitations. There were some things he could do. He could baptize with water. But to whom did he look forward to complete his work? Can we be forerunners for Christ?

3. *The baptism of the Messiah*, vs. 9-11. Why was it that Jesus, who knew no sin, submitted to the baptism of John? Question the class as to this. Make these suggestions: (a) It gave Jesus an opportunity to show that he was in hearty sympathy with the work of John. (b) It gave Jesus an opportunity to dedicate himself definitely to his own special mission. (c) It gave Jesus an opportunity to identify himself with the sinful men who needed him. He is the friend of sinners, no matter how dark their guilt.

For Teachers of the Senior Scholars

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

Make some reference to the beginning of the New Year, to the good wishes expressed, to the good resolutions formed. Bring out that it is well to wish others a Happy New Year, but that it is far better to do something to make them happy. Call attention to the fact that we have in the lesson the beginning of the gospel, v. 1. In what sense was the gospel in the world before the coming of Christ? Refer to the Christ of the Old Testament prophecies. Here we have the beginning of Christ's public ministry in the world. Who was divinely commissioned and schooled to prepare the way for the coming of Christ?

1. *A Singular Life*, vs. 3, 6. Question the class about this wonderful, brooding, solitary man, who lived alone with God in the desert, who pondered upon the deep things of life found in the old Hebrew prophets, and listened to the voice divine till his soul was aflame with thoughts that burned which must have utterance. Impress upon the class the necessity of quiet times with God in our daily life if we are to understand life aright. Thoreau claimed that every home needed a quiet thinking-room far more than it needed a drawing-room. What was Christ's estimate of John's character? (See Matt. 11:11.) No soul can be great without quiet times alone with God. It is not necessary for a person to be a recluse or an ascetic like John the Baptist or like the monks of the Middle Ages in order to practise the art of true religious meditation. The business of being prime minister of Great Britain must have been arduous enough. But Mr. Gladstone used the "nooks and crannies of his time" as opportunities for listening to the voice of God. In his walks of thirty miles or so about Balmoral he used to be specially conscious of being alone with God.

2. *A Unique Mission*, vs. 2, 4, 5, 7, 8. What was the great mission of John the Baptist? Question the class about the historical reference here to the preparation made in olden times for the coming of a king. What preparation for the coming of Christ had been made before John's day? In what sense was John's mission unique? Refer to the persons and experiences that prepare the

way for the coming of Christ into our lives,—parents, teachers, ministers, Christian friends, good books, the providences of life, the work and recreations of life. Y.M.C.A. men have testified that baseball at the Front serves a good purpose in keeping our soldier boys from evil and preparing them for something better.

3. *A Marvelous Honor*, vs. 9-11. Show that this marvelous honor consisted in what John was asked to do, and in what he was privileged to witness. Remind the class that it is a great honor to be asked to do anything for Christ, and that it is the greatest privilege in the world to witness what God can do for human life.

For Teachers of the Boys and Girls

By Rev. John Mutch, B.D.

Tell the scholars how some of our Canadian soldiers belong to railroad construction battalions which work behind the front trenches in France, whose business it is to fill up holes, level rough places and build roads so that soldiers and supplies can be sent up easily and quickly to the front. Point out that the lesson tells the story of the great road builder who prepared the way for Jesus, v. 3. Bring out, briefly but vividly, the parentage, birth, and life in the wilderness of the Baptist. To do this you must be familiar with Matt., ch. 3; Luke 1:5-24; 3:1-22; John 1:19-42. Scholars of this age enjoy stories about heroes. The teacher may give all the time to the Baptist.

Get the scholars to tell you how they would dress to look like John, v. 6. Point out how the message of this strange-looking man electrified Palestine, where the people were longing for the Messiah to free them from the Roman yoke, even as news of a great British victory would stir all Canada. Tell them you are going to see how this great road builder went to work.

These scholars have some close chums. They like to go in little cliques or "bunches." They will appreciate the idea of John's gathering a small band of disciples about him. Get one to read John 1:35-42, and show that Jesus got at least two of his best disciples from John's small band. Ask if it is possible for one to influence a few close friends for Jesus. Tell how Count Zinzendorf, when a boy at school, got a number of his companions to be Christians and how, when they became men, they formed themselves into a great missionary organization known as the Moravian Brotherhood, which has done splendid work for Jesus.

Show that when a man goes to be a soldier, it does not matter what money or position he has, if he cannot pass the physical examination. That proves whether he is fit to enlist. Get one to read Luke 3:8. Explain that some of the Jews thought the coming Messiah was bound to favor them because of Abraham, and that John taught them that Jesus would favor a good Gentile quicker than a bad Jew. In other words, character was what counted with John as with Jesus. Show how multitudes listened to him and were baptized as a sign they were going to live right lives and so get ready for Jesus, v. 5. Bring home the lesson that a boy's or girl's character will count far more in the world than money or family.

Get a scholar to read vs. 7 and 8. They will appreciate John's loyalty to Jesus in refusing to put himself first, and preferring to remain true to the interest of the kingdom and Jesus.

End by asking how we can be road builders for Jesus. We can prepare our hearts for him through reading the Bible, prayer, Sunday School, church and right conduct. We can prepare the way for others to come to him by our words and actions.

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. "Behold the Lamb of God, which

taketh away the sin of the world." John spoke these words of Jesus. Find them.

2. "And all flesh shall see the salvation of God." Where is this promise made?

ANSWERS, Lesson XII., Fourth Quarter, 1917—(1) Isa. 9:6. (2) John 8:12.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Ought we to confess our sins to others?
2. Can one be a Christian without pub-

licly confessing Christ?

Prove from Scripture

That Mark was helpful to Paul.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to have a great many stories about Jesus, the Mighty Worker. We have just been keeping in mind his birthday and hearing the wonderful Christmas story. We have been giving and receiving gifts in memory of the gifts presented to Jesus by the three Wise Men from the East. It will be a whole year till another Christmas day. Have displayed in some bright, attractive form the words "A Happy New Year." What

is the name of this new year? - How can we make it a happy one for ourselves and for others? Let us take as our motto for the year, "Be a worker." Give each child a card with these words printed or painted on it, and below them "A Happy New Year."

Thought for the Quarter—I should follow Jesus' example.

A Look Forward—To-day we are going to hear how Jesus the Mighty Worker was announced. The Bible tells about Jesus' birth, but we do not know much about his babyhood nor his boyhood. (Show a picture of Jesus in the Temple; recall the story.)

(Keep any objects or pictures you may use during the Quarter so that you may have them for review. The blackboard outlines may be cut out and used for review also.)

Now we see Jesus a grown up man about thirty years old. He is ready to begin the work that he came into the world to do. Repeat: "Jesus came to save people from sin."

God's people, who were called "Jews," had been taught God's word. He had promised to send a Saviour to them. They were always looking for this one to come. They thought he would come as a mighty

king to rule over them. They had heard the Christmas story, but they would not believe that the little baby born in Bethlehem was Christ the Lord.

John—Just about the time the baby Jesus was born in Bethlehem,

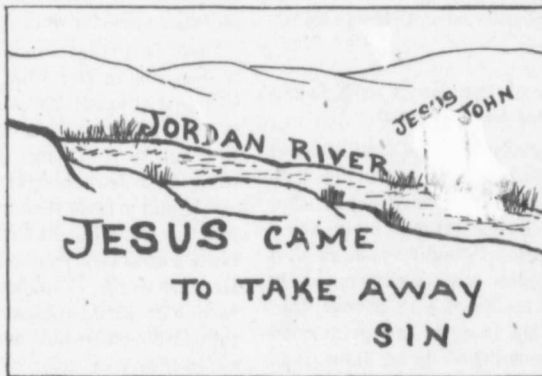
there was another baby born in Jerusalem, which was the great city of the Jews. This baby's name was JOHN (print) and God had a great work for John to do. (Tell the story of John, Luke, ch. 1.)

Lesson Thought—Teach the children that Jesus will take away their sin.

Lesson—Those baby boys grew to be men, and now the time has come for them to do their great work.

A Picture of John the Baptist—Show a picture. Describe his appearance as he went about, crying as he passed along, "Repent! Repent!" (Explain.) Tell John's message, vs. 7, 8.

Baptism—When people came to John and said they were sorry for their sins, John led them into a shallow part of the Jordan river (picture) and blessed them, and this was a sign that God washed away all their sins. This was called baptism, and John was called "John the Baptist." (Have the children



ever seen the minister in the church baptizing the babies who have been brought to him in their mother's arms? Explain.)

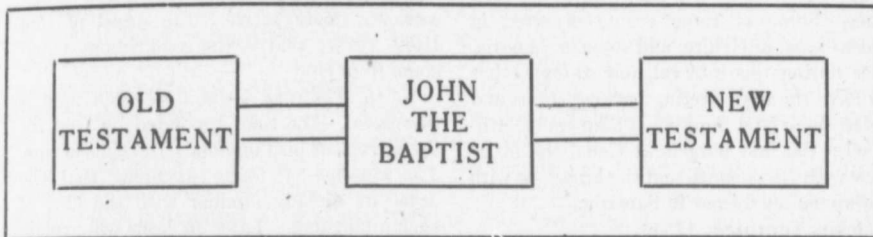
Jesus Baptized—Tell vs. 9-11. Ask the children to look up towards heaven as John did. What did he see? (All make move-

ment of the arms as of wings.) What did he hear? (All make gesture of listening.)

Golden Text—Repeat John's words when he pointed to Jesus.

What the Lesson Teaches Me—JESUS TAKES AWAY MY SIN.

FROM THE PLATFORM



Begin the talk from the platform by reminding the School that with to-day's lesson we are starting a new course of study. For the last six months what part of the Bible have we been studying? The OLD TESTAMENT (Print as above, and surround with a square). Now we are beginning to study what part of the Bible? The NEW TESTAMENT (Print as above, and surround with a square). Suggest to the School that there is some one of whom we are told in the New Testament, some one of whom we are told in the lesson to-day, who really links on the Old Testament to the New. It is JOHN THE BAPTIST (Print as above, again using a square to surround the words, and join the three squares together as above). Show how John stood in the line of the Old Testament prophets, and how he prepared the way for Christ.

Lesson II.

JESUS BEGINS HIS WORK

January 13, 1918

Mark 1 : 12-20. Scripture Memory Verses.

GOLDEN TEXT—Repent ye, and believe in the gospel.—Mark 1 : 15 (Rev. Ver.).

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw

Revised Version—1 straightway; 2 forth into; 3 Omit there; 4 he; 5 delivered up; 6 gospel of God; 7 in; 8 And passing along by; 9 the brother of Simon; 10 left the nets; 11 going on a little further, he; 12 boat; 13 the nets.

Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zeb'edee in the ship with the hired servants, and went after him.

LESSON PLAN

- I. Jesus Tempted, 12, 13.
- II. Jesus Preaching, 14, 15.
- III. Jesus Calling, 16-20.

HOME DAILY BIBLE READINGS

M.—Jesus begins his work, Mark 1 : 12-20. T.—Jesus' baptism and temptations, Matt. 3 : 16 to 4 : 11. W.—Jesus tempted as we are, Heb. 4 : 14 to 5 : 9. Th.—The work of Jesus foretold, Isa. 42 : 1-8 (cf. Matt. 12 : 15-21). F.—Jesus and his first disciples, John 1 : 35-47. S.—Jesus calling his first helpers, Luke 5 : 1-11. S.—Jesus' first miracle, John 2 : 1-11.

Primary Catechism—Ques. 66. Which is the First Commandment? A. The First Commandment is "Thou shalt have no other gods before Me." Ques. 67.

What is meant by having other gods before God? A. Worshipping anything but the true God, or loving anything more than God.

Shorter Catechism—Ques. 2. What rule hath God given to direct us how we may glorify and enjoy him? A. The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 26; Junior, 24, 122, 247, 242, 260.

Special Scripture Reading—Luke 4 : 16-22. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 617, The Calling of the Fishermen. For Question on Missions, H.M. 616, Group of Ruthenian Children. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About A.D. 27; the Wilderness of Judea, and Galilee.

Connecting Links—The temptation of Jesus followed immediately upon his baptism. But between vs. 13 and 14 of our lesson to-day it seems probable that a number of events, described for us in the Gospel of John, took place. Some of these events occurred in Judea, some in Galilee, and some in Samaria. It is during this interval, for example, that we have the first meeting between Jesus and Peter, John and Andrew, Philip and Nathanael; the first miracle at Cana, the interview with Nicodemus, and the interview with the woman at Sychar in Samaria.

I. Jesus Tempted, 12, 13.

Vs. 12, 13. *Immediately*; after the baptism. There is a close connection between the two events, which can be seen more clearly in the accounts of Matthew and Luke. Jesus has just been acknowledged as the Son of God; and he is now tempted to act in a manner unbecoming to such a person. *Driveth*; a word with some suggestion of violence. Matthew and Luke use a milder expression. *The wilderness*; the same wilderness, in all probability, as the one in which John has been preaching. *He was there*; meditating upon the great task to which he had committed himself specially at the time of his baptism. *Tempted*; literally, tried or tested. Character may be tested either by what we call trial or else by our being urged to what is evil. *Satan*; a Hebrew word, meaning the "Adversary." In the New Testament he appears as the head of the kingdom of evil as opposed to the kingdom of God. *With the wild beasts*; suggesting to us that Jesus had gone farther into the desert than the part which was the scene of John's ministry. *Ministered*; were ministering. If the wild beasts were there, so were the angels. "It was a foreshadowing of the experience he should have in all the coming days: the menace of bitter foes was never absent, nor was the ministration of heaven's help."

II. Jesus Preaching, 14, 15.

V. 14. *After that John was put in prison*; more literally, as in Rev. Ver., "after that John was delivered up." The story of the cause of the Baptist's imprisonment is told

later and at some length, in ch. 6:17-29. Matthew, Mark and Luke all connect the beginning of the public ministry of Jesus in Galilee with the end of John's public ministry. *Into Galilee*; where his message would be more likely to secure a hearing than in Judea where the influence of the scribes and Pharisees was more active. *The gospel of God* (Rev. Ver.); that is, the good tidings which come from God.

V. 15. *The time is fulfilled*. The time is completed,—the time appointed by God for the advent of his kingdom; the time is ripe. *The kingdom of God*; assuming that the Jews are already familiar with the idea of such a kingdom. Later on Jesus will explain more fully the nature of the kingdom, and wherein his view of it differed from that popularly held by the Jews of his day. *Is at hand*; has come near. *Repent*; thus connecting his message with that which John the Baptist had preached. *Believe the gospel*; accept the good news which Jesus now proclaims.

III. Jesus Calling, 16-20.

V. 16. *Simon*; the name given to this apostle by Mark up to the time of the calling of the Twelve as apostles, after which he is called Peter. *Andrew*; which literally means "manly." In John 1:41 we are told that it was Andrew who brought Simon to Jesus. John's account also suggests to us that these men had made the acquaintance of Jesus before he called them as he did on the occasion of our lesson. *Casting a net*; the net being circular in form, like an umbrella, and being thrown with a skilful turn of the hand. *They were fishers*. Jesus does not call idlers to his work. Fish formed a very common article of food amongst the population around the Sea of Galilee.

Vs. 17, 18. *Come ye after me*; as personal attendants upon Jesus. The idea of following comes to have a figurative use to express discipleship. *Fishers of men*. Jesus had not yet begun to teach in parables, but here we have a foreshadowing of his parabolic method. He was leading the disciples from the familiar to the unfamiliar. To quote St. Augustine: "The fisherman Peter did not lay aside his nets, but changed them." *And straightway*;

but their action was not quite so suddenly determined upon as we might gather from Mark's account, seeing that John the Baptist had already pointed Jesus out to them as the Lamb of God, several months before this.

Vs. 19, 20. *James*; the same name as the Old Testament Jacob. The fact that James is usually mentioned before John probably means that he was the older of the two. Luke tells us that the four fishermen worked together as partners. *Zebedee*; of whom we know nothing more than that he was the father of these two disciples. *Who also*; that is, they followed the same occupation as Peter and Andrew. *Mending*; literally, putting in proper order. *With the hired servants*; a bit of information given us only by Mark.

Light from the East

THE DESERT—The traveler in Palestine is never far away from the desert and the men of the desert. You are never many miles from the sprawling, open, black goat's hair

tents of the Bedouin. The patriarchs of Israel, like the modern Bedouin, were desertmen, and they brought their desert-houses and desert instincts with them into the promised land. You cannot get away from the desert in Palestine; it is ever at your doors, west as well as east of the Jordan. It stretches its long, gaunt arms up through the land; the wilderness of Judah comes right up to the gates of Hebron, of Bethlehem, of Jerusalem and Michmash. If they took the scapegoat out 12 miles from the Holy City, it was 12 miles into the desert, to the very solitudes where tradition says our Lord was tempted. I found that the ballads the old minstrels of Michmash delighted to sing in 1912 were tales of raids by nomads, and exploits like Gideon's. The nomads to-day move about with sheep and goats and sometimes larger cattle; they have some horses and camels. Occasionally they cultivate a patch of soil and wait long enough for the wheat or barley to ripen. They live the simple life of the desert.

THE GEOGRAPHY LESSON



The Lake of Galilee is a harp-shaped lake lying in the northern part of Palestine, being an expansion of the River Jordan. It is a small body only thirteen miles long and eight miles wide, sixty-four square miles in area, and six hundred and eighty feet below the level of the Mediterranean. Its greatest depth is one hundred and fifty feet. Its clear silver waters lie in a deep depression. Though somewhat salt to the taste, its water is used for drinking. It is fed by the melting snows of Mount Hebron brought down by the Jordan. The shores are for the most part formed of fine gravel. It was subject to sudden and fierce storms, of which we read in the Gospels. Round it were nine important towns or cities. The surrounding country was very fertile and beautiful. Fishing and ship-building were important industries, and the lake still swarms with fish. The Lake of Galilee is known by other names. In the Old Testament it is called Chinneroth (see Josh. 12 : 3). In the New Testament it is once called the Lake of Gennesaret (see Luke 5 : 1), and twice in the Gospel of John, the Sea of Tiberias (see John 6 : 1 ; 21 : 1).

Owing to the great height of the mountains surrounding the lake differences of tempera-

ture are produced which give rise to sudden and violent storms.

THE LESSON APPLIED

1. No words can exaggerate the value of the story of the temptation of Jesus, although Mark devotes only two verses to it. It was an extraordinary oversight in the great creeds of the early church, such as the Nicene and Chalcedon, that they were silent about the inspiring story of the way in which Jesus faced his task, overcame the subtlest and most alluring temptations, bore the burdens and sorrows of life, and at every stage of his career actually shared the lot of humanity. The writer of the Epistle to the Hebrews saw the significance of the temptation (see Heb. 4:15). The glory of Jesus was that he triumphed over temptation, not that he was exempt from its enchantments. Does it not strengthen us to know that our leader faced life triumphantly and with no other resources at his command than are open to us? Recently a French general said, "Twenty per cent. of the French army are brave men. Twenty per cent. are cowards. The other sixty per cent. are either brave or cowardly according to the leadership of their officers." Our leader did not flinch when the severest test was applied to him.

A correspondent of the Outlook, writing from Washington at the time when President Wilson had just delivered his message to Congress that meant war with Germany on April 2nd, remarked: "As I rode by the White House on the way to the Capitol, about seven o'clock that evening, I wondered what the President was thinking during those brief moments before he was to go to make that address, fateful for the American people and for the cause of democracy throughout the world. Was he thinking of Lincoln? All real rulers of democracy when the hour of crisis comes, seem to think of Lincoln and grow strong." If the calm patience and faith of Lincoln steady and brace statesmen, how much more should the figure of Jesus Christ uphold us?

2. Next, notice the *fate* of John, not his execution in prison, but his arrest, and the stoppage of his career. Very seldom does a great and good man walk through life un-

touched by antagonism and unopposed by hatred. Christian encountered Giant Despair, Vanity Fair, and many other malign influences. Job was a pious man, but he was not exempt from suffering. The divine purpose does not go straight ahead like an arrow. No, it is more like a winding river which finds its onward flow barricaded by a mountain; it turns backward perhaps for hundreds of miles like the Columbia river, making almost a circle, but finally it rushes into the ocean. So God's purpose wins finally, though it be arrested by man at critical moments. John was cast into prison, Daniel into a den of lions, Paul was thrust into a Roman prison; and yet they had done their "bit," and the great plan of God was carried forward by other hands.

3. *Jesus was sustained by his trust in his Father.* A sergeant replied to the question of a chaplain concerning the religious feelings of the boys: "If we hadn't faith in God, I believe that 90 per cent. of us would get out of here." What was the temptation of Jesus? It was to depart from the straight road of duty, to throw himself into the arms of the world and accept its prizes, its ease, power and wealth. We may use other words: Jesus had to choose between self-exaltation and human service. Such temptation is very modern. Our religion is much more than a church ritual—it is the belief that the world is the scene of a struggle between good and evil, and that "there is one greater than we think, our companion in the great campaign, who voluntarily shares with us in all the pains and perils of the battlefield." Jesus did not issue commands from headquarters far behind the trenches. No, he led the assault and was in the thick of the fight. It is said that the Kaiser visits a hospital where his wounded soldiers lie and salutes these men who have suffered for him: "Comrades, your Kaiser salutes you." It is very cold, formal, majestic. But the homeless King of the Belgians goes to the bedside of a soldier with the informality and feeling of a friend. This suggests much. God is not

aloof from us. He was in the heart of Jesus when he resisted evil, and he is with us in the hours of our temptation.

4. Having settled the question of utter loyalty to the Father's will at all costs, Jesus proceeded to *choose colleagues*. What a glorious school these disciples entered. And the call is urgent to-day for men with similar spirit. Christ cannot do this mighty thing alone. He demands help from our best young men.

Hermann Hagedorn has written an Ode of Dedication, which closes with these lines :

"Lord, from the hills again
We hear thy drum !
God, who lovest free men,

Lead on ! We come."

O that the young lads of our country would heed a call like this, not only to patriotic, but to actual religious service as Sunday School teachers and ministers.

THE LESSON GRADED

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

For Teachers of Bible Classes

In introducing the lesson the teacher might make some reference to the Gospel we are beginning to study. Mark is the shortest of our Gospels, and the earliest of the four to be written. While the first three Gospels are so much alike, Mark has some quite outstanding characteristics. Two of these can be illustrated from to-day's passage. Mark's Gospel is the Gospel of action. Point out the use of the word "straightway" in vs. 10, 18, 20, and "immediately" in v. 12, and call the attention of the class to the fact that this is a typical word with Mark. The Gospel is also one which supplies many little, vivid touches to the gospel story. Point out the use of such a word as "driveth" in v. 12, the reference to the "wild beasts" in v. 13, and the information about the "hired servants" in v. 20.

1. *The temptation of Jesus*, vs. 12, 13. Remind the class that there are some temptations which come to us with special force when we are in the company of other people, and ask for examples. But there are other temptations which make their most powerful appeal to us when we are alone. Is there anything in the suggestions that the shallow soul is more likely to fall before the temptations that come to us from others, while the great soul is more likely to fall before those which come to us in solitude? Why did the spirit "drive" Jesus into the wilderness? Is temptation part of the necessary discipline of life? Emphasize the bearing which Jesus' victory has upon the rest of his earthly life.

Then ask the class what bearing Jesus' victory has upon our struggles with temptation.

2. *The opening ministry*, vs. 14, 15. Draw out by questions the relation suggested here between the ministry of John and the ministry of Jesus. Did Jesus come into Galilee because of the imprisonment of John, and, finding himself there, begin his ministry; or did he begin his ministry because John's ministry was over? Point out that there were advantages in carrying on a ministry in Galilee, such as the fact that the people were not so much under the influence of the priests and the Pharisees as were the people of Judea. Call attention to the similarity between the message of John and that of Jesus. He was taking up the work where John laid it down.

3. *The call of the four*, vs. 16-20. Encourage the class to form in their minds a picture of what happens in this paragraph. Then point out to them that Jesus Christ is always looking for men to follow him. It was so in the Gospel times. It is so to-day. Show how Jesus always enlarges the lives of those who are willing to follow him. Who would ever have heard of these four men had they not responded to the call of Jesus?

For Teachers of the Senior Scholars

Call for the title of the lesson, and remind the class that beginners are apt to be blunders. Point out that here we have a beginner who never blundered, whose work from the first was faultless, flawless. Burns refers to Nature's 'prentice hand. Jesus never had a 'prentice hand. In what did this beginning of Christ's work consist?

1. *Resisting Evil*, vs. 12, 13. Refer to the fuller account of the Temptation in Matt. 4:1-11. Show how these temptations had a special bearing upon the question of the methods which Jesus was to employ in establishing the kingdom of God on earth. Call attention to the divine impulse which led Jesus into the wilderness that he might understand what it was for a human life to be tempted. Why are the wild beasts and the angels referred to? Show that it is not necessary for us to go into the wilderness to meet temptation. Monks have done so to escape temptation, but have found that their efforts were vain. John Storm, in Hall Caine's novel, *The Christian*, found temptation breaking through the walls of the monastic brotherhood in which he sought freedom from it. There are evils to be resisted everywhere, and our only hope of succeeding is in looking ever to Jesus who will carry us through.

2. *Preaching the Gospel*, vs. 14, 15. What was the gospel which Jesus preached? There is a sense in which he himself was the gospel. In him the kingdom of God which was to revolutionize the world, which was to save man from his sins, and make his life worth far more to himself and others, had come. Call the attention of the class to the place of repentance and faith in Christ's preaching. What is repentance? Remind the class that the Greek word for repentance means literally a "change of mind," a new outlook on life. What is faith? How does the Shorter Catechism define them? Impress upon the class that every life must know by experience what faith and repentance mean.

3. *Calling Disciples*, vs. 16-20. Point out that these men belonged to the industrial class. Jesus himself belonged to the same class. The finest types of character are always found amongst those who work for a living. What harm is idleness likely to do to character? Under what circumstances does work cause a deterioration of character? Remind the class that there were no doubt moral qualities, such as reverence and simplicity, which fitted them for their new calling. Bring out that this was not the first time these fishermen had seen Jesus and heard his voice. (See John 1:35-42.) Remember

that the call to discipleship and service comes to us all. How? Have we responded to the call? Christina Rossetti's prayer is a good one for us all:

"Grant us such grace

That we may hear thy voice, and speak
thy words,

And walk before thy face."

For Teachers of the Boys and Girls

After the reading of the lesson, verse about, to get the sequence of events, centre attention on verses 12 and 13. The controlling idea will be overcoming temptation, which will be helpful to the scholars of this age.

Ask if anybody ever learned to swim by lying still in the water and letting himself go. Point out that it is by striving against the water that one learns to swim. Draw the lesson that the person who gives way to temptation is failing to develop the strongest powers of life, those which make splendid men and good women. Indicate that such striving is God's way of developing people, for even Jesus himself had to go through it.

One hot day in Africa, Henry Drummond was going to rest among some cool ferns. But something made him look more closely. A great serpent was coiled there. The markings on the back of the reptile looked like the ferns, and it had instinctively crawled there so that animals would not see it and would unsuspectingly stumble upon it. Point out that sin presents itself in forms that look harmless. So when Jesus started on his work his real temptation came from evil suggestions about the very work that was so dear to him, Matt., ch. 4. Get the scholars to read Gen. 3:6; 2 Cor. 11:14; Gal. 1:8.

A lady had occasion to engage a coachman. Two men applied. There was a precipice near her house, and she asked each to see how near he could drive to the edge along the top. Very skilfully the first drove close to the very edge, and came back all right. But the second, when he was asked, said he was no fool and that he would not go near it. He got the position. Even so, the best way is to stay far away from sin. We have to face some temptations as did Jesus: but he did not play with sin. He turned his back on it

completely. Unless duty calls us, we should avoid places and people which are likely to tempt us.

Picture temptation as a fight,—the hardest kind of fight. Show that it is a lone fight. Jesus went away by himself into the wilderness to fight it out with Satan. Every one must fight his own temptation, all by himself, on the battle ground of his own heart. Show that when once the fight is won, the next is not so hard. Satan came back again to

Jesus, but he was a beaten Satan and he never had such a chance again. Then proceed to show that one great blessing of winning is the approbation of God in our own conscience, even as angels ministered to Jesus.

The best way to overcome temptation is by having no time or room for evil suggestions. Jesus set out on his ministry and was fully occupied with his work. Good books, good thoughts, words and deeds should fill our lives.

ADDED HINTS AND HELPS

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

(2) John 3 : 6.

Something to Look Up

1. Where is it written that the people were astonished at Jesus' doctrine, because his word was with power?

2. "The Lord hath laid on him the iniquity of us all." Find these words.

ANSWERS, Lesson I.—(1) John 1 : 29.

For Discussion

1. Is temptation to be welcomed or shunned?
2. Can we follow Jesus without surrendering something?

Prove from Scripture

That Peter became a powerful preacher.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson tells us about Jesus beginning his work and choosing four helpers.

Lesson Thought—Teach the children that they should help Jesus in his work in the world.

Approach to the Lesson—How many of you would like to go to the seashore next summer? Oh, yes, I knew you would all want to go. What do you think you would see if you went? Tell about the hundreds of fishing

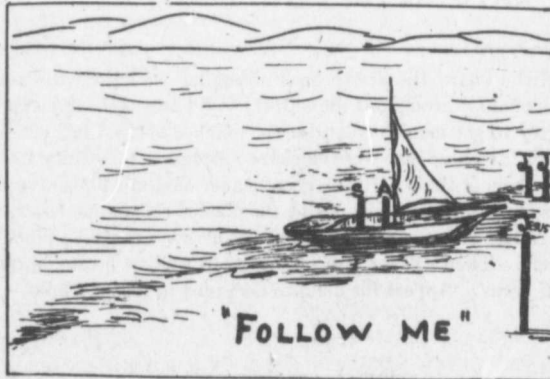
boats off the banks of Newfoundland, and the dangerous time the men have in the storms and fogs. (Tell something about the Mission to the Deep Sea Fishermen.) Show a picture of fishermen and boats.

Lesson—Our lesson to-day tells us about

four fishermen who were in their boats on the Sea of Galilee.

Review—Soon after Jesus was baptized (recall) God told him to go away into the wilderness (or wild part of the country) alone.

There Satan came and tempted him to fall down and worship him (recall), but Jesus drove Satan away and would not be tempted by any of his promises. That made Jesus able to help people to drive Satan away and to turn a deaf ear to all he says



to them. (Jesus' friend, John the Baptist, was put in prison by wicked King Herod because John told the king that God would surely punish him for his sins.)

Golden Text—Now we see Jesus beside the Sea of Galilee, where he began to preach and

tell the people about God's kingdom. Jesus said to them the words of our Golden Text. Print and repeat: "REPENT YE, AND BELIEVE IN THE GOSPEL."

Jesus Calling Helpers—One day Jesus was taking a walk beside the Sea of Galilee. He saw two brothers, Simon and Andrew, out in their boat casting their nets into the sea, for they were fishermen (explain: outline a picture or show one). Tell Jesus' words to them and explain. When Jesus had gone a little farther, he saw two other fishermen, James and John, his brother, in their boat mending their net, and he called them also, and they left their boat and followed him.

Jesus' Helpers—Jesus is still calling helpers. He calls to each of you every time you hear about him. He wants each of you to help him in his work.

Repeat our motto for the Quarter (print): "WE WILL BE WORKERS FOR JESUS." (Mention ways of working.) Try to think where

Jesus would go and what he would do if he were here and try to follow him. Print the names of some places where we are sure he would go, and in another column places where we do not think he would go (keep away from these places if you want to follow him).

Sing, "Who is on the Lord's side?" Hymn 252, Book of Praise.

What They Are for—

"What are your hands for—little hands?"

"To do each day the Lord's commands."

"What are your feet for—busy feet?"

"To run on errands true and fleet."

"What are your lips for—rosy sweet?"

"To speak kind words to all I meet."

"What are your eyes for—starry bright?"

"To be mirrors of God's light."

(Repeat with gestures.)

What the Lesson Teaches Me—I SHOULD HELP JESUS.

FROM THE PLATFORM

"YOUR KING AND COUNTRY NEED YOU"

"GET INTO A KILT"

"WE HAVE A UNIFORM FOR YOU"

"GET INTO ACTION AT ONCE"

Have printed on the board the above lines or similar ones from the recruiting posters which were used so commonly throughout the country. What was the object of these posters? It was, of course, to try to get men to enlist for the defence of the Empire. In other words, each poster was a "call" to those who were eligible to recognize their duty toward their country. Now remind the School that there is a great leader of men who is always sending out a "call" for volunteers in his service. Whom did the master call in our lesson to-day? How did they answer the call? Ask for suggestions as to the ways in which Jesus calls us to-day to become his followers. Then ask for suggestions as to what it means in our day to be a disciple or follower of Jesus. Appeal for definite decisions to follow Christ.

Lesson III.

JESUS AT WORK

January 20, 1918

Mark 1: 21-34. Study Mark 1: 21-45. Scripture Memory Verses.

GOLDEN TEXT—We must work the works of him that sent me, while it is day.—John 9: 4 (Rev. Ver.).

21 And they¹ went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his² doctrine: for he taught them as³ one that had authority, and not as

the scribes.

23 And⁴ there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to

destroy us? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And ² when the unclean spirit had torn him, and cried with a loud voice, ³ he came out of him.

27 And they were amazed, inasmuch that they questioned among themselves, saying, What ⁴ thing is this? ⁵ what new doctrine is this? for with authority commandeth he even the unclean spirits, and they ⁶ do obey him.

28 And ⁷ immediately his fame spread abroad throughout all the region round about Gal'ilee.

29 And ⁸ forthwith, when they were come out of the

Revised Version—¹ go; ² teaching; ³ having authority; ⁴ straightway; ⁵ Omit three words; ⁶ the unclean spirit, tearing him and crying; ⁷ Omit he; ⁸ Omit thing; ⁹ a new teaching; with authority he commandeth; ¹⁰ Omit do; ¹¹ the report of him went out straightway everywhere into all the region of Galilee round about; ¹² came into; ¹³ Now Simon's; ¹⁴ raised; ¹⁵ Omit immediately; ¹⁶ sick; ¹⁷ with; ¹⁸ he.

LESSON PLAN

I. In the Synagogue, 21-28.

II. In the House, 29-31.

III. At the Door, 32-34.

HOME DAILY BIBLE READINGS

M.—Jesus at work in Capernaum, Mark 1: 21-34.

T.—Jesus at work in other towns, Mark 1: 35-45. W.

—Jesus going about doing good, Acts 10: 34-43. Th.

—Jesus anointed to heal and save, Luke 4: 14-22. F.

—Jesus healing a leper, Luke 5: 12-16. S.—Jesus giving rest, Matt. 11: 25-30. S.—Gratitude for his benefits, Ps. 103: 1-13.

Primary Catechism—*Ques.* 68. *Which is the Second Commandment?* A. The Second Commandment is, "Thou shalt not make unto thee any graven

synagogue, they ¹² entered into the house of Si'mon and An'drew, with James and John.

30 ¹³ But Simon's wife's mother lay sick of a fever, and ¹⁴ anon they tell him of her.

31 And he came and took her by the hand, and ¹⁵ lifted her up; and ¹⁶ immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ¹⁷ diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick ¹⁸ of divers diseases, and cast out many devils; and ¹⁹ suffered not the devils to speak, because they knew him.

image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them."

Shorter Catechism—*Ques.* 3. *What do the scriptures principally teach?* A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 26; Junior, 24, 132, 152, 366, 38.

Special Scripture Reading—Ps. 122. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 128, Jesus Healing the Sick. For Question on Missions, H.M. 927, Boys' Home, Teulon, Man. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—During the first period of the Galilean ministry; Capernaum.

Connecting Links—To-day's lesson follows immediately upon the concluding incident of our last lesson,—the call of the four fishermen. Attention should be drawn to the fact, however, that just before the call of these disciples, Jesus had visited the synagogue in the city of Nazareth, and had there made an address to the people, setting forth something of the nature of his work. The claims that he then made led to his rejection by the people of Nazareth who expelled him from the city. (See Luke 4: 16-30.) It is important to bear this in mind, as it helps to account for the fact that Jesus made Capernaum rather than Nazareth the centre of his Galilean ministry.

I. In the Synagogue, 21-28.

Vs. 21, 22. *They went*; Jesus and his four disciples. *Into Capernaum*. Mark tells us nothing about Jesus leaving Nazareth, nor why he left. *Straightway on the sabbath*; that is on the first Sabbath after they entered the city. *And taught*; the synagogue providing a good opportunity for reaching the people. The instruction given there was not

committed to officials, but the ruler of the synagogue could call upon any one present to provide instruction. St. Paul followed the example of Jesus later on. *They were astonished*; a very strong expression conveying the idea of being struck out of one's senses by any powerful emotion. *At his doctrine*; much better, as in Rev. Ver., "at his teaching." As a matter of fact, it was the manner of his teaching, rather than the matter of it, which caused them so much astonishment. *For he taught*; better, "for he was teaching." *As having authority* (Rev. Ver.); that is, as having the authority within himself. The scribes taught what former rabbis had taught, citing their authority, but Jesus taught as one who had direct vision of the truth. He had no need to depend upon tradition. *The scribes*; those who were familiar with the sacred writings. They originated the "traditions" which Jesus condemned.

Vs. 23, 24. *And straightway* (Rev. Ver.); events followed rapidly upon one another during this day. *With an unclean spirit*; literally, "in an unclean spirit." An unclean spirit is the same as a demon. It is an

open question whether such cases as this man were victims of insanity who imagined that they were under the control of some demon. *Let us alone*; omitted by the Rev. Ver. *What have we to do with thee*; literally, "what is there common between us, which leads you to interfere?" *To destroy us*; not simply to cast us out. *I know thee*. The man is speaking now for himself. *The Holy One of God*; the one chosen by God to do his work. (See John 6:69.) The man realizes that some one with supernatural powers is present.

Vs. 25, 26. *Rebuked him*; spoke sharply to him. *Hold thy peace*; be still,—literally, "be muzzled." It is the same word which is used in 1 Cor. 9:9. *Tearing him* (Rev. Ver.); better, convulsing him. *He came out of him*. This is the first miracle recorded by Mark.

Vs. 27, 28. *They questioned*; they discussed. *With authority commandeth he*. In addition to the authority already discovered in his teaching is this authority over demons. *The region of Galilee round about* (Rev. Ver.); that is, the part of Galilee round about Capernaum.

II. In the House, 29-31.

V. 29. *Forthwith*; the same word as is translated elsewhere in our lesson by the words "immediately" and "straightway." One event was leading straight on to another. *They entered*; that is, Jesus and the four disciples. Some take the view that Peter's house was Jesus' home during the times when he stayed in Capernaum.

Vs. 30, 31. *Lay sick of a fever*; a descriptive expression, meaning that the fever had prostrated her and that its fire was active in her. *Anon*; "straightway," as in Rev. Ver.; the same word which appears so often in our lesson. *They tell him*; encouraged to do so, doubtless, by what has happened in the synagogue. *Took her by the hand*. The evangelists are fond of describing the gestures of Jesus. *Lifted her up*; made her to sit up. The verb means to arouse. *She ministered unto them*; probably, waited on them at the table. The fever had evidently left no weakness behind. This is evidently recorded in order to give proof that the cure was a complete one.

III. At the Door, 32-34.

V. 32. *And at even*; literally, and evening having come, and the Sabbath, according to the Jewish law, being over. *When the sun did set*; definitely marking the close of the Sabbath. *Possessed with devils*. Probably their coming was a direct result of what had happened in the synagogue earlier in the day. Luke tells us that the demons recognized Jesus as the Messiah.

Vs. 33, 34. *All the city*. The news of the miracle in the synagogue had awakened popular interest in Jesus. *He healed many*; which may mean that there were those who could not be healed because of their lack of faith.

Light from the East

THE SYNAGOGUE—The synagogue was in no sense a temple. The Gentiles had splendid temples in every great city, dwelling houses of their gods, and the Jews had their temple on Mount Zion, where in some sense Jehovah had his seat. The synagogue was essentially a house of instruction, not worship. It is true that prayers were offered up to God in the synagogue, but they were slight and incidental like the prayers and songs of a Bible Class. Men and women and children came to the synagogue to be taught,—to be taught "what man is to believe concerning God and what duty God requires of man." The synagogue was a school of religion and the textbook was the Old Testament. Our church services are lineally descended from the synagogue services, and retain still some traces of their origin, especially the reading and the explanation of scripture.

The outside of the synagogue might be decorated with a frieze of vine leaves or olive branches, but the walls inside were bare, and where the Gentiles set the image of a god, the Jews kept a box or case of books written on rolls of sheepskin in large Hebrew characters. Apart from these holy books, there was little in the room; a reading desk and benches, a candlestick and lamps made up the scanty furniture. It was the extreme of simplicity; it let nothing interfere with the working of the Bible on men's souls. The Bible told the Jew of the future of his fathers and of his providence; the Bible kept him in the company of prophets and saints.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

It was in the Roman province of Galilee that Jesus exercised the greater part of his ministry. This province lies in the northern part of Palestine, extending about sixty miles from north to south and thirty miles from east to west. It was well watered and fertile, differing from Judea in this respect. It was a densely populated province with many cities and towns, including Capernaum. Although at the present time the population is much diminished and the cities and towns mostly in ruins, the country is still remarkable for its fertility, this being due to the splendid water supply coming from the mountains of

Lebanon. Galilee was "on the road to everywhere." The people of Jerusalem looked down upon the provincial folk of Galilee, but the Galileans were very patriotic and were more open minded and less under the power of scribe and Pharisee, which may partly account for the evident fact that they responded more freely to the teaching of Jesus. Josephus, in his description of Galilee, tells us that the province had never lacked for men of courage. It is noteworthy that Jesus chose from Galilee the disciples who were to give his message to the world.

THE LESSON APPLIED

1. Notice the character of Jesus' preaching — *it possessed the note of authority*. The Chinese used to compel their students to repeat the classics from memory. The method of the scribes was just as wooden and mechanical. What minute regulation had the ecclesiastical fathers laid down? That was the uppermost question in the scribe's mind. Jesus said that this method of teaching was as if one washed only the outside of the cup. It reminds one of the story which Moody used to tell of the man who had bought a *farina*. The neighbors warned him that the water in the well was dangerously impure. He thanked them, and then went to work to paint the pump! The object of Jesus was to impart new hope to his hearers. The long dream of Israel was to be realized (see Luke 4:21). The new era was about to dawn, the reign of God was about to begin.

2. *Jesus' teaching provoked bitter opposition*. The unclean spirit shrieked out its venomous hatred. We cannot touch an entrenched evil without incurring its fiercest antagonism. One of the unclean spirits that the War is casting out is the Liquor Traffic. But the traffic has a strangle hold on Britain and cries out like the demon of ancient days against every attempt to destroy it. Though it "hinders the army" and "hampers the navy," though it "destroys food supplies" and uses up more sugar than the army,

though it wasted over a billion dollars in the first two years of the War, and though it has brutalized and killed a vast army of people, yet it remains in defiant possession of the country. Another unclean spirit that we must cast out of our own Canada is the loathsome disease which is the product of impure life. Our physicians are drawing urgent attention to this fearful enemy. The Toronto Globe had a series of editorials on it recently. It is a hideous sin, and must be done to death.

But there are other unclean spirits in the country, too, such as the conscienceless profiteer, the food speculator, the firm that makes gain at the expense of the happiness of others. How these "big interests" scream out when it is proposed to disturb them and destroy their unholy profits.

3. Jesus followed the new method of teaching because the *old scribal method did not bring forth fruit in the form of love to God and man*. The supreme test applied to the religious faith of his day was this: Does it work? The people of Russia found that their Government was working against the highest interests of the nation. What was to be done? Put it to one side, remove the Czar and send him to Siberia. Party government proves unequal to the War strain in Britain. What was to be done? Form a coalition

cabinet. Jesus warned the scribes that if they would not use the key of knowledge it would be given to others; if they would not enter into the kingdom, the doors would be flung wide open for strangers. The teaching of Jesus was filled with sympathy and insight and brought men into immediate personal relationship with God. That remains the test to be applied to our lives and to all the institution of religion, including the Sunday School and the church.

4. The different cases of healing in the lesson show us that *Christianity is very much concerned with the happiness and physical health of people*. In the "good old days" a pestilence was thought to be an "act" of God, and the duty of Christians was to submit to its ravages. A large Health Department has been established in the City of New York and has been employing the most improved methods since 1914. Under the old regime the infant mortality was very heavy, and if the old rate had been kept up the city would have had 3,776 fewer children

than it has to-day. We are learning that it is a Christian thing to make our city and rural conditions clean, sanitary and conducive to health. No habit or social custom that lowers the vitality of our people should be permitted by us.

5. The background of Jesus' activity in preaching and healing was prayer, Mark 1:35. The War is leading us to put a new emphasis on prayer. Parents are pouring out their anxiety for loved ones on the firing line, and there is a growing feeling of utter dependence on God. Admiral Beatty said some time ago: "The nation is not yet roused out of its state of self-satisfaction. When our people have humility and prayer in their hearts we can count the days to the end." It has been said that "prayer is a lost art." If so, we must recover it. The Saviour, who is our ideal man, strengthened himself by means of prayer,—prayer that was real communion with his Father. That was his preparation for toil. Nothing less will do for us.

THE LESSON GRADED

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

For Teachers of Bible Classes

Remind the class at the beginning of how many articles are written in the newspapers and magazines recounting experiences of some journalist who has been able to spend a day in the company of some man who is prominently before the public. There is often something helpfully suggestive in knowing how a great man uses his time. Mark tells us in our lesson about a day in the early ministry of Jesus. Are we justified in concluding that it is a typical day? Was that why Mark picked it out for special mention? It certainly gives us some hints as to the methods employed by Jesus in doing his work. There are three incidents or pictures sketched for us:

1. *Jesus in the synagogue*, vs. 21-28. The very fact that Jesus went to the synagogue is worth noticing. Suggest that there must have been aspects of the services there hardly in keeping with the mind of Christ, while there were people there of whose conduct he certainly did not approve. Why did he go?

Point out that the synagogue was chiefly a place for teaching the Word of God (see *Light from the East*). It was an appropriate thing, then, for Jesus to teach in the synagogue when he could. It may be interesting to remind the class that a great deal of what we would be inclined to call the preaching of Jesus is described by the evangelists as teaching. The word "master" usually means "teacher," and is so translated in the Revised Version. Emphasize the important place of teaching in the Christian church. Bring out by questioning exactly what it was in the teaching of Jesus that contrasted with that of the scribes. What gives the teaching of Jesus authority for us to-day? Point out how the healing of the man with the unclean spirit confirmed the people in their view of Jesus.

2. *Jesus in the home*, vs. 29-31. Point out how already Peter, James and John were coming into relations of peculiar intimacy with Jesus. No time is lost in informing Jesus of the case of sickness in the home. What evidence is brought forward to prove the complete character of the cure?

3. *Jesus at the door*, vs. 32-34. Show how the previous events of the day help to account for this gathering in the street. This is the climax of the day. Encourage the class to imagine the scene. Is Jesus still interested in the many sufferers which every city holds? Remind the class that he works to-day through his disciples, some of whom may hardly know that they are his disciples. Call the attention of the class to what happens when this day at Capernaum is ended, and Jesus goes to a desert place to pray.

For Teachers of the Senior Scholars

Call attention to the fact that we have here a wonderful day's work in the life of the master. Very few days in most lives are worth remembering. And yet every day means something to us in the development of our characters, in the carrying out of our life-plans, in the influences which go to the making of our eternity. How did Jesus spend this wonderful day? Remind the class that it was the regular custom of Jesus to attend the services of the synagogue on the Sabbath day.

1. *Teaching*, vs. 21, 22. Show how Christ's ministry was an appeal to human intelligence. Ignorance was never the mother of devotion with him. His appeal was not so much to men's fears, as to their reason, their love. He uttered the thought, expressed the mind of God. What was there in his teaching which astonished the people? He taught them out of his own mind and heart. In what respect did this form a striking contrast to the teaching of the scribes and Pharisees to which they were accustomed? There was something divine in his manner, and in his message, and in his insight into human nature, and in his vision of the future. His teaching produced a profound impression. Has it lost any of its power? Not when interpreted by a Christ-like soul. Emphasize the possibility of our bringing the teaching of Jesus home to others and the other possibility of our hindering its power.

2. *Cleansing*, vs. 23-28. How was Christ's teaching in the synagogue that Sabbath interrupted? Question the class about men with unclean spirits to-day, whose speech is unclean, whose hearts are unclean, whose

lives are unclean, who are worse than a pestilence in any community. How can a life be cleansed? Nothing but a divine miracle can effect a cure. "Make and keep me pure within" is a prayer which every heart should pray. What effect did this miracle have upon the multitude? Point out that nothing makes a deeper impression upon the world than the cleansing of an impure life by the power of the gospel. People may question other miracles. It is difficult for them to question this one. Refer to men like John B. Gough. Good illustrations can be found in Begbie's *Twice-Born Men*, and Norman Duncan's *The Measure of a Man*.

3. *Healing*, vs. 29-34. Question the class about what took place after Jesus had left the synagogue that Sabbath. Suggest to the class that if we make room for Jesus in our home-life he will come with sympathy and love for us and help us in every way. There is no guest like Jesus. Make use of the beautiful hymn, Hymn 366, Book of Praise, in bringing the thoughts suggested home to the hearts of the scholars. There is something here for every one, for "none . . . have perfect rest, for none are wholly free from sin."

For Teachers of the Boys and Girls

Ask the scholars how many kinds of cure Jesus effected in to-day's lesson. Three are specified,—demon possession, fever and leprosy. Get one scholar to read vs. 21-28, another to read vs. 29-31, and another vs. 40-45. Then point out that these were but a few of the cures wrought by Jesus in a few days, and get others to read vs. 32-34 and vs. 38, 39.

This lesson contains two ideas that will appeal to these scholars, namely, the power and the sympathy of Jesus. Ask if Jesus gives such proof of his power to-day. An opium fiend in China gave himself to Jesus. Missionaries tell us that such fiends are far worse than our worst drunkards. One day the craving for the drug seized this poor wretch. But he determined to trust Jesus for help and fought against it. In his agony he rolled on the floor and broke out into perspiration. By and by he got over the desire without touching opium. He gave the credit to Jesus, for whom and by the help of whom

he had struggled. Go on to show that just as important, though not so spectacular, are the ways Jesus manifests his power in getting people to love instead of hate and envy, to do kind deeds instead of evil. Jesus is doing such things on every hand to-day.

Pass on to the idea of Christ's sympathy. Get a scholar to read the first part of v. 41. Point out that it was compassion for the suffering of others that made Christ do such wonderful things. Tell the story of Abraham Lincoln's resolve to crush the slave traffic. While a young man, he saw a number of slaves being sold like so many cattle at a public auction. His sympathy for them was so aroused that he made up his mind, "if I ever get a chance to hit this thing, I will hit it hard." That is the spirit of Jesus.

Tell how the Indian used to leave his old folk in the wilds to perish with hunger and

cold because they could no longer hunt or fight. The ancient Greeks used to leave new-born babies outside to die of exposure. To-day people are horrified at such stories because Jesus has taught men to sympathize with the weak and suffering.

Apply these ideas of power and sympathy by referring to such a power as that of medical missions. Show that every one has been given some power to help others. Refer to part of the Boy Scout law, which is to the effect that every scout must do one "good turn" each day for somebody. It may be no more than carrying in a scuttle of coal for mother or wiping off the blackboard at school for the teacher. Ask for any "good turn" any scholar knows of any boy or girl doing. Show that by such actions we are going about with sympathy for the weak and using power to help even as did Jesus.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Read in Luke what Jesus read from Isaiah when he taught in the synagogue at Nazareth.
2. Where is it written: "Verily, verily, I say unto you, he that believeth on me hath everlasting life?"

ANSWERS, Lesson II.—(1) Luke 4 : 32
(2) Isa. 53 : 6.

For Discussion

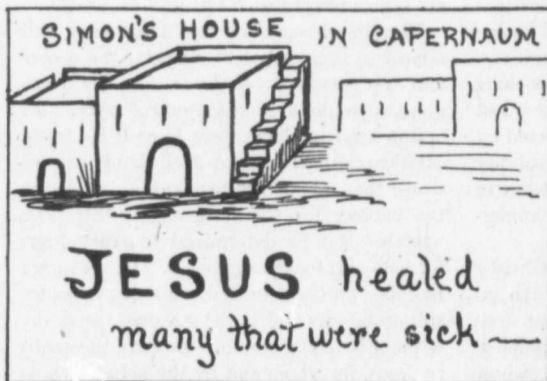
1. Can we worship God elsewhere as well as in church?
2. Would it be a good thing if present day preachers could work miracles?

Prove from Scripture

That Jesus was a great healer.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus the Mighty Worker healing many sick ones. Everywhere people brought their sick ones to the great physician.



Lesson Thought—Our health and strength come from God. We should thank him for keeping us well.

Approach to the Lesson—(Outline a pair of feet.) "What ugly feet she has!" said one little girl about another who was passing. "I think Caroline has the most beautiful feet of any girl in town," said the little girl's mother. "Oh, how can you say so! Just look at her big, clumsy feet!"

Beautiful feet—

"Beautiful feet are those that go
Swiftly to lighten another's woe

Through summer's heat and winter's snow," repeated her mother. "Caroline's feet are always carrying her on some kind errand. Sometimes it is to read to poor, blind Peggie; sometimes to amuse lame Tom; sometimes to invite children to Sunday School; often it is to save mother some tiresome steps. I am sure Jesus thinks her feet are beautiful." Listen to what God says about beautiful feet (Rom. 10:15): "How beautiful are the feet of them that . . . bringeth glad tidings." (All repeat.)

Think what beautiful feet Jesus had, for the Bible tells us, "He went about doing good." To-day our lesson tells us about Jesus going to church in a city and healing a man with an evil spirit, then going to a home and healing a sick grandmother, then healing many sick ones.

Lesson—After Jesus called those fishermen to follow him (recall), they all walked along the seashore to the city of Capernaum and Jesus taught the people in the synagogue. Continue the story, vs. 23-28. Now we see Jesus and his disciples in the home of Simon and Andrew (show picture, or outline). (How many of you have a dear grandmother?)

In a room in this house a dear grandmother is lying ill with a fever. Soon they tell Jesus about her. At once he goes in to see her. (Tell the story, vs. 30, 31.) Jesus loves still to come into the room where sick ones are or where there is trouble of any kind, and heal and help. We must tell him about our sick ones and ask him to heal them.

At Sunset—Picture the scene that evening. Sick ones are being helped, blind ones are being led, sick babies are being brought in their mother's arms. All come to Jesus to be healed. All repeat, "He healed many that were sick." Have some older girl or boy sing Hymn 366, Book of Praise: "At even, ere the sun was set."

Jesus Knows and Cares—Does Jesus know and care about our troubles now? If we want some one to do something for us, what do we do? When they do what we ask them, what do we say? Let us all bow our heads and say "Thank you" to Jesus for keeping us well.

Golden Text—Repeat Golden Text. This outline of a pair of feet will help to remind the children that Jesus led a very busy life. You must all try to have beautiful feet like those we have been hearing about. All repeat our motto: "We Will Be Workers."

What the Lesson Teaches Me—I SHOULD THANK JESUS FOR KEEPING ME WELL.

FROM THE PLATFORM

THE GREAT PREACHER PHYSICIAN

Remind the School that we are studying now the beginning of the public ministry of Jesus. He was already proving to men how great he really was. In to-day's lesson he proves himself to be THE GREAT PREACHER (Print). Where did he preach? Ask whether any of the scholars can suggest what he may have been preaching about. Have some one read Luke 4:16-21. What was the chief thing that impressed the people in the synagogue in regard to the preaching of Jesus? Point out that Jesus still teaches with authority and claims our obedience. Jesus did something more than preach that day. He showed himself to be also THE GREAT PHYSICIAN (Fill in). Ask one of the scholars to describe the cure which he wrought in the synagogue; another to describe the cure he wrought in Peter's house; and another to tell about the cures wrought at the door that evening.

Mark 2 : 1-12. Scripture Memory Verses.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Mark 2 : 10.

1 And ¹ again he entered into Capernaum, after some ² days ; and it was noised that he was in the house.
2 And ³ straightway many were gathered together, ⁴ inasmuch that there was no ⁵ room to receive them, no, not ⁶ so much as about the door : and he ⁷ preached the word unto them.

3 And they ⁸ come unto him, bringing one sick of the palsy, ⁹ which was borne of four.

4 And when they could not come nigh unto him for the ¹⁰ press, they uncovered the roof where he was : and when they had broken it up, they let down the bed ¹¹ wherein the sick of the palsy lay.

5 ¹² When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹³ be forgiven ¹⁴ thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus ¹⁵ speak blasphemies ?

Revised Version—¹ when he entered again ; ² days, it ; ³ Omit straightway ; ⁴ so that ; ⁵ longer room for them ; ⁶ even about ; ⁷ spake ; ⁸ come, bringing unto him a man sick ; ⁹ Omit which was ; ¹⁰ crowd ; ¹¹ whereon ; ¹² And Jesus seeing their faith saith unto ; ¹³ are ; ¹⁴ Omit thee ; ¹⁵ speak ? he blasphemeth ; ¹⁶ one, even God ; ¹⁷ Omit only ; ¹⁸ straightway Jesus, perceiving ; ¹⁹ saith ; ²⁰ Omit it ; ²¹ are forgiven ; or ; ²² Omit and ; ²³ unto thy house ; ²⁴ he arose, and straightway took.

LESSON PLAN

I. Faith, 1-4.

II. Forgiveness, 5-7.

III. Healing, 8-12.

HOME DAILY BIBLE READINGS

M.—Jesus forgiving sin, Mark 2 : 1-12. T.—The blessedness of forgiveness, Psalm 32. W.—A forgiven son, Luke 15 : 11-24. Th.—Forgiven much, Luke 7 : 41-50. F.—Forgiveness and cleansing, 1 John, ch. 1. S.—The scarlet made white, Isa. 1 : 2-6, 16-18. S.—Forgiven to serve, 1 Peter 1 : 13-23.

Primary Catechism—Ques. 69. *What is the danger*

who can forgive sins but ¹⁶ God ¹⁷ only ?

8 And ¹⁸ immediately when Je'sus perceived in his spirit that they so reasoned within themselves, ¹⁹ he said unto them, Why reason ye these things in your hearts ?

9 Whether is ²⁰ it easier to say to the sick of the palsy, *Thy sins* ²¹ be forgiven thee ; or to say, *Arise, and take up thy bed, and walk ?*

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 *I say unto thee, Arise, ²² and take up thy bed, and go ²³ thy way into thine house.*

12 And ²⁴ immediately he arose, took up the bed, and went ²⁵ forth before them all ; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

in using images or pictures in the worship of God ? A. We may come to worship the image or picture instead of God.

Shorter Catechism—Review Questions 1-3.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 151, 161, 285, 154.

Special Scripture Reading—1 John 1 : 5 to 2 : 2. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 552, Jesus and the Palsied Man. For Question on Missions, H.M. 865, Boswell Boys' Home, Vegreville. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—The first period of Jesus' Galilean ministry ; Capernaum.

Connecting Links—On the morning following the day of miracles in Capernaum, the account of which we studied last week, Jesus went out very early to a desert place to pray. While there, Peter and the others came to him to tell him that there was a popular demand for his presence. Jesus, however, refused to return to Capernaum just then, but proposed a preaching tour through Galilee. While on this tour a leper sought the help of Jesus, and was cured immediately of his leprosy. Jesus gave the cured man strict orders not to spread abroad the news of his cure, but the orders were disobeyed, with the result that Jesus had to go into retirement. Even then, however, the crowds sought him out.

I. Faith, 1-4.

Vs. 1, 2. *Again* ; recalling what happened

in v. 21 of the previous chapter. *It was noised*. It was heard, the rumor was spread. *In the house* ; a phrase which can also mean at home. *Inasmuch that there was no room . . . door* ; literally, so that not even the parts toward the door,—on the outside of the house,—would hold them any longer. It was not only the house that was crowded, but the street in the vicinity as well. *He preached* ; he was preaching,—when the interruption happened. *The word* ; the word of the gospel,—that is, the good news of the kingdom together with the call to repentance.

Vs. 3, 4. *Sick of the palsy* ; just one word in the Greek, a paralytic. The word which Luke uses in his account suggests that the man's paralysis was due to serious nervous disease. *Borne of four* ; the man being so paralyzed as to be unable to walk. *When they could not come nigh*. When they saw the difficulty they were in, ¹⁸ the suggestion

of the Greek. *For the press*; "for the crowd," as in the Rev. Ver. *They uncovered the roof*; literally, "they unroofed the roof." *When they had broken it up*; or dug it out. It was probably a thatched roof of some sort. The four men had likely carried their burden up an outside stairway, such as are common enough in the East. *They let down the bed*; the house being probably a house of just one story. *The bed*; or, as we should say, the stretcher. The word means a slight bed such as could be used to carry the sick through the street.

II. Forgiveness, 5-7.

V. 5. *Their faith*; the faith of the sick man and of his four friends. *Son*; a word of encouragement for the man, who, knowing that his sickness was a result of his sin, may have been feeling ashamed. *Thy sins*. Drunkenness and other sins of self-indulgence may bring about physical suffering.

Vs. 6, 7. *Certain of the scribes*; who may have come in order to investigate the claims of Jesus as a religious teacher. They were not long in discovering something with which to find fault. This is the first experience of Jesus with those who later became his out-and-out enemies. *Reasoning in their hearts*; debating in their hearts. The heart is used in the New Testament to designate the mind rather than the affections. *Why doth this man thus speak? He blasphemeth* (Rev. Ver.); blasphemy being the use of such language as takes away from the proper dignity of God. *But one, even God* (Rev. Ver.). Of course, the scribes were right in a sense, but they had not contemplated the possibility of such a one as Jesus being able to speak for God.

III. Healing, 8-12.

Vs. 8, 9. *In his spirit*; without having heard them speak their objections aloud. *Why reason*; why debate. *These things*; in regard to forgiveness. *Whether is it easier*. The contrast which Jesus intends to draw out is between saying "Be forgiven" and saying "Be healed." In this case there were really two ways of saying much the same thing, as the man's condition was a result of sin. His cure at the hands of Jesus would mean that he was forgiven.

V. 10. *But that ye may know*. Jesus is

willing to put the whole matter to the most practical of tests, seeing that the disease and the sin were so closely related. *The Son of man*; the favorite title applied by Jesus to himself in the first three Gospels. It was a title which suggested his Messiahship (see Dan. 7:13-27), and at the same time his brotherhood with those he had come to save. *Hath power*; better, as in Rev. Ver. Margin, "hath authority,"—that is, the right to forgive. *On earth*; as contrasted with the authority of the Father in heaven.

Vs. 11, 12. *I say unto thee*; to be connected with "that ye may know." He is now about to put his authority to the test which he has proposed. *Immediately*; emphasizing the power of Jesus. *Before them all*; making clear the publicity of the miracle. If the scribes were going to challenge Jesus in public, he would answer them in public.

Light from the East

Houses—Men build their houses out of the materials they can get most easily. Our grandparents lived in log houses. To-day there are parts of the country where almost every house is of stone. And, roughly, you can tell whether the clay of the countryside is white or red by looking at the brick houses. The Hebrews used clay and stone, clay mostly in the open plains and by the poor, stone mostly in the mountains and by the rich. The houses of poorer people were low and frail. Job speaks of "houses of clay" (Job 4:19); he speaks also of those who dig or break into houses, Job 24:16. It was very easy to break through the crumbling sun-dried bricks of a wall; no brick was burnt in the fire. Jesus tells of a house so flimsy that it could be beaten down by a storm, Matt. 7:27. Such walls were far from durable and needed continual renovation. The roof was flat, made with rafters of tamarisk or palm trees, with branches, twigs and matting laid over them. On these again earth was trodden firmly and the top covered with a kind of mud that got fairly hard when dry. But this kind of roof was not waterproof, and the long rains washed out cracks and furrows. On many house-tops you can see little stone rollers kept there to smooth and compact the roof after rain.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Capernaum was situated on the plain of Gennesaret on the western shore of the Sea of Galilee. The name probably means "the village of Nahum." It is a city of the past, its very site being a matter of doubt to-day. The majority of modern scholars, however, believe that the present ruined village of Tell Hum represents the site of the ancient Capernaum. These ruins are spread over a considerable area, and show the houses to have been built of blocks of black basalt. There are to be seen, too, the ruins of a large public building built of white limestone, which was in all probability the synagogue of Caper-

naum. Capernaum was a busy place. Two caravan routes passed through it, and it had a custom house and a Roman garrison. After his rejection at Nazareth, Capernaum formed the headquarters of Jesus during his Galilean ministry, being called his "own city," Matt. 9:1. It was when he returned here that he was said to be "at home" (Mark 2:1, Rev. Ver. Margin). It was the scene of Christ's gracious teaching and many of his miracles, and for this reason its unbelief called for special reproach, Matt. 11:23. Simon and Andrew lived in this city.

THE LESSON APPLIED

Let us note first the *breadth of Jesus' sympathy*. Some time later the disciples informed the master that they had noticed one casting out devils, and they forbade him, "Because," said they, "he followeth not with us." Jesus rebuked their intolerance. The scribal critics described in the lesson passage were greatly perturbed because Jesus spoke the word of forgiveness to the paralytic, v. 7. Is not this the same standpoint that we see in certain sections of the Christian church to-day? They would limit the grace of God to their own order and ecclesiastical organization. They alone, so they argue, compose the "true church." This narrow view is opposed to the mind of Christ, and we must purge it away from us.

The second point is Jesus' *vision of a man's deepest need*. The paralytic needed healing, but more than that he needed forgiveness for his past evil life. Carlyle has told us that if you gave a shoe-black the whole universe he would not remain contented, for he has no soul. The deepest need has to do with the soul and its fellowship with God. Jesus looked beneath the trivialities of life to its deepest longing and highest possibility. "He spoke to the best in man and called it forth." He saw in the woman who stood abashed in his presence one who would "sin no more." He saw in the fishermen, Peter and John, noble and loyal disciples. He saw in the despised tax-gatherer Levi a genuine and enthusiastic follower. He saw in Saul

the Pharisee and persecutor the prince of Christian apostles. We should practise Jesus' faith in man. We, perhaps, despise the Chinaman, and yet that noble statesman, John Hay, has said, "We shall yet see in the East the highest development of Christianity." We must cease to despise Ruthenian, Hungarian, Scandinavian, Finn, Dane, Doukhobor, and others who are amongst us. We must see the seeds of noble Christian citizenship in them. How many of our young men have revealed on the battlefields of Flanders their true quality! We did not dream that they were so great. But Christ beholds the marvelous possibilities in the humblest of us. He sees that our deepest need is fellowship with God.

The third point to be noticed is the *human touch of Jesus*. How tenderly Jesus addressed the paralytic: "Son, thy sins be forgiven thee." Jesus did not stand aloof, criticizing bitterly or issuing commands like a general. He mingled with the people, he touched the sick, he accepted the hospitality of Zacchæus the publican, of Simon the Pharisee, of Mary and Martha of Bethany; he wept with the bereaved and comforted the heart-broken.

The fourth point is that *Jesus can forgive sin*. The Roman view is that man's sins were obliterated by means of the sacraments, penance and other church ordinances. The priest even professed to have the power to retain people's sins. This was a fearful claim

to make. The Reformation was fought out on this issue. As Protestants, we believe that every man is free to approach Christ and receive from him personal help, inspiration and forgiveness. Churches, ceremonies, clergymen, are all meant to help us in our Christian life, but they cannot of themselves either bestow life or rob us of that divine possession.

The fifth point is this: *Even Christ cannot force forgiveness on us; we must long for it with a deep yearning.* Lady Macbeth was tortured by the remembrance of her criminal life. She became crazed by it. Her husband said to the physician: "Canst thou not minister to a mind diseased?" The answer of the doctor was brief: "Therein the patient must minister to himself." The longing for restoration must begin within ourselves. Lloyd George has said that Germany stammers when she comes to the word "restoration." She must learn to pronounce that word. And until that nation is willing to

repudiate her own past, there can be no reconciliation, no real forgiveness of her by the other nations of the world. This means that repentance must precede forgiveness as it did in the case of the Prodigal Son.

There are few joys in life equal to the joy which comes from the realization that God has really forgiven all our sin, and that we can forget the past, and press forward into the future. The following words from Lyman Abbott's autobiography sum the matter up: "I recall past errors, follies, and faults in order that I may learn their lesson and avoid their repetition. Then I forget them. The prophet tells me that my Father buries my sins in the depths of the sea. I have no inclination to fish them up again and take an inventory. I gladly dismiss from my memory what he no more remembers against me forever. Thus my religion is to me, not a servitude, but an emancipation; not a self-torment because of past sins, but a divinely given joy because of present forgiveness."

THE LESSON GRADED

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

For Teachers of Bible Classes

As an introduction to our lesson to-day, let the teacher point out the significance of such verses as 37, 38, 45 in the previous chapter. Jesus was facing a problem which caused him increasing difficulty throughout the period of his popularity in Galilee. See whether the class recognizes the problem. Jesus' great concern was with his spiritual message,—the gospel of the kingdom. But the miracles of healing, which were the spontaneous expression of his deep sympathy, were in danger of bringing about a popularity in which the spiritual issues of the kingdom would be ignored. What embarrassing results followed the disobedience of the leper in ch. 1:45?

1. *The popularity of Jesus, vs. 1, 2.* Had Jesus returned to Capernaum in the hope of securing some respite from the crowds that had followed him into the desert? At any rate his presence was soon discovered. Point out the difficulty of concealing the presence of such a person as Jesus. What was the

result of the discovery? Call attention to the way in which Mark makes us see the insistence of the crowd by contrasting the parallel accounts in Matthew and Luke. Once the crowd is there, Jesus begins to preach to them. Perhaps we can find some hint as to the content of his preaching in such a passage as Luke 4:17-21.

2. *The paralytic and his friends, vs. 3-5.* Jesus' preaching is again interrupted by the presence of a sufferer. Refer to the description of an Eastern house in Light from the East. Mark calls our attention to the faith of the man's friends. How did that faith show itself? Remind the class of the saying of Professor William James: "The whole defence of religious faith hinges upon action." Do Jesus' words to the sick man imply anything more than: "If you have repented, God will forgive your sin?" Could not any one have said that? Is it not more likely that Jesus claims to read the man's heart and see his repentant faith there?

3. *The controversy, vs. 6-12.* Point out that in Luke 5:17 we have a suggestion that these scribes were there by arrangement, likely to investigate the work of Jesus. Here

we have the beginning of the conflict with the religious authorities which did not end until the crucifixion. Try to have the class see clearly just what it was to which the scribes objected. Did they rightly enough conclude that Jesus was laying claim to Messianic power? Call attention to the very practical way in which Jesus ends the controversy. How was his action an answer to the objections of the scribes? What effect did it have on the crowd? Did they recognize him as the Messiah, or just as a great healer? Encourage the class to imagine the joy of the forgiven man. In how far have we realized the "joys of sin forgiven?"

For Teachers of the Senior Scholars

Question the class about the cities of Palestine which were in some memorable way associated with Jesus,—Bethlehem where he was born, Nazareth where he was brought up, Bethany where he found a restful home, Jerusalem where he suffered, Capernaum his own city. Use this opportunity to encourage the scholars to make themselves familiar with the map of the Holy Land. In what sense was Capernaum his own city? It was the scene of many of his wonderful works. Beecher called Brooklyn his own city, because his ministry was so largely associated with that city. Point out that in this lesson we have Jesus at work in his own city. This time he preaches in a house.

1. *A Popular Preacher*, vs. 1, 2. What was the secret of Christ's wonderful popularity at this time? Show that there was nothing sensational about his texts, unless we look upon the Bible as the most sensational book in the world. We are sure that there was nothing sensational in his manner. We must look for the secret in the longing of human hearts for something to satisfy their wants, which they found in the great, loving soul of Jesus. Quote the words:

"Our restless spirits yearn for thee
Where'er our changeful lot is cast."

2. *A Sinner Forgiven*, vs. 3-9. Question the class about this paralytic—how he succeeded in getting into the presence of Jesus, his faith, his forgiveness. Also question the class about the place of friendship in life, and show how dependent we are on our friends.

What impression did Christ's words of forgiveness have upon some in the crowd? (Vs. 6, 7.) How did Jesus find out what they were reasoning in their hearts. Point out that there are always people more ready to criticize than to help. Remind the class that we cannot hide anything from God, for all things are naked and open to the eyes of him with whom we have to do. How did Jesus answer the secret thoughts of their hearts? (Vs. 8, 9.) Remind the class that every soul needs forgiveness, and that every forgiven soul must be forgiving. Say something to the class about the blessedness of being forgiven, and the completeness of the divine pardon. Quote the words of Alice Freeman Palmer:

"As far as east is from the west, so far
Hath he removed.—Can any sun or star
Measure that space afar?"

3. *A Forgiven Sinner Cured*, vs. 10-12. Why did Jesus forgive the man and then cure him? Is it true that sin is a fruitful source of sickness? Many sins weaken a man physically. At the same time we must be careful to guard against the heathen notion that sickness is always an evidence of sin. (See John 9:3.) Remind the class that in the end we shall be completely cured of our sins and our sicknesses, in the land that is fairer than day.

For Teachers of the Boys and Girls

Ask what was the Boy Scout law mentioned last Sunday. Show that these four men did a "good turn" on that memorable day in Capernaum. They knew of one of their number who was lying day by day on a bed of sickness and they went and brought him to Jesus. Get a scholar to read the first part of v. 5. Point out that such words tell us that Jesus was pleased with their action.

This sick man was probably a chum of the other four. Give an imaginary picture of a "bunch" of five or six boys among whom one was a cripple who often needed help, such as in getting over a fence. Point out that often in such a group there is a boy who is weak about doing the right and needs the help of his chums.

Scholars of this age are beginning to realize the value of "team play." Show that it took

four men to bring the sick man. Not one of them could do it by himself. Show how a number of people giving money together support one missionary. Ask for any ways in which a number of boys and girls working together could do something for Jesus that one alone could not do.

Picture the low, flat house with a stairway up the side on the outside, the crowd about the doors, the men unable to get through going up the steps, tearing up the roof and letting down the bed. Point out that the men did not turn back when they saw what trouble they were going to have. Faith and pluck finds a way or makes it.

Jesus healed both body and soul, vs. 5 and 11. He does the same to-day. Ask how a drunkard weakens his body,—bleared eyesight, trembling nerves, flabby muscles. Develop the idea that disobeying Jesus is likely to have evil effects upon the body, just as

obeying means following the laws of health.

But there is something more important than a sound body. The man needed forgiveness of sin, v. 5. That meant most to him. Bring out the idea of how much more important greatness of soul is than greatness of body, by the following story. There was once a famous Greek general named Agesilaus. An Egyptian king sent messengers to him to come and fight for Egypt in a certain war. Agesilaus went. Now the king had never seen the Greek and did not know that he was a hunchback. When the king saw him he sneered at him. Whereupon the great soldier went home with his soldiers and left the king to his enemies. The foolish king did not know that a great soul might be in a poor body. Go on to show that Jesus gives greatness of soul to those who trust and follow him. He cleanses from evil and gives strength of character.

ADDED HINTS AND HELPS

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

ANSWERS, Lesson III.—(1) Luke 4 : 16-19. (2) John 6 : 42.

Something to Look Up

1. "This is my beloved Son . . . hear ye him." Find the saying.
2. Where is it written that Simon Peter said : "We believe and are sure that thou art that Christ, the Son of the living God?"

For Discussion

1. Is sickness always the result of sin ?
2. Are those who practise "faith healing" right ?

Prove from Scripture

That Jesus was a hard worker.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus the mighty worker being a friend of sinners. He loved everybody, no matter how bad they were.



Lesson Thought—Teach the children that they should be loving and forgiving for Jesus' sake.

Approach to the Lesson—Show a model of an Eastern house (this is easily made with a small square pasteboard box) with steps leading up to the flat roof. This is the kind of house that Jesus was stopping at in the city of Capernaum with his disciples (recall last lesson).

Lesson—Jesus has come back to the city beside the sea, and he is again in the home of his disciples Simon and Andrew. As soon

as the people of the city heard that Jesus had come back, they crowded to the house. Soon it was quite filled and the crowd stood around the door and away out into the street, trying to hear the wonderful words of the "Mighty Worker" and to get him to cure their sickness.

Watch what is coming down the street! (Outline.) Four men are carrying a sick man on a bed or mattress. How can they hope to get through the crowd? They push their way till they get to the house, but they never will be able to get inside! Watch them. They carry the sick man around to the side of the house and up the stairs to the roof. See, they are making a hole in the roof big enough to let down the bed with the sick man on it. One man runs away and gets some bits of rope and they tie these to the corners of the mattress (show picture), and slowly the four men lower the bed through the hole in the roof (all look upward and make gesture) until the sick man is lying at Jesus' feet. When Jesus saw what faith they had in him, he said to the sick man, "Son, thy sins be forgiven thee."

Oh, what a fuss there was then! Describe the angry scribes (or teachers of the Jews). "This man is saying that he can forgive sins! What nonsense! No one can forgive sins

but God!" they are saying in their hearts, and their faces look very cross and scowling. Jesus knew what they were thinking, so he said, "Is it easier to forgive this man's sins or to tell him to get up and take up his bed and walk? I'll show you that I have power to do both," said Jesus, the Mighty Worker. Then he turned to the sick man and said, "Arise, take up your bed, and walk." Picture the scene as the man obeys and walks away, cured of his disease. Describe the surprise of the people. They glorified God, saying, "We never saw anything like this before. Surely this man has power from God."

Golden Text—Repeat, "JESUS CAN FORGIVE SINS" (print). Jesus loved to forgive sins. He is called the friend of sinners.

Forgiving Others—Do you like to forgive those who do wrong or who harm you? Have you ever seen girls or boys "paying back" a playmate for something wrong he has done to them—giving them "tit-for-tat"? There is a better way than that.

"A little explained—a little endured,

A little forgiven—the quarrel is cured."

(Repeat.)

What the Lesson Teaches Me—I SHOULD BE LOVING.

FROM THE PLATFORM

THE CURE OF THE SINNER COMPLAINT OF THE SCRIBES

In our lesson to-day we have Jesus dealing with an individual and then with a group of individuals. Who was the individual? He was a paralytic. But he was something else. He was a SINNER (Print as above), and his sin had caused his sickness. What did Jesus propose to do for him? First and foremost to forgive his sin. Point out that that was what the man really needed. What evidence did Jesus give of his power to forgive the man's sin? Fill in on the board THE CURE OF THE sinner. What group of individuals objected to Jesus' proposal? The SCRIBES (Fill in). Ask for one of the scholars to explain who the scribes were. Now ask what their COMPLAINT (Fill in) against Jesus was. How did Jesus answer it? Do we all need forgiveness? What is it necessary for us to do in order to be forgiven?

JANUARY, 1918

This is the month of new resolutions ; of new efforts. It is the time when the Sunday School plans afresh for the great work it is called upon to do. This is the period of starting out anew with the ideas best fitted to bring in and reach the life of the community.

Had you planned to use

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From *Montreal to Vimy Ridge and Beyond*, being the correspondence of Lieutenant Clifford Almon Wells, B.A., edited by O. C. S. Wallace, D.D., LL.D. (McClelland, Goodchild & Stewart, Toronto, 320 pages, \$1.35). Wells was one of the glorious band of University men who have won endless fame on the battlefields of France and Flanders. Born in Toronto, he took his University course in Johns Hopkins University, Baltimore. There he did so well that it was decided he should take a post graduate course and give his life to teaching. It was in 1915, at the end of the first year of this extra course, after he had been awarded a fellowship, that he enlisted as a private with the 4th Canadian University Company, one of the reinforcing companies of the P.P.C.L.I. He was killed shortly after the battle of Vimy Ridge in which he took part. The letters are addressed to his mother and other members of the family. These letters were written from railroad car, steamship, tent, hut, shack, furnace room, ruined house, hotel, dugout. They contain graphic descriptions, thrilling and amusing stories and much information for the friends of boys overseas as well as the young soldier's personal opinions about a variety of topics. No son can read these letters without finding in them a call to nobility of character and heroism of spirit; and no mother can read them without realizing that such letters could be written only to a mother who represented the highest type of patriotic and Christian womanhood. It is a book of which Canadians may be proud.

That the War has developed the deepest and noblest emotions of Canadians is proven in other places besides the battlefields of France. For the increasing volume of Canadian poetry is an indication that the depths of the national life have been stirred. To this increasing class of books belongs, *Songs in Your Heart and Mine*, by Thomas Harkness Litster (McClelland, Goodchild & Stewart, Toronto, 142 pages, \$1.25). Like so many of the war books, this volume is dedicated to a relative in the trenches,—this time a step-son, Lieut. George Murray Fraser, 1st Battalion, Canadians, France. One of the poems, *The Call of Empire*, has been adapted to a musical composition by Dr. Albert Ham, Toronto,

while another, *The Honor Roll*, may be sung to the tune of "Onward Christian Soldiers," and may be obtained on a lantern slide from The Presbyterian Lantern Slide Department, Toronto. While most of the poems deal with some special phase of the War, there are a few which have to do with homelier matters. Among these latter, four of the most touching have for their subject a baby girl. Therein the reader suspects a family tragedy which is to some extent relieved by the advent of a baby boy. The poems of this author are not without real sentiment which will find a response in many hearts and homes.

"I have a child. I would rather that child, in her maturity, might be assured of living in a peace guaranteed by the sacrifice and the devotion of the men and women of this generation, than that her father should live on in a precarious peace, bought and paid for with cowardice and national dishonor." This quotation expresses the attitude of *Speaking of Prussians*, by Irvin S. Cobb (The Musson Book Co., Toronto, 80 pages, 50c.). As an eye witness of the horrors and brutality of the War, Cobb earnestly argues with his fellow countryman that the future safety of America depends upon what they do now. Incidents from the German invasion of Belgium appear alongside of quotations from the paranoic exponents of kultur. At the beginning of the War there was doubt in the minds of many, judging from the writing of Cobb at the time, of one of the few journalists at the front, as to whether he favored the Germans. He repudiates such an interpretation of his words in this new book which has been dedicated, by permission, to Woodrow Wilson, President of the United States.

Songs from a Young Man's Land, by Clive Philipps-Wolley (Thomas Allen, Toronto, 160 pages, \$1.50). The "Young Man's Land" is Canada and this volume of verse is, to some extent, a re-issue of the author's "Songs of an English Esau," which has gone out of print. Many of the admirers of the author's poems induced him to publish this new volume which contains, besides the older poems, some splendid war poems written recently. This Canadian singer has been resident in British Columbia for years and is a

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well known sportsman, traveler and author. Not many men know the spirit and circumstances of the West as he does. The poet sings of Canada with its golden opportunity for the vigorous pioneer, with its priceless heritage from U. E. Loyalists and the motherland, with its brave, young part in the great War, with its great destiny as a mighty link in the "Chain of Empire." The book is dedicated "to the memory of Lieut.-Commander Clive Phillipps-Wolley, R.N., and those others from Canada, who, like him, have given their lives for their country in this War."

Readers of *A Sunny Subaltern: Billy's Letters from Flanders*, noticed in *THE TEACHERS MONTHLY* nearly a year ago will welcome *More Letters from Billy*, by the same author (McClelland, Goodchild & Stewart, Toronto, 121 pages, \$1.00 net). Like the earlier book, this one presents, in a series of letters to his mother, a perfectly natural story of the experiences of a young Canadian soldier at the front. There is humor,—plenty of it—in these pages, and pathos, too, but, above all, the letters reveal a cheerful, uncomplaining courage beyond all praise. As we said, of its predecessor, so we say of this little fellow: it is one of the War books to own and read.

One of the best pieces of service which the semi-centenary of Confederation has brought forth is Mr. John W. Garvin's *Canadian Poets* (McClelland, Goodchild & Stewart, Toronto, 471 very large pages, 50 half-tone portraits, \$3.00). There are selections from fifty of our poets, with critiques and biographical notes, as well as portraits, in this notable book, the completest Canadian anthology which has been issued. The printing—done in Canada—is of the very best, and the volume altogether, such as one is proud to have on his shelves, and which, in addition to private purchasers, every newspaper and magazine office, and every Public Library, Club and Sunday School Library will count it essential to have on its shelves. "Almost simultaneously with the Great War," as Mr. Garvin says in the Editor's Foreword, "has come a renaissance of poetry, which is significant of that law of balance by which the heart turns instinctively from the terror and confusion of devastating human emotion, to the point of a clearer and serener air. Some of the War poetry is here, such as Charles G. D. Roberts' *Cambrai and Marne*, and his son, Lloyd Roberts' *Husbands Overseas*, and *Come Quietly, England*; and Katherine Hale's *In the Trenches* (Christmas 1914). Canada's loyalty and courage, and enthusiasm for freedom find memorable expression therein. But the selections cover the whole range of our Canadian poets

adequately and discriminatingly. The exhibit will be a revelation to those who have thought of Canadian poetry as meagre in volume and fugitive and merely local in character, and fully justifies Mr. Garvin's remark that Canadians "have a school of verse, characterized by freshness, spontaneity, originality of theme and good artistry, that would reflect distinction on the literary genius of any people."

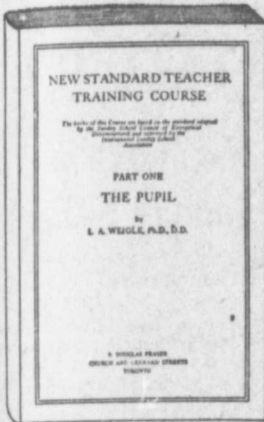
The Soul of a Bishop, by H. G. Wells (The Macmillan Co. of Canada, Toronto, 741 pages, \$1.50). The bishop, in Mr. Wells' book, from his earliest youth, had imbibed the doctrine of his church very much as a child swallows milk. As the years go by, he is brought by hard experience to question the meaning and truth of the creed he has been upholding. To his horror, he finds much to be shavings and sawdust derived from the philosophical prejudices of an ancient time. The discovery leads him to resign his office. For a time he contemplates the formation of a sect which will incorporate his ideals. He sees, however, that part of the trouble to-day with religious people lies in the superabundance of sects and he desists from such a purpose. We leave him with a sort of faith by which he has managed to save his own soul. This book, which may be regarded as representing a stage in the author's own religious experience, is of special value because of a certain insight into the character of God as one who will brook no unreality, no untruth, no unrighteousness, even from those who call themselves "Abraham's seed." The War is bringing home the much needed lesson that there is no favoritism with God. Names and "shibboleths" count for little. While this is true, the book reveals, on the part of its writer, little or no conception of the intelligence with which Christian people have wrestled with their creeds. Furthermore, the book may be of service to those who are struggling from Agnosticism to Theism, but it is of little service to those who are far beyond that stage.

Those who have read *Red Pepper Burns*, and *Mrs. Red Pepper*, by Grace S. Richmond, will be glad to be introduced to some of *Red Pepper's Patients*, whose story is given in the author's latest book so entitled (McClelland, Goodchild & Stewart, Toronto, 285 pages, frontispiece in colors, \$1.35). "Red Pepper," is the big, sturdy, red-headed, ruddy faced doctor and surgeon whose hot and explosive temper makes him "see red" when he comes up against anything crooked or mean or unfeeling, but whose heart melts at every call of need or misfortune or distress. How he deals with the Italian musician boy, who is blown to his door one shivering winter night, a forlorn waif; and with Anne Linton,

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another patient, whose strange story, along with that of King (the two stories getting blessedly threaded together)—King, still another of Red Pepper's "cases,"—forms a tale of exceptional vivacity and sweetness. It is refreshing to find a book about normal people, by a writer who can so glorify the common things, tragic and humorous and pathetic, which go to make up the ordinary daily life.

Familiar Ways, by Margaret Sherwood (McClelland, Goodchild & Stewart, Toronto, 206 pages, \$1.25). Some one has said that if the letters which are written by women were opened to the public, there would be found in them the best writing of the day. There is something of an informal, bright, intuitive gift in the author's style that breathes the very spirit of life. The subjects chosen are amongst the most common facts of life,—trees, real estate, a lamp, a little home, and so on. At the same time the subjects are handled in such a delightful manner that our thoughts are carried by easy flights of fancy to spiritual realms. The trees with their various forms suggesting well-known characters and even great ideals, the little home with its insatiable and tyrannical governance—such writing will be delightful for any reader.

After reading some of the destructive and even cynical criticisms of the church that are so prevalent to-day, it is refreshing to run across such a charming and sane valuation of church life as **Fairhope: The Annals of a Country Church**, by Edgar De Witt Jones (The Macmillan Company of Canada, Toronto, 212 pages, \$1.25). Although situated in Northern Kentucky, Fairhope Church will be felt by most of the readers to fit in any rural settlement. The names of the characters may be new, but the disputatious elder, the student preacher, the faithful pastor and the black sheep are the same. The author is quite aware of the change that has come over religious bodies in rural communities, but brought up in a rural church he looks upon even its past out-of-date life with love and respect. He sees splendid traits underlying the queerest of the flock. The oddities and inconsistencies of church people are not ignored but they are touched in a live and humorous fashion, that give them their proper place on a background of splendid goodness. Church people will be delighted with the volume.

In **Calvary Alley** by Alice Hegan Rice (William Briggs, Toronto, 413 pages, \$1.35), we are introduced to the heroine, Nancy Molly, in her teens, throwing mud at the choir boys

from the cathedral. Her playmates, from the "East End" district of one of our large cities, fight under the caption of the "Calvary Micks." While she is not the nominal leader of the gang, she is the personification of its fighting, Irish spirit. With humor and with pathos and with racing interest we follow her course through life from the age when she needed supervision by the juvenile court, to the time when she reaches woman's estate. In such a fashion the author introduces us into the workings of both the homes and minds of the "submerged tenth." While the ugly side of this life is laid bare, there is that indomitable hopeful spirit which is sometimes lacking in modern novels dealing with social progress. There is that about Nancy which must be a joy to any reader.

The Youth of Plupy: Or the Lad with a Downy Chin, by Henry A. Shute (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 253 pages, \$1.35), is a picture, by the author of *The Real Diary of a Real Boy*, of the age between boyhood and man's estate, when the voice changes, clothes become a matter of great importance and a new interest in the other sex develops. In Plupy's experiences, prize-speaking at school, fighting the village bullies, learning to play the flute and cornet, with various adventures of a sentimental sort are told in

such a rollicking style as to keep the reader constantly amused. The irresistible charm of youth pervades the whole book in all its bright and breezy pages.

A Social Theory of Religious Education, by George Albert Coe (Charles Scribner's Sons, New York, 361 pages, \$1.50). In this volume the point of view of the social interpretation of Christianity is applied to religious education. This does not mean that the author is adding a new feature to an already overloaded curriculum. On the contrary, he makes the whole principle of the social interpretation,—that principle which must be the background of a staple "divine human-democracy," that principle which is love,—the all inclusive law for education. This means a reconstruction of the whole curriculum. Leaders of religious education are already under a heavy debt to Professor Coe, a debt which is greatly increased by the addition of this volume.

As an introduction of the new Intermediate Departmental Graded Lessons, Eugene C. Foster's **The Intermediate Department** (Westminster Press, Philadelphia, 84 pages, 40c. postpaid) will be read with profit. It is a pretty full treatment of the boy and girl of that critical age and how to teach them and train them for Christian service. Our new departure of this year in classifying the 12, 13, 14 ages as a separate Department and issuing Departmental Graded Lessons for their use, is awakening a great deal of interest. Mr. Foster's book will be welcomed as an aid to better understanding of this Department and its problems.

A book that should find a place in every Sunday School library is **Personal Appeals to Sunday School Workers**, by Oscar L. Joseph (Fleming H. Revell Co., Toronto, 215 pages, \$1.00). This volume is a happy combination of inspiration and practical suggestion. Upon the author lies a deep sense of the profound responsibility that confronts all Sunday School workers and his words are in truth "personal appeals" to gird up the loins and get to work. With this earnestness of purpose are combined all sorts of workable ideas for every officer and teacher in the School. Even the sexton is included. Besides, a number of the outstanding features of Sunday School work are intelligently discussed, such as, Constructive Evangelism and Temperance Teaching. The book concludes with some 20 pages of "Notes on Select Books," in which the author points out the virtues of these books in which he finds guidance for the Sunday School worker.

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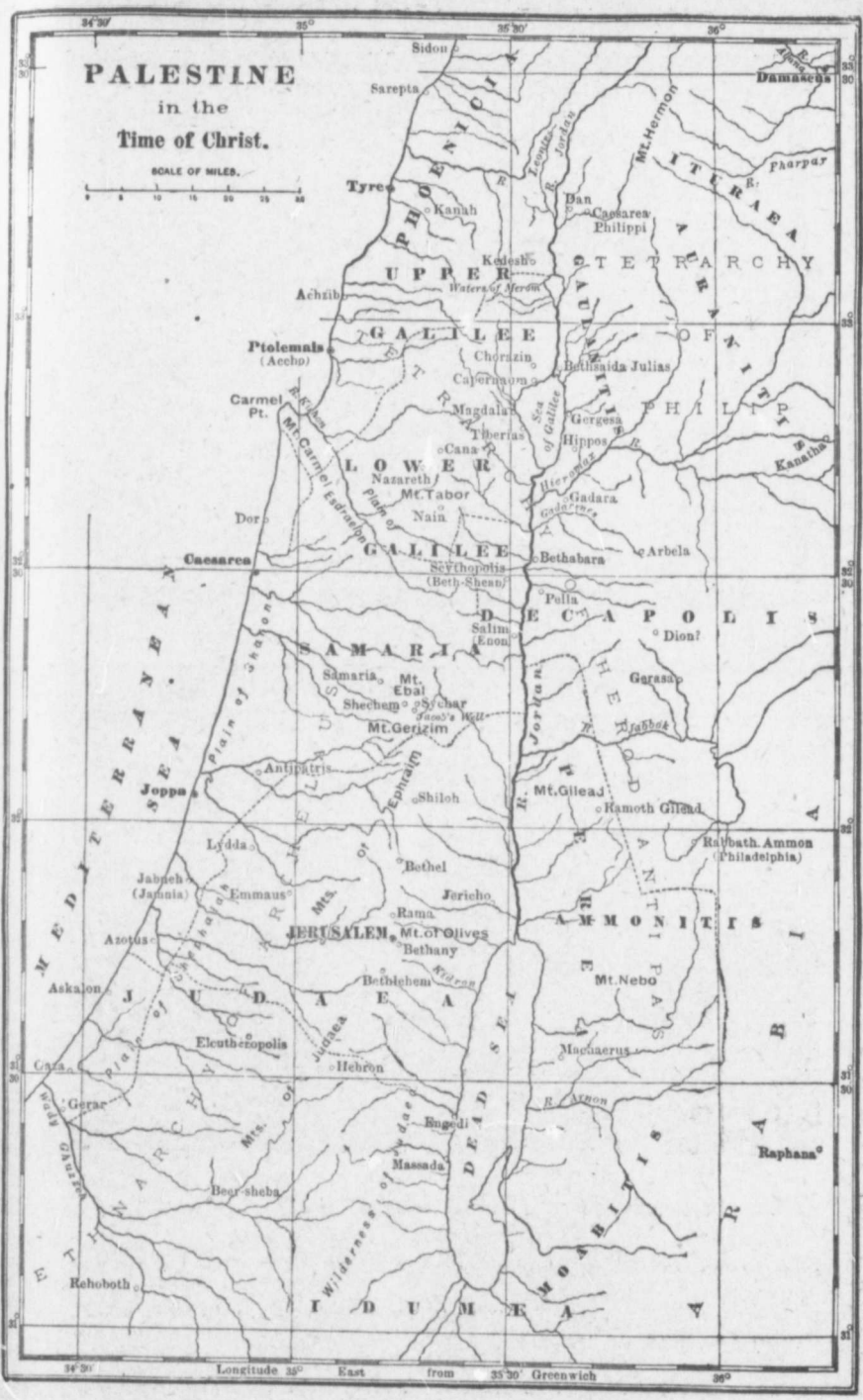
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