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THE TEACHERS MONTHLY

Toronto

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The Teachers Monthly

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

Vol. XXIII.

Toronto, May, 1917

No. 5

EDITORIAL

The "Spring Time Service"

This is a new thing. The need of it has been widely felt. The Sunday School Board has been frequently asked to provide such a service. They have now done so—a service appropriate to the joyous spring season. It may be used by any School. It will ensure a rally of the forces and a fine beginning of the season's work.

That work, for the School that is closed all winter, will be to make the very best of the summer, and for the School that is apt to dwindle or close up for a time, in the summer, to brace itself for a solid summer's work, School every Sunday, and every Sunday every one present who is within reach.

"Our Mothers"

This is the title of the MOTHERS' DAY Service, to be found in the four centre pages of this issue of the TEACHERS MONTHLY. It has been written specially for our own Canadian Schools and for this War time. MOTHERS' DAY has come to be widely observed, and the Service is available in separate form at a small price.

It is the mothers on whom perhaps the heaviest burden of all has fallen in these days of tragedy. And how splendidly our Canadian mothers are carrying the burden. There is not a Canadian man in the trenches who would not joyfully wear the white carnation in loving thought of the dear old mother at home.

And the boys and girls—when they stop to think—will be proud to wear the white flower; for mother is closer and dearer to them than any one else on earth.

And, for the mothers who have passed into the great beyond, shall we ever forget them? There is many a grey-haired man who feels still upon his head the touch of the vanished hand of the tender mother who was taken away from her home and her children half a century ago. MOTHERS' DAY is not only in honor of the mothers who are here, but of those who have gone to their rest and reward.

Enlisting the Boys

In a recent Buffalo paper there was a large half-page cut of a certain Roman Catholic "Moderator" in the midst of his group of forty-one "Altar Boys," of a certain cathedral. The altar boy is a boy who assists the priest in the public service in the church. A happy looking group these boys made in their cassocks and surplices, evidently glad and proud to be helpers in God's worship, as their church understands this.

Whatever we may have to say of that worship, there is no question of the tremendous effect of such participation in it by the boys. It embeds the church and its services in their innermost hearts. The Church of Rome is wise, exceeding wise, in its generation, in thus laying hold of its young boys. The public worship is greatly enriched by their presence and assistance.

The query is inevitable: What are we Protestant churches doing to attach our boys to the church services and, through them, to make the church services more attractive and helpful to the whole congregation?

The Dominion's Jubilee

Already preparations are under way for the celebration of the fiftieth anniversary of Confederation. It ought to be a proud day for every Canadian, in view of what these fifty years since the first of July, 1867, have brought with them. Canada has been "put on the map" in that half century.

By a most happy coincidence Patriotic Sunday falls this year exactly on Dominion Day. A notice on another page of this issue tells how our Sunday Schools are to be helped in the observance of it. It should be made a day to be remembered—a day to deepen loyalty to the Dominion, and to fix the resolve in every young mind and heart that this Dominion shall be, in the fullest sense of the words, God's Dominion.

The Question of Memorizing

Our General Secretary of Sunday Schools, Rev. J. C. Robertson, has made the startling statement, as the result of his own observation, that, at the very best estimate, only one in ten of the children of our Sunday Schools and homes can repeat accurately the Twenty-third Psalm; and that not one in ten can repeat accurately any two hymns in the Book of Praise.

The statement is a ringing challenge to our Sunday Schools and homes.

A ready remedy for this sad state of affairs is to be found in the use of the Lists of Scripture Memory Passages and of Memory Hymns, which are before our Schools.

These are carefully graded Passages and Hymns for each Department; and for the memorizing of scripture, annual recognition is given by a simple certificate, and by diplomas when the whole work for a Department has been completed. To learn the Hymns there is little more required than that in School and home they should be sung often enough.

Will parents and teachers take up the challenge? Scripture Passages and Memory Hymns have been, for many years, given in all our Lesson Helps for teachers and scholars. These have now been completely graded, so that each grade has passages and hymns suited to its capacity and needs. Mr. Robertson, Confederation Life Building, Toronto, will gladly furnish all information in detail as to Lists and awards.

Room for the Sunday School Field Worker

The British Columbia Sunday School Synod Convener has this to say in his annual report, written in March of the present year:

"Think of it! the C.N.R., a transcontinental line, from Edmonton to Vancouver, has settlements growing all along the way, some in valleys back a bit from the line; and from Alberta to Kamloops, a distance of about 500 miles, there is, so far as we can find out, but one minister—at Lucerne—and he went there in January, 1917. In many of these places one meets all kinds, some lacking education, but not a few from the Old Land and from Eastern Canada, with quite exceptional training. Some one who would visit these scattered communities, tell the mothers of how our church will assist them with Lesson Helps and Papers and, whenever possible, organize a Sunday School, would do a splendid work, a work the best trained men might be proud of doing. All over this interior we want a man of this kind."

The Home Mission and the Sunday School Boards are doing their best to meet the need. They could do very much more if they had more money to put into the work.

A New Teacher Training Course

Our church was the first in Canada to provide a Teacher Training Course of its own. The first two of the eight Handbooks of this course were issued twelve years ago. A junior course, prepared by a cooperative effort of Canadian Sunday School interests, followed later. These two courses have done splendid service. Thousands of Sunday School teachers are doing their work with more zest and effect by reason of their study of these unpretentious but most excellent little volumes.

The time has now come for the issue of a new Series, chiefly because, with the deeper study of the needs of the pupil and wider experiment as to the best ways of reaching him with the truth of God, it has become plain that a series of Teacher Training books is required, going, on the one hand, more thoroughly into the study of child nature and the laws of pedagogy, and, on the other, showing, not merely what of divine truth the Bible contains, but what parts of that revelation are applicable to the different ages and stages of developments of the child.

PRESBYTERIAN PUBLICATIONS has pleasure in announcing the early issue of the books of the First Year of this new series of Teacher Training Handbooks, four in number. The June TEACHERS MONTHLY will contain a detailed account of these. We hope to have two, if not three, of these on the market almost at once.

The Sunday School as a Field of Service

It is estimated that eighty per cent. of the additions to church membership on profession of faith come from the Sunday School. In four cases out of every five, new communicants are those who have enjoyed the instruction and training given by the Sunday School in cooperation with the Christian home.

This fact emphasizes the attractiveness of the Sunday School as a field of service. Nowhere else is the Christian worker so sure of a quick and large return to reward his labors. The joy of harvest follows soon upon the sowing of the seed.

It is obvious, also, that the church should put a large portion of its resources and energy into the work of the Sunday School. Work amongst the children and young people should command the services of the strongest and most effective of the church's workers, and there should be no stinting in the provision of equipment which will secure the best possible result from their efforts. For no investment of interest and money will the church so richly and speedily be repaid, as for that made in the work of the Sunday School.

Summer Training Schools

Plans are already well under way for Summer Training Schools to meet the needs of religious workers. Beginning with the closing days of June, running through July and continuing until the middle of August, Schools will be held in all parts of the Dominion, from Atlantic to Pacific.

The Schools projected fall into three main groups: 1. Those dealing with general Sunday School and Young People's work. 2. Those intended for training in missionary leadership. 3. Those concerned with the question of leadership in Boys' Work. A list of the Schools being arranged for was given in the issue for April. Almost every worker in any of the fields of service just named will find, within comparatively easy reach of his home, a School, where, amidst delightful surroundings, he may combine a pleasant holiday with congenial work, which will fit him for doing better service.

Testing the Scholar's Knowledge

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

Teaching of any sort is an extremely haphazard process unless the teacher uses from time to time adequate means for finding out what are the mental attitudes of his scholars and what the present contents of their minds. The chief means at his command in this connection is questioning.

Questioning when used for this purpose does not directly help the scholar to add to his stock of knowledge; it merely shows him and his teacher where he stands. However, its usefulness must be apparent to all since

we must know where we are if we are to plan wisely for further progress, or if we are to understand what progress has been already achieved.

Under ordinary conditions every lesson should begin with certain questions whose aim it is to ascertain how much of relevant knowledge the scholars already possess. If there has been an assignment of homework, the teacher should find out whether the assignment has been performed and what results it has produced in the scholars' minds. If, through home study or some other agency, the class already understands sufficiently some part of the lesson, the wise teacher will

pass on to other parts which are not so well understood.

Again, it is a matter of wisdom to follow any particular bit of exposition with a few questions designed to test the scholars' understanding of what the teacher has said. The experienced teacher knows how unsafe it is to assume that just because a scholar has been attentive he understands clearly what has been set before him.

At the close of the lesson a few well worded and well directed questions will reveal whether or not the essential points have been sufficiently grasped by the scholars. In a properly planned lesson there should be time for everything which is really necessary, and surely among the necessary things will be found a place for the gathering up of the "loose ends" which, if neglected, will probably lead to the unraveling of a large part of the fabric which the teacher has endeavored so carefully to knit together.

It is of first importance, of course, that the class shall carry away with them a clear notion of the fundamental teaching of a lesson. Many details, after having been considered for a moment, may be put aside, but the general truth which they re-inforce or exemplify must be retained. There can be no more searching test of the value to the individual scholar of his half-hour in class than the question, "What does this bit of scripture narrative, history, or exposition teach me?" The learning and quoting of a so-called "Golden Text" will be an empty form unless that text represents the scholars' own summary of the lesson's teachings. It is at times an admirable exercise for the class to attempt to make their own Golden Text. Not infrequently, when invited to do so, a scholar will find a verse of scripture, taken from the lesson or found elsewhere, which expresses the soul of the lesson fully as well as does the one selected by the Lesson Committee.

There should also be a place in every Sunday School class, above the kindergarten age, for written work, and this written work may at times take the form of a test. It is not hard to frame ten questions in regard to any lesson which can be answered by single words or sentences. If a time limit is set for the writing of the answers, the interest and the industry shown are all the greater. Answers can be given and percentages reckoned in a minute or so and the teacher has thereby invaluable information as to what his class really know. Then again, the expression of a bit of knowledge in writing gives the scholar a surer possession of it than if he had used the easier method of speech. But the advantage is to the teacher as well as to the class. By the use of this method he has tested all of

his class instead of certain individuals and he has, in the answer papers, something which many teachers constantly lack and yet do not seek for, namely, tangible evidence of the ability and the progress of his scholars.

There are, perhaps, some teachers who think of a written recitation such as has just been described as a secular device suitable for the day school but unnecessary and perhaps out of place in Sunday School work. They should remember that the scholar brings with him to the Sunday School the same mind as that which has been exercised during the week on day school problems. Surely, methods whose value has been approved by a century of day school experience should not be dismissed by Sunday School teachers without careful investigation and an equally careful trial.

Queen's University, Kingston, Ont.



How People Come to Christ

By Rev. F. A. Robinson, B.A.

Secretary of Evangelism

At a recent meeting, a number of Christian people told me how they were led into Christian service. The meeting was impromptu in character, and no one knew beforehand what the subject of the conference would be. It is interesting to note the variety of influences that led those taking part, to Christ.

The first to speak was a young man between twenty and thirty years of age. He stated that his conversion took place through the personal work of a companion. He gave the actual date, and stated that he and his companion were both between sixteen and seventeen years of age at the time.

The next speaker was a man in mid-life. He could not state the date on which he made a decision, but was quite sure of the result in his life. The influence of a Christian home made him decide to become a follower of Jesus Christ.

A man near the end of life said that the earnest prayers of his father and mother were simply irresistible and that the loving petitions melted his heart into submission.

"My little children," began another speaker, "kept at me to go to Sunday School, 'just for one Sunday,' and at last I yielded. The minister came to me and spoke kindly and before the conversation had ceased, I promised Christ my life."

"In health," began the fifth speaker, "I was careless, but after a long confinement to a sick-bed, I saw things in a different light, and I have reason to-night to thank God for that painful illness."

"With my companion here," began a student, "I am studying for the ministry. Our

conversion is due to a meeting of three young men in Scotland yonder. These three young men met regularly in a coach-house for prayer. Through that little gathering, over twenty young men have been won to Christ, and two of them are here to-night."

A lady arose and said, "I believe that if we could persuade people to read the scriptures more, they would be brought to God. It was that that brought the light into my own heart,—just the reading of God's Word."

"It was God's Word also, in my case," said another. "I had been anxious for some time and while sitting in church one Sunday, the minister read a passage of scripture that was a definite message to me that morning, and it was certainly the beginning of my conversion."

"I was seventeen years of age," began a young man, whose voice at once suggested the land of the heather. "The Sunday School superintendent spoke to me at the close of the lesson. He asked me if I would wait a few minutes. He talked to me about giving my heart into the keeping of Jesus Christ, and through his words and prayers, I was led to do so, and I am giving my life to the Christian ministry."

"I cannot tell," began a business man, "when I gave my heart to Christ, but I do know what great joy has come to me during these days, through giving myself more fully to service for my fellow men."

A young man who was passing through the city, said: "I am a stranger here, but you have made me feel at home. It was in far away India that I surrendered my life to Jesus Christ. I could not explain it, but suddenly deep conviction came upon me. A few weeks later, I received a letter from a Christian friend in England, stating that he had been praying for me for some months and that he felt sure I was going to become a true follower of Jesus Christ."

The above voluntary testimonies reveal to us the various means God blesses in bringing others to himself. May our individual prayer as followers of Christ be:

"Lord lay some soul upon my heart,
And love that soul through me,
That I may nobly do my part,
To win that life for thee."

Toronto

The Secretary of the Sunday School

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

The secretary of the Sunday School should be the most expert bookkeeper in the congregation. The highest grade of business intelligence and ability in the Christian community should be secured for the business end of the Sunday School. Certainly experience in secretarial work should be one of the qualifications of a Sunday School secretary. It is true, of course, that in every Sunday School one or more of the young people of the congregation should be in training for this office, but their status should be that of assistant secretary rather than that of secretary.

In almost every congregation there are Christian men and women who, on the ground that they were not competent, would refuse point blank to teach a class in the Sunday School, and yet who, if asked to undertake for the Sunday School the kind of work at which they were expert, would see no reason for declining. It is fortunate that the Sunday School offers an opportunity for such men and women to give to the church the benefit of their training and experience. In almost every community there is some one who seems to be specially fitted to fill the office of secretary. It may be the secretary of the town, the secretary of the school board, a bank clerk, the secretary of a farmers' club, or of a house-wives' league, it may be some

one who has had a course in a business college, but somewhere in the community there is the right person for secretary of the Sunday School, and that person should be secured.

It is the secretary's duty to conduct official correspondence for the School, and it is important that this be done conscientiously and intelligently. The other officers of the School should feel confident that when once a matter has been handed over to the secretary it will, without delay, be attended to in a capable manner. Moreover, it is largely through the secretary that publishers and official bodies become acquainted with the School, and thus the reputation of the School is conditioned in no small degree by the efficiency of the secretary. Businesslike despatch should characterize all his activities in connection with the School.

The principal duty of the secretary, however, is to keep the official records of the School. These should furnish the Sunday School history of every pupil from the day he was enrolled until the day he left; and the secretary should insist on getting from teachers and other officers such data as will enable him to keep complete and accurate records. The secretary's records should enable one to determine readily the age of any pupil under 21 years, the grade in which he is working, and the name and address of his parents;

also the pupil's standing as regards attendance, conduct, and quality of work.

In addition to keeping such records as are above mentioned, the secretary should keep on file programmes of services used on special occasions, copies of any blanks or forms used in the routine of the School, copies of annual reports, programmes of Sunday School picnics and Christmas entertainments, and all other such data as might be needed for reference later.

Every convener of the Presbytery's Sunday School Committee, and every secretary of a Sunday School Association knows the difficulty connected with getting full reports, and, in fact, reports at all, from many of the Sunday Schools under their supervision. Often when reports are received the answers are indefinite and unreliable, and when a reason for such inadequate reports is sought, it is generally found that the secretary's books did not furnish the information asked for, and consequently either secretary, superintendent or pastor endeavored to fill in the blank form by guessing at the facts required.

In addition to furnishing reports for official bodies, the efficient secretary will from time to time make reports to the congregation, the educational council, and the teachers' meeting, with a view to pointing out where increased effort should be put forth to maintain present standards, or go forward to higher achievements. It is his business to keep the members of the School intelligently informed as to what is going on. It will also be his duty to keep the minutes of the educational council, and of other Sunday School bodies to which he may belong.

A good secretary will also seize every opportunity to increase his own efficiency. He will peruse Sunday School literature, attend conventions and institutes, and will visit other Schools and talk to other secretaries, always alert to seize upon any suggestion that he can profitably make use of in his own School.

University of Chicago



How to Interest the Congregation

[In the following article, Miss Lily McCord, a Winnipeg Sunday School worker, offers some suggestions as to ways of interesting the congregation in the Sunday School.—EDITORS.]

Adult Bible Classes are of great assistance. What a great thing it would be, if every Sunday School could have such a class, consisting of all the older members of the congregation! When such a class is started, and people become interested in it by attending regularly, they are bound to become interested in the Sunday School of which they form a part.

Sunday School entertainments should surely be the means of getting a few interested. By giving these once or twice a year, the teachers show the parents that they are interested in the children. Surely, in return, the parents should become interested in the Sunday School.

In most churches in Canada we have one Sunday every year known as Children's Day. Why not have just such a day in the Sunday School known as Parents' Day? Children look eagerly for their special day at church, and I am sure that parents would equally enjoy their day at Sunday School.



How to Deal with the Disorderly Scholar

By W. M. Houston

One might read the last word of the title of this article in the plural, for there is seldom one lone offender, without two or three imitators. Also, what follows is applicable only to boys, which is as far as the writer's experience goes.

To probe to the root of such trouble, it is either bad bringing up or lack of interest. The problem is to make the class interesting so that the troublesome ones will want to stay in it. Then, banish the guilty one for the session, if he will not behave. A call, personal or telephone, on the father during the week will often have the effect of bringing him back subdued the following Sunday. Tell the lads when the first one is sent home that you propose to treat others the same, and that you are going to take care that their fathers know about it every time.

[This paragraph expresses the view of the writer, for which he alone is responsible. Others may hold a different view.—EDITORS.]

Of course, the boys are at Sunday School to learn of the life of Jesus, and as they admire courage and strength, they are attracted by the bringing out of these qualities, which Jesus possessed completely. If the majority of the class are interested in the discussion, they will usually "squell" the one who is misbehaving. When this happens, it is a hopeful sign.

The fact that the boys are there to learn of and admire Christ should never be lost sight of,—a danger to be guarded against in these days when sometimes it seems as if children were over-pampered with attractive material, the main objective being forgotten.

For positive suggestions, the Standard Efficiency Tests programme, even if not carried out entirely, leads to the suggestion that the class be at least organized, and officers elected,—president, vice-president, secretary,

treasurer. If a number of the boys can be put in office, and got working, you will likely see Ian Hay's description of the change in some of the raw material in Kitchener's army working out. They seem to love voting on any question, though, of course, the question must be of some importance, but then, any of these suggestions can be overdone.

The boys will like to choose a name for the class. Try to have a button with it on, for each to wear. Have the secretary prepare a piece of large paper, about 36 inches by 24 inches, and rule it so that every boy can

march in and mark up on this sheet, hung on the wall, his record for the day. It will soon be noticed that they commence to bring their Bibles, etc., in order to earn the marks given and make a better showing.

If you are taking over the class, it may be as well not to commence any sweeping changes at once. Lie low for a few weeks, and get the boys sized up and classified, and then you can possibly use some of the suggestions which appear to have worked out partially in my limited experience.

Winnipeg

*Bible Stories for Children

BY HONORA M. COCHRANE



Among the many aims which the teacher of little ones finds appearing with the progress of her work, is that of making the Bible a popular story-teller. Too often she finds that the eager efforts of the little Beginner who sets out to read a Bible story for himself, only result in discouragement or disappointment. He has the task of gleaning from the

hundreds of thin, finely printed pages of his Bible, that part which contains the story, the whole story, and nothing but the story—an almost hopeless task for any child, and not infrequently a long and difficult one for the teacher herself to accomplish.

It is here—not as substitutes, but as First Aids, so to speak—that selections of simply told Bible stories come in, with their large, clear type, strong paper, and bright illustrations. A carefully compiled, brightly written book of the more familiar Bible incidents, parables or teachings may become a real friend in need to the teacher.

If the children profit, the Sunday School will profit. The printed portion of scripture that forms the Sunday School lesson is, as teachers often feel, too short, too fragmentary. It is, of course, manifestly impossible to take time or space to either tell or print the facts leading up to or resulting from the portion of biography or history assigned for the day's study. Yet a lesson presentation is often handicapped by the ignorance of the scholars

regarding circumstances of the story outside the lesson limits. In such straits the teacher again realizes the importance of a preliminary knowledge, however simple, of the Bible's great people and the Bible's great facts.

It would be difficult for such a teacher to find for her very little ones a more pleasing form of Bible story than that which comes in the form of packages of little books, each containing a single story of eight pages, and with a colored illustration of the chief incident narrated, on the



front cover. Packages of both Old and New Testament stories, brief biographies, miracles, journeys, etc., are found in the Biblical Series by any one seeking a simple record of great Bible happenings and teachings.

A larger form of scripture story book for little people is one which gives a briefly and simply told story and a full-page colored illustration alternately. Some Old Testament stories come under such titles as Sweet Stories of Old, Favorite Stories of Old; New Testament stories are found in Stories of Jesus, Scripture Stories, Gospel Stories. A pleasing variation in this series of stories is Animals

of the Bible.

The Simple Bible Stories series presents a still fuller book both in reading matter and illustration. In addition to story outlines,



these books bring many descriptions, in allusions and interesting comparisons. Sketches of people, objects and places are given, and a colored plate makes up the cover.

The books have a strong devotional tone, and a few titles will show the variety of their themes: The Story of Peter, An Eastern Dinner, Joseph and his Brothers, The Good Samaritan, The Friend for Little Children, The Story of Abraham, The Great Healer, etc.

The Peep of Day series is a step from paper to board books. The list includes: The Kings of Israel and Judah, The New Peep of Day, The New Line upon Line (75 Old Testament Stories), The Children's Story of the Life of Jesus, The New Precept upon Precept (63 stories from the Gospels), also—for more advanced readers—the Children's Pilgrim's Progress.

These compact little books are attractive at first glance, and prove most readable and instructive. Their square pages number some 200, and include several fine colored plates. They, of all the Bible story books mentioned, are likely to prove the most popular and most lasting, and therefore the most successful in leading the children to search the scriptures for themselves.

Toronto

* The following books mentioned in this article may be obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

Biblical Series—in 2 assortments.

Packet No. 512—Contains 12 Books, Old Testament Stories.

Packet No. 513—Contains 12 Books, New Testament Stories.

Price, 20c. per packet. Sold in packets only.

Scripture Stories—Assorted titles, price 5c. each.

Simple Bible Stories—Assorted titles, price 5c. each.

Peep of Day Series—Six titles, price 45c. each.



The Canadian Standard Efficiency Tests: An Experience

By Rev. R. W. Hibbert

When the C.S.E.T. Conference was held in Vancouver last December, a number of adult and boy delegates followed up the sessions very closely and caught the spirit of the movement, so that before the Conference closed the Westminster delegation assembled, organized the Westminster Branch and resolved to put into operation the programme of the C.S.E.T. in their city.

The first general meeting from which is dated the real life of the organization, was held in January, the first item in the evening procedure being the inevitable and sociable "eats," after which the more serious business of explanations and detailed planning were undertaken.

The ideal of the movement took hold of the boys immediately, a ready response being evidenced as they lined up in accordance with their local church organizations, and representing almost all the Protestant denominations of the city.

Some difficulty was met with at the very beginning in securing the sufficient number of mentors to man the classes, but as soon as the real nature of the scheme was impressed upon the attention of our men, the response came, so that now we have all the groups properly mentored and have in addition a number who hold themselves in reserve, ready to take a class or fill a gap as occasion may demand.

We meet at the Y.M.C.A. on each Friday evening at 6 o'clock, this hour having been selected to the end that mentors, who are busy men, may be able to give their time without interfering with the business of the day or with the engagement of the evening. Several of the boys are Scouts, and this arrangement as to hour allows them to continue their Scout work without interference.

At 6 o'clock a bunch of hungry boys secure their places at the banquet board with considerable alacrity, and it can be noticed that the staid mentors are also not far behind. Every one does justice to the meal, simple but satisfying, which the "Y" Auxiliary has provided and for which each guest is supposed to contribute 10 cents.

The tables are arranged to seat the mentors and boys in classes, thus preserving the group idea and yet permitting every scope for a general loyalty which is fostered by the singing of Conference songs and a general good time.

When all the food has disappeared the meeting is called to order by the boy president; the boy secretary calls the roll according to classes, and the several class secretaries respond; the minutes of the former meeting are read; and then the chairman introduces the speaker who is to give the Practical Talk of the evening, which has formerly been announced. This practical talk is an important feature. Interesting subjects which correspond with the ideals of the movement are selected and men well qualified to talk on those subjects are invited to talk on those subjects. The boys are all attention with notebooks and pencils in hand. Some subjects already dealt with are: Character Building; Value of Team Games; The Effect of Alcohol and Narcotics on a Growing Boy; The Meaning and Value of an Education; The Art of Public Speaking, etc., and all these subjects you will see are inspiring, timely and gripping.

Following the Talk, the classes adjourn to their respective rooms where the mentor meets

his boys to carry out the class work. First, the midweek Bible Study is taken up, and a number of our mentors are adopting as the basis of this study the readings prescribed for the Morning Watch, thus reviving and coordinating the thoughts which have been suggested by the daily devotions of the past week.

Time is next allowed for general class business and the working out of the various "tests" as required. Some of the practical talks are tested by oral or written examination which may be undertaken at this time; two or three of the boys may be asked to indulge in the art of public speaking, etc. Once a month we adjourn to the "gym" for the physical tests. Here each of the boys is weighed or measured to decide his classification in these tests, and then the work begins and the records kept and credits given as dictated by the performance.

With this short description it will be seen that we are adhering very closely to the programme as outlined in the Handbook. It was unanimously recognized that since we were undertaking this particular line of work, the only fair way to give it a trial was to follow rigidly the suggestions given and to place an enthusiastic energy and consideration behind every item on the programme.

Since we have been in active operation for only about six weeks, it would be almost presumption to venture a prophecy. There is, however, a thorough confidence shared by both boys and mentors that the scheme is working itself out in a way promising very satisfactory results.

We are applying this programme to a community of such a size and condition as readily lends itself to a scheme of this kind; we have at our disposal a Y.M.C.A. which provides an ideal equipment and accommodation; we have a group of officers and mentors who, in undertaking the work, realized that a great deal of time and labor would be required, and who, having put their hand to the plow, have no intention of looking back until at least they have tried out conscientiously and thoroughly the workableness of this programme.

The numbers in attendance are increasingly encouraging, each evening seeing a larger assembly than any previous meeting. We began with an attendance of about 75, and this when the scheme was brand new and having the attraction of novelty. The number has grown in the six weeks until at our last meeting over 100 participated in the evening programme,—surely a most positive evidence that the C.S.E.T. ideals are taking hold of the boys.

But the advantages of the plan are seen other than at the Friday evening sessions. As the movement is intended to touch the

boy life from all directions, so we find that, even as a result of this short test, such all-round benefits are accruing. Fellows who a short time ago had little or no interest in matters of Sunday School or church are now building up a regularity in the attendance at both these church institutions, being urged by the C.S.E.T. requirements and seeing the reasonableness of them. Boys are now forming the habit of the Morning Watch, and are receiving that very impulse and general influence which tends to build up the four-square man.

We fully expect to be able to attend the next Conference with the report that in New Westminster the C.S.E.T. was fairly and thoroughly worked out to the tremendous advantage of our boys; that we have carefully weighed the scheme and have found it not wanting; and our hope is that not only shall our fellows have reaped a great benefit but that other communities, convinced of the successful operation of the movement in this city, will be encouraged and constrained to adopt the same course to secure the fourfold development of their own boys.

New Westminster, B.C.



A Sunday School Started by a Public School Teacher

A lady public school teacher in a rural district in Manitoba recently wrote to Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies:

"As I am teaching school in this district and it is a very poor district with no church or Sunday School, I have started a Sunday School which I conduct myself on Sunday afternoons. We cannot raise any funds for literature at the present time so I would much appreciate a free supply of literature to help to make my Sunday School which I have started on my own account, much more a success."

This request was of course promptly granted.



Annals of a Bible Class Teacher

By Frank Yeigh

IT IS TIME WE WERE DOING SOMETHING

In a certain town is an Organized Bible Class of men,—a class which in two years quadrupled its membership. It includes the mature representative men of the place from various walks of life, and many of these men had no previous connection with the church. They now form an influential group.

Their teacher is also their pastor, and he has proved faithful in both positions. He

rarely fails to press home the need of personal religion, of personal acceptance of Christ as the Lord of one's life. Occasionally there came a response, but some refrained from decision until the leader wondered at their attitude.

But one Sabbath afternoon, when the lesson gave opportunity for a specially strong application to the individual, one man, of middle age, whispered to his neighbor:

"It's time we were doing something."

The remark was cryptic as it stood, but the neighbor man knew how to interpret it.

It's time we decided this matter of our personal relationship to Jesus Christ, was what he meant, and before that class session ended no less than seven of those who had held out, surrendered to the work of the Holy Spirit.

They were all men of mature thought, in the prime of their manhood, in little danger of being swept off their feet by any emotional appeal. There was indeed no direct personal appeal that day, but the accumulated effort of the weeks and months, and of the faithful witness-bearing of an earnest leader, bore rich fruit and many were added unto the church.

What an inspiration such an incident should prove to every teacher who may grow discouraged if results are not soon seen! The Spirit works in his own silent, and to us mysterious, way. The teacher may plant and water, but God it is who gives the increase.

Toronto



The Sunday School and Business Integrity

By Rev. Alex. Macgillivray, D.D.

"As the twig is bent, the tree's inclined." The habits formed in childhood persist through life. The training process cannot begin too soon. The wise mother insists upon her child putting away his play things in their place. When he is old enough to perform simple tasks, duties are assigned him, and he is required to perform these duties efficiently and well.

When the school life is entered upon, a new avenue is opened for discipline. Nothing must be neglected that will be contributory to efficiency in the years to come.

The principles that apply to the public school life of a child apply with equal force to its Sunday School life. It often happens that the child who is always on time for the public school at nine, is frequently late for the Sunday School at three. If parents think that being a few minutes late does not matter, the child will also very soon get into

that same way of thinking, and will be forming a habit of wasting his own time and also a habit that will waste, in after years, other people's time. Ages are wasted in waiting for people who come late.

The child is to learn not only to be on time, but also to give to his lesson the preparation required. Here again the standard of the Sunday School is lower than that of the public school. The average Sunday School scholar will come without his text book, the Bible. Not infrequently he does not know the first thing about the lesson.

The Sunday School, to be well equipped and efficient in its work, needs financial support, and this should be given by those whom the Sunday School serves. Any child whose parents can afford a penny or five cents for the work of the School and the missionary enterprise of the School should be encouraged to bring it. The habit of giving and giving regularly and cheerfully should be formed early. The child should feel that he belongs to the concern and is to share in its support, and must not only bring what is given him by his parents to bring, but as soon as possible bring what he himself may earn or save out of what may be given him to spend as he may choose. The child who withholds the small coin given him for the Sunday School offering, that he may spend it on himself, is forming a perilous habit fatal to his integrity and that may one day bring him to dishonor and those who love him to shame.

Promptness, studiousness, good conduct, loyalty are things for which the Sunday School stands, and all enter into the making of character and will prove valuable assets to the Sunday School pupil as he enters into the business world. Membership in a Sunday School is counted as some qualification. We have heard of Schools whose boys and girls are sought for positions, so many having made good.

The teaching of the School should be reflected in the fidelity, thoroughness and uprightness with which the pupil discharges the duties of any position that he may be called upon to fill.

We are sometimes told that we have not the industry, thrift and scrupulous fidelity of our fathers. We hear that in some communities of older Canada, not many of the third generation are in possession of the homesteads that their grandparents won from the forest. This, as far as it is true, does not promise well for the future. It is up to the parents and teachers of this generation to correct this weakness and to promote that high integrity that makes for business enterprise and permanence.

Toronto

Getting Close to the Little Ones

BY MISS B. C. JOHNSTON

Love and sympathy are really the keys to the heart of any little child. These, however, must be sincere and come straight from the heart of the teacher, for none are so quick to detect the unreal or superficial, as are children. It has been said that, "We can do anything with a child if we only love him hard enough," and there is a large amount of truth in this statement.

Before we can really love little children, we must become vitally interested in them, and so it follows that we must know and understand them. We can be helped in this very much by a study of child life. Many useful books are at hand for most of us, and we can at least read the articles in our Lesson Helps, which drop many a hint for the Primary teacher. These books and articles will help us recognize characteristics in the children, which are our opportunities for their religious instruction.

Right here, the Graded Lessons are a great help, for they aim to meet each need of the child as it develops, and they help us to see the child's viewpoint.

But we must not only know children as a group; we must know each individual intimately. How can this be better done, than by becoming acquainted with the home life, for is the home not the centre of interest for these little ones? Mother, the new baby, the flowers in the garden, the pet dog—these are the great factors in the child's little world, and so the teacher who desires to grow near to the child, will know that home, that baby, that mother.

In this way the most unattractive child in the class, whose heart is probably craving the teacher's love, often becomes nearest to her. Here she may find the reason for Mary's sullenness, or Tommy's quarrelsomeness, or Ethel's selfishness, and so, in her teaching, she will be able to help each one. This calls for careful preparation, but the Graded Lessons give us a wonderful opportunity, as so many deal with home life, nature, kindness to others or kindness to animals. For the teaching of these lessons, the teacher will ever be looking for illustrative material, such as pictures of children, of flowers, of animals, or depicting home life.

Very often when we cannot visit the home, a lesson paper, or, better still, a little letter written and addressed to the child himself, will be a link between the child and teacher. This is especially true when a child is ill or when a birthday occurs. A little child who received such a letter on her birthday, showed it to every visitor who came to the house, for three months.

One teacher who was very anxious to win her way to the heart of each child in her class, made herself acquainted with a number of fine stories. These she told whenever an opportunity presented itself,—when she called at the home, at a Sunday School entertainment or before the Sunday School session began. Her pupils were rarely late, and she found herself a more competent teacher and with a greater understanding of little children.

So then, each little one in the class will not be merely "One of the boys or girls in my class," but individuals;—Mary, whose home does not give all the affection she needs; Tommy, who has not been helped to control his temper; or Ethel, who has never learned that others are to be considered. Each will have a special place in "Teacher's" heart. Each will know this instinctively, for all the lessons will be prepared with their special needs in mind, and "Teacher" will be repaid by the priceless gift of love from the heart of a child.

Toronto



Some Lines of Approach

By Rae Furlands

There is an educational maxim which says, "The mind gains knowledge by movement from the known to the unknown."

The knowledge of children young enough to be in a Beginners class is limited to their actually lived experience; therefore, if the lessons are to be of value to them we must begin each one at a point of experimental knowledge.

In a certain city kindergarten the children, when left to themselves with their blocks, invariably made trains. They came from homes situated between a railroad track and a water front. One day in the middle of winter they, with one accord, forgot trains and cut blocks of ice and led them away on wagons. Why? Because on the previous afternoon they had received a new experience. You do not need to be told what had happened on the waterfront.

In this kindergarten the teacher frequently commenced her lessons with the building blocks with a train and led her class on it to new fields of knowledge. The train was her line of approach because it was already familiar to the little ones.

Was not this the way Jesus taught? Analyze the parables. They are nearly all common experiences,—sowing seed, sweeping a house, making bread, etc.

Note the evidence of the woman at the well: "He told me all things that ever I did." He fitted his teaching to her experience.

The first thing to do, then, is to know something of children in general; and of your children in particular.

The little ones brought up in a Foundling Asylum could not be approached in just the same way as children from ordinary homes, for they would be unfamiliar with one common experience of other children; but for the large majority of children, family life is a good starting point for the little ones coming to Sunday School for the first time.

Day and night, rain, wind, sunshine, things to eat, things to wear, things a child may do, are part of every child's life,—if you look over the Departmental Lessons, you will observe how frequently one or other of these is suggested as a starting point. Flowers and growing things are useful in country classes and in some others, but there are many city classes where they would not do at all unless the teacher had planned previously to give the children experiences with them.

In the lesson Feeding the Five Thousand, city children would understand the crowd of people, while country children would know better the lonely, grassy place.

The child who, on looking at the picture of Daniel in the Lion's Den, feared lest the little

lion should not get its share, was not necessarily cruel or bad. He looked at it from only one viewpoint, possibly the plane of personal experience.

Many of the seemingly irrelevant remarks made in class usually have a logical connection with what is going on, if we could see into the child's mind. To get their viewpoint should be one aim of every teacher of little children.

After linking the new with the already familiar, the new does not immediately serve as a basis for other new thought. Time and repetition must be allowed that the child may thoroughly assimilate it.

A child who had visited a large exposition was asked the next day what he had seen. He answered, "The big doormats and a dead cat." Both, you see, familiar objects but with something about them a little different to those to which he was accustomed. The mats were larger than those at home and the cat was a stuffed specimen. The many impressions from the other objects neutralized each other and passed out of his mind.

Let us then begin, where we find the child, taking the *few* near at hand points and enlarging upon them as he is able to take them and make them his own, not presenting too much at one time, but here a little and there a little, line upon line, precept upon precept.

What about Giving in the Primary Department?

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

How can we make the act of giving most worshipful?

In the first place, we must allow it ample *time*, from five to ten minutes, according to the fulness of our programme on different Sundays. Moreover, it is advisable that the offering service be placed near the beginning of the programme to avoid the losing of coppers.

Again, we must see that the giving is *intelligent giving*. Just as the songs of praise sung by the child must be understood by him in order to be true praise on his part, so the gifts brought to Sabbath School should be given in an intelligent fashion. There should be a *definite object* for these gifts and this object should be explained. Stories and comments should be introduced that the child's *interest* may be aroused and that he may long to give, and give cheerfully and freely as God would have him give. This interest can be heightened at times by variety in the objects and in the offering box; for example, in the case of Indian missions, a box in the form of a tent;

for the Cradle Roll contributions, one in the shape of a cradle, etc. Interest may be added also by the reading of letters from the recipients, by the showing of pictures of these people and their surroundings, or by exhibiting the actual articles bought with the offering. At times, reference can be made to the bright, shiny coppers, thus encouraging the children to give of their very best.

But even more important than a knowledge of the actual object towards which the gifts are going, is a *knowledge of Jesus*, a feeling of companionship and love for him who told us "it is more blessed to give than to receive." This love for Jesus and a consequent desire to give him the very best can be aroused in the child by the telling of stories about our Lord, by reciting words spoken by him with regard to giving, by emphasizing God's wonderful gifts to us, and by singing about him. All of these means should be adapted as far as possible to the lesson themes of the day and Quarter.

Rich material is afforded us. Besides the

many lessons about the heavenly Father's care of us and about Jesus of Nazareth who went about doing good, there are such stories as that of the boy who gave his loaves and fishes to Jesus, of the widow whom Jesus praised so highly for giving her mite, of the good Samaritan who helped even his enemy, of the starving widow who gave Elijah the last of her oil and flour.

Stories are not always so appropriate, however, as a brief talk about the things around us at the time,—the sunshine, the snow, our homes, our food, all from God from whom cometh every good gift and every perfect gift. The teacher might here speak of our earthly fathers, how much they do for us and how we love to do things for them in return. Just so the child should love his heavenly Father who careth for him and who so loved him that he gave his only begotten Son that he might have everlasting life.

Here would follow very naturally responsive verses relative to giving, verses which may be added to or curtailed as seems best each Sunday, with occasional variety; for example:

Teacher—Whence come all our gifts?

Children—Every good gift and every perfect gift is from above, coming down from the Father.

Teacher—What was God's best gift of all?

Children—God so loved the world, etc.

Teacher—What has Jesus said about giving?

Children—It is more blessed to give than to receive.

Teacher—What kind of a giver does God love?

Children—God loveth a cheerful giver.

An *offering song* should always be used, and here, as elsewhere in the afternoon service, the music is very important. It touches the child's emotions, helps him to associate giving with happiness, and trains him to give cheerfully. We want occasional variety to hold the attention and interest but not so much novelty as to form a stumbling-block to true reverence. Amongst the most appropriate songs are "God loveth a cheerful giver" (Lyda: Junior carols); the little verse:

"Bless, O Lord, the offerings which thy children lay,

At thy feet rejoicing on this holy day;"

or the familiar lines:

"All things come from thee, O God,
And of thine own have we given thee."

Some Bible verses have also been set to music, as "Freely ye have received, freely give" (F. Danielson's Songs for Little People).

The *actual offering* is best given at this juncture, perhaps as the children sing. In such

a case, the children should be asked to have their gifts ready, that there may be no delay and that their attention may not be taken from the singing. Different methods have to be employed according to the size of the department. In some Schools, the children march up with their gifts; in others, one or two plates or baskets are passed by children appointed for the purpose; while in some very large departments, an envelope is used for each class and only one child comes up from each group with the offering.

The service should close with *prayer*, either spoken or sung; perhaps an extempore prayer in which the children follow the superintendent phrase by phrase, or perhaps a little verse with which they are all familiar, such as:

"Jesus, bless the gifts we bring thee,

Give them something sweet to do.

May they help some one to love thee.

Jesus, may we love thee too."

Toronto



The Test of the Teaching

By Mabel Crews Ringland, B.A.

"I don't seem to see any results of my work," sighed a Sunday School teacher, who, when asked just what she expected in the way of results, admitted that she had no definite ones in mind, outside of having her pupils learn the lesson each week. Perhaps that explains why, when we really put our teaching to the test, so many of us fail to see that it is accomplishing much that is worth while. Whereas, if we have a clearly defined objective, we can really test our work intelligently and estimate how well or how poorly it measures up to that standard.

Obviously, the test of the teaching is in its effect on the life and development of each child in the class, which is a result we cannot expect to measure fully or even approximate. Yet there are external evidences of success which we, as teachers of the Departmental Graded Lessons for Juniors, may reasonably expect to find, and towards which we must work unceasingly if we are to be a real force in these young lives.

In the first place, are we making use of the various tools that have been put into our hands by the compilers and editors of the Junior course, for the express purpose of rendering our teaching more effective? If we can say yes to all of the following questions, we are doing our best to realize the great results mentioned later; for after all, these things are only means to an end, and must be used as such. Without them, however, we can scarcely expect to measure up to the standard.

1. Are my pupils using their Work and Study Books each week in the preparation of the lesson and the Memory Text?

2. Are they doing the daily Bible reading assigned in these books?

3. Are they making the Note Books—at least three a year?

4. Have I made these last two items possible by my own example and by interesting the parents so that they might cooperate?

5. Do I have frequent exhibitions of note books and other handwork, to which the parents are invited?

6. Can the Juniors find and name the Books of the Bible, and are they learning to use it so that it will be a useful tool in future years?

7. Are they memorizing a few Great Hymns of the Church, the Beatitudes, some of the Psalms, the Parables and Bible accounts of the main events in the life of Christ or doing other assigned memory work? Have I provided incentives and made this seem sufficiently attractive to the children?

Some of the results which we should strive for and which we may reasonably expect before the Juniors are promoted into the Intermediate Department are given below, always keeping in mind the great aim of our Junior series of lessons,—“to lead the child to become a doer of the Word, and to bring him into conscious relation with the Lord Jesus Christ as his Saviour.”

1. At this period comes the first great spiritual awakening. It is not too much to expect that the children will become conscious of their relation to God as their Father and Christ as their Saviour, at about the third Junior year, and that when given a definite

opportunity (without any compunction) they will make known their desire and determination to serve God as sincere little Christians. This must not be confused with conversion.

2. This inner quickening will find expression more in deeds than in feelings, and acts of service suggested by us will be eagerly carried out. There will also be a growing sense of responsibility for making right choices.

3. There will be loyalty to an ideal which will be personified in some person or hero who will inspire the Junior to be like him, or like her.

4. Right habits will be formed at this great habit-forming time—those of reverence, daily prayer, church attendance, giving, and daily Bible reading.

5. The Juniors will love their Bibles and in Atherton's words, “Know the Bible in terms of great personalities.”

6. A desire to join the church will manifest itself about the age of twelve, and should be encouraged. According to Christ's teaching, children are born into the church, but they should understand that now, when they must make many choices for themselves, it is their privilege to make known their desire to remain where God's love, Christ's sacrifice, and their parents' will have placed them.

“Great Expectations” might be chosen as a fitting title for such a list, but actual experience has proven that it is possible, for, to quote a familiar saying, “You can have almost anything you want if you go after it hard enough.” That is really the secret and the test of successful teaching.

Toronto

The Story of Johnny

Johnny came to Sunday School for the first time. Johnny was only four. When the teacher saw him coming in—so little and cunning and attractive—she wished she did not have to teach one of Paul's missionary journeys, but to her delighted surprise Johnny sat on the edge of his chair, apparently drinking in every word.

That week Johnny's mother said to her, “Johnny loves Sunday School.”

“He listened beautifully,” replied the teacher.

The mother laughed. “He said he watched to see the gold tooth when you opened your mouth wide.”

Then she went on to tell how very much afraid Johnny was at night. The teacher went away thinking.

The next Sunday she had another of Paul's missionary journeys to teach—alas, he took so many!—and soon after Johnny's mother met her and said: “I think Johnny is getting something out of Sunday School. A boy moved into the neighborhood named Paul, and Johnny said, ‘I heard about Paul in Sunday School.’”

“What did he remember about Paul?” asked the teacher.

“Nothing but his name, but that's something,” and the mother went on to tell how very much afraid he was of the dark.

Johnny lived in the country and often he came to Sunday School cross lots. Often he filled his chubby hands full of flowers to carry to his teacher. He watched ants building their tiny homes or listened to a bird singing. But if he mentioned these things in Sunday School the teacher thanked him for the flowers or pleasantly smiled, but interrupted him by saying, “Yes, yes, dear, but now we must pass to the lesson.”

Johnny found his life very exciting. Let me tell you all the happenings of a single week. His father brought him home a Teddy bear; he spent a day with his grandmother; and his baby sister had a new tooth. Naturally he came to Sunday School full of these events, but when he started to tell them he was told to “hush” because it was time for the lesson.

Little by little the conviction grew in Johnny's mind that Sunday School and home were two very different things, and that when a little boy had his Sunday School lesson he passed quite away from his real life.

Johnny grew older. He had outgrown his fear of the dark or of anything, he would have

told you. He could fight with boys bigger than he and beat them, too. And it chanced that just then he had lessons on God's care and was taught to call him his heavenly Father. How much rather he would have called him king! How gladly he would have attempted big tasks for the Lord God Almighty! He had learned fairly well now the difference between right and wrong, and it seemed to him he was always making choices between them. How he would have thrilled over stories of men and women who had dared choose hard things!

The conviction grew stronger in his mind that Sunday School and the things that interested him were very far apart.

Johnny grew still older. He came to a period when his whole nature craved service. He would not have told you this, for Johnny was very reticent these days, but his heart was tender, and he was reaching out after an ideal, to whom he might devote himself entirely. If Christ, the great ideal, had been brought to his attention just then, how gladly, how whole-heartedly he would have taken his name and entered into his service! But it chanced that just then the lessons in Sunday School were on the minor prophets. Johnny did find an ideal, but not in Sunday School, and it was not Christ. It chanced that he never did enter into Christ's service.

Then Johnny's various teachers got together and said: "Something must be done. We are tired of hearing people say: 'Johnny gets all the Bible in time. It only happened that the lessons came wrong for him.' Just as if it were inconsiderate in him to be born when he was!"

"No," these teachers said, "we propose to arrange matters so that no matter when Johnny comes to Sunday School he shall find

something to fit his needs. For Johnny's needs shall be the reason for his lessons. When he is weak and fearful, he shall hear of the heavenly Father, who cared for Baby Moses, for Jacob, far away from home, lying on his pillow of stone, and for all children. We will help him not to be afraid at night, when God's stars keep watch. We will show him a loving Father behind the rain, the sun, the bird, the flower. We will teach him that even the toy his father gave him and the baby's first tooth were not possible without God, and we will set his small feet in the path of service by means of stories that encourage little acts of helpfulness. As a wise man has said, we will 'interpret his surroundings religiously.'

"And as he grows older and longs to do great deeds, we will tell him hero stories of men who chose the right, when it was hard. We will help him to see that God is a king, who must be obeyed. We will spur him on to perform difficult feats.

"And we shall be watching and waiting for that wonderful, tender, dangerous time, when every fibre of his being is reaching out for an ideal. We will take him then to a picture gallery of noble men and women, and we will lead him by and by to the far end of this gallery and show him the portrait of the perfect man, the one altogether lovely. We will give him an opportunity to pause long here, hoping that he may choose to enlist under his banner."

And the dream of these teachers came true. I told you this was the story of Johnny. It needs a bigger name—The Story of the Coming of the Graded Lessons, or, The Advent of Lessons that Interpret Life.—Frances Weld Danielson in the Congregationalist and Christian Work

THE WORLD FIELD

Sunday School Work in South China

By Mrs. W. R. MacKay

The first thing to say about the Sunday Schools in South China is that they are very much like Sunday Schools in other parts of the world. This is due, in no small degree, to the work of the China Sunday School Union in Shanghai, which issues Helps for both teachers and pupils on the International Lessons. So now, in all our Schools, we study the same lessons, on the same day, as other people. It was, of course, very con-

venient for foreigners, in the old days, to be able to use last year's Helps from home, and especially the Picture Rolls, but the Chinese workers were poorly provided for, and the courses of study were quite miscellaneous.

The chief difficulty in our Sunday School work is one which is not peculiar to us, namely, that of securing suitable teachers. Because of this the classes are often too large and the class differs little from a preaching service. The Chinese are natural preachers, but few know how to preach.

There are, however, certain features of our work which make it different from that at home. One of these is the relation of the mission day schools to Sunday Schools. All the pupils of these schools are expected to come on Sunday. As Chinese schools were not, until recently, closed for Sunday, the children come as a matter of course. They are taught the Sunday School lesson by their teacher, and, if near a chapel, are also taken to the regular service. Such a Sunday School, it will be seen, is but a Sunday session of a day school, but great good has been done by these Schools in South China, and much seed sown that will yet bear fruit.

The women's class in any of our Schools would, no doubt, seem irregular to our home teachers. Chinese, as a people, have small regard for the virtue of punctuality, and Chinese women least of all. They keep coming in all through the hour. But they are not all late. Our Christian women often

come early—hours before the time. But we are glad to see them for we know they are really wanting to keep the Sabbath.

The babies, too, are a feature of the women's class. They are carried on the back by the mother or grandmother or servant, and are kept quiet by walking about or swaying the body back and forth. The little ones who can run about are more troublesome. They have cakes and sugar cane to "keep them good," and the floor shows where they have been.

The fact that few of the women can read makes the teaching more difficult, and picture cards are always a help. The real difference, however, between our Schools and those at home is that there are always many pupils who know nothing about the Bible. They come from homes where idols are worshipped. How wonderful that there is teaching in all the lessons for those of all classes and conditions!

Kongmoon, South China

WHAT OTHERS ARE SAYING

Winning a Boy

It may seem a little thing to win a boy for Christ. God alone knows how, later on, in the majesty of character, he may strike the blow that shall unshackle multitudes or be found in the forefront of great moral, civic, or spiritual movements.—J. G. Bickerton, in *The Sunday School Journal*

Getting a Vision

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only in the peaceful soul that eternal things are reflected as in a placid water.—A. T. Pierson

The Late Superintendent

If one refers in our presence to "the late Mr. Smith" we think of Smith as dead and his wife as a widow. If the Sunday School superintendent is an habitually late superintendent is he also a "dead one," and should his School put on weeds? Well, hardly; for he may be very much alive when he once gets

at his work, and really a valuable official. But how much his value would be enhanced by promptness. How many Schools are hindered and devalitized by the unpardonable sin of a tardy beginning. The superintendent should be the first in the Sunday School room and have everything in order for the session and begin at the time announced. There are excellent reasons for his doing so.—The Sunday School Helper

Songs for Men's Classes

It was a rather humorous sight, this class of men—grown men—singing Scatter Sunshine, Just When I Need Him Most, and other similar juvenile carols. The writer visited the class, and to him were pointed out several big men of business; for it was a city class.

There were other better songs in the book, including many of the great hymns of the church: The Church's One Foundation, In the Cross of Christ I Glory, The Son of God Goes Forth to War, Stand Up for Jesus, Luther's Hymn, and others; not to mention the less dignified but still good songs like Onward Christian Soldiers, and Tell Me the Old, Old Story.—T.C.C., in *The Continent*

A Rainbow Drill for Beginners

An original attraction to bring little Beginners to the Sunday School in rainy weather is being most successfully tried. It is a variation of the rainbow-badge idea—the giving a child a bit of different colored ribbon each stormy Sunday that he attends until he has secured the seven—and is combined with the familiar flag drill.

The colors are fastened upon a stick eighteen or twenty inches long to form a rainbow flag. It is easily and inexpensively made :

Common cambric is purchased in the seven primary colors and as many different shades of each color as possible. The cloth is cut into strips half an inch wide and some nine inches long. These are grouped according to their shades, sewed to one strip in rainbow order, and this fastened neatly to one end of the stick, making a flag of cambric ribbons.

When held aloft in the march they are very pretty and are more effective in the drill than are the regular flags commonly used.

On a sunny Sunday, when the attendance was full, the children were shown the rainbow flags and told that they would be used the very first rainy day, but not until then. The result was that every child that could possibly come was on hand that first rainy Sunday, and they "had the nicest time."

The children of these departments, like those in many of our schools, had already learned a rainy-day song, and this was used in connection with the march and drill. There are many good ones in all our books, but the "Rainbow Song" in *Little Songs for Little People* is particularly appropriate with the color sticks.

Pupils need a special incentive to come in stormy weather, and those who do come deserve some reward.—Lee McCrae, in *The Westminster Teacher*

She Found Herself

I received a letter from a girl who at one of the girls' conferences had come to me with a familiar story of disappointment in the church and doubt of the real value of religion. I could do little for her in the few moments we had together, but did get the promise that she would go into a certain women's Bible Class and let me know sometime the result. The letter says :

"Three weeks after I spoke with you I obtained permission to enter Mrs. C——'s class. Two or three Sundays convinced me that I had been looking at everything from the wrong angle. Mrs. C—— is a very well-read, up-to-date woman and no one could fail to respect her knowledge. Besides that, she

is so genial and so genuine that you know at once that you can trust her. After I had been in the class five Sundays she called on me. I shall never forget that call. She found out that I had a good deal of leisure and got me to take a Mission Band class of little girls. I love them and have worked hard to interest them. She asked me to call on her and I did. I made a clean breast of all my doubts and troubles and she showed me my failures and made me realize that I was a pretty narrow, conceited sort of girl, worse indeed than those whom I have criticized. Next Communion I shall join the church. I want to show my loyalty to this new Christ whom she helped me find. Next fall I shall take a special course at ——— College and fit myself to be a teacher of girls. If I can ever hope to do for girls what she has done for me I am willing to give my life to it."—Margaret Slattery, in *Pilgrim Teacher*

How to Use the Bible in the Class

No question is more important than the ownership and use of the Bible by the scholar. The growth of the scholar in Christian life and service depends upon a love for and familiarity with the Book. No lesson leaf can be a satisfactory substitute for the Bible itself. And the teacher can do a better thing than drill the class in the names and locations of the books of the Bible and to encourage the marking of its choicest verses and passages.

The superintendent can assist the teacher in this by instituting platform Bible drills, and by planning for the recognition of Bible bringing by the scholars and for an occasional show of Bibles. Some Schools furnish Bibles for use in the class session, but it is far better for the scholars to bring their own Bibles to the School. A great many teachers have been asked if their scholars brought their Bibles to the class, and what use was made of them during the lesson. A teacher of Junior boys replies :

"Yes, we use Bibles very frequently in our Bible drills and in the study of the lesson. Sometimes the class builds up the lesson story throughout by reading references."

A teacher of eleven-year-old boys says :

"We have Bibles in class and always use them, and when a particular book in the Bible is mentioned or looked up, I always ask the boys to remember at least one definite story in each book. This helps them."

A boys' teacher makes this statement : "Very few of them bring their Bibles, but I use my own and some belonging to the Sunday School. I have the boys look up given passages."—Frank L. Brown, Secretary, World's Sunday School Association

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

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

A Spring Time Service

Following the advance notice in this Department last month on "A Spring Rally," an attractive programme has been prepared by the Board entitled A Spring Time Service.

This Service is intended for rural Sunday Schools, especially for those that were closed during the winter months, and are now starting up again for the summer. It is based on the Parable of the Good Seed as found in Mark 4 : 3-20, and the subject suggested for address is How Growth in the Kingdom is Like Growth of the Seed in the Ground. Opportunity will also be given in the Service for each School to consider how to make the most of its opportunities during the summer months. Suitable scripture passages and springtime music have also been carefully selected.

The Service can be used on any Sunday in the spring most suitable for the purpose in any local community. Copies sufficient for any rural Sunday School of our church will be sent free of charge on application to the General Secretary, Rev. J. C. Robertson, Confederation Life Building, Toronto.



The Annual Meeting of the Board

The General Assembly has given the Board of Sabbath Schools and Young People's Societies responsibility for assisting and promoting the work of Sunday Schools and Young People's Organizations.

This Board has recently held its annual meeting when 21 men from all parts of the Dominion came together to consider the weighty matters under its direction. The Joint Chairmen of the Board, Dr. Macgillivray and Rev. W. R. McIntosh, directed the work through five strenuous sessions. Dr. Macgillivray, for ten years Chairman of the Assembly's Board, forty years Convener of Assembly, Synod, and Presbytery Committees, and fifty years a worker in the Sunday School, has earned the right to speak on the work. Mr. McIntosh, for two years Convener of the Assembly's Committee on Young People's Work, and for five more Joint Chairman of the united Board, has made large contribution of time and talent.

A very heavy docket of business was considered at this annual meeting. The following matters discussed and issued will be briefly mentioned. Some of them will be treated more fully in succeeding numbers of the TEACHERS MONTHLY.

1. *Cooperation in Sunday School Work.* Especially throughout the West plans are well under way for closer denominational co-operation in the promotion of Sunday School work. This plan will make for greater economy and efficiency.

2. *More Promotion Work Required.* The cooperative movement together with the great need for more field work requires more promotion work on the part of our church. This the Board is seeking to provide as rapidly as possible.

3. *Outline Curriculum of Religious Instruction, Worship and Training in the Local Church.* Another long step was taken by the Board in outlining a year's work for each year of the Sunday School and providing suitable recognition for the pupils. The complete plan will be placed in the hands of all our Schools and Societies in the near future.

4. *The New Teacher Training Course.* The new Teacher Training Handbooks will be ready in the early autumn and a vigorous campaign in Teacher Training will then be carried on.

5. *Summer Training Schools.* A very splendid series of Summer Schools is planned for this year. (See April and May numbers of the TEACHERS MONTHLY and PATHFINDER for complete list.) These Schools are divided into four kinds :

- (1) On General Sunday School Work.
- (2) On Missionary Leadership.
- (3) On Boys' and Girls' Work.

6. *Elementary and Girls' Work*—It is expected that some more provision will be made in the near future for work among teen-age girls similar to that already well under way for teen-age boys and also for all the elementary grades through the leadership of women workers.

7. *Special Services.* The Special Services being prepared for Patriotic Day (July 1), and Rally Week (September 30) will be among the most attractive we have had.

8. *Work among non-English Speaking People.* This important subject received considerable attention and further provision will be made for their needs both in Canada and in our foreign mission fields as soon as possible.

9. *Revenue.* The demands of the work are so great and the need so apparent that serious consideration was given to the question of increasing the revenue of the Board. In connection with this the Board gratefully acknowledges the loyal and generous support received last year from the great majority of our Schools through Rally Day offerings, etc., and earnestly hopes that all our Schools will see that some offering is made this year to Rally Day Fund in support of the work of the Board.



Young People and Their Religious Training

When one recalls how willingly and even eagerly our young men, and young women too, have responded to the call of the Empire in her time of danger, it is easier to realize that readiness for unselfish service is their outstanding characteristic.

The most urgent need of young people, therefore, is that they should be fully equipped for service. Instruction will have an important place in this equipment, but training will now demand special attention, and the maxim, "We learn to do by doing," will have right of way in every worth while programme for young people. This will apply as well in the class on Sunday where the work

is mainly Bible study, as in the week night meeting where the work is specifically training for service.

Pamphlet No. 4, prepared by the Board, entitled *Young People and their Religious Training*, places the emphasis, as the title indicates, on training. It seeks to outline a unified programme of Instruction, Worship, and Training for all the young people of each local church, and to show how this entire programme may be carried out by one inclusive organization of these young people themselves.

The plan requires a week night meeting at least once a month, or better still once a week, at which provision should be made to appeal to the interests and meet the needs common to all the young people, and where the goal would be to have all the young people present. There should also be smaller meetings varied to meet the requirements of all, such as Sunday School classes, mission study classes, and other group meetings as required, when provision would be made to meet the special needs of each of these groups, and fit them for their chosen lines of service. All of these latter could be placed under the general guidance of the executive of the one inclusive organization of young people and thus make possible a completely unified programme throughout.

The pamphlet should be studied carefully by all leaders in young people's work in the local church, whether in Bible Classes, Young People's Societies or other organizations. It may be obtained from the Board, or from THE PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto, 3 cents each, or five for 10 cents.

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 FEBRUARY 16, TO MARCH 15, 1917

I. FIRST STANDARD COURSE

Hamilton, Ont.—Rev. S. B. Russell, Minister. *The Teacher* : Eva E. Hulek, Elva Calder, Kathleen Lawson, Marjorie Clark.

Hamilton, Ont.—Rev. S. B. Nelson, Minister. *The Pupil* : Olive M. Johnson, Marjorie Dunlop, Agnes Meller. *St. Catharines, Ont.*—Rev. J. H. Ratcliffe, Minister. *The Pupil* : Lillian M. Leith, Helen V. Cornwell, Marion J. Tyrill, J. Lawrence McDermid, Grover J. Smith, Willie Moar.

Winnipeg, Man.—Rev. W. A. Maclean, Minister. *The Teacher* : Florence Thomsen, Isabelle Clark, Mildred Hyde.

Brandon, Man.—Rev. Walter Nicol, Minister. *The New Testament* : Mildred McLay, Lily Crawford, Sadie B. Gillies, Hazel A. McDonald, Jean M. Russell.

Carlyle, Sask.—Rev. J. G. Anderson, Minister. *The New Testament* : Elizabeth C. Morrison, Isabella D. MacRae, Jessie Long, Clara Ewing, Richard Robinson, Nina I. Morrison, Bruce Forsyth.

II. ADVANCED STANDARD COURSE

Toronto, Ont.—Rev. R. B. Cochrane, Minister. *The Books of the New Testament* : Roberta Somerville, Margaret McKee, Winifred McCann, E. Prince, Victor Brown, I. O. Allan, Clifford Torrance.

North Easthope, Ont.—Rev. Peter Jamieson, Minister. *The Life and Times of our Lord Jesus Christ* : Mrs. J. L. Bell.

N.B.—The next regular examination will be held the end of June. Information may be had from Rev. J. C. Robertson at the above address.

HOW THE WORK GOES ON

In the Sunday School of Knox Church, Galt, Ont., 15 scholars secured Certificates from the General Assembly's Sabbath School Committee.

The Boys' Culture Club of Zion Church, Kingston, Ont., are taking up the Canadian Standard Efficiency Tests. The Club has a membership of 20.

Twelve scholars in the Sunday School of the Fort Massey Presbyterian Church, Halifax, N.S., received, last year, the General Assembly's Diploma for repeating the Scripture Memory Passages.

The first Sunday School Convention under the new Federation plan, which has taken the place of the Saskatchewan Provincial Sunday School Association was a great success. There were 550 enrolled delegates.

The enrolment of the Sunday School of Westminster Church, Vancouver, B.C., was increased by 50 per cent. during 1916, the total number of scholars in actual attendance at the beginning of the present year being 300, with a staff of 41 teachers.

Stratford, Ont., has the record of being the only city in Ontario which has a Cradle Roll in every Protestant Sunday School, and is the proud possessor of a streamer presented to them at the convention of the Ontario Sunday School Association at Kitchener, last fall, which reads, "Stratford 100% Cradle Rolls."

In the Presbytery of Chatham, during the past three years, a conference has been held on a Sunday in every congregation, under the direction of an experienced worker, the plan being arranged by the Presbytery's Committee on Sunday Schools and Young People's Societies.

A recent number of the Scottish United Free Church Record gives the names of three Sunday School teachers who have completed 50 years of service. It mentions the names, also, of two others, one of whom has given nearly 40 years of service, and another nearly 35 years.

Thirteen scholars of the Sunday School of St. Andrew's Church, London, Ont., were each presented by the Session of the congregation with a Bible for perfect church attend-

ance during the year 1916, and 11 scholars were presented by the Sunday School with suitable rewards for perfect Sunday School attendance.

The World's Sunday School Association, through its Secretary, Mr. Frank L. Brown, is corresponding with all missionaries at home on furlough in Canada and the United States, with a view of getting them in touch with Sunday School Conventions, Institutes and Training Schools for workers, so that they may take back with them to their various mission fields an adequate knowledge of up-to-date Sunday School methods.

The following additions and changes should be noted in the list of Summer Schools given in the April TEACHERS MONTHLY: An additional School for Western Ontario will be held at Goderich, Ont., July 16-23. The School for Nova Scotia, at Berwick, N.S., will be held July 31-August 7; for Saskatchewan, at Carlyle, Sask., July 23-30; for British Columbia, at Ocea Park, B.C., July 13-23. These are Schools for training in general S.S. and Y.P. work. The dates of the following Schools for training in leadership in boys' work have been changed: for Central Ontario, at Geneva Park, Ont., August 4-11; for Eastern Manitoba, at the Lake-of-the-Woods, Man., June 23-30; for Western Manitoba, at Souris, Man., June 30-July 7.

During last winter a series of five conferences on the work of Religious Education were held in the Elmwood and East Kildonan districts of Winnipeg, under the auspices of the various Presbyterian Sunday Schools in these districts. The plan for each Conference was as follows: The delegates met at 6.30 p.m. in one of the churches for supper, and at the close of the supper the conference began. A specialist in the topic for the evening was given general charge of the meeting and special aspects of the topic were dealt with by two or three local workers in ten minute talks. The greater part of the time was given to informal and general discussion, and especially to the answering of any questions asked by the teachers present. In spite of the fact that no money was spent on advertising or printing, there was an average attendance of 90, practically the full teaching force of the community, and the interest shown was very keen.

A WORD FROM THE BUSINESS MANAGER

MOTHERS' DAY : MAY 13, 1917

One of the most beautiful tributes to mothers is the observance in the Sunday Schools of MOTHERS' DAY, on the second Sunday in May.

MOTHERS' DAY should mean, to young and old alike, a day of sincere thanksgiving for the gift of a loving mother, whether the mother be here on earth or gone to her reward. The memory of a mother's tender love and care is always fresh in the mind of the oldest man or woman. The spirit of sacrifice is ever present in mothers; nothing is too much trouble, no sacrifice too great, where the welfare of their children is concerned.

Mothers are playing a heroic part in the terrible struggle of right against might, which is now drenching Europe with blood. How unselfishly they have given their sons to fight the battles of King and Country, that military despotism may be blotted out and liberty may triumph.

The humblest mother in the humblest home, who gives her son or sons to the Empire's cause, is worthy of the highest honor in the gift of the nation, and if the Victoria Cross was awarded for other than conspicuous gallantry on the field of battle, every mother who has given a son to this great cause would be deserving of this decoration.

MOTHERS' DAY should be celebrated in every Sunday School with the mothers present, not only to honor the mothers, but to impress on the minds of the boys and girls the debt they owe to their mothers.

AN ORDER OF SERVICE for Mothers' Day (20c. a doz., \$1.50 per 100) has been specially prepared for use in our Canadian Sunday Schools, and, with Mothers' Day Invitation Postcards (\$1.00 per 100), to invite the Mothers to the Service, and White Carnation Celluloid Buttons (\$1.75 per 100) for souvenirs, may be had from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Second Quarter

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

AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING. Hymn 252, Book of Praise.

Who is on the Lord's side ?
 Who will serve the King ?
 Who will be His helpers
 Other lives to bring ?
 Who will leave the world's side ?
 Who will face the foe ?
 Who is on the Lord's side ?
 Who for Him will go ?
 By Thy call of mercy,
 By Thy grace divine,
 We are on the Lord's side,
 Saviour, we are Thine !

II. SHORT PRAYER. All remain standing.

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

Superintendent. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

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

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

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

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

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

IV. SINGING. Hymn 213, Book of Praise.

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

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

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

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

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 404, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard

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

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

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

IV. SINGING. Hymn 508, Book of Praise.

V. BENEDICTION.

Lesson VI.

JESUS THE SERVANT OF ALL

May 6, 1917

John 13: 3-15. Study John 13: 1-17. *Scripture Memory Verses.

GOLDEN TEXT—Whosoever would be first among you, shall be servant of all.—Mark 10: 44 (Rev. Ver.).

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Revised Version—1 came forth from: 2 goeth unto 3 So he cometh; 4 He saith; 5 understand; 6 bathed; 7 Master, and, Lord; 8 the Lord and the Master; 9 also.

LESSON PLAN

- I. The Lowly Servant, 3-11.
- II. The Great Master, 12-15.

DAILY READINGS

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

M.—Jesus the servant of all, John 13: 1-17. T.—Jesus' humble occupation, Mark 6: 1-6. W.—His humble friends, Matt. 9: 9-17. Th.—His mission to save and suffer, Luke 9: 46-56. F.—His example of service, 2 Cor. 8: 1-9. S.—The glory of humiliation, Phil. 2: 1-11. S.—Perfection through suffering, Heb. 2: 9-18.

Primary Catechism—Ques. 26. *What did God say to Adam and Eve when he had placed them in the garden?* A. God told Adam and Eve that they might eat of every tree in the garden except one.

* 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.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Je'sus saith to him, He that is washed needeth not save to wash his feet, he that is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

God; 2 Omit He; 4 layeth; 5 he; 6 Then he; 7 the; 8 him that; 9 when; 10 Omit had; 11 sat down; 12 me,

Shorter Catechism—Ques. 92. *What is a sacrament?* A. A sacrament is an holy ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 217, 210, 219, 183.

Special Scripture Reading—Mark 8: 1-9; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 4, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1633, Jesus the Servant of All. For Question on Missions, K. 133,

Market Scene, Ham Heung, Korea. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring

slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—Thursday evening, April 6, A.D. 30; Jerusalem.

Connecting Links—Leaving Bethany on Sunday, April 2, Jesus made his triumphant entry into Jerusalem, Lesson V., April 29, ch. 12:12-19. He visited Jerusalem also on Monday and on Tuesday. It was on Tuesday that the visit of the Greeks took place, ch. 12:20-33. After spending Wednesday and Thursday quietly at Bethany, he went on Thursday evening, with his disciples, to an upper room in Jerusalem, that they might observe the Passover (see Mark 14:12-17).

Jesus and his disciples are gathered in the Upper Room in Jerusalem, waiting for the supper to begin. Our Lord knew that the hour of his death on the awful cross was just at hand, and, beyond the cross, he saw the glory into which he should soon enter. At such a time, his thoughts might well have been occupied with himself and what was about to happen to him. But, instead, his mind and heart were full of the disciples and their needs. What a contrast between Jesus and Judas, who, even at this time, was planning to betray his Lord. Vs. 1, 2.

I. The Lowly Servant, 3-11.

V. 3. *Jesus knowing*, etc. The Son of God, the possessor of all power, the sent of God, soon to share again the Father's glory—all this Jesus knew. His lofty dignity is thus solemnly described to bring out more vividly his wonderful humility.

V. 4. *Riseth from supper*. The washing of the feet always came before a meal, and never while it was going on. Jesus had taken his place at the table, expecting that, since no servant was present, one of the disciples would go round the company and wash their feet from the dust which clung to them as they walked in their sandals beneath a burning sun. But we learn from Luke 22:24 that, at this very time, they had been disputing as to which of them was the greatest. So, when supper was served, each was too proud and sulky to do a lowly service for the

rest. *Laid aside . . . garments*; the loose, flowing upper robe which covered his tunic, appearing, as we would say, in his shirt sleeves. *Took a towel . . . girded himself*. He wound the long linen towel, lying ready for use, round his waist. The Roman emperor Caligula, in one of his mad freaks, compelled some of his senators to stand before him as waiters in similar attire.

V. 5. *After that . . . the basin* (Rev. Ver.); which was always provided in a dining-room. *Began to wash . . . and to wipe*. The disciples must have gazed speechless with shame and amazement, as Jesus quietly and deliberately went through each part of this lowly office, in turn.

Vs. 6, 7. *Cometh . . . to Simon Peter*; having washed some of the others first. Peter is singled out because he was the first to break the overpowering silence. *Lord, dost thou wash, etc.?* He cannot tolerate the thought of Jesus stooping to perform such a task for him. *What I do thou knowest not now*. "I" and "thou" are emphatic, to remind Peter that Jesus may have much to do which the disciple cannot comprehend. *Thou shalt know hereafter*. "Hereafter" probably means "in a little," "when I have finished."

Vs. 8, 9. *Never wash my feet*. No doubt it is a worthy motive—the sense of utter shame in the master's presence—which prompts Peter to continue resisting. But, none the less, this resistance is sheer self-will, the same kind of self-will which refused to believe Jesus when he announced his death, Matt. 16:22. *No part with me*. "If you set up your own opinion against me, you cannot be my disciple." "The first condition of discipleship is self-surrender." (Westcott.) *Also my hands and my head*. "If washing is any requirement for fellowship with thee, wash me wholly." (Dods.) Again it is a noble motive which influences Peter, but he speaks as if he knew better than Jesus.

Vs. 10, 11. *Bathed needeth not* (Rev. Ver.), etc. The disciples had already been in the

bath of Christ's cleansing. That did not require to be done over again. But even the man who has been in the bath, cannot avoid soiling his feet as he walks. So, the Christian is always contracting stains. Progress in the new life means the removal of these. *Ye are clean, but not all.* As a group, the little band had been purified. Even this foolish exhibition of temper was only on the surface. At heart they were genuine disciples of Christ. Only Judas had really resisted the cleansing power of his master. That resistance was soon to express itself in terrible form.

II. The Great Master, 12-15.

Vs. 12-15. *Know ye what I have done . . . ?* Peter will now get an explanation. Even while the action was proceeding, the feelings of the eleven had changed, from temper and pride, to shame and penitence. But Jesus wishes to stamp the lesson on their hearts. *Ye call me Master . . . so I am.* Jesus never hesitates to assert the lofty dignity of his position. That makes more impressive the service he has done. *If I . . . ye also.* Of course, he is not urging the literal foot-washing, but the spirit of mutual love and readiness to serve which was exemplified by his action. *An example.* "In this act, as in a mirror, Christ's whole earthly life is reflected in spirit and aim, and Christ's life is the believer's pattern." (Reith.)

Light from the East

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

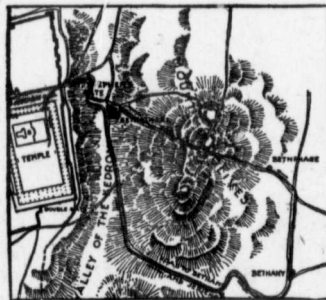
A JEWISH PASSOVER—In every Jewish home careful preparation is made for the

Passover. There are services in the synagogue, but the important part of the observances is at home. The first care of the household is, that all leaven and all food made with leaven shall be put away. The table is specially spread, the festival begins with an evening meal. In front of the head of the family is set a large dish with three large unleavened cakes on it, each wrapped in a cloth. On top of these are laid a hard boiled egg, a roasted shank bone, the "haroseth" (a mixture of scraped apples and nuts, with raisins and cinnamon), a saucer with salt water and bitter herbs (horse radish) and parsley. One of the unleavened cakes is to remind the family of the bread of affliction eaten by their fathers when they were slaves in Egypt. The bitter herbs are a symbol of the hard service of bondmen. The brown "haroseth" represents the clay out of which the Israelites made bricks. The shank bone is the old Passover lamb. The hard boiled egg stands for the daily free will offering presented in the temple during the week of the festival.

The ceremony begins with prayer. After each person gets a piece of parsley and lettuce, they all take hold of the dish and invite the needy to come in and share the meal with them. The whole story ("haggadah") of the deliverance from Egypt is recited and explained for the benefit of old and young. When Psalms 113 and 114 have been recited, they all wash their hands and begin the meal. When supper is finished they recite Psalms 115, 116, 117, 118, and 136. After grace is said, all join in songs.

THE GEOGRAPHY LESSON

The teacher should read carefully the material on the Mount of Olives in the QUARTERLIES. Three roads lead to the summit of the mountain, where the Church of the Ascension now stands: the central path leading straight up the ascent; those to the north and south making a detour to lessen the steepness of the climb. The



three roads join together near the bridge over the Kidron close to the Garden of Gethsemane, and go to St. Stephen's Gate, just north of the temple site. It is probable that from the earliest time the road into Jerusalem from the east crossed this bridge, as the mountain lower down the valley was too steep to admit of more

than a rugged and difficult footpath down to the base. The Mount of Olives is 2,637 feet above the level of the Mediterranean, 560 feet higher than the Kidron Valley and

196 feet higher than Mount Moriah, the site of the temple. The distance from the city to the farther slope was reckoned as a Sabbath day's journey, that is, about 1,000 yards.

THE LESSON APPLIED

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

1. Our last lesson showed us Jesus acting out a parable. In our lesson to-day he does the same thing. By taking the place of a servant, he administered to his disciples a most effective rebuke for their unlovely attitude toward each other. No one of them cares to do what a servant usually did. It might compromise his dignity. Jesus cannot allow such a situation to go unrebuked. But see the way he administers the rebuke. There is no word of censure. There is no scolding. He takes the basin and towel, and washes the feet of those who were unworthy to wash his. There could be no other rebuke like that. No tongue-lashing which Napoleon gave his soldiers could be half so effective in the way of rebuke as was his action that night when he discovered one of his sentries sleeping, and, seizing the man's gun, took his place. We may be sure that the soldier never slept at his post again.

2. Jesus was not only administering a rebuke here, he was also giving an example to his disciples. Of course, he did not mean that his example was to be followed literally by those who live under different conditions, and who do not wear sandals on the dusty street. But he did mean that we are to follow the spirit of that example. A clergyman was once spending the night at the home of a bishop. As he was awaking the next morning, he was horror-stricken to discover that his shoes were being polished by the bishop himself. He protested vigorously. But the bishop said: "My friend, I am just doing what the master told me to do. Have you never heard the command, 'Black ye one another's boots?'" That was a modern and homely application of the original example of Jesus.

3. John makes it plain to us that Jesus, as he did this humble service, was quite conscious of his divine dignity,—he knew that he came from God and that he went to God—

but saw nothing incongruous in such a person doing such an act. The other evangelists omit all reference to this incident. Why? Was it that they feared that it might seem to reflect upon the dignity of the Son of God? But John had a true insight into the character of Jesus. He has even more than the other evangelists to tell us of the glory of the Word made flesh. He is so sure of the divine dignity of the master that he is sure that nothing which he sets down here can detract from that dignity. Indeed it might be nearer the truth to say that John intends us to understand that this humility of service is but an added proof of the high position of the Saviour. When we see a man too careful of what he calls his dignity, we may well have our suspicions that possibly his dignity rests upon rather insecure foundations. Do not let us make any mistake about it; true and unselfish service never detracts from genuine dignity of spirit, however a false dignity may shrink from it.

4. Peter cannot quietly submit to the action of Jesus. He protests against it. Then when Jesus answers his protest, Peter's impulsiveness breaks out again. "His Lord's plan is never good enough for him; Jesus is never exactly right." Christ's reply shows that he had a spiritual lesson to teach. What Christ wished to do was not so much to cleanse the feet of the disciples from dust, as to cleanse their hearts from anger. He knew that they really loved him, but this surface anger needed to be removed. Christ distinguished between the occasional sin into which a disciple falls, and deep-rooted disloyalty to him. Again and again the disciple must humbly confess sin, and seek renewed forgiveness.

5. Jesus knew that there was one of the disciples whose sin went far below the surface. "Ye are not all clean." Jesus knew that Judas was planning to betray him, and yet

he washed the feet of Judas too. There must have once been some good in Judas or Christ would never have invited him to become an apostle. And it may be that now Jesus is giving Judas another chance. He is seeking to appeal to him by this act of loving service. That Judas did not respond does not rob the Saviour's action of its value as an example to

us. No person has ever wronged us as Judas wronged his master. Indeed, many of our wrongs are only imaginary. And yet we refuse to do some Christian service because we should, in doing it, be brought into frequent contact with some person whom we believe to have insulted us or to have treated us meanly!

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Begin the discussion of this lesson by referring to ch. 12, as forming the climax of the Gospel of John in its description of the final rejection of Jesus by the Jews. The points to take up in teaching are:

1. *Trouble among the disciples.* Describe Eastern etiquette in the matter of foot-washing. On other occasions, no doubt the disciples took turn in performing the duties of a servant for the company. Why were they so unwilling to bend to the necessary task on this occasion? Read Luke 22:23, 24.

Note the humility of Jesus. No one in the company was bearing at that moment a greater burden on mind and heart than Jesus, yet he took a towel and girded himself. John suggests that his actions arose in part out of his consciousness of his relations to God, his mission and his destiny. In other words, his actions recalled his character and his creed. Only the noble dare to be noble. To the cringing worshiper of place and name, all service is contemptible. But when, as Augustine says, we view all things in the light of eternity, values become changed.

2. *A parable.* As usual, our sympathy goes out to Peter. His frankness and his impetuosity attract us. It is like a tonic to come face to face with men whose ways are not icily regular. Yet Jesus turns his actions into a parable for Peter, suggesting that though bathed, he was not without blemish—converted, yet not without sin. Note that devotion to Jesus, however whole-hearted, cannot atone for faults of character (compare 2 Peter 1:5). The perfect man (Eph. 4:13) is the goal of Christian living. Turn the lesson, at this point, into a challenge to self-

examination. What dust gathered by the way needs to be removed? For those who are discouraged, there is comfort in the thought that Jesus did not class Peter with Judas nor "mistake partial stain for total uncleanness." He knows those who are his.

3. *The humility of love.* The heart of the lesson is contained in vs. 15-17. Christ is laying down a principle, not a method. When the late emperor of Austria, each Monday and Thursday, washed the feet of several beggars, he travestied the spirit of this lesson. Love sees everywhere and at all times occasions for humble service. Service is a law of Christian living. Still more, it is a law of human life. Slavery destroys the master before the slave.

For Teachers of the Senior Scholars

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

Quote the old proverb, that it is the unexpected which happens, and show how it is forever happening in the life of Christ. Note that the scene in the passage before us has a large element of unexpectedness about it. No wonder Arnold of Rugby called this deed the most remarkable in the life of Christ. Where and when did it take place? Note that the conviction was deep in Christ's heart that the end of his earthly ministry was at hand (vs. 1-3), and that his disciples needed a lesson of this kind that they might understand aright life better. Question the class about the following:

1. *The Foot-washing*, vs. 4-11. Ask a member of the class to describe the scene, and bring out that this was one of the kindest things which could be done for a guest who had walked far in his sandals over the hot, dusty streets. Why did the disciples not volunteer to do this for Jesus and for one another? Note that this was the work of a

servant in an Eastern home, and the disciples were afraid of lowering their dignity by doing it. It is a great pity to have so much dignity as this. Who was the first to show that he was ashamed of what he had not done? (Vs. 6-10.) They must all have felt as Peter did. Tell the story which a young man tells of how, while riding in a crowded street car, an old woman entered, shabbily dressed, who was left to stand, till an elderly clergyman rose and gave her his seat. The young man said that he never felt so mean in his life.

2. *The Interpretation*, vs. 12-15. Was an interpretation of that scene necessary? Did not the action itself speak louder than words? Note that Jesus found it necessary to tell them plainly what it all meant,—that the humblest service, rendered in the name and spirit of Christ, instead of degrading, ennobles life. Refer to one of the presidents of the United States, who, when asked what his coat-of-arms was, replied, "A pair of shirt sleeves." It is pride and indolence, not honest work, which degrades man.

"Meek Jesus! to my soul thy Spirit lending,
Teach me to live like thee in lowly love,
With humblest service all thy sons be-
friending,
Until I serve before thy throne above."

For Teachers of the Boys and Girls

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

The central reason given in to-day's lesson why boys and girls should always be eager to be of service to any whom they can help, is that Jesus himself has given us the example. The lesson naturally falls into three parts:—(1) the washing of the disciples' feet; (2) Peter's slow understanding of Jesus' action; (3) the application of the incident.

As an introduction, the teacher might bring out the story of the coronation of George V.,—the greatness of the crowds, the rejoicings throughout the world, the splendor of the processions, and the solemnity of the

coronation itself. But the text of the sermon preached by the Archbishop, embodying the ideals of the new sovereigns, was this: "I am among you as one who serves."

The scholars will tell you who it was who gave the example for this noble declaration. It was Jesus, in an upper room, at supper with his few disciples.

1. *The washing of the feet*. Help the scholars to visualize the incident. Reference to Luke 22 : 7-13, will explain how Jesus and the disciples came into the upper room. Such incidents as the scholars may find recorded in Gen. 18 : 4 ; 19 : 2 ; 24 : 32 ; 43 : 24 ; 1 Sam. 25 : 41, will assist in explaining the custom of feet-washing. Why did Jesus have to perform this act of service on this occasion? Was it because the disciples had again been disputing about greatness, and each was afraid to perform a servant's duty? Had they understood Jesus' words in Matt. 18 : 3, 4?

2. *Jesus and Peter*. Compare Peter to a boy or girl being waited upon by the king or queen, and the scholars will understand the amazement of Peter. Notice how he is self-willed both in his refusal of Jesus' service in v. 8 ; and in the expression of his devotion in v. 9. He finally submits to the will of Jesus in v. 12.

3. *The application of the incident*. With the assistance of the scholars, the following characteristics may be discovered in Jesus' action: (1) the humility of Jesus; (2) the real helpfulness of the deed because it met a real need; (3) the patience and grace displayed in washing the feet of Judas, for Jesus did not withhold his ministrations from the coarse and ungrateful; (4) the thoroughness of the action. What does Jesus say in v. 15 that he has done for the boys and girls? Emphasize the thought in the phrases: "Ye call me Master . . . ye also ought." Help the scholars to suggest things which they ought to do in following Jesus' example.

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. "By love serve one another," was Paul's

advice to the Galatians. Find the verse.

2. "I am among you as he that serveth," said the Lord Jesus. Where is the saying?

ANSWERS, Lesson V.—(1) Isa. 9 : 6. (2) John 18 : 36.



Our Mothers



An Order of Service For Mothers' Day, May 13, 1917

Superintendent God thought to give the sweetest thing
 In His almighty power
 To earth ; and deeply pondering
 What it should be—one hour
 In fondest joy and love of heart,
 Outweighing every other,
 He moved the gates of heaven apart
 And gave to earth—a mother !

School and Superintendent in Unison

Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

My son, keep thy father's commandment, and forsake not the law of thy mother.

A wise son maketh a glad father.

Children, obey your parents in the Lord : for this is right.

As one whom his mother comforteth, so will I comfort you.

Hymn 24, Book of Praise

For the beauty of the earth,
 For the beauty of the skies,
 For the love which from our birth
 Over and around us lies,
 Father, unto Thee we raise
 This our sacrifice of praise.

For the beauty of each hour
 Of the day and of the night,
 Hill and vale, and tree, and flower,
 Sun and moon, and stars of light,
 Father, unto Thee we raise
 This our sacrifice of praise.

For the joy of human love,
 Brother, sister, parent, child,
 Friends on earth, and friends above,
 For all gentle thoughts and mild,
 Father, unto Thee we raise
 This our sacrifice of praise.

For each perfect gift of Thine,
 To our race so freely given,
 Graces human and divine,
 Flowers of earth, and buds of heaven.
 Father, unto Thee we raise
 This our sacrifice of praise.

Amen.

Prayer

Recitation

OUR MOTHERS

Who called us forth out of darkness and gave us the gift of life ?
 Who set our hands to the toiling, our feet in the field of strife ?

They schooled us to service and honor, modest and clean and fair,—
 The code of their pride of living, taught with the sanction of prayer.

Who were our sharers of sorrow, who were our makers of joy,
 Lighting the lamp of high manhood in the heart of the lonely boy ?

Who strengthened our souls with courage and sent us forth to achieve,
Foreseeing, and not refusing, the portion of them that grieve ?

Confident, tender, courageous, leaving the low for the higher,
Lifting the feet of the nations out of the dust and the mire ;

Luring civilization on to the fair and new,
Given God's bidding to follow, having God's business to do.

Bliss Carman

Responsive Reading

Superintendent—And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

School—Now his parents went to Jerusalem every year at the feast of the passover.

Superintendent—And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

School—And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it.

Superintendent—But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance.

School—And when they found him not, they turned back again to Jerusalem, seeking him.

Superintendent—And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

School—And all that heard him were astonished at his understanding and answers.

Superintendent—And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

School—And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ?

Superintendent—And they understood not the saying which he spake unto them.

School—And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.

Superintendent and School—And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2 : 40-52.

Recitation, by a Boy

A FELLOW'S MOTHER

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry blue
eyes,

"Knows what to do if a fellow gets hurt
By a thump or bruise, or a fall in the dirt.

"A fellow's mother has bags and
strings,

Bags and buttons and lots of things ;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean ;
And if your trousers are torn at the knee,
She can put in a patch you'd never see !

"A fellow's mother is never mad,
And only sorry, if you are bad ;
And I'll tell you this, if you are only
true,
She'll always forgive you, whatever
you do.

"A fellow's mean who would never try
To keep the tear from her loving eye,
And the fellow's worse who sees it not
That his mother's the truest friend he's
got."—Margaret E. Sangster

Offering (During the Offering, An Echo of the Years may be sung by choir or soloist, to the tune of Rock of Ages.)

AN ECHO OF THE YEARS

"Rock of Ages cleft for me—"
Mother sang it long ago,
Sang it low and soothingly,
Rocking in the afterglow.
Sang it to me as I slept
In my snowy trundle-bed,
As the lengthening shadows crept
Eerie-like about her head.

"Other refuge have I none—"
Often in the long, long years
I have missed the touch of one
Who could soothe my doubts and fears.
One to whom I used to go
With each boyish grief and care.
Sometimes in the afterglow,
I catch glimpses of her there.

"Let me hide myself in Thee—"
Still I hear it echo there,
As she sang it o'er to me,
From her swaying rocking-chair ;
And I am a boy again,
As so sweetly back along
Distant years, I catch the strain
Of that old familiar song.

"Rock of Ages—" and I feel
Mother's arms about me prest.
As to her embrace I'd steal
To be rocked away to rest.
Dreamy-like once more I hear
Softly, gently, soothingly,
That faint echo in my ear :
"Let me hide myself in Thee."

Prayer : The Lord's Prayer in unison.

Hymn 561, Book of Praise (Might be sung by the Primary Class.)

When mothers of Salem their children brought to Jesus,
The stern disciples drove them back, and bade them depart ;
But Jesus saw them ere they fled, and sweetly smiled and kindly said,
"Suffer little children to come unto Me.

"For I will receive them and fold them to My bosom :
I'll be a shepherd to these lambs, O, drive them not away ;
For if their hearts to Me they give, they shall with Me in glory live :
Suffer little children to come unto Me." Amen.

Address—*MOTHERS OF THE BIBLE*, or on,
WHAT WE OWE OUR MOTHERS

Hymn 310, Book of Praise

Now the sowing and the weeping,
Working hard and waiting long ;
Afterward the golden reaping.
Harvest-home and grateful song.

Now the long and toilsome duty,
Stone by stone to carve and bring ;
Afterward the perfect beauty
Of the palace of the King.

Now the pruning, sharp, unsparring,
Scattered blossom, bleeding shoot ;
Afterward the plenteous bearing
Of the Master's pleasant fruit.

Now the spirit conflict-riven,
Wounded heart, unequal strife ;
Afterward the triumph given,
And the victor-crown of life. Amen.

TO THE MOTHERS OF SOLDIERS

Superintendent : No true mother would choose to have war. The thought that the son she has borne may have to go into the thick of battle, to slay or be slain, is terrible to her. And yet all over the world to-day are brave mothers who have without a word of complaint seen their sons take up arms. Whatever anguish they may suffer, the mothers do not flinch,—because they believe their sons are fighting in a just cause, and above all are fighting for a peace that will bless the generations to come ; and the mothers' prayers rise constantly for their dear ones in peril. The sons,—in the loneliness and hardship and danger of the new life, the hearts of the soldiers turn back to their mothers. A letter from his mother is precious to the soldier, whether a mere boy or older,—and if he is called on to give up his life, often his last cry is for his mother. In the terrible ordeal of war the link holds firm between mother and son.

Recitation, by an Older Girl

MOTHER AND SON

"O son of mine, I gave thee at thy country's call ;
I thought of duty, pride, an honored name,
But not of wounds and death : and now, if thou shouldst fall,
O son of mine, what would I care for fame ?"

"O mother mine, I left thee calm-eyed, true, and strong ;
Why falter now ? We each must stand the test,
At home—or here entrenched to fight and end the wrong.
O mother mine, be brave, and leave the rest."

"O son of mine, I see thee 'mid the smoke of guns,
I hear the shrapnel's shriek, I see thee stand
Alert and fearless, near a line of grim-faced Huns.
O son of mine, fight on to save our land !"

"O mother mine, thy faith and courage help me here,
Thy love and prayers surround me, like sweet smell
Of garden lilies in the stench of war. God's near,
O mother mine, and all shall yet be well."

Hymn 246, Book of Praise

Soldiers of Christ ! arise
And put your armor on !
Strong in the strength which God
supplies
Through His eternal Son ;
Strong in the Lord of hosts,
And in His mighty power :
Who in the strength of Jesus trusts
Is more than conqueror.

From strength to strength go on ;
Wrestle, and fight, and pray ;
Tread all the powers of darkness down,
And win the well-fought day ;—
That, having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand complete at last.

Amen.

Hymn 508, Book of Praise : GOD SAVE THE KING.**Benediction**

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Did Jesus, by washing the disciples' feet, mean to establish a formal ceremony?
2. Do the humble receive the highest honor?

Prove from Scripture

That we should be humble.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present Quarter is THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT HAM HEUNG, KOREA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATH-FINDER with grownup people.]

Ques. 6 (This Question explains why there is so much preventable sickness in Korea).

The teacher of the little ones should picture to them the small and often overcrowded Korean houses, in which there is little sunshine or fresh air, explaining how bad these

conditions are for sick people. Tell also how it is thought that bathing makes the sick ones worse, so that not even their hands are washed, and how they are allowed to eat any kind of food they please. Speak also of the ignorance of the Koreans about contagion, which results in much spreading of disease.

In classes of boys and girls, the teacher might begin with a little talk about the laws of health and how much the observance of these laws does to keep people well. It should be explained how ignorant the Koreans are of these laws and how much preventable sickness is caused by this ignorance (see preceding paragraph).

Classes of older scholars might be led in a discussion of what is being done in Western lands in the department of "preventive medicine," the teacher referring to the success of efforts to eradicate typhoid, yellow fever, etc. It should be shown what an immense amount of disease results amongst the Koreans from their ignorance of ways in which disease may be prevented.

FOR TEACHERS OF THE LITTLE ONES

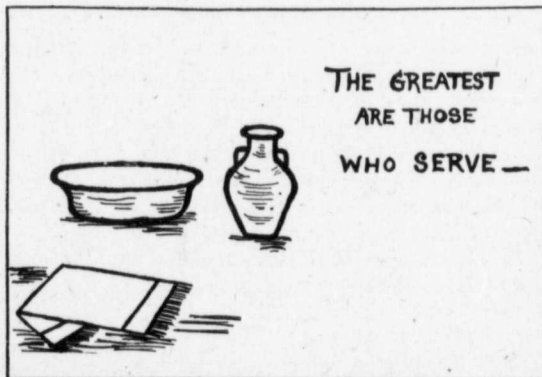
By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about Jesus doing the work of a servant.

Lesson Thought—Teach the children that they should be glad to serve others. To be helpful is the best way to make our lives happy. Teach them to be kind and thoughtful and grateful towards those who serve them.

Approach to the Lesson—We are going to "make believe" that we are making a visit to a home in the "Jesus land." Some of their ways may seem very strange to the boys and girls of Canada. (If teachers wish, the children may be allowed to act this.) Let us go with father or mother

to the home of a friend who is giving a feast or party. In the first place, we are not dressed as these people dress (describe Eastern dress, sandals, etc.).



Describe the Eastern house, the Eastern table. At the door of this home we find a servant waiting; beside him is a basin and a jar of water. He stoops and takes off the sandals of the guests and they place first one foot and then the other in the basin

of water and the servant wipes their feet with a towel. (Explain why this is necessary.) This was always done to a stranger entering a home. Sometimes one of the family did this for

friends, just as you would run to the door to help grandpa or auntie or their friend to take off their rubbers or overshoes.

The "Me First" Spirit—Jesus and his disciples were gathered at the Last Supper. No servant had met them to wash their feet. The disciples had not offered to do it for one another. Now they are all reclining at the table. On the table is some meat (part of the sacrifice), some green herbs, some thin cakes or biscuit, and cups of wine.

Have you ever heard a shout on the playground, "Me first?" You all know what it means. Let me tell you that children are not the only ones who say "Me first." Grown-up people very often say that in the greater matters of life,—in business, in the home, in the church. In every place there are people who say in their hearts or by their actions, if not in words, "Me first."

The disciples were saying, "Me first." They had been disputing as to who would

have the places of honor, the places next to Jesus at the table. Some of them had been even asking Jesus to give them the best place in his heavenly kingdom. This "me first" spirit grieved Jesus.

Lesson—Our lesson story tells us how Jesus taught his disciples (and us) what he wants us to do (outline a basin, pan and towel).

Golden Text—Repeat and explain.

Practical Thoughts—Think of a great many ways in which little people may be "servants." How should boys and girls treat the servants in their homes? Name some people outside our homes who serve us. (Conductors, motormen, policemen, salesmen and women, firemen, postmen, street cleaners, scavengers, etc.) How easy it is to say "Please" and "Thank you." Give as little trouble as possible. Help them in any way you can.

What the Lesson Teaches Me—I SHOULD SERVE OTHERS.

FROM THE PLATFORM

JESUS TEACHES US TO BE LOVING
LOWLY LEARNING

Begin by referring to "the three R's in education,—Reading, WRiting and ARithmetic. Point out that, in the lesson, JESUS TEACHES US TO BE three things, each beginning with L (Print), and which may, therefore, be called the three L's of religion. In these Jesus expects all of his disciples to make progress. The first L is suggested in v. 1 of the lesson chapter, where it is said that Jesus "loved his own" and "loved them unto the end." Bring out that Jesus, by his example, teaches us to be LOVING (Print). Recall the story of the foot-washing, and elicit from it the teaching of Jesus that we should be LOWLY (Print). Bring out, by questions, how, at the foot-washing, Jesus went on to teach his disciples. They were learners, and so the third L is LEARNING. Discuss briefly some practical ways in which we may prove that we have these three L's in our hearts.

Lesson VII.

JESUS THE TRUE VINE

May 13, 1917

John 15 : 1-13. Study John 15 : 1-16. Scripture Memory Verses.

GOLDEN TEXT—I am the vine, ye are the branches.—John 15 : 5.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit,

he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot

bear fruit of itself, except it abide in the vine; ⁴ no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same ⁷ bringeth forth much fruit: for ⁸ without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and ⁹ men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ¹⁰ ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; ¹¹ so shall ye be my disciples.

Revised Version—¹it; ²cleanseth; ³bear more; ⁷beareth much; ⁸apart from me; ⁹they; ¹⁰ask whatsoever ye will; ¹¹and so; ¹²Even as; ¹³I also have; ¹⁴abide ye; ¹⁵may be in; ¹⁶may be fulfilled; ¹⁷even as.

LESSON PLAN

- I. Union with Christ, 1-6.
- II. Obedience to Christ, 7-10.
- III. Joy in Christ, 11-13.

DAILY READINGS

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

M.—Jesus, the true vine, John 15: 1-8. T.—Jesus, the true vine, John 15: 9-16. W.—The vine out of Egypt, Ps. 80: 8-17. Th.—The unprofitable vine, Isa. 5: 1-7. F.—“From me is thy fruit found,” Hos. 14: 1-8. S.—Life in Christ, Gal. 2: 14-21. S.—Abiding in Christ, Phil. 1: 19-30.

Primary Catechism—*Ques. 27. Did Adam and Eve obey God? A. No. They ate the fruit God told them not to eat.*

9 ¹² As the Father hath loved me, ¹³ so have I loved you: ¹⁴ continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy ¹⁵ might remain in you, and *that* your joy ¹⁶ might be full.

12 This is my commandment, That ye love one another, ¹⁷ as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

Shorter Catechism—*Ques. 93. Which are the sacraments of the New Testament? A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.*

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 216, 225, 211, 193.

Special Scripture Reading—1 Peter 3: 1-12; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 116, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1062, Jesus the True Vine. For Question on Missions, K. 76, Women's Missionary Society Hospital, Ham Heung. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Thursday evening, April 6, 30 A.D.; still in an upper room in Jerusalem.

Connecting Links—The Supper is over. Judas has gone out into the night to do his base work of betrayal. Within the upper room Jesus seeks to comfort his disconsolate disciples. The first discourse, beginning at ch. 13: 31 and ending at ch. 14: 31, consists of Christ's replies to his orphaned followers, Peter, Philip, Thomas and Judas (not Iscariot). Chs. 15, 16 continue our Lord's conversation with his disciples.

I. Union with Christ, 1-6.

V. 1. *I am the true vine.* In the Fourth Gospel, Christ speaks more of himself than of the kingdom. “True” means true to the ideal nature not merely true in fact. Israel was spoken of by the prophets under the image of the vine (Isa., ch. 5; Jer. 2: 21; Ezek. 15: 2), as having been planted by the Lord and belonging to him; but Jesus says that he only is the one who fulfils in all its truth the idea underlying the prophetic figure. He, with his followers, who are the branches, constitutes the real vine which God planted; that is, his church fulfils what was only fore-

shadowed in Israel. *My Father is the husbandman*; who planted the vine and cared for it. He sent Christ into the world. He will care for those who are Christ's.

Vs. 2, 3. *Every branch in me.* Vine and branches are one—each necessary to the other. *That beareth not fruit.* There can be no life in it. *He taketh away*; because they are useless,—just wood, and the wood of the vine is useless. *Cleanseth* (Rev. Ver.); “pruneth,” that is, cutteth away all bad growths. So the true branches must regard all pain and suffering as the wise vinedresser's care, for a larger growth of fruit. *Ye are clean.* They have brought forth some fruit, and the knife of discipline has been used upon them; but even in them the pruning is not yet complete. *Through the word*; that is, the gospel, which is the truth, and cleanses from sin.

Vs. 4, 5. *Abide in me.* Their faith must be strong and constant. *I in you.* Only a life on earth drawn from the ever living Christ can produce the fruits of Christian character. *I am the vine, ye are the branches.* The figure is first brought out fully. Both vine and branch are necessary; but a branch lying cut off from the stem is of no value.

V. 6. *If a man abide not in me.* How often has it been true from those days to this, that we observe the hold on Christ lessening, and as surely his life ceasing to flow and bring forth fruit in the believer. *Cast forth . . . and . . . withered.* In the thought of Jesus judgment begins here and now, though its complete manifestation will not be until the time symbolized by the parable, when *men gather them, and cast them into the fire, and they are burned* (compare Matt. 13 : 23-30). Note the completeness of the destruction described by "taketh away" (v. 2) and the five expressions here used. The wood of the vine is worthless. If it does not bear fruit nothing could be more useless.

II. Obedience to Christ, 7-10.

Vs. 7, 8. The promise of v. 5 is resumed. *My words*; his teaching as to the life of the citizen in the kingdom of God. *Abide*; sink into their hearts so that they are understood. *Ask what ye will.* It can only be something agreeable to the words of Christ, for the Christ abiding in them becomes the guide of their will. *It shall be done unto you*; the omnipotence of the believer. But of course true prayer can never dictate. The desire of those who pray is, "Thy will be done." *Herein is my Father glorified.* The greatness of the Father's love and wisdom is manifested by the character of the believer. *So shall ye be my disciples.* At present their faith is weak, their fruit is poor, they are only at the beginning of their discipleship.

Vs. 9, 10. *As the Father, etc.* This is the prototype and fountain of all love. No more powerful motive is possible than the love of Christ, who said, *I . . . have loved you* (Rev. Ver.). *Continue ye in my love*; a love such as the world had never seen before. *If ye keep my commandments, etc.* Obedience is the practical way in which to realize this abiding in Christ; it springs from love. *Even as I, etc.* Their life will be a copy of Christ's.

III. Joy in Christ, 11-13.

Vs. 11-13. *My joy.* The joy which comes from complete self-surrender to his Father's

will. If they can attain to such self-surrender, they, too, will have such a joy. *Your joy might be full.* What is complete in Christ is only gradually realized in his disciples; but there is only one secret of joy, that is, obedience to God through love. *This is my commandment.* Their joy can only be fulfilled as they obey him, and his commands are all summed up in one, that is, love. *Even as I, etc.* (Rev. Ver.). Their love is based on the redeeming love of Christ for them. *Greater love hath no man.* Jesus mentions the greatest proof of love that any human being can give. *Lay down his life for his friends.* But Jesus died for his foes.

Light from the East

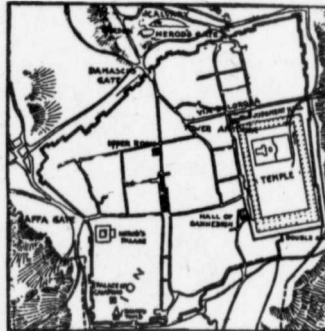
THE VINE—The vine grows well anywhere near the Mediterranean Sea, in Algeria and Morocco, in Spain and Italy and Greece, in Egypt and Syria. Like the olive-tree, it is able to live through the long six-months' drought of the summer. It is one of the three or four staple food plants of the Mediterranean world. They are mentioned in Ps. 104 : 15 : corn (that is, wheat and barley; they ripen before the drought begins in the spring), and wine, and oil (from the olive tree). The fruit of the vine is used in two ways, as raisins and as wine. But to-day the vine is not cultivated in Palestine as it was in Biblical times, for only Jews and Christians make wine, and they are a minority in the land. Mohammed's followers are required to be total abstainers. In Old Testament days, Palestine was a great wine-producing country. Joseph and Israel are compared to flourishing vines, Gen. 49 : 22; Ps. 80 : 8. When the prophet had a vision of the happiness and peace of the better days, he saw each man sitting under his own vine and under his own fig tree, Micah 4 : 4; Zech. 3 : 10. On the other hand, men knew wild grape vines that produced sour grapes. When Israel was unfaithful to Jehovah, she was compared to the wild grape, Isa. 5 : 2; Jer. 2 : 21.

THE GEOGRAPHY LESSON

Read carefully the description of the Upper Room, in the QUARTERLIES and LEAFLETS. The house to which it belonged seems to have

done duty for a church in the days of the apostles, when there was only a little company of Christians in Jerusalem. Dr. Sanday, in

his Sacred Sites of the Gospels, says that the Upper Room of the Gospels is the same as that of the opening chapters of the Acts. It probably belonged to Mary, the mother of Mark (see Acts 12: 12). According to many, the young man of Mark 14: 51, 52 was Mark himself, the son of the house. We may think, therefore, of the room in the house of Mary and her son, where Jesus instituted the Lord's Supper, as continuing to be the central meet-



ing place of the church during the apostolic age. The last mention of it, namely in Acts 12: 12, belongs to A.D. 44, but Dr. Sanday thinks that its use as a meeting place continued till A.D. 66, when the Christian community fled from Jerusalem to Pella, east of the Jordan, during the siege of the city by the Romans. A church was afterwards built on the same site, which was standing in the days of the Emperor Hadrian, A.D. 117 to 138.

THE LESSON APPLIED

1. Christ and his disciples form one complete unity. Neither is complete without the other. The parent stem and the branches are both necessary for the fruitful vine. We recognize that we cannot be complete without Christ, but we must remember that there is a real sense in which Christ cannot be complete without us. From this time on, Christ is to complete his work of building up his kingdom *through* his disciples. Like the branches of a vine, they are the medium through which he expresses himself. He no longer by the touch of his hand heals the sick, but the hospitals set going and maintained by his followers carry on his work of healing. Christ no longer preaches the message of his gospel beside the sea or in the synagogue, but he continues to preach it through the words and lives of his disciples. What a responsibility that thought places upon us! And what a prospect it opens up before us!

2. This unity of Christ and his disciples is a unity of life. We may tie a branch onto a tree, and thus form a sort of connection between them, but it is a very mechanical connection. And it cannot last, for there is no unity of life. But we may graft a branch onto a tree, and then life flows from one to the other. There is a unity of life. We may cut a sheet of paper up, and it may be of more value when it is thus cut up. But we cannot increase the value of the human body by cutting it up; for then we interfere with unity of life. And so it is that a person does not

become a Christian by any mechanical process such as merely uniting with a certain church. To become a Christian it is necessary to open up one's very life to the life of Christ. Paul, in describing the Christian, says: "Your life is hid with Christ in God."

3. The purpose of this unity of life with Christ is that fruit may be produced. And that means that fruit is the proof of life. Christ always laid great emphasis upon this fact. "By their fruits ye shall know them." And he was thinking of the same thing when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Paul tells us very plainly what sort of fruit the life which is hid with Christ should bear,—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. There is a danger which faces us all, the danger that we should think of our religion as being merely a matter of worship in church on Sunday. But we must remember that our worship is only the means by which we secure inspiration for practical Christian living all through the week. Gladstone, in one of his letters, says: "A man should beware of letting his religion spoil his morality."

4. Pruning is a necessity for good fruit-growing. Everybody who has had experience with the growing of roses and of grapes knows how necessary it is to cut off superfluous

growth in order to encourage the new growth. A man was once admiring some beautiful roses. "I made those roses grow," said the gardener. And then he went on to explain how he had treated the earth, and then he added: "I pruned them." Now God is chiefly interested in the growing of souls, and in order that souls may grow, it is often necessary to prune them, to get rid of the superfluous things which interfere with growth in grace. That was why Jesus advised the rich young ruler to get rid of his wealth. It was the great obstacle in the way of his soul's growth.

5. Because we are united to Christ we should be united to one another. We are all branches of the one vine. We are all sharers in the same life. And that is why Christ in

this passage commands his disciples to love one another. It is his new commandment,—the eleventh commandment. Samuel Rutherford, who lived in the earlier half of the seventeenth century, and was a minister of the Scottish church, entertained a visitor once over Saturday night. He did not know who his visitor was. Rutherford catechized the members of his household as usual that evening, and when he came to the stranger the question was: "How many Commandments are there?" The visitor replied that there were eleven. Rutherford corrected him, only to be reminded of the Saviour's words when he commanded his disciples to love one another. The next day Rutherford discovered that he had been entertaining the great Archbishop Usher.

THE LESSON GRADED

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

For Teachers of Bible Classes

See Lesson Explained for the symbolism of the vine.

1. *The secret of fruitfulness.* The vine and the branches must be one. The fibres of the branches must be rooted in the stock, and the life blood of the stock must find course through branches, otherwise the stock is a barren pole and the branches only dead wood. Two things are involved in this mutual relation: (1) *The Lord's need of us.* The worth of the stock is manifested in the fruit of the branches. The best apology of Christ is a Christian. For it is through the hands, the feet, the lips, the talents of the Christian that Christ's will finds expression in the world. Branches that hang on the stock and bear only leaves may be fair to look at, but the gardener calls them only suckers—parasites—leeches, drawing on the strength of the stock but returning no fruitage. All Christians can be classified under these two heads,—suckers or fruit-bearers. Where is your fruit? (2) *Our need of Christ.* The fairest branch apart from Christ produces no fruit. Can we name any who, apart from Christ, ever effected an indispensable service to humanity?

2. *The conditions of abiding:* (a) *Companionship in me.* When secret communion

with Christ and true prayfulness cease, the heart grows cold; when other interests gradually sever the branch from the stock, the branch begins to wither. (b) *Obedience,* vs. 7-10. Tolstoi, in his story, "Where Love Is There Is God Also," tells of a poor Russian shoemaker who one night had a vision of the Saviour and heard him say, "I shall come to thee on the morrow." So next morning the shoemaker prepared his shop to receive the guest, but he delayed his coming. From time to time, the shoemaker looked out of the window and instead of seeing the Christ, he saw an old apple-woman in distress, and, then, a poor mother with an ill-clad and hungry child, and so on throughout the day. To each he gave help or food or comforting words and then resumed his vigil. That night, disappointed, he went to his bed, when another vision came and the Christ told the shoemaker: "I came to you with all of these." And, then, about the Saviour's head, he saw an aureole made of those who he had helped. Was Tolstoi's life too strenuous an interpretation of Christ's injunction?

3. *The results of abiding.* This is not only fruitage, but power in prayer (vs. 7, 16b), his joy (v. 11), friendship, vs. 14, 15. Do you believe that prayer ever accomplishes anything? Have any of your prayers been answered? Do you pray, expecting an answer?

For Teachers of the Senior Scholars

Refer to what a happy, helpful gift it is to be able to look through nature up to nature's God, to find something suggestive of spiritual things in the common affairs of life. Note that Jesus possessed this gift in largest measure, as is evidenced in the way he made a drink of water at Jacob's well suggest some great thoughts about spiritual life, and how he made the loaves with which he fed the multitude a text for his great sermon on the bread of life. Remind the class that, no doubt, the figure employed in our lesson was suggested by a trellised vine showing through the latticed window of the upper room. Question the class about the beautiful thoughts suggested to the mind of the master by the vine and its branches.

1. *A Vital Relationship*, vs. 1-8. Note that it is the life of the vine which is in the branches,—that peculiar quality and flavor of life which can be found nowhere else. How suggestive this is of the life which we must live. There must be an unmistakably Christ-like quality and flavor about our life. Quote what some one said once, that he could never think about Phillips Brooks without thinking of God. Point out that this vital relationship implies fruit-bearing. What becomes of the fruitless branches? In what sense can it be said that without Christ we can do nothing? Can we not do some things better without Christ than with him? Can we not make life a worldly success? Can we not make money? Note that everything of this kind counts for nothing in God's sight. We can do nothing that is worth while apart from Christ. We cannot develop our own lives into a higher type of manhood or womanhood, we cannot influence other lives for good, we cannot pray, v. 7. Impress upon the class that the great thing at the outset is to make sure of this vital relationship which means everything to us in life.

2. *Abiding in Christ*, vs. 9-13. Note that those in vital union with Christ abide in his love, for his life is love, vs. 9, 10, 13. What a beautiful thought! How can we enjoy this most blessed experience? (V. 10.) Bring out that abiding in love is the way to have joy in life, v. 11. Refer to Holman Hunt's picture, *The Light of the World*, which he

found it necessary, after fifty years, to repaint in order to make the face of Christ a happier one. Note that the world is coming to get a brighter conception of religious life.

For Teachers of the Boys and Girls

In preparation for to-day's lesson, the teacher should study the method employed by a gardener in budding. A little practice should make you sufficiently adept to give a demonstration before the class. Have the scholars themselves bring to the class all the things necessary for the demonstration,—a suitable short branch from a shrub, a bud with a small part of the stalk, some clay, some cord, and a sharp knife.

The boys and girls will notice three stages in the process: (1) getting to the heart of the bud and to the heart of the shrub; (2) the binding of the bud firmly into place with the cord; (3) the putting on of the clay. Each part of the demonstration has its own counterpart in the lesson. As you complete each part, bring out its significance.

1. To what part of to-day's lesson would the scholars relate this process of cutting to the heart of the bud and the heart of the shrub so that each may press against the other? Endeavor to have them understand clearly that the abiding of Jesus in us and of us in him is a heart relation, and the most important thing in our lives. Bring out that parallel in the development of the bud in contact with the heart of the vine, and the development of boys and girls in contact with the heart of Jesus. Boys and girls become noble men and women when their lives are hid with Christ in God.

2. To what may we compare the cord binding the bud and the vine together? It resembles the "musts," the commands which Jesus has given us; commands which later become, not "musts," but "want to's." Bring out this thought from Jesus' reference to commandments in vs. 10 and 12. What are the things that Jesus' boys and girls will want to do? What does Jesus say is the great thing to do? The scholars will tell you the story of the Good Samaritan as an illustration of this principle.

3. What may correspond to the clay covering the bud? The scholars may suggest such

things as sorrows, difficulties, sins,—any thing which may appear to be trying to keep Jesus' boys and girls from becoming strong, fruitful branches. Notice, however, that when the bud is firmly knit to the shrub, the clay cannot

then keep it from growing.

Should there be time, the teacher might tell the story of one of the great missionary heroes in such a way as to bring out the thoughts of the lesson.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Read what Paul says about the fruit of the spirit.
2. "By their fruits ye shall know them." Matthew records these words of our Lord. Find them.

ANSWERS, Lesson VI.—(1) Gal. 5 : 13.
(2) Luke 22 : 27.

For Discussion

1. Can one be a Christian and not bear fruit?
2. Is it possible for us to love everybody?

Prove from Scripture

That character is known by its fruits.

The Question on Missions

Ques. 7 (Topic for May, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT HAM HEUNG, KOREA. Ques. 7 tells of the beginning of hospital work at Ham Heung).

Tell the little ones of our first medical mis-

sionary's (Dr. Kate MacMillan) going to the big city of Ham Heung and of her warm welcome by the people, who had heard of the wonderful cures wrought by the foreign doctors in other places. Speak also of the people's fear of the doctor's medicine; one old woman nearly died of fright after swallowing two or three pills. Describe the first hospital, a little mud house, and contrast it with the present fine new hospital.

Explain to the boys and girls and older scholars the warm welcome which Dr. MacMillan received when she first went to Ham Heung. Speak of the many patients who came to her for treatment, of the fear which many had of the foreign doctor's medicine, and the gratitude of those who were cured. Point out the contrast between the humble beginning of the hospital work at Ham Heung, when the missionary doctor could give only part of her time to that station and had a school boy and a Bible woman for her only assistants, with the present equipment and fine hospital, a staff of two native doctors, a dispenser, a Canadian graduate nurse with a class of native nurses and two Bible women.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—In our lesson to-day we see Jesus teaching his disciples to love one another.

Lesson Thought—Teach the children that they should love everybody. Teach them that their power to love and do right things comes from Jesus.

Approach to the Lesson—What am I drawing? A vine and branches and fruit. Why am I drawing this? Because in our lesson to-day Jesus is speaking about a vine, branches and fruit, and this picture will help us to remember.

Review—Recall the scene and story of last Sunday. Judas had left the room (explain). Jesus sat long and lovingly talking to his dear

disciples, saying many last words to them, for very, very soon he was going to leave them and go back to heaven, and they would have to carry on his work in the world.

Golden Text—As they looked through the window in the moonlight, they could see the vineyards on the hillsides. Jesus said, "I want you to think of those vines and their branches and fruit. I want you to remember that I am like the vine, and you are like the branches, and the work you do is like the fruit." Print beside the drawing, I AM THE VINE, YE ARE THE BRANCHES."

Jesus the Vine—God (the husbandman) put Jesus (the vine) into the world garden to send out branches (his followers) which will bear good fruit (good works).

Useless branches—What does the gardener do with the useless, withered, broken-off branches? (Vs. 2-6.) (Our lives are useless in God's world garden if we get away from Jesus the vine.) "Without me ye can do nothing," Jesus said. If we forget Jesus and what he has taught us, we are like broken-off, useless branches.

Joined to the Vine—All who trust Jesus, love and pray to him, obey and serve him, are part of him, —really branches joined

to Jesus the vine. The love spirit fills our hearts just as the strength from the vine goes to the branches and makes them grow and bear fruit.

Fruit-bearing Branches—What fruit does Jesus want his branches to bear? Print LOVE on the fruit you have outlined. (Let the children stand and take hold of hands.) They will in this way form a vine-shaped figure. Then read to them slowly all the verses

of the lesson, vs. 1-13. All repeat vs. 12 and 13.

Practical Thoughts—Think of many ways in which we may show that we are growing this fruit? Take 1 Cor. 13:4-7, as a basis for short illustrations: for example, Mary's

patience with her troublesome little brother; Jack's pleasure over the good fortune that came to his play-mate; John is not proud, although his father happens to be rich; he is not boastful, although he carries off the prizes at school; he is al-

ways kind to those who are not as rich or clever as himself; Jim hates everything that is wrong, or would cause others to do wrong; he would not do anything that would cause harm to any person; he loves everything that is good and right. True love makes everybody unselfish and anxious to help others.

What the Lesson Teaches Me—I SHOULD LOVE EVERYBODY.



FROM THE PLATFORM



Ask for the name that our Lord gives to himself in the lesson. Print CHRIST as in cut, between two upright lines, to represent the VINE. Then draw several branches. These, the scholars will readily tell you, represent the disciples of Jesus. Ask, What should be found on branches? Get the scholars to tell you some of the fruits that should be seen in the lives of disciples. There is a hint of one, LOVE, (Print) in verses 9-13 of the present lesson. And we remember how Jesus washed the disciples' feet. He wanted them to be clean. So another fruit will be PURITY (Print). A third is mentioned in the lesson. It is JOY (Print). One more fruit is spoken of along with faith and love in 1 Cor., ch. 13. It is HOPE (Print). Now bring out the truth that there can be no fruit unless we are united to Christ. And it is just by faith—simply holding to him—that we are so united. Take a little time to make quite clear to the scholars how simple faith really is,—just trusting Jesus for all that we need.

Lesson VIII. **THE IMPORTANCE OF SELF-CONTROL—** May 20, 1917
TEMPERANCE LESSON

Isaiah 28 : 1-13. Scripture Memory Verses.

GOLDEN TEXT—Every man that striveth in the games is temperate in all things.—1 Corinthians 9 : 25 (Rev. Ver.).

1 Woe to the crown of ¹ pride, to the drunkards of E'phraim, ² whose glorious beauty is a fading flower, which *are* on the head of the fat ³ valleys of them that *are* overcome with wine !

2 Behold, the Lord hath a mighty and strong one, ⁴ which as a tempest of hail ⁵ and a destroying storm, as a ⁶ flood of mighty waters overflowing, shall ⁷ cast down to the earth with the hand.

3 The crown of ¹ pride, the drunkards of E'phraim, shall be trodden under ² feet :

4 And the ⁹ glorious beauty, which is on the head of the fat valley, shall be ¹² a fading flower, and as the ¹¹ hasty fruit before the summer ; which *when* he that looketh upon it *seeth*, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of ¹² judgment to him that sitteth in ¹² judgment, and for strength to them that turn ¹³ the battle ¹⁴ to the gate.

7 But ¹⁵ they also have erred through wine, and through strong drink *are* ¹⁶ out of the way ; the priest

Revised Version—¹ pride of the ; ² and to the fading flower of his glorious beauty, which is ; ³ valley ; ⁴ Omit which ; ⁵ Omit and ; ⁶ tempest ; ⁷ he ; ⁸ foot ; ⁹ fading flower of his glorious ; ¹⁰ Omit four words ; ¹¹ first-ripe fig ; ¹² judgement ; ¹³ back ; ¹⁴ at ; ¹⁵ these ; ¹⁶ gone astray ; ¹⁷ will ; ¹⁸ the message ; ¹⁹ it is precept upon ; ²⁰ Nay, but by men of strange lips and with another ; ²¹ rest, give ye rest to him that is weary ; ²² Therefore shall ; ²³ be unto ; ²⁴ may.

LESSON PLAN

- I. Israel's Woe, 1-6.
 II. Judah's Warning, 7-13.

DAILY READINGS

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

M.—Jesus' talk with his disciples, John 13 : 31-38.

T.—Jesus' talk with his disciples, John 14 : 1-11. W.

—The old law of loving neighbor, Lev. 19 : 9-18.

Th.—The old law of loving God, Deut. 6 : 3-12. F.—

Do justly : walk humbly : love mercy, Micah 6 : 1-8.

S.—Loving enemies, Luke 6 : 27-36. S.—The hymn of love, 1 Cor., ch. 13.

Primary Catechism—*Ques.* 28. *What change took place in Adam and Eve when they disobeyed God ?* A.

and the prophet have erred through strong drink, they are swallowed up of wine, they are ¹⁶ out of the way through strong drink ; they err in vision, they stumble in ¹² judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom ¹⁷ shall he teach knowledge ? and whom ¹⁷ shall he make to understand ¹⁸ doctrine ? *them that are weaned from the milk, and drawn from the breasts.*

10 For ¹⁹ precept *must be upon* precept, precept upon precept ; line upon line, line upon line ; here a little, ⁵ and there a little :

11 ²⁰ For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the ²¹ rest *wherewith ye may cause the weary to rest ; and this is the refreshing ; yet they would not hear.*

13 ²² But the word of the Lord ²³ was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, ⁶ and there a little ; that they ²⁴ might go, and fall backward, and be broken, and snared, and taken.

They were no longer good and happy, and they were afraid of God. *Ques.* 29. *What name is given in the Bible to Adam's disobedience ?* A. It is called sin.

Shorter Catechism—Review Questions 92, 93.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 275, 246, 251, 530.

Special Scripture Reading—Isaiah 40 : 1-11 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 118, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, T. 387, The Importance of Self-Control. For Question on Missions, K. 77, Dr. Kate MacMillan and Hospital Staff. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 725 and B.C. 704 ; Jerusalem.

Lesson Setting—The great prophets of the eighth century B.C. (Amos, Hosea, Isaiah, Micah) lived in a degenerate age. A period of great prosperity was passing, and the sins of prosperity and civilization were ravaging the life of Samaria and Jerusalem ; luxury and extravagance, drunkenness and greed were undermining the foundations of morality and religion. With sin came God ; he came to punish ; that was Isaiah's word of warning. Could the people not hear the tramp of Assyrian horsemen ? The Assyrians were the scourge in Jehovah's hand. City after city of Syria fell before their terrible onset. At length they encamped within sight of Samaria, the capital of the Northern Kingdom

of Israel : in these circumstances Isaiah delivered the oracle in vs. 1-4.

Samaria fell in B.C. 722, and Judah, for the time, made her peace with the invader, at a great price. But Isaiah, the great prophet of Judah, warns his own people that a like doom to that of Samaria will come upon them, also, unless they forsake their sins.

I. Israel's Woe, 1-6.

V. 1. *Woe to the crown of pride ;* not a wish, but a warning. The prophet has no pleasure in foretelling the doom of the sinful people, but, speaking for God, he must point out the certain end of their course. "Samaria, with its ramparts and white terraced streets crowning the summit of a low hill, which rises in the middle of a fertile valley, is compared to a chaplet of flowers that wreathes the flushed

temples of a reveler." (Skinner.) *Drunkards of Ephraim*; that is, Israel, here named from its chief tribe. Amos had indicted the people of Samaria thirty years before for luxury and debauchery, Amos. 4 : 1 ; 6 : 1, 6. Isaiah saw their vices ripe for judgment, the people as good as ruined. *Glorious beauty*; the magnificence and luxury of Samaria. *A fading flower*. The wreath is already withered. *The head of the fat valley* (Rev. Ver.); the beautiful and fertile valley over which Samaria looked. *Overcome with wine*; literally, "wine-stunned."

V. 2. *A mighty and strong one*; that is, Assyria, Jehovah's instrument, as in ch. 10 : 5, for the punishment of sinful Israel. The carousal is lost in the storm, and the foreign foe sweeps on like *a tempest of hail and a destroying storm*, like *a flood of mighty waters overflowing*, which dashes its spray down its torrent-bed with violence. After "overflowing," read "which casts down to the earth with violence." (Compare ch. 5 : 26-29.)

Vs. 3, 4. *Trodden under foot* (Rev. Ver.); crushed by the remorseless invader. *Hasty fruit*; Rev. Ver., "firstripe fig," which might appear in June, while the proper fig season was not till August. These early figs were counted a great delicacy. *Seeth . . . in his hand . . . eateth it up*. So swiftly and greedily will Assyria devour Samaria.

Vs. 5, 6. *In that day*. This points to the coming Messianic age. *Lord . . . crown of glory . . . diadem of beauty*. Jehovah will replace the false glory of splendor and luxury with the true glory of righteousness and purity. *The residue*; not merely the remnant left after the Assyrian conquest, but a remnant turned to Jehovah. *Spirit of judgment*. Jehovah, the true glory of his people, will guide his people's judges. *For strength*. He will also give valor to his warriors. *Turn back the battle* (Rev. Ver.); repel invaders.

II. Judah's Warning, 7-13.

Vs. 7, 8. *They also*; the people of Judah as well as Israel. Nearly twenty years had passed since the fall of Samaria in B.C. 722.

"There," said Isaiah to the people of Judah, "is a mirror for you to read your own character and destiny." Judean nobles, priests and prophets, too, were drunkards (see ch. 5 : 11-17, 22, 23). But in their self-confidence they laughed at Isaiah's warnings.

Vs. 9-13. *Whom shall he teach knowledge?* Did he take them for children, the drunkards asked, excitedly, when he surprised them at a carousal, that he should repeat over and over his little preachments, v. 10. Isaiah turned on them with a terrible threat: "Jehovah is at hand. You stammer now with your wine-thick lips. Jehovah will answer in a stammering tongue (the barbarian accent of Assyria). And when he speaks to you in a stammering tongue, you will remember his plain words of promise and cheer, v. 12. You ridicule the A.B.C. of Jehovah's words: wait for the A.B.C. of his deeds—judgment upon judgment, decay and ruin, slow, relentless, sure."

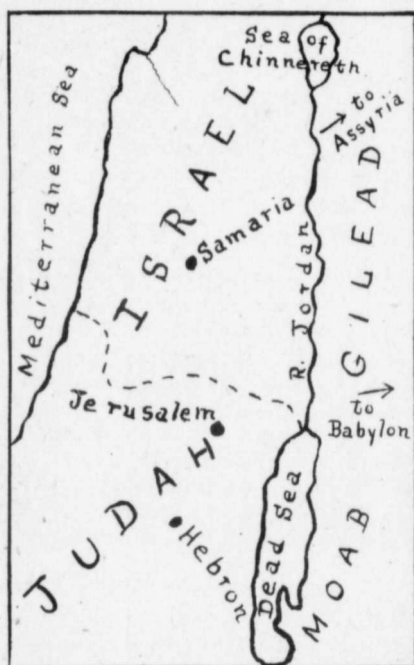
Light from the East

WINE—The Jews seem to have made wine only from the juice of the grape. The Arabs used dates very often, but the wine of the Bible was grape wine. The one other fruit noticed as used for wine was the pomegranate, Song of Sol. 8 : 2. They gathered the grapes in September, and it was a season of great rejoicing. The Feast of Booths, or Tabernacles, commemorates the ingathering of the grapes. They were gathered in baskets and carried to the winepress, a series of troughs cut in the rock. Then the grapes were crushed by "treading." Those who trod the grapes showed their gladness in shouts and cries of encouragement, Isa. 16 : 9, 10 ; Jer. 25 : 30 ; 48 : 33. Their feet and garments were stained red with the juice, Gen. 49 : 11 ; Isa. 63 : 2, 3. The juice ran from the broad, shallow vat, where the grapes were crushed through an aperture or channel to a smaller, deeper hole from which it was dipped, to be stored away in vessels. Some of it was used in an unfermented state, but most of it was fermented.

THE GEOGRAPHY LESSON

The city of Samaria was situated on the summit of a conical hill with steep sides, in the midst of a very fertile region. The hills

around it are terraced to the top and sown with grain, or planted with olives or figs, and the valleys which open between them are very



rich. It would be difficult to find in all Palestine a situation of equal strength, beauty, and fertility combined. But in the prophet's eye it was like the chaplet of flowers with which the revelers of the time crowned themselves; its glory would speedily wither. Here and there around the brow of the hill, the remains of a row of columns are still standing to suggest to the traveler how much like a crown the towers, fortifications and colonnades of the city in its glory must have been. The wretched and fanatical Moslem village of Sebestieh is now on one end of the hill and the ruins of a church, built by the Crusaders on an older foundation to John the Baptist. The traditional tomb of the Baptist is in the crypt underneath this church. A group of pillars on the summit of the hill marks the site of a temple of great size and magnificence, built by Herod the Great in honor of Augustus. Below the village there are two beautiful springs, but on the hill itself there is no trace of water. This was remedied by extensive cisterns which enabled the city to sustain a siege of three years against Sargon, the king of Assyria, 2 Kgs. 17 : 5, 8.

THE LESSON APPLIED

1. Lack of self-control has been the undoing of some of the most richly endowed men. Their "crown of pride," like that of the drunkards of Ephraim, has been trodden under foot. Alexander the Great was one of the most notable conquerors of history, but he failed to achieve the greatest of conquests, the conquest over his own appetites. The most careful preparations were made for his last expedition. An immense fleet was made ready. The army was reorganized. Then when all was in readiness, Alexander caroused deep into the night at the home of one of his favorites, a fever developed, he lost his power of speech, and in two weeks he was dead. Robert Greene was one of the cleverest of the literary men who preceded Shakespeare. He was educated at Cambridge, and had the advantage of travel on the continent. But he died when he was only thirty-two, as a result of drinking too much wine. One of his fellow-writers, Christopher Marlowe, died at twenty-nine, as the result of a tavern brawl. Natural endowment is no guard against strong drink.

2. Strong drink is responsible for the destruction of many of the most beautiful things in life. "The fading flower of his glorious beauty . . . shall be as the firstripe fig before the summer." Human beauty has too often been marred by intemperance. Many a handsome face has been blotched and degraded by the continual use of strong drink.

3. In contrast to the degradation of the drunkard, the prophet places the glory of those who have been true to God. One is reminded of the command of the apostle: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Religion is the best cure for intemperance of any kind. Other cures have been tried for the drunkard. We are not to despise any of them. Not a few men have been helped by the solemn taking of a pledge. But behind these expedients there should be the power of real religion in order to make them effective. The swept and garnished house, when it is left empty, but serves to invite the old occupant back. The life of the drunkard needs to be set in a

new direction. A new enthusiasm must take the place of the old. Not only so, but if any man needs the superhuman help of Christ, it is the man who is seeking to break the bondage of appetite.

4. Another lesson which is taught us by this passage is that it is those who leave strong drink alone who have the strength and the stamina to "turn back the battle at the gate." This is a fact which has been abundantly recognized in the great War. The nations have come to see that in times of stress and strain the national resources must be conserved. The greatest national resource is manhood, and strong drink is the great enemy of manhood. That is why the late Lord Roberts, together with other military leaders of Britain, spoke as he did at the beginning of the War. That was why King George was ready to set an example of total abstinence for the duration of the War. A Canadian colonel, known to the writer, was, before the

War, opposed to temperance legislation. But after he was put in charge of a battalion he had to confess himself converted to any such legislation as would make it difficult for his men to secure strong drink.

5. This passage points out, too, that one of the most harmful effects of strong drink is that it causes men to "err in vision" and to "stumble in judgment." It is that fact which accounts for the revolt against strong drink on the part of those responsible for the direction of large industries. It leads us to understand why, a little over two years ago, the Pennsylvania Railroad decided to stop the sale of liquor on all property owned by it, including the great stations in Washington and New York. It is that fact which accounts for the revolt against strong drink on the part of those engaged in athletic sport. Somebody asked Ty Cobb, the famous baseball player, to have a drink. "No," he said, "I don't use it. It dims my batting eye."

THE LESSON GRADED

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

For Teachers of Bible Classes

Take up the following points :

1. *The voice of a prophet.* The lesson shows us quite clearly what the main function of a prophet was. To foretell played a small part in their work. To forth-tell the divine character and will was their divinely appointed task. In their passion to bring public and private life in harmony with God's character, they played the part of *social and moral reformers*. If we can combine the ardent of a Socialist, a Purity Leaguer and a Prohibitionist into one soul, we understand a prophet, in part. To understand him wholly, we must remember that he stood alone, without party ties, moved by a great God-consciousness. In the course of the history of our religion, the prophet appears in many different forms, but his spirit is always the same. When the prophet disappears, religion dies. Every man who so loves God that his soul burns with holy anger at the social wrongs, the class oppressions, the immoral conditions of our day, shares in the prophetic spirit. Is there

women (Amos 4 : 1-3), unjust law-courts (Amos 2 : 6), greedy money-kings (Amos 2 : 8 ; 8 : 4), and dishonest middlemen, Amos 8 : 5, 6. And before these great evils the ministers of religion were paralyzed by the same wanton spirit, v. 7. Intemperance is a broad term. Has the modern church any place in the fight for social justice? Do bad politics and bad morals go together? (b) *Spiritual obtuseness*, vs. 9, 10. The worldly wisemen laughed at the prophet. They called his teaching infants' food (v. 9), and claptrap, v. 10. But history has rendered judgment in our social life that has a parallel in Ephraim? Let us study conditions there.

2. *The nation's shame.* (a) *Drunkenness.* But drunkenness is only a symbol of a general condition. The slum in a man and the man in the slum are the two factors that work for unhealthy conditions of which drunkenness may be the most sensational, but certainly not the most flagrant, sin. Behind those two factors, stands the belief, implied or confessed, that man is not better than a beast. And with this belief, goes everything that is beast-like. Justice and manliness (v. 6) fade away. Samaria was drunken, but it was cursed far more by the sins of land-grabbers, luxurious

ments. The prophet, for a time, paid the price that all reformers must pay.

3. *The doom*, vs. 11-13. In 722 the kingdom of Samaria was swept out of existence forever. The immediate causes of its downfall were the two children of immorality, namely, political anarchy and general inefficiency. We know in these days what this means since we have seen how the British Empire has been imperiled recently through the inefficiency springing from drunkenness which weakened navy and army at critical moments. Let us pray that our Empire may, through a new experience of God, shake off the shackles that sin tried to lay upon it.

For Teachers of the Senior Scholars

Quote Tennyson's words in *Ænone*,
 "Self-reverence, self-knowledge, *self-control*,—
 These three alone lead life to sovereign
 power,"

and question the class as to which of these is the greatest factor in the development of a good life. Note that the New Testament word "temperance," as used by Paul in reasoning with Felix (Acts 24 : 25), and as it appears amongst the fruit of the Spirit (Gal. 5 : 23), means self-control. Bring out that to-day's lesson uses the word in a narrower sense, as meaning self-control in the use of strong drink, and that with many temperance means total abstinence. Remind the class that intemperance in the use of strong drink is one of the oldest of vices. It was a crying shame in the days of Isaiah. What has Isaiah to say about the matter in the lesson?

1. *A Dark Picture*, vs. 1-4, 7, 8. Question how intemperance had destroyed everything beautiful in life, how many of the brightest and best had been overcome with wine, the glorious beauty had become a fading flower. Many had completely lost self-control and had given themselves up to self-indulgence. Note that no condition of life is exempt from the ravages of strong drink. Some of the brightest intellects and most beautiful souls have felt its blighting, withering touch. Illustrations too many will suggest themselves. Even the priests and the prophets of Isaiah's day erred through wine, vs. 7, 8. Show that this is the darkest feature in this terrible picture. When those who should stand for the

best things in the life of a country give themselves up to strong drink the nation is doomed. Refer to Babylon in the days of Belshazzar, and to declining days of Rome. It is self-control which qualifies for life.

2. *The Divine Method of Reform*, vs. 9-13. Note that God's Word must be brought to bear over and over again, patiently and persuasively, lovingly and winsomely, upon lives that are degraded by drink. Nothing but the gospel of Christ can do much to save a soul from the sin of self-indulgence. Bring out that moral suasion of this Christlike kind can be greatly aided by legal suasion. It is the duty of the state to take up the stumbling-blocks out of the way.

For Teachers of the Boys and Girls

The story in to-day's lesson should appeal powerfully to the boys and girls, and the teacher's first effort should be to help them to visualize it. It contains a series of four pictures.

Away to the north and east are the hosts of the Assyrians who sweep down upon tribes and countries like a hailstorm or a tornado, or a great flood. Cruel, pitiless, they wantonly destroy crops, burn cities and villages, plunder, massacre and deport those who are like a delicious "new fig," much to be desired for their wealth and the fertility of their land. (See v. 2.)

The second picture is of Samaria, at the head of a broad, fertile valley; situated on a round, isolated hill, three hundred feet high; surrounded by its walls and battlements. Apparently it is impregnable. But within its walls the rulers and the wealthy people, even the prophets and priests, are reveling in drunkenness, and becoming unfit to withstand the coming invasion of the Assyrians. (See vs. 1, 3, 4.)

Two pictures of Isaiah follow. Alone he looks down upon his own city of Jerusalem. He sees it following the terrible example of Samaria. He contemplates the possibilities in a strict obedience to Jehovah,—prosperity, justice in the courts, effective administration, peace and joy in the heart. (See vs. 5, 6.)

Now he is in the palace, at a banquet. He surprises the drunken rulers and priests over their cups, in the midst of their filthiness.

He arraigns them (vs. 7, 8), and they mock him and taunt him in drunken rallery, vs. 9, 10. Thereupon he declares what will happen if they do not reform, vs. 11, 12.

The story, if vividly brought out with the assistance of the scholars, should carry with it its own lesson. Note especially the following points :

1. The capture of the Northern Kingdom and its destruction is to be because of the drunkenness of the people, resulting in : (a) physical weakness of the soldiers ; (b) lack of judgment and failure of the sense of responsibility in the rulers ; (c) forgetfulness of God

even by the priests. Have one of the scholars walk a crack in the floor of the class-room. To do it successfully he must have control of his mind and his body. Could a man under the influence of liquor do it ? Why ? Emphasize the fact that in large corporations to-day drinking men will not be tolerated in positions of responsibility.

2. The disgusting filthiness and beastliness of the drink habit.

3. Isaiah, the sober man, was the man whose mind was clear, judgment true, sympathies broad, and soul in harmony with the will of God.

ADDED HINTS AND HELPS

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

Something to Look Up .

1. Solomon says that he who loves pleasure shall be a poor man. Find the words.

2. "Righteousness exalteth a nation." Where is this written ?

ANSWERS, Lesson VII.—(1) Gal. 5 : 22, 23. (2) Matt. 7 : 20.

For Discussion

1. Is moderate drinking wise ?
2. Could we do without alcohol as a medicine ?

Prove from Scripture

That drink brings sorrow.

The Question on Missions

Ques. 8 (Topic for May, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT HAM HEUNG, KOREA. Ques 8 tells how the gospel is taught to the hospital patients).

The teacher of the little ones should explain

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson is a warning against strong drink.

Lesson Thought—Teach the children that the wrong use of anything is sin. Teach them that they must control themselves (explain) with Jesus' help.

Approach to the Lesson—One of our great men said : "We are fighting two enemies, one the army and navy of our foes, and the other strong drink. I believe strong drink

to them how, while the sick people are in the hospital, the doctors and nurses teach them the Bible and tell them what it means to follow Jesus. Those who can read, are given Bibles. The nurses, also, as they have time, teach the patients to read, and a prayer meeting is held in the women's ward every Sunday afternoon. [In this way, very many hear about Jesus, and not a few of them decide to become his followers.

† In addition to the facts in the preceding paragraph, the teacher of the boys and girls should talk with them about the efforts of the hospital staff to show the patients how different is the treatment of the sick by the heathen and by those who love and serve Christ. Speak also of the number,—14,000 every year—who are told of Jesus and the efforts made to follow them to their homes.

Discuss with classes of older scholars the opportunities which the hospital work affords for teaching the gospel and of spreading the influence of Christianity amongst the homes of the people.

is the most dangerous enemy of all."

Place on the board a row of paper soldiers and a row of paper bottles (cut from pictures or paper). This terrible enemy is over all our land. How can we fight strong drink and get rid of it forever ?

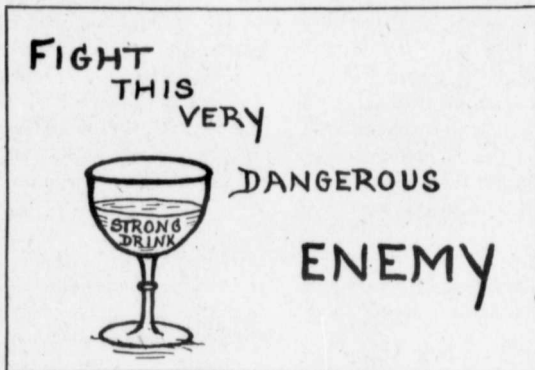
A Great Temperance Army—We are forming a great army to fight this enemy. This army is being "recruited" from our boys and girls (replace the paper soldiers by a row of

picture boys and girls). They are being trained to hate strong drink so that when they are able, they may "go to the front" in town or city or world and fight this enemy with all their might. Our Sunday Schools are "camps," where many soldiers are being trained.

A Great Christian Soldier—Would you like to hear about a great Christian soldier, who was the means of getting the Committee that choose our lessons, to give us a Temperance

Lesson each Quarter? "About seventy years ago a little girl was living in the backwoods of Wisconsin, U.S., roaming the woods and climbing trees, etc. Often she would say to her brother and sister: "Do you suppose we shall ever go anywhere, or ever see anybody, or ever be anybody?" When she grew bigger, the family moved to a city, so that she and her brother and sister might go to college, and after a while she became the head of that college. All this time she was longing to be a "soldier" and fight strong drink. She gave up her school and went all over the world lecturing and writing and fighting against strong drink. It was she who asked the Lesson Committee to give us a Temperance Lesson each Quarter.

Lesson—God's holy prophet Isaiah is warning the people of the kingdom of Israel against strong drink. He tells of the evils that came upon their neighbors of Samaria through turning to wrong uses their beautiful vineyards. They copied their heathen neighbors and built winepresses (explain) and made wine and drank till they became a nation of drunkards, and God allowed an enemy king to conquer them because of their wine-drinking sin.



Golden Text—Explain and repeat.

A Pledge to Memorize—

"My body is a temple;

To God it does belong.

He bids me keep it for his use;

He wants it pure and strong.

"The things that harm my body,

I must not use at all,

Tobacco is a harmful thing,

Another, alcohol.

"Into my mouth they shall not go;

When tempted, I shall answer 'No!'

And every day I'll watch and pray,

'Lord, keep me pure and strong alway.'"

What the Lesson Teaches Me—I SHOULD SHUN STRONG DRINK.

FROM THE PLATFORM

THE DANGER
OF
DRINK

Print on the blackboard, THE DANGER OF DRINK. Get the scholars to imagine three men standing before them,—a Scientist, a Life Insurance man, and a Doctor, and ask what each

one has to say about alcohol. The Scientist says: "Alcohol is a life-destroyer. It lowers vitality, injures health, lessens efficiency. One out of every sixteen hospital patients in Munich dies of 'Beer-drinker's heart.'" The Life Insurance man says: "Moderate drinkers shorten life on an average thirteen years by their occasional use of alcohol." The Doctor says to soldiers: "Alcohol slows the power to see signals, confuses prompt judgment and spoils accurate shooting." "Alcohol, by lowering resistance, nine times out of ten, makes it just so much harder for a patient to recover." Press home the warning from such facts against the use of drink.

Lesson IX.

THE HOLY SPIRIT AND HIS WORK

May 27, 1917

John 15 : 26, 27 ; 16 : 7-14. Study John 15 : 26 to 16 : 14. Scripture Memory Verses.

GOLDEN TEXT—He shall teach you all things.—John 14 : 26.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me :

27 And ye also shall bear witness, because ye have been with me from the beginning.

Ch. 16 : 7 Nevertheless I tell you the truth ; It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

9 Of sin, because they believe not on me ;
10 Of righteousness, because I go to my Father, and ye see me no more ;
11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

Revised Version—bear witness of me ; go ; he, when ; will convict ; in respect of ; judgement ; the ; behold ; hath been ; shall ; from ; what things soever ; these ; shall declare unto you the things that are to come ; take ; declare.

LESSON PLAN

- I. The Holy Spirit as Witness, 26, 27.
- II. The Holy Spirit as Comforter, ch. 16 : 7.
- III. The Holy Spirit as Judge, 8-11.
- IV. The Holy Spirit as Teacher, 12-14.

DAILY READINGS

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

M.—The Comforter promised, John 14 : 15-25. T.—The Holy Spirit and his work, John 15 : 26, 27 ; 16 : 7-14. W.—The Spirit's descent, Acts 2 : 1-13. Th.—The Spirit's illumination, Acts 2 : 14-24. F.—The operation of the Spirit, Rom. 8 : 1-11. S.—The intercession of the Spirit, Rom. 8 : 12-19, 24-27. S.—The Spirit's revealing, 1 Cor. 2 : 9-16.

Primary Catechism—*Ques. 30. When do we sin against God?* A. We sin against God when we do what he tells us not to do ; or when we fail to do what he tells us to do.

Shorter Catechism—Review Questions 88-93.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 108, 116, 111, 438.

Special Scripture Reading—Ps. 100 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 445, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 98, The Holy Spirit and His Work. For Question on Missions, K. 84, Girls' School, Ham Heung. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Thursday evening, April 6, A.D. 30 ; Jerusalem.

Connecting Links—The lesson, like lesson VII., ch. 15 : 1-13, belongs to the closing part of Jesus' wonderful farewell conversation with his disciples, recorded in chs. 14, 15, 16. He has impressed upon them that their fellowship with him was not to be broken by his departure (ch. 14), and urged the necessity of abiding in him as the one condition of having fruitful lives, ch. 15.

I. The Holy Spirit as Witness, 26, 27.

Vs. 26, 27. *The Comforter* ; literally, "Paraclete." It comes from two Greek words meaning one called to another's side to aid him, as an advocate in a court of law. Hence, in 1 John 2 : 1, the word is translated "Advocate." It really has the wide meaning of "Helper," a friend who can give assistance. (Compare Rom. 8 : 26 : "Likewise the Spirit also helpeth our infirmities.") *Whom I will send.* The "I" is emphatic. In ch. 14 : 16,

the Spirit is said to be sent by the Father at the request of the Son, and in ch. 14 : 26, to be sent by the Father in the name of the Son. These three ways of describing the sending of the Spirit teach us that the Father and the Son are one, and that the Son, therefore, is divine. *Spirit of truth*; that is, the Spirit who reveals the truth about Christ and brings it home to the hearts of men. *Testify of me*. The Holy Spirit is Christ's chief witness. *Ye also*. The disciples were to bear witness, both of the facts within their knowledge and the truths which the Spirit would reveal to them. *From the beginning*; of our Lord's earthly ministry.

Ch. 16 : 1-6 describes the sufferings which the disciples would have to endure.

II. The Holy Spirit at Comforter, ch. 16 : 7.

V. 7. *It is expedient . . . I go away*. This departure of his, which seems to them a crushing disaster, and nothing more, so far from being sheer loss, is to be the necessary condition of wonderful gain. *For if . . . not . . . Comforter will not come*. The coming of the Holy Spirit and his presence with them were to be the result of Jesus' return to the Father. In the New Testament the Holy Spirit is always God's answer to the living faith of believers. This faith would be called forth more powerfully by their conviction that the Lord had arisen, than if Jesus were living as a man amongst them. Moreover, by his Spirit, the risen and exalted Jesus could make himself far more widely manifest than if he had continued his earthly life.

III. The Holy Spirit as Judge, 8-11.

Vs. 8, 9. *He will convict* (Rev. Ver.) *the world* (that is, those not saved through Christ); prove to them that God's law condemns them, and show them the way of salvation. Want of faith in Christ as the revelation of God shows sin in its essential character. Such unbelief is the root of all other sins. It was this sin which nailed the Saviour to the awful cross.

Vs. 10, 11. *Of righteousness, because, etc.* The whole career of Christ, which has its crowning point in his exaltation, is an exhibition of the true meaning of righteousness. When we believe in Jesus, God looks upon us also as righteous for his sake, 2 Cor. 5 : 21.

Of judgment, because, etc. The victory of Christ on the cross was the judgment of that evil power (*the prince of this world*, that is, Satan) who is the embodiment of the spirit of the world. It is the work of the Holy Spirit in missions to bring these truths home to the hearts of the heathen, that they may be saved through faith in Jesus.

IV. The Holy Spirit as Teacher, 12-14.

V. 12. *Many things to say . . . ye cannot bear them now*. All through the time the disciples had been in their master's company, he had patiently and tenderly adapted his teaching to their spiritual growth. It might seem as if his departure must interrupt their discipline. But he will guard them against this misconception.

Vs. 13, 14. *The Spirit of truth . . . guide you*. The teaching of Christ is to be continued in their experience by his Spirit, whose very nature is truth. It will be a gradual process, continuing through all the ages. *Not speak from himself* (Rev. Ver.). He is the instrument of the Father. His promptings are the promptings of God. (Compare ch. 14 : 10.) *Things to come*; literally "the coming things," probably "the main features of the new Christian dispensation" (Dods), not "the future" in a vague sense. *Glorify me*. All his teaching would be an exaltation of Christ. His work was to explain to their hearts the mind of Christ, so that they should serve and love and honor him with ever increasing devotion.

Light from the East

PUT OUT OF THE SYNAGOGUE (ch. 16 : 4)—Perhaps the Jews had synagogues as early as the time of Ezra (400 B.C.). In any case, for three centuries before our era, the synagogue stood alongside the temple as a great religious institution. It was not intended to take the place of the temple. On Mount Zion the Lord had his house where sacrifices were offered and the rites of worship observed. But the great majority of Jews did not live within reach of the temple. Most were happy if once in a lifetime they could stand within the courts of the Lord, Ps. 122. For the rest, they had their Bible, in particular what they called the Law (or the Five Books of Moses). It was to read this law that they

had synagogues. Every Jewish settlement had its synagogue; the rule later was that if ten Jews lived in one place, they must build a synagogue. In these Moses was read every Sabbath day and explained. Sometimes a passage from a prophet was read also. (There is no hint that the Psalter was used in the synagogue.) The need was felt very early of joining prayer to this reading of scripture and thus worship was established in the synagogue. In our Lord's time, there was

reading of scripture, preaching, or explanation of scripture, and prayer. And synagogue services are much the same to this day.

In Jewish towns and villages, the control of the synagogue and of religious affairs was in the hands of the elders of the place, who formed a kind of village council. It was they who would put a man out of the synagogue. Such a man would be an outcast; no better, in the eyes of respectable people, than a heathen or a publican.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Kidron is the name of the valley or ravine which runs along the east side of Jerusalem and separates Moriah from Olivet, and also of the brook which in the rainy season flows down it. The depression begins in an old quarry, a mile and a quarter from Jerusalem. At first it is shallow and broad, but opposite the city it grows narrower and deeper, and although the ruins of ages have been filling it up, at St. Stephen's gate it is a hundred feet deep and four hundred wide. The Valley of

Hinnom runs along the south side of the city, and joins the Kidron below the southeast corner of the wall; and a little below the junction was En Rogel, now called the Well of Job. From this point the ravine runs in a winding course, east by south, to the Dead Sea. It grows narrower and deeper, until at the Convent of Mars Saba, the cliffs on each side of it are three hundred feet high, and look as if they had been torn asunder in some great convulsion of nature.

THE LESSON APPLIED

1. Christ promises to his disciples an unseen helper. There are at least two reasons why they need such a helper, and both are suggested to us in this passage. One is that the disciples are in danger of being persecuted no less than their master. When that hour of danger arrives, they are to be upheld by the comforting assurance that they are not alone,—the unseen helper is with them. The other reason why they need this unseen helper is because of the definite task which Jesus gives them to do,—the task of bearing witness to him. It is a task which demands zeal and enthusiasm, and it is from the unseen helper that the zeal and enthusiasm come. When Bunyan's pilgrim visited the house of the Interpreter, he was taken to a place where a fire burned against a wall in spite of the fact that some person was pouring water on the fire to quench it. What kept the fire ablaze? On the other side of the wall there was some one who fed the flames with oil, and the oil was more effective than the water. So did Bunyan illustrate the disciple's hidden source of strength.

2. It was expedient for the disciples that Jesus should leave them in bodily presence. He could not complete his work until he had died for them. More than in the case of any one else in history, the life and death of Jesus are bound up together. We cannot understand the life apart from the death, nor the death apart from the life. Tennyson went once on a visit to two old friends, a husband and wife, who were Methodists. When he arrived, he asked if there were any news. The old lady replied: "Why, Mr. Tennyson, there is only one piece of news that I know,—that Christ died for all men." And the poet answered: "That is old news, and good news, and new news."

3. The Holy Spirit has a three-fold mission to fulfil in the world. He is to convict the world in respect of sin, of righteousness and of judgment. Conviction of sin is a fundamental need of human life. "It alters entirely a man's attitude towards life." It is not a pleasant thing to know that you are sick, but it is a necessary thing if the phy-

sician is to be given an opportunity to effect a cure. The great spiritual sickness, as some one has said, is to believe that we are spiritually well. But a conviction of sin involves a conviction that we *might* be righteous, else we can hardly be held accountable for our sin, any more than the idiot is to be held accountable for his actions. The terrible thing about sin is that it is a missing of the mark which has been set before us. And so it is not difficult to see how a conviction of sin together with a conviction of righteousness must also imply a conviction of judgment. If we have chosen sin instead of the righteousness which we might have chosen, then we lay ourselves open to judgment, and are thrown upon the Saviour as our only hope.

4. Still another part of the mission of the Holy Spirit is to enlighten the disciples. In spite of their intimate association with Jesus during his earthly ministry, there are many things which they need to learn yet. Browning, in his poem, *A Death in the Desert*, teaches us that the thing which distinguishes man from God on the one hand and from the

beasts on the other, is his capacity for growth. "God is, they are, man partly is and wholly hopes to be." In this growth the Holy Spirit is to be the helper of the disciple. And that is why he is called the Spirit of truth. And because he is the Spirit of truth he is also the Comforter. There is a false comfort which comes from blinding ourselves to the truth. But if our comfort is to be permanent it must be founded upon the truth, just as the mariner's comfort in time of storm is in the compass which points straight to the pole.

5. Christ's bodily absence from the disciples meant his spiritual presence with them. It is through the Holy Spirit that Christ reveals himself to us now, although we cannot see him. Christ was always looking forward to a continual fellowship with his followers after his death. "I will not leave you comfortless: I will come to you." "Lo, I am with you always, even unto the end of the world." In one sense, Jesus was casting the disciples upon their own resources; in another, he was opening to them such resources as they had not dreamed of before.

THE LESSON GRADED

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

For Teachers of Bible Classes

Bring out the threefold function ascribed in the lesson to the Holy Spirit:

1. *The witness of Christ*, vs. 26, 27. The Spirit will bring to us nothing outside of the mind, the will, the purpose of Christ. He is Christ's interpreter to us, ch. 16:13. This interpretation will be of a twofold character: (a) he will interpret what Christ had *said* (ch. 14:26); (b) he will reveal what Christ left at the time *unsaid*, ch. 16:13. Since Christ's words were a revelation of himself, it can be said, in brief, the Spirit will guide into all *truth*. We, in turn, are to take what the Spirit has given us and so reveal, not ourselves, but Christ unto men. Clearly, then, if our testimony to Christ is to be powerful, we must know Christ and obscure self. To know Christ, we must approach his recorded words in such a spirit that the Spirit may reveal to us the truth through them, and, also, we must, by meditation and prayer, seek to

know still more of Christ. "Practise the Spirit's presence," said Brother Lawrence. The "*still more of Christ*" may be his special plans for our individual lives, his discipline, his wisdom or his larger missions.

2. *To convict the world*: (a) *of sin*. Sin is different because Christ has come, ch. 15:22. Men could, to a certain degree, be excused for sinning before Christ came, but now, sin can only continue by the rejection of Christ. Unbelief is therefore the greatest sin in the world because it represents a moral choice, a refusal to obey truth. (b) *Of righteousness*. The seal upon the truth of Christ's life lies in this living, present influence of Christ through the Holy Spirit (v. 10), "because I go to my Father." Men, therefore, have a new consciousness that the final principles of righteousness have been discovered. (c) *Of judgment*. In Christ all issues have been settled. The triumph of righteousness is assured, the overthrow of evil is certain.

3. *To declare the things that are to come*, vs. 12-15. As new conditions arise, new light will be given. We are only ready to learn

many things, as we come face to face with problems. The science of war is learned in war. The fullness of truth is learned in new challenges to truth. Our comprehension of the gospel has grown with the spread of missions. And so, in the experience of the individual, there is "grace to cover all my need." So development in Christian methods, Christian belief, and Christian practice must be allowed for. There is nothing eternal and unchangeable in Christianity but Christ himself.

For Teachers of the Senior Scholars

Why was Christ's stay in this world so brief? Why did his life not lengthen out to the human span of three score years and ten? Note that the value of a life does not depend upon its length, but upon its quality. Many a young man has done infinitely more for the world than some of the long-lived antediluvians. What reason does Christ give for going away so soon? (Ch. 16:7.) It was hard for the disciples to understand this. It is hard for us to understand at times why some beautiful young life is taken away from us. We may realize in time or in eternity that that life was capable of doing more for us in heaven than upon earth. A father said: "My son was very dear to me while he was with me, and every day exercised a good influence over me; but he has come in larger measure into my life since God took him." The spiritual presence of Christ is worth more to the world than his bodily presence. Make clear what the work of the Holy Spirit is:

1. *Testifying*, ch. 15:26, 27. Note the beautiful name given to the Spirit, v. 26. What is the nature of the Spirit's testimony? The Spirit brings home to the heart the conviction that Jesus is the only one who can cure our ills, and cleanse our hearts, and make us what we ought to be. The work of the testifying Spirit in our hearts has been called an illumination. Everything appears in a different light. Note that the disciples were also to be witness-bearers, v. 27. The life of every disciple must be a witness to the world that it is a good thing to be a Christian.

2. *Convincing*, ch. 16:8-11. Of what does the Holy Spirit convince the world? Question out the meaning of these terms, and show

that this work is ever going on in the world in leading men to higher ideals of life, and to higher achievements. Show that the Spirit often works through humans in accomplishing his purposes and that he will work through us if we will let him.

3. *Guiding*, vs. 12-14. Show how slow we are to grasp the larger meanings of life, the larger mission of men. Every age gets a glimpse of some new meaning in Christ's words. Illustrate this by a reference to the social work of the church to-day, and the feeling of brotherhood which is drawing Christians together as never before.

For Teachers of the Boys and Girls

The way for boys and girls to learn most about the Holy Spirit is to observe his working in the lives of men. Tell them that, in this lesson, with you as their guide, they are going to discover the ways in which the Holy Spirit is working.

You will find the Holy Spirit manifesting itself in four ways: (1) as the witness of Jesus; (2) as a helper; (3) as a judge; (4) as a guide and a teacher.

1. **THE WITNESS TO JESUS.** In your expedition with the class, have the scholars take you to the day of Pentecost. Draw out from them the facts of the coming of the Holy Ghost and of Peter's sermon following it, especially the fact that Peter preached, not the Holy Spirit, but Jesus. You may find men in India or China who have come under the influence of the Holy Spirit. But that Spirit always speaks to them of Jesus, not of himself, and they become followers of Christ. Is this what Jesus says in to-day's lesson will happen? (See vs. 26, 27.)

2. **THE HELPER.** The scholars will now find for you many men and women suffering terrible persecution or anguish, yet cheerful, patient, faithful,—Stephen, the martyr of Rome, wounded men on the battlefield, parents who have lost their children. Why are they such an inspiration to their friends and to the world? Why are they better men and women than they were before? Because they have had the assistance of the divine helper. Have the scholars think of the Comforter as the helper. Where does Jesus

make this promise concerning him? (See ch. 16 : 1-7.)

3. **THE JUDGE.** Discover a man who has been guilty of great crimes, but who now is honest, industrious, a changed man. He will tell you it is because he became convinced of sin and sought Jesus; he believed it was possible for him to live a right life; and he believes that right, and not wrong, will ultimately triumph in the world. Whose work is this? What does Jesus say in vs. 8-11?

4. **GUIDE AND TEACHER.** Find a boy or a girl hearing first about Jesus through a story or a song. See how he comes to know and wants to know more about Jesus until he becomes a Christian. Then watch him becoming truer, more useful as the years go by, even as Paul did. Whose work does Jesus say this is? (Vs. 12-14.)

With the assistance of the scholars, you will find a host of examples to illustrate all of these principles.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Read in Acts, the description of the coming of the Holy Ghost, the Comforter.

2. Who said Jesus would baptize with the Holy Ghost, and with fire? Find the chapter and verse.

ANSWERS, LESSON VIII.—(1) Prov. 21 : 17. (2) Prov. 14 : 34.

For Discussion

1. Can we know Christ without the Holy Spirit?

2. Can we be sure that the Holy Spirit is teaching us?

Prove from Scripture

That the Holy Spirit has come to earth.

The Question on Missions

Ques. 9 (Topic for May, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT HAM HEUNG, KOREA. Ques. 9 tells what the missionary doctor does besides her work in the hospital).

In classes of the little ones, speak of how Dr. MacMillan, after a hard day's work in the hospital, is often called out at night to go to some sick person, and perhaps loses half or the whole of her night's rest. She has also to look after cases of sickness in our missionaries' families at Ham Heung and at Wonsan. Besides, she does a good deal of work in holding Sunday services in villages near Ham Heung, and helps in teaching the Bible women.

Teachers of the boys and girls and older scholars, besides taking up the points in the preceding paragraph, should mention the following up in their homes of patients who have decided to become Christians and giving them the help which they need. Speak also of how a heathen village is chosen, which the missionary doctor or one of her native assistants, with an evangelist and Bible women, visits every Saturday, treating the sick and holding service on Sunday, this plan being carried out until a church is started, when another village is chosen for the same sort of work.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—In our lesson to-day, we are going to hear about Jesus promising to send his Holy Spirit to his disciples to comfort them and help them and teach them.

Lesson Thought—Teach the children that the Holy Spirit comes from Jesus. The Spirit will teach them all that Jesus wants to teach them, if they will only let him be their teacher.

Approach to the Lesson—If possible, have some wild flowers on your table. This is the month when the flowers begin to peep out

their pretty faces from underneath their blanket of leaves. Where do you find the wild flowers? Do you find them blooming in the dark corners? What is needed to make the plants grow and blossom? Yes, the sun (outline). Without the sunshine nothing would grow properly. Where does the sunshine come from? So the sunshine is really just part of the sun, isn't it? That is the way the sun touches things on the earth and warms and cheers and makes things grow strong and beautiful and useful.

A Choice Selection of Books

The Master's Way

By CHARLES R. BROWN, D.D., LL.D.,
Dean of School of Religion, Yale University,
author of "The Quest of Life," etc.
Price, net, \$1.75

Is Christianity Practicable?

By WILLIAM ADAMS BROWN, Ph.D., D.D.,
Price, net, \$1.25

The Vindication of Great Britain

By HAROLD BEGBIE. "This book deals
with rehabilitation of our army and navy,"
etc.
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THE BOOK PAGE

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

Ian Hay, is a name to conjure with, as the author of *The First Hundred Thousand*. He has fought hard in the trenches and received honors for his gallantry. He was heard with delight upon many platforms in Canada and the United States during the past winter. His mission was one of information and good fellowship. His visit had its share in maintaining the goodwill that exists between our neighbors and Britain in the present conflict. The little volume from his pen, **Getting Together**, is a frank and friendly discussion of the points of difference that have arisen, and the irritations, on one side or the other, which the War conditions have produced. *Getting Together* is published by Thomas Allen, Toronto, contains 91 pages, costs 50c., and is a wise, strong, plain spoken, friendly discussion, such as every one will profit by reading.

Frederick Palmer's vivid narrative of the present War, begun with *My Year of the Great War*, is continued in **My Second Year of the War** (McClelland, Goodchild & Stewart, 404 pages, \$1.50). The writer is a well known American newspaper man, and an experienced War correspondent. Mr Palmer has been given exceptional opportunities with the armies both of Britain and the Allies on the Western Front, and tells in vivid narrative what he has seen. The present volume covers the spring and summer of 1916, with its very successful advance on the Somme and at other points. Mr. Palmer has many gallant stories to tell of the work done by the various services, and interesting sketches of noted commanders. He devotes several chapters to the Anzacs and to the Canadians. One chapter describes the Canadian initiation of the trench raids. The tanks also have a chapter to themselves.

In **The Battles of the Somme** (McClelland, Goodchild & Stewart, Toronto, 336 pages, price \$1.50) Philip Gibbs covers the same section of the War on the Western Front as Frederick Palmer. But Mr. Gibbs goes considerably more into detail than Palmer, as his book is made up of his daily despatches to the papers for which he is correspondent. Readers of Canadian papers are already familiar in this way with the straightforward accounts given by Mr. Gibbs day by day of the fighting as he has seen it. He has the faculty of making scenes and events very clear and real, and his pictures of the courage and gallantry of our men in facing all the horrors of modern war makes absorbing, if, at times, heart breaking reading. Detailed maps of the Somme battlefield which are included in the volume are of great assistance in following the course of last summer's splendid advance on the Somme. Like Mr. Palmer, Mr. Gibbs has warm words of praise for the good work done by Canadian and other troops from the overseas Dominions.

Across France in War-Time by Kuklos (J. M. Dent & Sons, Toronto, 182 pages, price 35c.), describes a bicycle trip of 520 miles made by a London

journalist from St. Malo to Vitry le Francoais. From there he took the railway to Paris and on to the sea coast at Rouen. The Englishman, who writes under the name of Kuklos, had an intimate knowledge of France from many previous visits. This and his command of the French language opened many doors which would otherwise have remained closed to him. One chief object of his journey was to see the battlefield of the Marne. The desolation of the country and the suffering of the people following the German occupation, are painted in strong colors, and illustrated with many pen and ink sketches.

A Soldier's Sketches Under Fire (Thomas Allen, Toronto, 176 pages, price \$1.00), unlike the three War books described above, is by a fighting man. And however close an onlooker may keep to the line of battle, he cannot have the same view of things as the actual soldier. Both letter press and illustrations in *A Soldier's Sketches Under Fire* are by Harold Harvey, a London artist who enlisted as a private in the Royal Fusiliers at the very beginning of the War. There are over 40 pictures in this little book, and each of them was done in the actual battle area, often when under fire. These pencil sketches have been reproduced just as they were made. Their very roughness makes them convincing, whether they depict the dauntless Tommies in the trenches, or shell-battered trees and buildings. The short narrative which accompanies the pictures is a simple, straight story of how things look to a man in the ranks. Pte. Harvey was gassed at St. Julien and also wounded with shrapnel and invalidated home.

J. M. Dent & Sons (Toronto and London) are putting the public under ever fresh obligation by the issues of their Wayfarers Library. **Pebbles on the Shore**, by "Alpha of the Plough," is one of the new examples. Issued originally, but only very recently, at well over a dollar, it appears in this edition, a beautiful volume, at 35c. If "Alpha of the Plough" is not A. G. Gardiner, the author of the widely read *Prophets, Priest and Kings*, he at least writes amazingly like him. "They are pebbles gathered on the shore of a wild sea," says the author, speaking of the content of his little book. The fifty-three essays and sketches are not about the War, but are written under its shadow. They are the jetsam and flotsam of a shrewd thinker and literary artist—*The Black Sheep, The Village and the War, On the English Spirit, On Falling in Love, On Living Again, On Beer and Porcelain, On the Guinea Stamp, On a Top Hat, On Catching the Train, On a Prisoner of War*, are chance selections from the titles of the essays.

The hero of Hugh de Selincourt's **A Soldier of Life** (The Macmillan Company, London and New York, The Macmillan Company of Canada, Toronto, 326 pages, \$1.50) is James Wood, an Oxford graduate, who, when the War broke out, was planning a couple of years' world tour as tutor of a wealthy youth, but whose life was utterly changed, like that of so many others, by the commencement of hostilities. Having been a member of the Oxford University Officers' Training Corps, and holding a certificate of adequate training, he readily obtained a commission, and was sent to France, only to return before long with a smashed foot

MOTHERS' DAY

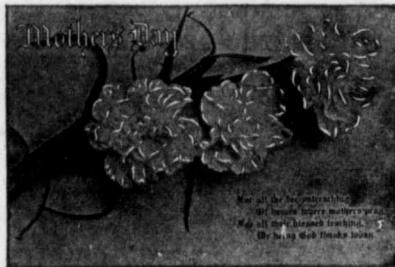
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and hand, and stone deaf. The book tells, not of battles with bullets and bayonets, but of the after effects of war, especially as experienced by one individual. The cripple who, in these pages, tells his own tale, became the victim of hallucinations, and the narrative frankly and vividly describes his fight against insanity and the fierce battle waged in his own soul between the forces of evil and the impulses towards a life of unselfish service. The story of his love affair and of the circumstances which, from time to time, bring back to his mind the experiences of the War, add to the human interest of a really powerful and keenly analytic novel.

It is sufficient praise of Charles G. D. Roberts' **The Secret Trails** (The Macmillan Company, London and New York, The Macmillan Company of Canada, Toronto, 212 pages, 8 full page illustrations, \$1.35) to say that it takes a high place amongst the author's books about the woods and the streams, with the creatures which haunt them. There are a half score of stories in this volume, describing the strange ways of the boar, the dog, the ox, the egret, the eagle, the rabbit and other animals. In every one of these tales there is the thrill of excitement and the breath of God's great out-of-doors, which give to them a peculiar charm.

"**Limpy**," by William Johnston (Thomas Allen, Toronto, 334 pages, 4 full page illustrations by Arthur W. Brown, \$1.35 net), is a capital book for boys. The sub-title is *The Boy Who Felt Neglected*, and the opening chapters describe the keen suffering of a crippled lad, who was "out of" many things because of his

lameness. Fortunately, however, he formed the acquaintance of "Old Jonas," a war veteran with a wooden leg, who inspired and encouraged him to fight manfully against his handicap. Day by day he found and made full use of his opportunities for showing courage and cheerfulness and unselfishness, and, as he did so, fresh interests so filled his mind, that he almost forgot his infirmity. Besides, his quickness and cleverness won him a high place amongst his classmates. At last, indeed, the epithet "Limpy," which, at first, had hurt him so deeply, became a title of distinction. Without any petting or coddling the cripple won straight out in his fight, and his reward came when a skilful surgeon made his leg all right again. This book should be on the boys' shelf of every Public and Sunday School Library.

Hilda M. Sharp is a new name in fiction. **The Stars in Their Courses** (William Briggs, Toronto, 381 pages, \$1.25) is a late issue of "The First Novel Library." It is the story of a life blighted by a family tragedy and an unforgiving, misunderstanding father. The misunderstood, hated, suppressed boy gains the victory over circumstances and himself in the end, but not without tribulation immeasurable. The various characters of the tale are very real; the writer is refreshingly keen and original in style. Oddly enough the heroine of the story is the least convincing of all, but the delineation of the hero more than atones. Incidentally the book throws a lurid light on the inconsequence of the life of the idle rich in Britain before the War, for the story ends, and ends happily, as a story ought to do, just before the great shadow of the War fell.

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The Story of the New Testament, by Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago (The University of Chicago Press, Chicago, Illinois, 150 pages, \$1.00 net), is the work of a thorough and up-to-date scholar; but it is a book which plain people can read with interest and profit. It takes up, in successive chapters, the books of the New Testament, one by one, in the order of their writing, and tells, in an easy, simple style, the situation which called them forth and the way in which each book or letter sought to meet the special situation with which it dealt. The author reminds us, in his preface, "that Christianity did not spring from the New Testament, but the New Testament from Christianity," and that really to understand the books of the New Testament we must put ourselves in the circumstances of those to whom they were written. This little volume will be a valuable help to intelligent laymen and young people in presenting to them the background of the books dealt with and thus bring home to them the individuality and vital interest of these sacred writings. Suggestions for study are appended to each chapter, and sufficient bibliographies are found at the end of the book.

Apocalyptic Problems is the challenging title of a volume by the Very Rev. H. Erskine Hill, M.A., Provost of St. Andrew's Cathedral, Aberdeen (Hodder & Stoughton, London and Toronto, 275 pages, \$1.50). Many questions have been raised about the "Second Coming" of Christ, but Provost Hill startles his readers by asking: "What is the First Coming of Christ?" His conclusion is, that the "First Coming" does not

date from our Lord's birth in Bethlehem, but did not take place until after the crucifixion. A further conclusion is, many allusions, which refer to the "Second Coming" really refer to the post-crucifixion "First Coming," with much resulting confusion. For the rest, the book is an original and suggestive discussion of various problems connected with the Book of Revelation.

Household Accounting and Economics, by William A. Sheaffer, Ph.B. (The Macmillan Company of Canada, 158 pages, 65c.), will be found of very practical assistance in conducting a home in an efficient way. Simple forms are given for keeping household and personal accounts, and the principles underlying the right division of the income for food, clothing, rent, etc., are explained. In addition, there are chapters on Insurance, on Legal Points Every Woman Should Know, and other matters important to the woman who manages even the smallest household.

The Mistress of All Work (S. B. Gundy, Toronto, 146 pages, 35c. net) is a charming, and likely to be useful, little volume on housekeeping and housework, intended especially for the professional or business woman who does her housekeeping in a flat or apartment. The writer is an idealist, and seeks to show how housekeeping may be a great joy, but she is hard-headed and practical as well, as the chapters on Floors, Walls, Sitting Room and Bed Room, Bath Room, Kitchen, etc., Cooking, Clothes, give evidence. The Mistress of All Work will be found interesting reading to all housekeepers, as well as to those for whom it is primarily intended.

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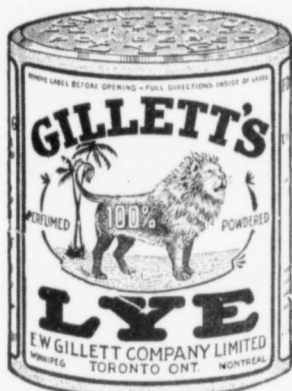
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