

Vol. XXV., No. 5

May, 1919

70c. a Year, 18c. a Quarter
Two or more, 64c. and 16c.

THE TEACHERS MONTHLY

The
Home Study
Series

• Presbyterian Publications •

✻ Presbyterian Church in Canada ✻

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts. Toronto

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

TELEPHONES : MAIN 2377 AND MAIN 6888

THE
BRYANT
PRESS
LIMITED

Printers
Publishers and
Bookbinders



131-133 Jarvis Street
TORONTO ONT.

Banking Service

YOUR banking requirements may be entrusted to this Bank with every confidence that careful and efficient service will be rendered. Our facilities are entirely at your disposal.

THE CANADIAN BANK
OF COMMERCE

1A

Please mention "The Teachers Monthly" when writing advertisers

THE TEACHERS MONTHLY

Toronto

May, 1919

Volume XXV.
Number 5

IN THIS ISSUE

EDITORIAL

Utilizing the Background of War.....	259
The Lighting of a Great City.....	259
The Real Forward Movement.....	260
The Teacher and the Individual Pupil.....	260
The Foundations of National Loyalty.....	260
Mothers' Day and Patriotic Services.....	260

WITH OUR CONTRIBUTORS

The Class Recitation.....	Dean H. T. J. Coleman, Ph.D.	261
Learning by Doing.....	Professor L. A. Weigle, D.D.	262
Interest and Acquisition.....	Professor O. J. Stevenson, D.Pæd.	264
The Bible as History and Literature.....	Dr. M. P. Corrigan	265
Getting Started with the Lesson.....	Alfred White	266
Open Letters to a Sunday School Superintendent.....		267
Giving as an Act of Stewardship.....	Rev. F. W. Kerr, B.A.	268
Sunday Schools in Korea.....	Rev. E. J. O. Fraser, B.A.	269
Sunday School Environment.....	Rev. Thomas W. Pritchard	269
Training Substitute Teachers.....		270
Getting Acquainted with the Pupils.....		271

THE DEPARTMENTS

Helping the Heavenly Father.....	Mrs. W. J. Jamieson	271
Expression through Handwork : Why?.....	Mrs. C. M. Hincks, B.A.	272
The Place of Play.....	Richard C. Sidenius	273
Mastering Biblical Biographies.....	Rev. William Scott, B.D.	274
The Older Boy and His Religious Needs.....	Rev. C. A. Myers, M.A.	275

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

Sunday School Extension Work.....	276
Summer Schools for 1919.....	277
Results of Teacher Training Examinations.....	278

A WORD FROM THE BUSINESS MANAGER.....	279
---------------------------------------	-----

THE LESSONS

May 4—Man Made in the Image of God. Gen. 1 : 26-28 ; 2 : 7-9 ; Eph. 4 : 20-24.....	282
May 11—Sin and its Consequences. Gen. 3 : 1-13.....	291
May 18—The Grace of God. Eph. 2 : 4-10 ; Titus 2 : 11-14.....	298
May 25—Repentance. Jonah 3 : 1-10.....	306

AMONG THE BOOKS

Reviews of Recent Books.....	314, 316, 319 320
------------------------------	-------------------

PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Board of Publication of the Presbyterian Church in Canada. Single copies, 70 cents a year, 18 cents a Quarter ; School subscriptions, two or more copies to one address, 64 cents a year, 16 cents a Quarter.

Let Us Honor Her

Sunday, May 11th, will be Mothers' Day. Let us honor these wonderful women for the great unselfish love they lavish—for the great sacrifices they make for our welfare.

Make the day help make the scholars realize what they owe to mother.

The following supplies are suggested for making the occasion real and gripping:



THIS is the design for the front page of the four-page Mothers' Day Order of Service for Sunday, May 11th, 1919. The Service contains appropriate hymns, responsive readings and well-chosen recitations. May be used in the Church, Sunday School or Young People's Society.
Price, 20c. per dozen; \$1.50 per 100

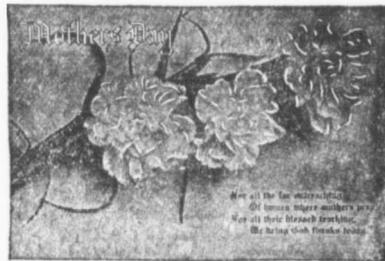
MOTHERS' DAY INVITATION POST CARD

This is the Way to get the Mothers to Attend the Special Service

Send them an attractive post card, beautifully designed and printed with sprays of carnations. We supply these splendid Mothers' Day Post Cards with a special printed invitation.

Price, \$1.00 per 100, postpaid

A One-Cent stamp carries these cards.



Now at the low price of 20c. per dozen. All houses where mothers pass get all their Mothers' Day Buttons. Buy from Gosh Flower Shop.



Mothers' Day Button

MOTHERS' DAY SERVICE

We issue a special service for Mothers' Day, specially prepared for use in our Canadian Sunday Schools and Churches. Four-page leaflet; front page a beautiful new design by C. W. Jeffreys, O.S.A., embodying Whistler's "Mother." It contains appropriate hymns, responsive readings and well-chosen recitations. May be used in the Church, Sunday School or Young People's Society.

Price, 20c. per doz. ; \$1.50 per 100 postpaid

MOTHERS' DAY BUTTON

A reproduction of a white carnation, the "Mother's Day" flower, on Canadian flag background. Appropriate to distribute to the Mothers at the Service as a souvenir, or may be given to the boys and girls the Sunday before to advertise Mothers' Day. Price, 2½c. each; 100 or more, \$2.25 per 100

ORDER EARLY TO AVOID DISAPPOINTMENT

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS, TORONTO

For materials for the teaching of Missions in any of the grades, see our 4 page folder "The Lesson on Missions," 10c. a year, 3c. a quarter. Send for a sample copy.

The Teachers Monthly

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

Vol. XXV.

Toronto, May, 1919

No. 5

EDITORIAL

Utilizing the Background of War

For the past well-nigh five years, the thing first looked for in the daily paper has been the War news. The talk at the table, or when neighbor met neighbor, has been as to how the War was going on. In the day school and from the pulpit, and in the Sunday School class, the children have constantly heard about the War and the triumphs and sufferings of our fighting men,—the fighting men are the fathers and the older brothers of these children.

That has been the atmosphere which the children have breathed during these years. It has filled their souls, has become part of their very being, will stay with them throughout all their lives.

Now that the War is over, parents and teachers and ministers may well keep this in mind, and fashion their instruction and training accordingly.

Out of the wrestle and tragedy of the War, these two things will remain as an abiding memory : first, the splendid heroism of our men ; second, their splendid sacrifice for country and for the freedom of the world. It is a wonderful opportunity to bring up the generation of children present as true patriots and unselfish, self-denying workers in the making of our country and the world worth having been fought for.

The Lighting of a Great City

It is an impressive sight to watch the turning on of the street lamps from a point from which some considerable area of a great city is visible.

The old-time lamp-lighter is, of course, gone, and the twinkle, twinkle, twinkle, of the lights as he ran up one street and down another with his little torch, touching each gas-jet into flame.

With the electric lights, it is the setting aglow, first, of one side of a long street, and then of the other side, or a whole block or section in a single instant, so that, in but a few moments the gathering darkness is transformed into a broad glow, in which the inhabitants of the city may walk in comfort and safety.

But, whether by the more primitive method, or the quick and wide electric flash, in the last analysis the whole city is lit up because each little light is aflame, and shines "for all it is worth."

There is assuredly such a thing as a "community conscience." Analyze this, and it emerges that the community conscience is but the blending of the consciences of the individuals of which the community is made up. The waving harvest field, with its riches of golden grain, is, after all, only the aggregation of individual stems, each weighted with its precious grains of wheat or of barley, even as the great sea itself is but the massing and mingling of individual drops of water.

It is through the regeneration of single individuals that the whole mass of mankind becomes Godlike. In these hearts, one by one, the flame of love of God and of their fellowmen is enkindled. From one to another, and to another, and to another, the leaven of the truth passes on. The Holy Spirit inbreathes the new life into the individual soul. The hope for an uplifted community or a regenerated world lies primarily in the bringing of the individual into vital relations with God.

The Real Forward Movement

It was a profound and far-reaching word which was spoken by Rev. J. W. Knox, the Convener of our Church's Board of Sabbath Schools and Young People's Societies: "*The real Forward Movement is to be through the religious education of the young.*"

It is a word which every parent and minister and Sunday School teacher should deeply ponder.

The Teacher and the Individual Pupil

The teacher is not the teacher he might be, does not wield the wonderful influence he might wield, if he deals only with his "class," or with his "pupils." To do the best possible for these, he must address himself to the far more difficult task of the individual "pupil,"—to know him, to seek to meet his individual needs, to bring that one young life into living relationship with the great Father and the blessed divine Saviour.

The teacher whose heart is set on thus winning his class one by one, will do part of the work on his knees, alone before God, remembering his scholars by name. He will do part of the work as he prepares the Lesson, thinking out what is likely to reach John or Mary, or Thomas or Kate; part of it also, when he is before the class, reaching out, in the teaching of the Lesson, for this one and that one in the class, as the way to their hearts and consciences may seem open.

His effort is not completed unless wisely and tactfully he speaks with each of his class alone and by themselves. It is after all, this simple personal word that often proves the most effective means of all,—this enkindling personal touch.

The Foundations of National Loyalty

A well known Canadian statesman has declared that "the foundations of national loyalty are laid in the homes of the people."

No truer word was ever spoken.

As is the home, so will be the children; and as the children, so, soon, will be the men and women, and as the men and women, so will be the spirit of the nation.

Canada's past has been what it has been, because of Canada's home life.

Canada's future depends, not so much on agriculture or mining, or the development of its forests or fisheries or manufactures and trade, but on the atmosphere of its homes—the teaching at the mother's knee, the talk at the supper table, the example in word and act of fathers and mothers and the older members of the household. The right sort of homes means the right sort of nation.

Mothers' Day and Patriotic Services

The return of our soldier boys will give this year a unique note to the Service on Mothers' Day, which comes on Sunday, the 11th of this month of May, and to the Patriotic Service on

the last Sunday of June, the Sunday nearest before Dominion Day.

The gladdest attendant at the Mothers' Day Service will be the soldier who is there again with his mother, after years of separation. For all who have been with the men at the front bear witness that the tenderest thought of the hard driven and wounded boys has been of the mother love which has followed them through every peril and mishap. And many a boy will be telling into his mother's ear on that day, of how her love gave him courage to "stick it out," when there seemed nothing else in all the world that could have upheld him.

And the mothers, O their gladness and thankfulness to have their sons home again in safety! And if, alas! there are brave boys who are not to return, Mothers' Day will bring sweet and proud remembrances to the stricken mother hearts, and the sympathy of friends and neighbors will be felt with a new poignancy and comfort.

Patriotic Day, too, will give a first place to the men who have helped to win peace and freedom for us and for the world. There will certainly be no gruesome glorying on their part in the fighting they have done. The keenest desire of our men, as they come back, is to relate themselves as speedily as possible to home, and home interests—their country, their family, their church, their neighborhood. Patriotic Day gives a fresh opportunity to welcome them back; and, for the returned men, it will suggest a fresh dedication of themselves to all that will make peace and country worth while.

WITH OUR CONTRIBUTORS

The Class Recitation

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

While frequently the terms "recitation" and "lesson" are used as if they were interchangeable, strictly speaking only those lessons are recitations in which the pupils "recite," that is, give expression in some way or other to what they have previously learned.

Since the "recitation" is a form of teaching constantly used in our Sunday Schools, and since it constitutes in the study of teaching method a particular lesson "type," it may be useful to inquire what are some of the requirements necessary for its successful employment.

Every genuine recitation involves a previous lesson assignment. Pupils can recite only after they have learned, and, under ordinary conditions, the learning must be undertaken by them on their own account. The most that the teacher can do, is to give such directions and instructions as will make the character of the work to be done as clear to the pupils as possible. The teacher should inspire to effort and should seek to prevent waste of energy, but the pupil must do the learning for himself, and, as has already been said, at some period outside of class.

This necessity of a careful assignment, in advance, of the matter upon which a recita-

tion is later to be made, needs constantly to be emphasized since, even in this age of pedagogical enlightenment, there are many teachers who spend during each lesson period considerable time in the unprofitable task "of dropping buckets into empty wells." They have not taken any pains to ensure that their pupils shall have studied the lesson, and yet in their questioning they proceed on the assumption that the pupils have done so.

There is another consideration which, also, we should bear in mind: if the lesson is to take the form of a "class recitation," every member of the class should have the opportunity of "reciting" in some form or other. The amount of recognition which can be given to any particular member of a large class during a lesson period of ordinary length is, of course, small and yet it should serve two necessary ends, at least.

In the first place, it should be a genuine test of the sort of preparation the pupil has made. A ridiculously easy question, or one which invites to guess work, puts a premium upon carelessness and neglect. The questioning of the teacher should reveal "every man's work of what sort it is."

In the second place, it should place the emphasis upon what the pupil knows rather than upon what he does not know; it should enable him to "put his best foot foremost," as it were, since the chief aim of any recitation

should be not to detect delinquency but rather to reward faithful industry.

It is not as easy to provide an opportunity for every pupil to take part in the recitation as one might think. The temptation for the teacher to take things out of the pupils' hands, to substitute his own relatively complete and immediately available knowledge for the little that the pupil ordinarily knows and the still less that he can express, is very great. The eager and confident pupils, also, are apt to fill the teacher's eye to the exclusion of the diffident or careless ones, and the teacher is constantly tempted to direct his questions where he is certain of getting an answer. Even the most experienced and conscientious of teachers find it necessary to withstand the tendency to talk too much and the further tendency to allow the bright pupils to usurp time which properly belongs to the duller ones.

While in any discussion of the class recitation, we very properly stress the part which the class is to take and also the necessity of giving every member of the class an opportunity to express himself, we should not overlook the further fact that while the pupil is reciting he is also learning. This statement takes no account of the fact that very often when one is seeking to express his ideas new light upon his intellectual problems often

appears. This happens oftener than we think, but whether it happens or not in the case of particular pupils, the fact remains that, by expressing facts and truths in their own words, they gain thereby a mastery of them which otherwise would be impossible. Experimental investigation has shown that every repetition of a word or a statement after it has once been learned strengthens one's grip upon it through increasing the possibility of recall.

Moreover, each pupil learns through the answers of other pupils, since, apart from any new information which these answers may provide for him, they make his hold upon old information more secure.

Though the "recitation" is ordinarily spoken of as a lesson "type," we must not assume that it is a common thing, or, if common, that it is a desirable thing to give up the whole lesson period to the testing of our pupils' previous study. This should be done, of course, but it should be supplemented by information and comment, as well as by correction, from the teacher. Even with studious pupils and with the best equipment possible in the way of lesson helps and other reference material, the living voice of the teacher has still a place, and a place which no other agency of instruction can fill.

Queen's University, Kingston, Ont.

Learning by Doing

BY PROFESSOR L. A. WEIGLE, D.D.

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

That we learn by doing is an old and familiar maxim. Yet teachers often forget it, or fail to live up to it. To ask pupils to learn by reading or by talking is much less trouble, and seems more direct.

But the reading and talking method does not insure that the pupil gets real and adequate ideas, or that he develops the inclination or ability to apply these ideas in action. It may mean that his work in the class room deals with mere words, and that his real education,—his actual understanding of life and equipment for it,—is something apart, to which the words he studies bear no vital relation.

In the Sunday School, we are concerned directly with the issues of life itself,—with character, service, destiny, and love to God and man. These can never be taught simply by talking about them. Every Sunday School class ought to be organized for service, as well as for instruction; every Sunday School teacher ought to be a leader in Christian life and an inspirer of Christian deeds, as

well as an expositor of Christian beliefs. This is the special application to our work of the old maxim concerning learning by doing. In a later article of this series we shall discuss it in some detail.

There is another application of the maxim which the Sunday School shares with the public school, though both have only begun in late years to understand and practise it. In the process of instruction, it is important, not only to appeal to the eyes and ears of pupils, and to get them to use their tongues, but also to give their hands an opportunity to do something. Illustrative handwork is a type of educational activity which is comparatively new in most schools, and which is developing rapidly in profitable directions, not as an end in itself, but as a method of study, recitation and instruction.

In connection with their public school work in history, literature and geography, for example, children may be encouraged to construct sand table representations of historical scenes, such as the Battle of the Plains of

Abraham, of poems such as *Evangeline* or *Snowbound*, of stories such as *The Three Bears* or *Rip Van Winkle*; models of pioneer homes, *Fulton's steamboat*, an early railroad train, or the locks of the *Sault Ste. Marie Canal*; relief maps of various countries, sand table representations of their industries, and models of castles on the *Rhine*, the dykes of *Holland*, the suspension bridge at *Niagara Falls*, and the like. The range of possible subjects for such handwork is almost as wide as the school curriculum itself.

Teachers who have tried it are finding out that work of this sort has four chief advantages:

1. It engages the interest and attention of the pupils. They are eagerly absorbed in these tasks as they would not be in mere reading or writing or speaking.

2. It helps them to do clear thinking, and get definite ideas and impressions. Many of us older folk would find out what vague ideas we have concerning such subjects, if we set to work to picture them in these ways. A child gets a clearer idea of what pioneer homes were like, and what sort of clothes people wore in those days, if he sees, handles and makes models which give concrete shape to the descriptions he hears and reads.

3. It helps pupils to express what they know. Some pupils do best in oral recitation; some when they write; and others are more or less at a loss for words to speak or write; but love to make and handle things and can express themselves best in this way. Schools have too often placed a premium upon the ability to use language, and have neglected pupils of this last, more concrete-minded type. Yet in the world at large it is the doer, rather than the mere talker or writer, who is held in high esteem. "It is a good thing," writes a teacher of experience, "for such a pupil sometimes to feel a thrill of pride in having surpassed his classmates instead of always being outstripped by them. Such an experience sometimes helps to overcome obstacles

in the way of his success in other forms of expression. His interest in things he has made overcomes his diffidence, and he tells easily how the work was done, and what it implies."*

4. It supplies pupils with a motive for study. The boy who is to make a sand table representation of the battle of *Quebec*, for example, will seek all the information he can get concerning the topography of the battle-

field, and the course of events on that fateful day upon the *Plains of Abraham*. And he will not be satisfied with general statements; his information must be precise enough to be worked out in a model that can stand the criticism of the other members of the class. He will read and study with greater interest and care, because he has an immediate use of these facts.

Sunday School teachers who have tried it are finding the same advantages in such freely expressive work. It was a great step forward when we first realized, some years ago, that pupils might use their hands as well as their tongues in the Sunday School class. But too commonly the handwork that we have offered to our pupils has been of a strictly defined, almost dictated, type. Their books have

contained printed questions and little spaces in which an answer to each could be written, just so long and no more. When a picture could be used to advantage, these books have left a neatly outlined space for it, furnished the picture, and left nothing to the pupil except the mechanical act of pasting. If a decorative border seemed in place, these books have printed one and told the pupil to color it,—suggesting very likely, the particular color that he should use for each detail. It is small wonder that pupils are not inter-

*The quotation is from Miss Ella V. Dobbs. Her books on *Primary Handwork* and *Illustrative Handwork* are interesting, direct and practical. Though they deal with public school work only, the Sunday School teacher will find them very helpful. Excellent books upon this phase of Sunday School teaching are *Littlefield's Handwork in the Sunday School* and *Miss Wardle's Handwork in Religious Education*.

ADULT CONVERSIONS AND CHILDHOOD TRAINING

It seems to be a law of the spiritual world that adult conversions depend on the religious nurture and training of childhood. Horace Bushnell, a pioneer in religious education, says that multitudes of conversions consist in the crystalizing of childhood dispositions and tendencies. It appears that in the process of conversion the early religious and moral impressions which have been crowded to the circumference of life become central, regnant, dominant. The Holy Spirit makes contact with the subtle and intangible but none the less lasting and influential contribution of the religious forces that play upon the first years of the child.—Karl R. Stolz in the *Graded Sunday School Magazine*

ested in this sort of thing after the first novelty wears off. It is all so cut-and-dried, so formal and mechanical. It affords the pupil no opportunity for choice, for initiative, for free expression of his own ideas ; it gives him no motive for study. It is handwork that enlists nothing else than hands.

The more freely expressive types of handwork are possible to the Sunday School just as to the public school. Drawing and coloring, paper-cutting and paper-tearing, poster-making and book-making, are methods of great value, if pupils be given opportunity through them to express their own ideas, rather than merely to give a mechanical finish to those of somebody else. Biblical history, literature and geography lend themselves to illustration, by the same methods of map-making, sand table representation, modeling and construction which are used in connection with the corresponding subjects in the public school. The whole field of Christian missions, moreover, is a much-needed part of the religious education of our children, which opens to the Sunday School a range of subjects for such educative handwork which is almost as wide as that possessed by the public school.

Three questions are raised in the minds of most superintendents, when they think of undertaking this type of handwork in their Schools : When shall we have time for it ? How shall we meet the expense ? How can we get competent teachers ? Even here, the experience of the public school may guide us toward the answer to these questions. The book on *Illustrative Handwork* which was quoted above, was written to prove, among other things, "that work of this kind not only has a place as a regular form of study and recitation, but that it can be done without exceeding the limit of time allotted to the subject ; that the equipment and materials needed are easily obtainable in any School ; that work of this kind may be carried on in the regular class room ; that such methods may be used by teachers who have not trained in the manual arts."

Illustrative handwork in the Sunday School will not so much demand additional time as vitalize and make more profitable our use of the time that we have. It will cost more for the Sunday School, relatively, than for the public school ; but that is only because the Sunday School has been proceeding upon the policy of spending almost nothing for educative materials. At most, it costs little ; and children may be encouraged to utilize much material that otherwise would go to waste.

The real problem is that of the teachers. They must be trained in methods, or they will waste time and may fail ; and they must be better trained in Biblical history, literature

and geography, for they will no longer be able to put their pupils off with vague verbal descriptions. But this training is not an impossible task. As a matter of fact, teachers, as well as children, will be more interested in such work than in many less tangible things. The training should be practical and concrete, leading the teachers themselves to do the kinds of handwork that they will propose to their pupils ; and it should be given to the teachers of each department separately, with a view to their own specific problems and opportunities. It is natural to begin with the teachers of the Junior Department, since it is in this department that such methods are of relatively greatest value.

Yale University, New Haven, Conn.

Interest and Acquisition

By Professor O. J. Stevenson, D.Pæd.

Knowledge may be acquired by both young and old in different ways. Sometimes we learn by watching what other people do or by experimenting for ourselves. Sometimes we learn by being told, or, better still, by being questioned, and sometimes we learn by our own reading or study. Usually the good teacher employs at different times all three methods of making his pupils acquire information and skill. But in all cases the task of the teacher is well nigh hopeless, unless the interests of the pupil can be aroused, so as to cooperate with him in the teaching process.

Interest has been defined as the feeling of worth or value which we have with regard to anything ; and when we say we are not interested in a certain thing we mean that we do not feel that it has any value for us.

Before the War, for instance, the average school girl was not interested in knitting. Grandmother might knit as a pastime, but why should the fifteen-year-old girl take the trouble to learn the stitches ? Knitting was not worth while. But the War changed the point of view. She became eager to learn because she had an interest in the making of socks for father or brother or in the work of the Red Cross. Her new interest quickened the desire for acquisition.

Before the War, too, the class in geography was not especially interested in Mesopotamia, and the teacher had a hard task in drilling home the facts regarding this arid country. But, after the War began, the play of question and answer received new stimulus and every schoolboy is eager to see where Bagdad is situated, and to measure out the distance from the upper reaches of the Tigris to Constantinople.

In all cases our eagerness to acquire new knowledge depends upon our interest in the

subject itself ; and, to the teacher who bases his teaching upon the interests of boys and girls and draws his illustrations from their experience, it will be a matter of surprise that they learn so easily.

It follows, too, that the wider the experiences of the pupil and the greater number of interests he has, the easier it will be for him to acquire new knowledge. Where the pupil has a number of different interests, there is a greater chance that the lesson will appeal to him than if his interests are few. In any case, where the teacher wishes his pupils to carry away the thoughts of the lesson, he must study the interests of his class and adapt the lesson to them.

And not only is this true of acquiring knowledge ; it is also true of retaining it. In general, we remember the things that have interested us strongly in any lesson, but forgot the facts in which we have no interest. It is true that even dry and uninteresting facts can be learned by sheer force of repetition ; but no effort is required to remember even trivial details of things in which we are interested.

It is surprising how much information a boy of ten can give you about the woods and fields and streams of the countryside near his home ; but when you remember that this is his hunting ground and that every clump of

bushes and fallen tree and eddy in the stream is bound up with some interesting experience, the explanation at once becomes clear. A boy of my acquaintance, for instance, can tell you offhand the location of every mountain-ash tree within a mile or so of his home, because he knows that these trees are the feeding grounds of the grosbeaks and other winter birds in which he is interested.

This general principle, however, is not without its drawbacks ; for a class will sometimes miss the important facts of a lesson and remember only some trivial detail which itself excited interest. It is quite possible, for instance, that in reading the story of Naaman the leper, the boy or girl will remember the unimportant facts and lose sight of the real meaning of the story and the lesson in faith and humility of spirit which it teaches. It is important that the teacher should seize upon the vital points in the lesson and see that it is made so vivid and so interesting that the pupil cannot fail to remember it.

It must be admitted, however, that there are many things in any course of Sunday School lessons which cannot be presented in an interesting form and pupils must at times be required to make an effort and learn by mere repetition and strength of will lessons that will prove to be of value to him in later life.

Ontario Agricultural College, Guelph, Ont.

The Bible as History and Literature

BY DR. M. P. CORRIGAN

As a means of stimulating interest in a Boy's Bible Class, are we as teachers making use of the historic and developmental ideas of Biblical literature as much as we might ?

Boys and girls like a good story,—a story of adventure and thrilling experience,—a story of love and romance,—a story of a small beginning and a wonderful achievement. Well, we have these all splendidly exemplified in the Bible, and it is for us as teachers to make the best possible use of them.

After going to Sunday School for ten or twelve years, does the average scholar of seventeen have any idea of the Bible as a history, or as a great national literary production, which contains the wonderful story of the birth and development of the Hebrew nation ? Or does he succeed only in memorizing a few passages from a book which he regards as having been given to the world by God in some sort of an arbitrary fashion ?

After spending three or four years in school studying English history this same scholar has a clear idea of the rise of the Anglo-Saxons from a race of barbarians living in huts and dressing in skins of wild animals, and having

very little organized government, to a great civilized nation noted for its architecture and good homes, and enjoying all the freedom of democracy.

He can clearly trace the evolution of popular government, through which has been secured, by struggle after struggle, the great measures of freedom.

In the same way, he can trace the evolution of a national literature. He can readily see why it is harder to read Chaucer and Johnson in the original text, than it is to read Shakespeare. He sees why the introduction of the printing press, the translation of the Bible into English and the discovery of America all work together, to give a great impetus to learning and letters.

But the historic element in the Bible presents a far more fruitful field, and, if properly used, is a powerful instrument to attract the boy to the subject of religion.

What a marvelous story it is that traces the career of Abraham, the founder of the Hebrew nation. His adventurous trek from the Euphrates valley to his future home, his hairbreadth escapes, his diplomatic under-

takings and his business ventures will make any class of boys sit up and take notice if properly presented. Then follow the careers of other leaders like Isaac, Jacob, Joseph and Moses, who represent the nomadic period of the Hebrew nation.

Trace through them the terrific struggle for national life and the final permanent settlement in Canaan. Tell of the rise of the prophets, and the succession of the long line of kings, of the great world wars and the terrible exile and return, of the coming of foreign rule and the birth, in due time, of the Saviour.

Turning from the historic side, trace the growth of religious thought. Show how God taught Abraham that human sacrifice, so common amongst the heathen of the time, had its place in the true worship of Jehovah. Show how, in natural order, the offerings came from the flocks and the fields, till, in due time the great truths were grasped that there is but

one God and that he demands obedience and mercy as the true sacrifice. Let the scholars clearly see that because of obedience to the heavenly vision, light succeeded darkness, and knowledge ignorance, and that Christ came in the great culmination as "the light of the world."

Lead the scholars to understand that the Bible is a great library of the poetry, prophecy, laws and history of a nation whom God had chosen to give to mankind a revelation of himself and his will, and that this revelation came only through faith and obedience; that this spiritual struggle prepared the way for God's revelation through Jesus Christ; that the Christian religion is the culmination of God's work in a nation especially chosen to make this contribution to the world. Every boy will quickly grasp this, and the Bible will be read with a new interest.

Strathroy, Ont.

Getting Started with the Lesson

By ALFRED WHITE

Superintendent of Public Schools, Brandon, Man.

It is a great help to get a good start with a class. In fact, a good start is half way towards a successful lesson. But a good start does not happen by chance. If it is to be assured, it must be planned for and even then one cannot always be sure, as we all know from sad experience, that it will work out successfully. Of this we may be sure, that the prospects of a successful start are infinitely greater after careful thought and preparation, than they are when it is left to chance.

The problem is often one of getting the children's thoughts turned to something that they have probably not been thinking about since the Sunday before, unless perchance their mothers have given a helping hand during the week. We are pretty sure of some, however, who get very little Bible instruction except on Sundays at the Sunday School.

The first thing to do in getting a start is to find some way of arresting the attention, if possible, of every member of the class, so that we may direct their thoughts to the lesson of the day. This needs something that appeals if possible to all the children, and at the same time, something that will lead naturally to the lesson study. It would be comparatively easy to attract their attention by some device that had no connection with the lesson, but that would be fatal to the lesson itself.

It is not enough to start in every Sunday with the time-worn formula: "Now, children, what were we studying about last

Sunday?" I fear if children respond to something of this kind Sunday after Sunday, there is something wrong with them; they are surely not healthy, normal children.

Instead of such a trite beginning, we need some vigor and life put into the opening. Nor do we want every lesson to start in the same way. Variety in our ways of starting is as reasonable as it is profitable. Children are not arrested by monotony; reasonable variety certainly appeals to them.

The method of starting will necessarily depend upon the lesson. Lessons vary so much in style and purpose, that the method of presentation must necessarily vary too. The first thing to do, therefore, is to get a clear idea what the aim of the lesson is to be. What truth are you going to drive home to the hearts of these children? Next, outline the plan of the lesson so that you will know in a broad way how you are going to teach it. Then you are ready to consider how you will start in, for remember the more effective the start the more active the attention will likely be through the lesson, and the more hope of driving home the truth to be taught.

Let us consider some ways in which a good start may be made. If a class is apt to be restless, it is good sometimes to ask them to take their Bibles and find a certain verse which you have selected, one that gives the point of contact that you want. The physical activity and mental effort of reading combine to centre attention just where you want it. Sometimes a suitable picture, or, with an

older class, a map, or some article from a museum, or perhaps a word or two, or a drawing on the blackboard, or a verse from a poem, or an arresting challenging question may be the means adopted for starting it.

It might be suggestive and helpful to consider a concrete case. In the First Year Junior, Part I. of the International Graded Course, we have as the Christmas Lesson, The Song of Mary. This can hardly be counted an easy lesson to teach, so we will see what might be done with it.

Let us assume that we have decided to adopt as our aim the one suggested in the teacher's manual: "To show that the coming of Jesus was the fulfilment of God's promise to Abraham; to arouse and deepen faith in God and gratitude for his greatest gift." It must be noted that the four preceding lessons were all stories of Abraham, and so this lesson aim fits in splendidly as a climax to that wonderfully fine series.

Amongst possible openings to this lesson it has occurred to me that the following might be fairly effective:

1. A challenging question: How long do you think a person should remember to keep a promise he has made? A whole day? A week? A year? A lifetime? What would you think of a promise remembered and kept after 2,000 years of waiting?

2. A picture of Abraham and one of the Madonna pictures. These two would give one a start, in that the first would represent the one to whom the promise was given, and the other picture, the fulfilment of that promise.

3. One might go back to Abraham's life once more and tell the story of the promise and the wonderful circumstances under which it was given. Children of this age are always ready for another story of a favorite like Abraham.

4. A possible start, though hardly as likely to be an assured success, would be to have a copy of the musical setting of the Magnificat, as the song of Mary is called, introduced something as follows: Do you know that the words of this song, which will be sung in thousands of churches to-day, was sung first of all, by one woman nearly 2,000 years ago? This, followed by the circumstances attending that first outburst, would give the necessary introduction to the lesson.

The example cited, it is hoped, will serve to make clear the idea urged above, that a good start is exceedingly important and often has a vital bearing on the success of the lesson.

Open Letters to a Sunday School Superintendent

V.

Dear Fellow-Worker:—

In looking over my last letter, I notice that I suggested the importance of being sufficiently familiar with the work each department should be doing, to be able to stimulate progress all along the line.

No small contract, you will say, and I agree. It certainly is a big man's job, however you may look at it.

When one realizes the rapid strides that are being made in religious education these days, one might be excused for being daunted by such a task. This, however, is no excuse for quitting, but a double reason for getting down to the real business of mastering the problem. It would simply be a case of camouflage to suggest that a superintendent's responsibilities are light or his work easy. His responsibilities are heavy and his work hard if he measures up reasonably to the possibilities of his position.

That one task of keeping in touch with the rapid progress being made in religious education is no light one. Yet how vitally important it is to keep up-to-date in its best sense. How many of our fellow-workers throughout the country suggest by their attitude to new ideas that they are educationally suffering from "creeping paralysis." It is of the most vital importance that we keep our minds open to really progressive movements.

If we are getting old in years, we must the more struggle to keep young in spirit. If we find that it is becoming instinctive to oppose new ideas, let us take warning, for, as I pointed out earlier, that is a sure sign of premature old age. I've known some, apparently young in years, so afflicted. They have become old in spirit before their time. Nevertheless I am confident that it is quite possible to keep perennially young in spirit.

Since writing the above I ran across a most happy illustration of this in a well-known magazine. The writer, speaking of A. I. Root, the famous bee man, says: "Although nearing eighty years of age, he bubbles with enthusiasm, new ideas, and the desire to make new experiments. His mind is still young. He is up-to-date in everything. He simply will not grow old."

As you are a busy man, you will have few opportunities for improvement, such as going to a good summer school of religious education, or even of attending lectures on this subject at any of our colleges, but there is one means open to every last man of us. Good books and excellent journals are available to all. Nor is it hard to find out what these are.

If your minister is a progressive Sunday School worker, he will know of the best books along all lines of church work. I really don't see how it is possible these days to keep abreast with Sunday School work without reading regularly and systematically.

I take a couple of the best journals published and also make a practice of adding a

book or two on religious education to my library every year

I must refrain from further suggestions this time, but I have still a few problems that I want to discuss with you, problems that we are face to face with every Sunday.

Yours for progress,

A FELLOW SUPERINTENDENT

Giving as an Act of Stewardship

BY REV. F. W. KERR, B.A.

The deceitfulness of riches consists in their persuasion that "my power and the might of my hand hath gotten me this wealth." The reason for Jesus' stern words against riches was not only because of their tendency to breed pride and selfishness and material standards of worth and of happiness, but, deeper than this, the tendency to wean men from their sense of dependence upon God and of accountability to him.

Jesus looked upon men primarily as stewards; and whether a man found himself in possession of a vineyard, a household, talents, or a bursting barn, his chief folly lay in forgetting that the master might return in an unexpected hour, and require an account of his stewardship. Stewardship implies the recognition, first, of God's ownership and next, of man's responsibility for faithful administration. "It is required in stewards, that a man be found faithful."

It is not too much to say, that this is one of the most revolutionary social principles ever proclaimed by any responsible teacher. And no principle is more imperative, as the leaven of the new day of social re-construction when it comes. Socialism claims that all natural resources and all instruments of industry should be held in trust for the common good. Our government in its policy of conscription, asserted the drastic principle that a man's life is not his own, but must be placed at the disposal of his country. Yet more drastic than socialism or than conscription, is the claim of Jesus, that everything we are or have whether it be reckoned in terms of cash values or of artistic or spiritual capacities,—must be regarded as belonging to God, and must be placed at his disposal.

Yet, drastic as it is, we can understand that claim as never before in the history of the world. Just because everything we have in farm or bond or bank has been secured for us at the cost of the Empire's most precious lives, we are in a position to feel that we are not our own, that we are bought with a price. It is as if our lives and property had been forfeit and were repurchased for us by the blood of heroes who thought we were worth

fighting for and worth dying for. But upon our treasures there will always remain the blood mark; they have been sanctified through the presence of the altar of sacrifice, and are under the constraint of the high and noble ideals for which these men suffered.

In fact the doctrine of stewardship is seen to be fundamental in all progress. The church is steward of the mysteries of grace—that is the very pulse of all missionary enterprise. The man who has, is steward for the man who has not,—that is the heart of all philanthropy. The employer is steward for the employee,—that thought is the death of exploitation, and the life of the new era in the industrial world. The strong nation is steward in behalf of the weak and defenceless nations—that is the glory of the present War. For a strong nation to stand aside from using its strength is to forswear its soul,—is the very "Pentecost of Calamity."

Mr. H. G. Wells, in a recent book, develops at some length this awakening sense of stewardship, as one of the most hopeful signs of the time. He says, "In no department of morals have ideas changed so completely during the last eighty years, as in relation to profits and property. Eighty years ago every one believed in the divine right of property to do what it pleased with its advantage,—a doctrine more disastrous socially than the divine right of kings. . . The ideas of collective ends and of the fiduciary nature of property, of service and responsibility in ownership, have been soaking into the mind of the European community for years before the War."

It is sometimes thought that a Christian ought to dedicate a tithe of his possessions or income to the Lord, and do what he wishes with the remainder. Nothing could be farther from the truth. Ten tenths of what we are and have belong to God, and must be used solely in the interests of his kingdom.

"Take me, O my Father I take me;
Take me, use me, through thy Son;
That which thou would'st have me, make me;
Let thy will in me be done."

New Westminster, B.C.

Sunday Schools in Korea

BY REV. E. J. O. FRASER, B.A.

Sunday School work in Korea, as in all lands, is coming to be considered a most important part of the church's task. It is only in its infancy as yet, on account of the difficulty of obtaining competent teachers. Now, however, that there are more graduates of the Mission Schools and more Korean pastors, the Sunday School work is assuming larger proportions with good results.

The work is of two kinds here. The original type of School is that which exists in practically all the churches in Korea. On Sunday morning, an hour before the preaching service, the whole congregation, men, women and children, meet to study in classes, taught by the pastor, elders, school teachers and others. The lessons studied as a rule follow one or more books of the Bible pretty closely during a year. Lesson Helps are provided and are freely used by all much as at home. These helps do not have the text of the Bible printed. In some Schools a system of graded lessons is in use.

The result of this is that the people have an opportunity of studying one or two books of the Bible pretty well each year, and this, with the ten-days' Bible Classes held yearly in so many of the larger centres, gives a grounding for good knowledge of the scriptures. Through this agency, many inquirers get their first systematic knowledge of the Word of God.

The second type of School is of more recent origin and is especially for the children. The boys and girls of the Christian homes get a chance here of doing some real missionary work, for they are depended upon to bring in new scholars, a small reward card being given for each one or two new scholars brought. The teaching in these Schools is varied; some children must be taught to read, others study some easy book or a catechism. Usually, besides the teaching of new hymns and memorizing of scripture, a brief story is told each day.

This class of School has results that are not so much immediate as future, though there can be little doubt that the work of the teachers strengthens their hold on the Christian faith. The children are taught to be responsible for bringing others within sound of the gospel. Heathen children become accustomed to attendance at church, they hear the gospel, learn hymns, and not infrequently begin to attend the church day school through coming to the Sunday School. Through these children the influences of Christianity are brought into heathen homes and parents feel more kindly towards the church, and some are led to come to the meetings

Though recognizing the great importance of this work, the time of our missionaries is so occupied with the oversight of groups of Christians in widely scattered territories that they can give but little time to the training of teachers, much less to the actual superintendence of these Schools. The great need here, as in all departments of our work, is for more well-trained missionaries.

Wonsan, Korea

Sunday School Environment

By Rev. Thomas W. Pritchard

A great deal is being said at the present time about reconstructing the social and economic life of the world, and doubtless there is great need of it in some quarters, both at home and abroad. And yet one must remember that, while it is most fitting and necessary to right what is wrong, it is not always wise or helpful to be always changing one's environment. Some things, some conditions, are better as they are.

A florist would commit a great mistake if he were continually altering the habitat of the plants entrusted to his care. Continuity is as vital to progress as change. The halo of the past is not without its influence on the present. There are certain schools in England, such as Eton and Rugby, to enter which is more than the beginning of a liberal education. To know that he is walking the same floors, sleeping in the same rooms, writing at the same desks, submitting to the same discipline, inheriting the same glorious traditions, as did some of England's noblest sons, is enough to awaken all the sleeping energy within a boy, and to inspire him to plan bold things for God and man.

Not less important is the environment of the Sunday School to the life of the scholar. He, too, is encompassed with a great cloud of witnesses; he, too, is the heir to priceless treasures. The Sunday School is rich with divers forms of wealth. Its sacred songs, its idyllic stories, its stirring music, its white-robed angels, its sweet maidens and noble youths, its long list of consecrated men and women who are seeking week by week without hope of fee or worldly honor to guide the young of the world to their loving Saviour—these are riches than which earth or heaven have none greater to offer. In no other place, save the home, is the child so safe.

To many a hapless young creature the Sunday School has stood for heaven. Entranced with its cosy rooms and pictures, with its music sounding in his ears, and with

the story of the Saviour's love taking root in his heart, he has been enabled to forget, in large measure, his poverty and sorrow, and been enabled to tread with more triumphant step the cheerless, empty spaces which intervened in his life between one Sunday and

another. Happy is the youth who, when entering the School on Sunday, can say with unfeigned pleasure, "All that the School was and is and hopes to be is mine now and always."

Dumas, Sask.

Training Substitute Teachers

The very first problem in training either teachers or substitutes is to secure a proper attitude toward Sunday School work. To recognize that the work in which they are engaged is of supreme importance is to be in a state of mind distinctly favorable to welcome training. Not that any teacher or officer of a Sunday School would for one moment deny in so many words the importance of its work! Far from it! But in effect too many deny by their lack of zeal in service, by their unwillingness to put adequate time and thought on to preparation, the very great importance of work they are undertaking.

I think there can be no doubt that the advent of the Graded Lessons has tended to improve the situation that teachers are taking the work more seriously than formerly and that the whole Sunday School is being toned up by the business like purpose evident in the graded system.

This change of spirit, reacts on the substitutes. They are no longer drawn from a Bible class on short notice to teach a class of which they know nothing, instead they have a definite class or group of classes of known age and it is for these that they have to be ready. This specific responsibility placed on the substitute results in greatly increasing her sense of the importance of the work. This is the very attitude of mind that is so essential as a preliminary to securing adequate training. Whether, however, this favorable condition is present or not, the problem of training is there.

Now the progressive superintendent, seized, as he must be, with the vital importance of the teaching period in his school, will seek to provide these opportunities for his teachers to gain increased proficiency in their work. Nor will he forget to include within the scope of his endeavor his staff of substitute teachers for it is a matter of the first importance that substitute teachers be regarded as a part of the regular staff. They should also be welcome to teachers' meetings, socials, picnics and other School functions. Any training facilities open to the regular teachers should be equally open to substitutes, not only so, but they should be pressed to take advantage of them.

Now training facilities are of two kinds. First, the training class held at the hour of the Sunday School Session for older teen age girls and boys, who desire to become Sunday School teachers; second the training class held usually during the week for teachers already in service. Both are needed, and many of each are in existence.

The former of these might well broaden the statement of its purpose by inviting to its membership those who do not expect or desire to undertake regular teaching work, but would be willing to do substitute work. Each is most necessary in its place and there are many who might do the latter but would shrink from the former.

The second kind of training class, that is, for teachers in service, is harder to secure and to maintain. The stress of our modern life is such that may find difficulty in securing the necessary time and yet it is of vital importance. There can be no question that our Sunday Schools suffer woefully from defective teaching and poor discipline. Training is very helpful in overcoming the most serious of these defects.

Probably the arrival of the Graded Lessons has also done much to make really vital the work of training. It is becoming more and more the custom to organize training along Departmental lines, so that teachers may specialize either in Primary work, Junior or Intermediate work or in work for Older Boys or Girls. This is all to the good. Substitutes, too, should specialize and undertake work for one Department only. They should secure literature that will make them familiar with the characteristics of children of the age they are going to teach. They should attend training groups, or conferences, or the longer institutes, so that they may undertake their work with some degree of confidence and success.

In view of the difficulty experienced in organizing and maintaining training classes it is important to note that there is another source of help that in my judgment is insufficiently valued. I refer to the number of simple but excellent books on teaching and of late years the many good departmental

books giving very specific help in teaching children of different ages. Any teacher or substitute willing to do some thoughtful study can add immensely to her skill as a teacher. It is the part of the superintendent or his educational director to suggest suitable books and if necessary organize the departmental reading circle so that the incentive of comradeship may add zest to the study.

There is an opportunity for gaining knowledge of teaching open to the substitute that is not open to the regular teacher, namely, that of visiting a class taught by skillful experienced teachers. A sympathetic listener does not detract from the effect of a lesson. She may in some cases add interest and significance to it. From the visitor's point of view, a visit of this nature is most helpful, giving, as it does, a practical view of the experienced teacher at work and a concrete exemplification of the principles she may be familiar with only as theory.



Getting Acquainted With the Pupils

"How do you do it?" I asked a superintendent one day. "How do you manage to get such a hold on all your young people? How do you even get acquainted with all of them? You have a very large School."

"I didn't do it," he answered. "It all started with one man who had a class of boys. He came to me one day and asked if I knew

the boys in his class. I had to admit that I didn't know more than one or two."

"Well," he said, "I want you to learn to know them," and for each boy he gave me a card containing his name, where he lived, a description of him, and a remark or two about his character.

"I took the cards and I also took the hint. I spent a part of that session visiting his class and, when I had a boy located by the description on the card, I addressed him by name, asking him a question or two. After Sunday School the teacher came to me again.

"I suggested to the boys," he remarked, "that if they had an opportunity they should introduce themselves to you. It will be up to you to remember them after that, and I think you will find their acquaintance worth while. They have a lot of surplus energy and they need to be put to work. Give them something to do."

"That was the beginning. Of course I felt, then, that it was up to me to know those boys, and the first thing we knew we were quite chummy. The point I am making is that it was the teacher who made it possible. He gave me every opportunity to meet with the boys and talk to them, and I knew from things they said that he was continually giving off suggestions as to how they might help me. The first thing I knew, those boys were my right-hand helpers."—Leila Munsell in *The S.S. Journal*

THE DEPARTMENTS

Helping the Heavenly Father

By Mrs. W. J. Jamieson

On first thought, it may seem almost irreverent to speak of Beginners as helping God. But what has been God's plan down through the ages? Has he not been depending upon those to whom he made himself known through Jesus, to pass on that knowledge to others? As his disciples, we have been privileged to become fellow workers with God. Even the little Beginners may be fellow workers with the heavenly Father, for love is the basis of such a partnership; the service rendered the expression of that love.

The heart of a child goes out in love to God as he comes to know God as the creator, protector and preserver of life and his heavenly Father. That love naturally expresses itself through the medium of prayer and praise.

Is there no further means of expression? The child's restless energy continually seeks, yes, demands an outlet, and oh, the joy of sharing in the activities of those about him! Therefore, as we teach the child that God cares for the birds, insects and flowers, let us teach him, too, that he may have a part in their care. It is but another way in which he may express his love for the heavenly Father.

He will delight to throw out crumbs for the little feathered folk during the cold days of winter. If he is privileged in the spring to watch the birds as they gather material for their nests and to place bits of twine and so on, within their reach, he will come to feel a sense of partnership with the heavenly Father in the care of his birds. He will desire to protect, in imitation of the Father, rather than to destroy God's helpless creatures.

This idea of partnership may be further developed by teaching the child to care for his pets and all helpless animals. Perhaps in no way may this thought of partnership be made more real to the child than in the making of a garden, the planting of the seed, the care of the little sprouts through the period of growth and bloom, and, it may be, fruit-bearing. For even the little Beginner comes, in this way, to understand that he is dependent upon God's sunshine and shower, yet he, too, has his little part to do.

All this may seem trivial, but we are dealing with Beginners and beginnings. It is not a little thing to be a fellow worker with God,

nor can we enter into this partnership too early in life. "Suffer the little children and forbid them not to come unto me."

In just such ways as we have mentioned, we believe, that even very little children may form the habit of working with God, of expressing their childish love in an effort to help the heavenly Father. And we further believe that, as a result, they will feel more keenly and respond more quickly, in the years to come, to the master's call for living, personal service as a fellow worker with God for his fellow men.

Simcoe, Ont.

Expression Through Handwork: Why?

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

For years the importance of handwork has been recognized in secular education. From the kindergarten, with its blocks and colored papers, to the University, with its "scalpel and pen," we find expression by means of the hands playing an important role. But in this, as in many other things, religious institutions have lagged behind, and it is only fairly recently that our Sunday Schools have awakened to the fact that "the hand is as divine a mode of self-expression as the tongue," and that, if we are to have the desired results from our teaching, "we must put the whole boy and girl to school."

There was a time when people were called deeply religious who withdrew themselves into convents, and, separating themselves from mankind, spent their lives in prayer alone with God. Nowadays, more and more, we are judging the depth of a man's religion by what he does for others, by his social service; we lay stress on self-activity, and we begin to teach it in the lowest grades of our Sunday Schools.

No true Sunday School teacher has ever been contented with telling the child a truth without demanding some form of expression, for it is an important educational principle that an idea is not possessed until it is expressed, that is, put into action; but the majority of us have been satisfied with having the child express the truth in words only, with a mere reiteration of what we ourselves have told. Doubtless, this is of some value, but we can improve our methods, both in variety and in depth of impression, by the use of handwork, by asking for expression through the hands, as well as through the tongue.

There have been formulated six main reasons for the use of handwork in the Sunday School.

1. *Handwork is a form of self-teaching.* The child is learning by doing, not merely by sitting still and listening, perhaps very inattentively, to what we seek to teach him. He is not merely absorbing words as a sponge absorbs water, but, through his very activity, he is unconsciously teaching himself.

2. *Handwork fulfils the spontaneous desire of the child to give manual expression to the truths which he understands.* How prone we all are to help explain a plan by use of pencil and paper. Even more is the child inclined to express his ideas by means of pencil or crayon, by paper and scissors, by plasticine or clay. If he has been learning the story of David's care for his sheep, he delights to cut a crook from colored paper. If it is the story of Peter released from prison, he enjoys drawing or cutting out the prison gates. If he has been hearing of God's good gifts to his children, he is pleased to draw pictures of some of these gifts, or to select and paste scrap pictures representing them.

3. *Handwork leads to a more thorough understanding of the truth.* The impressions are intensified by a new set of nerves being put to work. It has been calculated that we remember two-tenths of what we hear and nine-tenths of what we do. For instance, we remember much better how to bake a cake after we have once done it ourselves, than after merely hearing the recipe. Your child is impressed by hearing your well told story; the impression is made deeper if he retells it to you; and it is made still deeper if, in addition to retelling the story, he illustrates it, that is, if he illustrates it intelligently, with more or less guidance from the teacher.

4. *The child is not embarrassed by limitations in expression through handwork.* This is not true of all children, but it is generally true. Some children are so shy that we can get no

spoken answer from them, but they will give manual expression to what they have learned. This was shown very clearly at a recent convention where a demonstration was given with a class of girls somewhat over Primary age. With a considerable audience, the girls were so diffident as to answer very poorly when questioned orally, but later, on being given pencils and paper, some gave most excellent and intelligent answers. Some children, however, show very little inclination to express their ideas through either drawing or writing, and these demand much patience and guidance on the part of the teacher, until they gradually learn to do for themselves.

5. *Handwork gives the teacher an opportunity of seeing what impression the child has received.* Often we congratulate ourselves upon having told a story particularly well, upon having held the interest of the class throughout; but when we come to question, we find the children have anything but a right understanding of the truth implied, or perhaps have had their attention held merely by some peculiarity in one's personal appearance, rather than by the story itself. Handwork, as well as oral expression, will show up these misunderstandings and afford the teacher an opportunity of correcting them.

6. *Handwork links the home and the School.* There may be an occasional home where the

parents are narrow minded, and cannot understand this innovation in the Sunday School. Almost invariably a visit on the part of the

THE UNIVERSAL TEACHER

It is doubtful if any one teacher can know all groups, all types, all ages. Jesus did. He was a universal teacher. We can only attempt. But one teacher may give to himself the task of knowing little children; another the joy of knowing adolescents; a third may gain knowledge of early adult life with its problems and hopes; a fourth, middle life with its triumphs or failures, or old age with its increasing need of love and understanding, with its yearning for spiritual light and faith.

their offspring.

In addition to these six reasons, we might add that the variety given to the Sunday School hour through handwork appeals to the child. It makes him love Sunday School. "Harry is afraid to stay away lest he miss something," said one mother. Handwork makes him love, not only Sunday School, but the Bible itself, because it makes it real and living in his eyes. Can we say this much for the way we ourselves were taught as children regarding God's house and God's book. The intentions of our parents and teachers were good, but was not the result often a distaste for these things which we should have loved?

Toronto

The Place of Play

BY RICHARD C. SIDENIUS

The church is beginning to realize that play is one of the best agencies in the building up of character,—that loyalty, initiative, self-control, courage, endurance, playing the game according to rule, a square deal for others, sacrifice, humility, law of cooperation, stick-to-it-iveness, determination to win, quickness of action, team work, and that other essential virtue,—that of being a good loser—and a score of other virtues that a virile Christian life calls for and that can best be taught in supervised and directed play games.

The natural play life of the teen age period is a real challenge to the church. Is there

not some vital connection of the annual exodus of the adolescent boy in the past as he left Sunday School with the fact, as Gulick puts it, that "the qualities demanded are the feminine ones of love, rest, prayer, truth, desire for fortitude to endure, a sense of atonement, traits not involving ideals that most stir young men," and that there is a lack of emphasis in the qualities brought out in team and group games.

* Character can be taught and caught in the boys' and girls' play life. Happy is that teacher or parent who can not only direct the play life, but can play himself. The writer

knows by personal experience, as many others can testify, that the teaching of a new game or stunt, has proved the avenue of approach and opened the way for a deepening friendship that has won young folk to the Jesus way of living.

Often the real boy and girl is not discovered in the hour when the teacher or mentor is with them on Sunday. It is in the natural, spontaneous play life, that selfishness, avarice, pride, anger, cheating, dishonesty, and the tendency to take unfair advantage,—if these ugly things exist—are quickly discovered.

In the midweek session of the Sunday School class, so essential to meet all the four fold needs,—physical, intellectual, social and spiritual—there is a proper and a growing place as an integral part,—not a mere bait—of each midweek programme for group games. When we remember that 78 per cent. of the spontaneous activities of boys are physical, we readily can see the power of games in holding live electric boys to the church.

Most of the group games can be played either in or out doors and need no equipment. Variety and competition are two essentials. Always to have a new game ready or a variation of one already played is power. Competition or contest gives impetus and keenness

and an eagerness that is often lost if one just goes through the motions.

A general classification of games is as follows :

1. *Quiet games.* A large number of games will suggest themselves under the following heads : educational games, guessing games, charades, pantomimes, story telling, impromptu programmes, amateur stunt night, singing games and contests, fake athletic meets, dialogues, dramatics, parlor games, spelling bees, talk-fest, mock trial, forfeit games, patriotic games for special days, pageants, hallowe'en games, St. Valentine games, etc.

2. *Physical games.* Scores of games will come to one under the following groups : drills, calisthenics, tumbling, folk dancing, scouting games, rainy day games, athletics, First Aid games, knot-tying contests, treasure hunts, relay races by groups, Indian games. Some group games are : cat and rat, pass ball, swat-um, pomp pomp pull away, last couple out, bull in the ring, rabbit's nest, duck on the rock. Hand-wrestling, rooster fight, blind boxing match, pull-away, are examples of games for two persons. There are, besides, tag games.

Galt, Ont.

Mastering Biblical Biographies

BY REV. WILLIAM SCOTT, B.D.

Do Bible characters seem real to our pupils? Do our boys and girls take as keen an interest in their careers as in the careers of modern heroes? These are the questions the teacher must ask himself if he is likely to make effective the rich store of biographical material in the Bible.

The Bible is a living book with tales of the red-blooded men and women, who were swayed by the same passions, ambitions and ideals as the people of to-day. What elemental strength we find in them! What fine devotion! What soul-stirring ideals! What mighty faith! These men do not belong to another world. They are of our world, akin to us in feelings and desires, only separated by the external things of time, language and customs.

We must ourselves feel how vital are these old stories of prophet, priest and king, if we are going to expect that they will impress our pupils. This is an essential condition of helping pupils to make Biblical biographies their own.

As an aid in this exceeding important task, the Sunday School teacher should equip himself with some books dealing with the historical background of the Bible. Nothing

makes so realistic the lives of Biblical heroes like a comprehension of the conditions under which they lived.

The number of such books is legion, and the average busy teacher will have to select a few, which he thinks will be of greatest value to him. The Historical Series for Bible Students edited by Kent and Sanders is a standard work, and has proved valuable to many Sunday School teachers. A Short History of the Hebrews, by Ottley, is also standard. For the New Testament, The Jews and Roman Rule, by Morrison, a short book, may be recommended. Other valuable books on History and Geography are, The Land and the Book, by Thomson, and The Historical Geography of the Holy Land, by G. A. Smith.

If one desires more direct help in studying Bible characters, he may read books like those of George Matheson, who has inspired many to look deep and discover great wealth of meaning in the ancient biographies.

With our Sunday School helps, a few well chosen books, and a habit of careful reading of the Bible itself, the teacher will find that the Bible characters will always be the most interesting friends, and, however familiar the

outer forms of the stories may be, they will always be taking on new meaning for him.

Perhaps never in our generation has the teaching of biography been so urgent as at the present time. Truth clothed in concrete form is what our youngsters of thirteen and fourteen are anxious to know. When we consider the opportunities that may be theirs of making wiser and juster our systems, laws and ethical ideals, is it not most desirable that we should inspire them with the best that we can find in the past?

Moses, the leader of the oppressed against the ruthless overlords; David, the shepherd

lad, who rose to lead a whole people in the cause of righteousness; Amos, the fearless prophet of social regeneration; Jeremiah, with his passion for a universal religion; and Paul, the forerunner of all the Christian foreign missionaries—these are but a few of the outstanding men of the Bible, whose message is quite as pertinent and far more insistent to-day

The boys and girls, who are standing at the portals of a new era, it may be, will respond to the living truth of the Bible. This is the challenge to every teacher of teen age pupils, and his opportunity.

Moose Jaw College, Moose Jaw, Sask.

The Older Boy and His Religious Needs

By REV. C. A. MYERS, M.A.

V. THE MIDWEEK MEETING

"The manly associations afforded by church clubs (for example, midweek meetings) are serving as a powerful factor in arousing within boys the disposition to become men. In these clubs Christian leaders, together with their younger brothers, practise quite fraternally the real spirit of the Christian life. Two years' work with boys in two such clubs has convinced me that if more such work had been done twenty years ago, men approaching middle life would now be in our churches in far greater numbers."—Rev. Herbert L. Packard

The first thing to be noted about the midweek meeting for boys is that it does not involve a separate club organization distinct from the Sunday School, but is rather an *extension of the Sunday School itself*. We are now past the stage when it seemed necessary to have a separate organization for every new thing we wanted to do. There is growing up, instead, the ideal of unifying all the work of religious education for each group or grade in the church in one organization. For older boys, this organization is the already reorganized and established Sunday School Class, linked up, where possible, in an organized teen age department.

Few will deny that one short hour on Sunday is not sufficient to give to our growing older boys all the religious instruction and training they need. An extension of the time is imperative. At the Sunday session there is but brief time for mere instruction in the truths of the lesson for the day. There is little or no time for training or for participation in service of any kind, to say nothing of social intercourse, or physical activities.

In some places, very extensive plans are being made for week day religious instruction on a large scale. The Jews in New York are spending several millions of dollars annually

in this way. All that is proposed in Canada, as yet, is that, in addition to the Sunday session of the Class, there shall be one week day session of an hour or an hour and a half, for at least six months of the year. This is surely a very modest requirement for the all-important task of religious and moral training.

Most satisfactory provision has been made for this meeting through the Canadian Standard Efficiency Training programme for older boys. The following things should be noted about it:

It is a programme and not an organization, and includes the programmes of both the Sunday and midweek session, thus unifying the work.

It is progressive and graded departmentally so that it can be used in any School, however small, the Trail Rangers' programme being for boys 12 to 14 and the Tuxis Boys' programme for those 15 to 17.

It is developed by Canadian leaders, and is not something imposed from without; it is therefore indigenous to our Canadian life.

It magnifies the place of the home, the School, and the church in the boys' mind as the primary agencies of society, and health as the basis of all other phases of life; it sets a standard before the boys through the plan of charting, and frankly challenges them to the discipleship of Jesus as the ideal of their lives, as well as Saviour and Lord.

It plays up the idea of symmetry in life, under the form of fourfold development,—physical, intellectual, religious, and social; it provides opportunity for group effort and social intercourse and challenges to definite Christian service; it points to and centres in Christ and the church, and leads to definite commitment to the Christian life, and encourages the practice of daily Bible reading and prayer as aids to Christian living.

In carrying out this programme at the mid-week session, the following procedure is advocated :

1. *Devotional Period.* A short devotional period is held at the opening of the session, during which the boys are encouraged to take part in prayer and in a full and frank discussion of some scripture passage or theme of personal interest to them. This supplements the more formal Bible study of the Sunday session, and has been found to be of great value, both in creating the proper atmosphere for the rest of the meeting, and also in opening up the lives of the boys and their needs to the teacher.

2. *Practical Talk.* A short talk from some business or professional man or woman on the

various themes in the Canadian Standard Efficiency Training programme as required. These talks should be very brief and informal, and should bear as directly as possible on the themes set forth in the programme.

3. *The Test of Activity.* Various tests and activities are arranged on the physical, intellectual, religious and social features of the programme in which the boys themselves participate. It is on the basis of their attainment in these tests that the boys receive their standard at the end of the year, and the various awards to which they may be entitled. These contests and awards add greatly to the interest, and make it comparatively easy to sustain the attention.

Toronto

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

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

Sunday School Extension Work

I. THE FORWARD MOVEMENT AND REACHING THE LAST BOY AND GIRL

Before the War, there was a very gratifying increase in the number of Sunday Schools, teachers and pupils. In 10 years the increase in round numbers was 1,000 Schools, 10,000 teachers, 100,000 scholars. In the same period Junior, Teen Age and Young People's Organizations for midweek training increased by nearly 800, and in membership over 23,000.

During the War, owing to lack of home missionaries and other causes, this rapid growth has been greatly retarded, but now, facing the period of expansion and reconstruction, the Board of Sabbath Schools and Young People's Societies is eagerly undertaking a Forward Movement for the extension of Sabbath School service to the remotest fringe of our land where boys and girls are found.

That there are a great many of the children and young people for whom our church is responsible not yet being reached by any religious agency, is beyond question, and ought to be a matter of very serious concern to every worker. While far-reaching plans are being made by the Board through its Synodical and Presbytery Committees for an aggressive campaign of extension work, these can only succeed in as far as officers and teachers in the local School and Christian

people generally assume responsibility and enter heartily into the crusade to reach the last boy and girl for Christ and the church. This campaign must be carried on in four different situations :

1. In Organized Churches

By means of surveys, visitation, rallies, we must reach out after the large number not yet enrolled, even where there are well organized churches and Sunday Schools. It is estimated that from 25 per cent. to 50 per cent. under 21 are not yet reached, even in our towns and cities.

2. In Unorganized Territory

In our vast Home Mission territory there are 1,000 preaching places without a Sunday School, and 2,000 without any plan for midweek training. In 90 public school districts in British Columbia, only 15 Sunday Schools were found. In 300 school districts in Saskatchewan there are no Protestant services.

Here is a vast field for expansion, and, by many and various means, we must organize hundreds of new Schools and secure thousands of new teachers.

3. In Non-Anglo-Saxon Districts

In Saskatchewan, 45 per cent. are non-British,—how serious the situation is, and how necessary that we should make larger

provision for giving the gospel message to the children of the strangers!

4. *In the Foreign Field*

This field is almost unlimited in its scope and needs. We must make larger provision.

II. FIELD WORK IN PRESBYTERIES

At the annual meeting of the Board held in January, the pressing need, at the present time, for greatly extended field work was urged especially by the representatives from East and the West. After a careful consideration of this question, the following resolution was unanimously approved:

"That the Secretaries and the Synod's Conveners arrange for a two or three day conference with Presbytery Conveners and workers in each Synod, to be held, if possible, at the time of the meetings of the Synod committees, to secure a better understanding of, and more hearty cooperation in the plans of the Board, thus to prepare such local workers for aggressive leadership within their own Presbyteries, especially in the way of field work; and that these conveners or other workers be encouraged to do field work under the supervision of the Synod's Committee with expenses paid."

These conferences are being held as rapidly as arrangements can be made and probably by the time this article appears in print, such conferences will have been held in most of the Synods.

It is the intention of the Board to give vigorous and generous support up to the limit of available funds, to all plans agreed upon by the representatives of the various Presbyteries in these Synod Conferences, for extension work during the coming summer. Wherever possible the work will be done by the Presbytery Conveners themselves, in their respective Presbyteries. In some cases it will be done by students, or other Field Workers, under the direct supervision of the Synod or Presbytery Conveners, and carrying out their plans for seeking to reach the last boy and girl, and provide for them the opportunity for religious instruction and training.

III. THE CHALLENGE OF THE UNREACHED

In all the newer parts of our land, where rapidity of settlement, the mixed character of our immigration, lack of transportation facilities, scattered population, lack of available men and finances to promote Christian missionary endeavor, and many other factors have combined to retard the work of the church, the problem of the unreached is a very serious one. In every Western province it is probably true that an accurate survey would reveal a serious situation in the total number of boys and girls that are receiving no systematic religious instruction.

This situation constitutes a ringing challenge to our Christian laymen in our western

congregations. It need not continue. The auto is to be found everywhere, and its use has made possible forms of Christian service hitherto unthought of. By this pleasant and rapid means of transportation, our layworkers are able to make regular visits to neighboring communities for many miles around their homes to organize and conduct new Sunday Schools, or to encourage weak and struggling ones under local leadership.

This coming summer should see hundreds of new Schools established on our prairies, by Christian leaders living in the more favored centres, but glad to use their autos and to give their time on Sunday, that the little ones in the outlying districts may not grow up pagans, but may hear about God and grow up in his love and service.

IV. EXTENSION WORK IN STUDENT FIELDS

The student missionary should give leadership in the establishment of a sufficient number of Schools that every boy and girl may have as good an opportunity to attend a Sunday School as a public school.

To take an interest in the children is not merely good for the children, but for the parents.

Moreover it is a way of making one's work outlive oneself. Some one has said that the greatest function of a leader is to make himself unnecessary; which is another way of saying that to interest and train others to do a piece of work is more effective than to do it oneself; for in that way, the work will go on after the leader is gone.

Judged by this standard, the most permanent service a student on a summer field can render is to plan his work so that at least some of it will go on after he leaves.

Now the part of the work most likely to survive the student's departure is the Sunday School, or some Young People's organization. Although there may be only an occasional preaching service during the winter, or none at all, a Sunday School will serve as a nucleus for the religious life of the community, and will be something upon which the next missionary can build.

This presents to all of our missionaries on summer fields the challenge of an opportunity to do a piece of permanent and constructive work.



Summer Schools for 1919

A list of Summer Schools, as nearly complete as could be given at the time of writing, will be found in the *PATHFINDER* for May.

Every Sunday School is urged to study this list carefully, and to plan to send representatives to at least one of these Summer Schools. A revised list will also appear in the *TEACHERS MONTHLY* for June.

RESULTS OF TEACHER TRAINING EXAMINATIONS

FEBRUARY, 1919

I. NEW STANDARD TEACHER TRAINING COURSE

Grand Bend, Ont.—Rev. S. A. Carriere, Minister. *The Teacher*: Kathleen Pollock, Adell Hamilton, Beatrice Turnbull, Ruby Elaine Hendricks, Edith M. Taylor.

St. Catharines, Ont.—Rev. J. H. Ratcliffe, Minister. *The School*: J. Lawrence McDermid, Lillian M. Leith Agnes L. Alexander, Helen Cornwell, Marion I. Tyrrell. *The Teachers' Study of the Life of Christ*: Agnes L. Alexander, Helen Cornwell.

Blyth, Ont.—Rev. G. Telford, Minister. *The Pupil*: Janet Hood, Kate Barrett, Catherine McMillan, Mary H. Milne.

Fordwich, Ont.—Rev. Andrew Laing, Minister. *The School*: Nellie N. Hutchison, Miss G. Allen, B. M. Butchart, Minnie A. Campbell.

Lougheed, Alberta.—Rev. W. Eakin, Minister. *The Teaching Values of the New Testament*: Rev. W. Eakin, Toronto, Ont., Normal School.—Rev. E. G. D. Freeman, Instructor. *The Teacher's Study of the Life of Christ*: 41 Certificates.

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

HOW THE WORK GOES ON

The Sunday School of King Memorial Church, Winnipeg, has a membership of 619.

The Young People's Department of the Sunday School in Knox Church, Bracebridge, Ont., has pledged \$250 to the Budget for 1919.

Two gifts of special interest have been received for the Armenian and Syrian Relief Fund, one of \$500 from Japan, and the other of \$1,130 from Brazil.

The Sunday School of Knox Church, at Teeswater, Ont., supports a pupil in Pointeaux-Trembles School. In addition they bought a \$200 Victory Bond.

New Sunday Schools have been started at such widely separated points as Grant and Hearst, 125 miles apart, on the Canadian National Railway, by Rev. J. A. Irwin.

The Sunday School of Carmichael Church, Regina, for the second consecutive year, won the banner presented by the City Sunday School Association, with the highest average attendance.

The Sunday School of St. John's Church, Halifax, has doubled since the opening of the new church last July. The new Sunday School Department has 9 class rooms, and a hall to accommodate 345.

One hundred and thirty Presbyterians at-

tended the recent Cape Breton Tuxis Boys' Conference out of the 226 Older Boys present. A similar conference in New Glasgow, N.S., had an attendance of 257 Presbyterians out of a total enrolment of 381.

The teen age boys of St. Andrew's Presbyterian Church, Windsor, Ont., have carried on a successful Boys' Parliament which aroused keen interest among the members and a rivalry between the Government and Opposition parties.

A library of 25 books bearing on Sunday School work has been sent to the President of the Theological Seminary of the University of Athens, Greece. This set is now being duplicated, and will be forwarded to Russia, for use in connection with educational work, under the supervision of the Y.M.C.A. Other material presenting Sunday School activities is being prepared for Greece and Russia and the exhibition of the World's Sunday School Association at Tokyo, Japan, in 1920.

Major Stephen Trowbridge, the well-known Field Secretary of the World's Sunday School Association in Egypt, is now supervising the distribution of relief in the Near East. A boat of the British Navy has just been furnished to take him from Haifa to Mersine, from which port he will journey to Aleppo. There is a single orphanage in Aleppo containing 1,500 children, with no winter clothing, and a great shortage of food stuffs. Major

Trowbridge will look after their relief, while arranging for Sunday School work as soon as it can be established.

Miss Allan, a University graduate, who has acted for several months as missionary at Latchford, Ont., as one of her first achievements, opened a Sunday School, with an enrolment of 50 children—practically all the little ones of the community. For a time she was the only teacher of the entire School until recruits were found in five young ladies. Amongst the scholars were a score of young men employed in the nearby lumber camps, and these she organized into a Bible Class with herself as the teacher. The missionary

also organized a boys' club of lads from ten to fifteen, and, in addition to the Sunday School class, carried out a midweek programme for them, greatly to their delight.

Special attention is being given to temperance work by the various Field Secretaries of the World's Sunday School Association. These workers are located in Cairo, Manila, Tokyo, Shanghai, Pyengyang, Rio de Janeiro, Buenos Aires and Santiago, Chile. Posters, which have been so effective in presenting the facts in the United States, have been sent to all these secretaries, as well as the best temperance literature from the leading organizations of the United States.

A WORD FROM THE BUSINESS MANAGER

ANNOUNCEMENT EXTRAORDINARY

Our good friends everywhere will welcome the news that we are now in a position to take care of their Lantern, Lantern Equipment, Lantern Slide and Lantern Lecture requirements, having on the first of this month taken over the Presbyterian Lantern Slide Dept. This has now become a distinct part of the business of PRESBYTERIAN PUBLICATIONS.

The news will be doubly welcome because the individual Sunday School will now be able to purchase everything the average Sunday School needs, from the Church's own Publishing House, at the lowest possible price consistent with high quality and unexcelled service.

Dealing with PRESBYTERIAN PUBLICATIONS is just like putting money back into the Sunday School treasury, as any small profit that results from the carrying on of the business, goes right back into the business and is used to further the interests of our Church by bringing out such new Sunday School Periodicals, as may be needed from time to time, and in bettering those already in existence.

It is our aim to give our Sunday Schools the very best to be had in Lanterns and Equipment, Lantern Slides and Lantern Lectures. To this end we ask the cooperation of the many friends of the PRESBYTERIAN PUBLICATIONS, who, in the past, have shown their appreciation of our efforts to serve them by giving their generous support.

TWO BIG OPPORTUNITIES

The months May and June offer singular opportunities for two helpful special services in the Sunday School. On the second Sunday in May, the 11th, comes Mothers' Day, the day set apart to honor mothers. The 29th is Patriotic Day, which this year should mean more to Canadians than ever before. Your Sunday School should not let these two days go by without observing them to the fullest extent possible.

MOTHERS' DAY

Mothers' Day is rapidly becoming one of the most widely observed "Special Days" in the whole Sunday School year and it is only right that it should be. When one considers how much the Sunday School owes to mothers, it really seems a small thing to set apart but one day in the year to do honor to mother, the best friend we ever had. This year Mothers' Day should prove the greatest yet. Thousands of our soldier boys, who have returned from overseas, will have the first opportunity, perhaps in four years, to be with their mothers on Mothers' Day. How they appreciate being home again to enjoy the companionship of mother and the comforts of home and to again taste the good things which mother prepares, in her own inimitable way. Then there are boys and girls, and men and women, who cherish the memory of a dear mother no longer with them. Mothers' Day is not alone to honor mothers here on earth, but just as much to honor the memory of those departed. Every Sunday School should plan to observe Mothers' Day fittingly and endeavor to have every mother present at the service.

An attractive order of service for Mothers' Day, purely Canadian in sentiment, has been prepared and will help make Mothers' Day what it should be—a real tribute to mothers.

PATRIOTIC DAY

It may seem a long way off, yet it is really less than two months, therefore not a day too soon to plan for the biggest and best Patriotic Day service yet. Sunday, June 29th, the nearest Sunday before Dominion Day, is Patriotic Day and there are so many reasons why it should be the most rousing Patriotic Day ever observed it seems hardly necessary to mention them. The War is over and a great victory won and the prospect of having a very large percentage of our "boys" home

from overseas by that time are bright. Can you imagine a greater opportunity for a service brimful of patriotic fervor?

The subject chosen for this year's Patriotic Service will be announced in the June **TEACHERS MONTHLY**. Watch for the announcement. The programme will be beautifully designed and printed in colors and will contain a complete order of service for the day. The supplement will contain recitations, etc., and suggestions for an address.

Every Sunday School will want to make some public recognition of the boys who served in the forces. There can be no more suitable time or place to do this than on Patriotic Day, at the special service.

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

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

Each is enclosed in an envelope ready for presentation.

MOTHERS' DAY SUPPLIES

Order of Service for Mothers' Day, four-page leaflet, 20c. a dozen, \$1.50 per 100; Mothers' Day Invitation Postcard, \$1.00 per 100; White Carnation Celluloid Button, for souvenir, $2\frac{1}{2}$ c. each, \$2.25 per 100; all prices postpaid.

Postcard only needs a one cent stamp.

SUPPLIES FOR PATRIOTIC DAY

Patriotic Day Order of Service, including supplement, 60c. per 100; Patriotic Day Invitation Postcard, \$1.00 per 100; A Memento of the Great War, in envelope, 50c. each (special prices for quantities); Patriotic Celluloid Buttons, Celluloid Flag Pins, Flags, etc., (watch for advertisement in June **TEACHERS MONTHLY**), and, with supplies for Mothers' Day, may be obtained from **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Sts., Toronto.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

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

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 36c. per year, 9c. per quarter. (May begin with any month.)

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

MISSIONARY INSTRUCTION

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

PRIMARY DEPARTMENT**FOR THE TEACHER :**

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT**FOR THE TEACHER :**

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

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

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

Lesson Calendar : Second Quarter

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

*** AN ORDER OF SERVICE****Opening Exercises**

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

All hail the power of Jesus' name !

Let angels prostrate fall :

Bring forth the royal diadem,

To crown him Lord of all.

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

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

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

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

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

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

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

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

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

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

V. PRAYER.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

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

•IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 252, (551), Book of Praise.

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

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

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

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

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

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

V. BENEDICTION.

Lesson V. MAN MADE IN THE IMAGE OF GOD May 4, 1919

Genesis 1 : 26-28 ; 2 : 7-9. Ephesians 4 : 20-24. Scripture Memory Verses.

GOLDEN TEXT—God created man in his own image.—Genesis 1 : 27.

26 And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and

subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen. 2 : 7 And the LORD God planted a garden eastward in the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 And the LORD God planted a garden eastward in Eden ; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow

every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Eph. 4: 20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

THE LESSON PLAN

I. God's Image Bestowed, Gen. 1: 26-28; 2: 7-9.

II. God's Image Restored, Eph. 4: 20-24.

HOME DAILY BIBLE READINGS

M.—Man made in the image of God, Gen. 1: 26-31. T.—Man made for dominion, Ps. 8: 1-9. W.—Man in Eden, Gen. 2: 7-17. Th.—Man's helpmeet, Gen. 2: 18-24. F.—The new man, Eph. 4: 17-32. S.—Changed into his image, 2 Cor. 3: 7-18. S.—Man and his brother, Luke 10: 25-37.

Primary Catechism—*Ques. 25. Where did God place Adam and Eve? A. God placed Adam and Eve in a beautiful garden in Eden.*

Shorter Catechism—*Ques. 54. What is required in the third commandment? A. The third commandment requireth the holy and reverent use of God's*

names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment? A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.*

Lesson Hymns—Book of Praise: 7, 19, 113, 116, 545, 599.

Special Scripture Reading—Pa. 8. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, 15929, God Creates Man in His Own Image. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made, may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—The beginning of human history, in the Garden of Eden.

Lesson Setting—Genesis 1 to 2: 4 is a general account of creation, the consummation of which was the appearance of man. Gen. 2: 4-25 is a more detailed account of the creation of man. The second story is, therefore, a supplement to the first.

I. God's Image Bestowed, Gen. 1: 26-28; 2: 7-9.

V. 26. *Let us make.* The "us" is to be explained either as the plural of majesty, or as referring to the company of subordinate supernatural beings or angels by whom God is represented as being attended (see Job, chs. 1, 2; Isa. 6: 1-8). Other interpretations are: (1) that there is a reference here to the three persons of the Trinity; (2) that the reference is to the manifold powers, qualities and attributes of God. *In our image, after our likeness;* no distinction between image and likeness,—the two words serve only to emphasize the thought. The idea of a likeness between the man and the supreme being is not peculiar to the Bible. In the highest sense, this likeness is to be interpreted as our moral and spiritual nature, Col. 3: 10; Eph. 4: 24. It is only after we have seen the Father as he is revealed in Jesus Christ that we form an adequate idea of what likeness to God may really mean.

Vs. 27, 28. *Let them have dominion;* Ps. 8: 6-8,—a sacred trust delivered to man. *And God created man* (Rev. Ver.). Note the rhythm of this verse. The writer thus denotes the solemnity of the occasion and the act. "Man was the chief work of God, for whose sake all else was brought into being. The work of creation was not finished till he appeared; all else was preparation to this final product. Man instinctively assumes that all else was made for him, and freely acts upon this assumption" (Marcus Dods).

Ch. 2: 7. *And the Lord God;* more correctly, "Jehovah God." *Formed;* fashioned as a potter shapes the clay. *Breathed into his nostrils.* In contradiction to the other creatures, man's life was a direct gift from divine sources. *A living soul;* a living being. "Man (Hebrew, adam) . . of the ground (Hebrew, adamah)' may express the idea that man was named after the soil from which he was taken, which he tilled during his life, and to which he returned at death."

V. 8. *A garden;* a park. The author may have had in mind the magnificent parks or gardens which surrounded the palaces of Egyptian and Assyrian kings. *Eastward;* from Palestine, which is the standpoint of the writer. The location is indefinite. Most students believe that the cradle of the human

race was in southern Babylonia (see v. 14). *In Eden*. This is the only passage where garden and Eden are distinguished. *There he put the man*. The garden was prepared for the man's benefit. Note that in this chapter "man" is not a collective term. It refers to one particular man.

V. 9. *Every tree*; literally, every kind of tree. *The tree of life*; the fruit of which conferred immortality, ch. 3 : 22. (Compare Rev. 22 : 2.) *Knowledge of good and evil*; another tree, or a group of trees, whose fruit robbed the eater of his innocency. Among many ancient peoples knowledge was guarded as a sacred thing—the monopoly of the priesthood or a few select initiated ones. And perhaps this was not without reason, for observation has shown us many times that the possession of knowledge leads to the abuse of it. In this as in all things we need to heed the words of the Master, Matt. 18 : 1-6.

II. God's Image Restored, Eph. 4 : 20-24.

The apostle, in vs. 17-32, "urges upon his readers the kind of life incumbent upon them. It must be marked off from that of their heathen neighbors by a purity and beauty of holiness, to which those unilluminated by the divine Spirit are perfect strangers. Falsehood is to be exchanged for truth; anger and evil passion, for gentleness; dishonesty, for earnest labor that finds its reward in generosity. Their speech is to be cleansed for the sake of others as well as for themselves. Because the Holy Spirit possesses them they are to do his will, and display the gracious bearing that will mark them clearly as children of their Father in heaven."

Vs. 20, 21. *Ye did not so learn Christ* (Rev. Ver.); did not so understand the meaning of Christ as to think it permissible for a Christian to live like the pagans (see vs. 17-19). *If . . . ye heard him*. Paul reminds his readers that Christ "was the subject and sum of the preaching" which they had heard. *In him* (Rev. Ver.). Their Christian instruction had been conveyed to them in living fellowship with Christ. *As truth is in Jesus* (Rev. Ver.). "The teaching they had received had been that given by the historical Jesus. His words and works had formed the basis of their spiritual instruction." The last clause of v. 22 describes the nature or manner

of the teaching, while the following clause expresses its substance.

Vs. 22, 23. *Put off*; as one might put off his clothes. *As concerning* (Rev. Ver.); so far as your old sinful life is concerned. *The old man*; your old nature. *Corrupt*, etc.; Moffatt, "which crumbles to ruin under the passions of moral deceit." *Be renewed*. "The verb expresses a spiritual change, a transformation from old to new." *In the spirit of your mind*; in those inner and highest principles of the life that control conduct. *Put on*; corresponding to "put off," v. 22. "Putting off" and "putting on" are acts, while renewal is a process.

V. 24. *The new man*; "the holy form of human life which results from redemption, created once for all in and by Christ, and participated in by the individual convert." *After God*. The meaning may be "like God," "after the image of God," which immediately recalls Gen. 1 : 27. (Compare Col. 3 : 10.) *Is created*. The same power which formed the divine image in man alone can restore it (see John 3 : 1, 2). *In righteousness and holiness of truth* (Rev. Ver.). Moffatt translates, "in the upright and pious character of the truth," that is, which has its origin in the truth of the gospel received into the heart.

Light from the East

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

THE DIVINE POTTER—Genesis 2 : 7-9 reads as if God moulded the first man out of clay as a potter might do, or as a child moulds a doll. In Hebrew the words for "ground," for "man" (adam) and for "red" have all the same root-idea; the Hebrews, like many primitive peoples, thought, it seems, that their first parents were fashioned out of red clay. When the deity had patted the clay into the proper shape he would give it life as the prophet Elisha restored the dead child of the Shunammite. Elisha put his eyes to the child's eyes, and his mouth to the child's mouth to impart to him his breath of life. Then the child sneezed and opened his eyes.

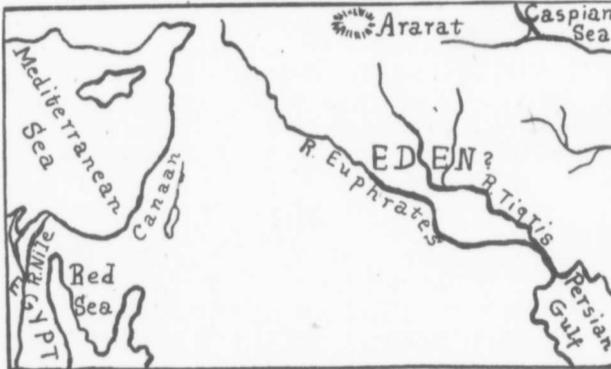
One can discover the same ideas beneath the crudities of the Babylonian story of the creation of man. Berosus, the old priest who wrote down the legends of his people not long after Alexander the Great conquered Babylon,

tells that the god Bel cut off his own head, and the other gods caught the flowing blood, mixed it with earth, and fashioned men out of the paste. In this way he explained why men

were so wise; they might be made of the clay of earth, but it was tempered with the blood of a god. So the Hebrews said the breath of God was breathed into the body of clay.

THE GEOGRAPHY LESSON

The teacher should seek to get a comprehensive view of the part of the world which was the scene of the earliest chapters in the history of man-



kind, namely, the portion of Asia lying between the Mediterranean, Caspian and Red Seas, and the Persian Gulf; that is, the northwestern part of the Arabian peninsula.

To the west, lying along the coast of the Mediterranean, is Canaan, now Palestine, the country to which Abraham was called of God, and where his descendants found a settled abode. South of Canaan is the desert peninsula of Sinai, formed by two tongues of the Red Sea, thrust up into the land, the Gulf

of Suez and the Gulf of Akabah. Between Canaan and this peninsula is the Negeb, or South Country.

To the west of the desert of Sinai, lies

Egypt, which very early became one of the great world powers of ancient times, and with which the people of Palestine had much to do, as the centuries passed.

Away to the east and northeast are the regions of the Euphrates and Tigris, the seat of the mighty empires, first of Babylonia, and afterwards of Assyria. By these great neighbors, also, as well as by Egypt, the history of Palestine was powerfully influenced.

THE LESSON APPLIED

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

"What a piece of work is man!" wrote Shakespeare. "How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!" This is considered the classic tribute to man. There is, however, a richer and more meaningful compliment. It is this: "And God said, Let us make man in our image, after our likeness." Here we learn the pattern of ourselves. It is a divine pattern, even God.

In creation God ever reveals and expresses himself. Sitting on the deck of the ocean liner, Joseph Cook was observed to be wistfully looking across the vast, calm, watery

area towards the horizon. "What do you see?" asked a curious fellow passenger. "I see God," was the reply. The great mechanic stands before Niagara Falls, and remarks upon the immense waste of energy that might be utilized in driving the machinery of two countries. To the soul of another man, a great divine, the same miracle of nature suggests a different idea. "What a God is ours!" he reverently exclaims. "Tracing God's thoughts after him," was the devout scientist's way of defining his own activities in exploration and research. To his open and sanctified understanding earth was indeed packed with heaven. Spurgeon saw in the flower a thought of God solidified, and Beecher saw in the beauty of the flower the

robe which God throws over his handiwork to make it complete.

But not in the flower can God interpret himself most fully, nor even in roaring rapids, ocean expanse or midnight skies. Man is fitted and designed to reveal God to a degree that gardens and landscapes and sunsets cannot do. Tolstoy wrote that "man is full of faculty." The rose, the fruitful field, the spreading oak, planets and suns and systems in their course, all these are limited in faculty as compared with man. Man can think and love and hope and wish and resolve and aspire and worship and believe and idealize and attain as his material surroundings cannot do. And through this fulness of faculty he should show forth God. In his thoughts, affections, visions, purposes, words and actions he should be a God-revealer.

"Before I go any further," says Frank Osbaldistone, in Sir Walter Scott's *Rob Roy*, "I must know who you are." "I am a man," is the answer, "and my purpose is friendly." "A man?" he replied; "That is a brief description." "It will serve," answered Rob Roy, "for one who has no other to give. He that is without friends, without coin, without country, is still at least a man." Plato thanked God that he was born a man and not a beast. Burns' immortal words are ever fresh, "A man's a man for a' that." But after all, what is the true pride and joy of manhood? Is it not this, that man may live to reflect and reproduce God? One of our poets sings, "On God and Godlike men we build our trust." Merely to be a man in the sense of belonging to the human race is a poor boast, and may easily become a shame

and disgrace; but to be a Godlike man, that is a distinction which makes man truly worthy of his dignity as the crown of creation.

And it is a distinction which may be fact and not fancy. "I have seen God in you," a famous novelist makes one of her characters say of another.

It is this which clothes man with true royalty—a nobler royalty than mere "dominion" over the fish of the sea and the fowl of the air. The father of Balzac doubted the ability of his son to achieve success in the realm of literature, so he said to him, "Do you know that in literature a man must be either a king or a beggar?" "Very well," replied the boy, "I will be a king." Some one refers to the "unused sovereignty" in every man. Christ stirs that "unused sovereignty" into a living, moralized, compelling kingship. In him the Christian is the "master of his fate, the captain of his soul," and develops that mystic persuasiveness which we call Christian influence—the influence, for instance, which Livingstone exerted over Stanley.

A great professor tells us of once preaching a series of sermons on apologetics. Some one came up at the close of the series and remarked: "I enjoyed the sermons very much, doctor, but I can tell in a much simpler way how it happened that I became a Christian." "How?" said the professor. "Why, I saw Christ in my mother," was the answer. Here was the case of a real "reigning in life," to use Paul's pregnant phrase—a Christlikeness linked with authority that could attract others to the great divine centre of life and love and holiness and power.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Introduce the lesson to-day by calling the attention of the class to the two notes which are struck in the Bible's teaching about man. In some passages, man appears as the crown of creation. In other passages, man does not appear in such a favorable light. His thoughts are vain, he has become the slave of sin, and his life is like the vapor on the hills. Ask the class whether these two views can be held

together. Make it clear that the great worth of man consists in the possibilities which belong to one who was made in the image of God; but that sin has interfered with the bringing of those possibilities to fruition. To-day we are to study something of what it is that gives worth to man.

1. *Man made in the divine image*, Gen. 1 : 26-28 ; 2 : 7-9. Make clear that there is

much in the physical constitution of man which does not differ greatly from the physical constitution of other animals. Then question the class as to what separates man from all the animals below him. Would the class agree with the statement: "In the capacities of the spirit must be found the distinctive mark of man?" Emphasize some of these capacities,—consciousness of personality, power of thinking abstract thoughts, submission to moral law, capacity for religion, etc. The Bible teaches us that man was made in the image of God. Is it not true that it is in these capacities of the spirit, in these possibilities of mental and moral and spiritual development that we are to look for that image of God? Take as an illustration the capacity for love. There is a vast difference, in some respects, between the love of God and the love of man, and yet they both love.

2. *The divine image restored*, Eph. 4 : 20-24.

FOR TEACHERS IN THE SENIOR-DEPARTMENT

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

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

The lesson falls into three parts, each with its own emphatic thought. Man's likeness to God is set forth in Gen. 1 : 26-28. Man's twofold nature is described in Gen. 2 : 7-9. In Eph. 4 : 20-24, it is the new man that we see. Throughout, man stands apart from the rest of creation in his unique dignity and worth. Take up in succession the three points just mentioned.

1. *Man's likeness to God*, Gen. 1 : 26-28. Have the scholars count the number of times, previous to v. 26, in which the lesson chapter contains the phrase, "And God said." It will be found that the phrase occurs five times,—at the beginning of each day's creative work. Every thing was created by God's word, and God's word expressed God's thought. And now, when man is to be created, again we read, "And God said." Man, therefore, like the whole of creation, is a "thought" of God. But he differs from all other thoughts of God,—the thought, for example, expressed in a flower. How does man differ? Bring out that he is the last and greatest of God's creative thoughts,—the being for whom the rest of creation was made. (See Daily

Why is it that these possibilities of which we have been thinking have so often failed? Point out that sin had defaced the image of God in man. We shall see more of this next week. But, in the meantime, seek to show the necessity for the mission of Christ if the divine image is to be restored. What does Paul mean in this passage by "learning Christ?" Are his words a reflection of the words of Jesus himself in Matt. 11 : 29? What does Paul mean by "the old man?" What does he mean by "the new man?" Call attention to the way in which Paul illustrates the contrast between these two in the remaining part of this chapter.

3. *The dignity and worth of man*. Lay emphasis upon this point in closing. Point out that the very fact that Jesus Christ was willing to live and die for the redemption of man is one of the clearest testimonies to his real value in the eyes of God.

Reading for Monday in the HOME STUDY QUARTERLY.) Next, he was made in God's image,—capable of loving, planning, willing, acting. He was given "dominion" over the rest of creation. How does man get this dominion? (See HOME STUDY QUARTERLY, Daily Reading for Tuesday.)

2. *Man's twofold nature*, Gen. 2 : 7-9. What does man's being formed of the dust of the ground mean? Bring out the oneness of mankind with the rest of creation, so far as his merely physical nature is concerned. In what does he differ from the material creation? Where was man's first home? How is his last home described? (See Rev. 21 : 1-3.) What prevented man from continuing to enjoy his first home in Eden? Would the same thing prevent his enjoying the last home. (See Daily Readings, Tuesday, HOME STUDY QUARTERLY.) What reason is given for the setting up of home by giving man an helpmeet?

3. *The new man*. Eph. 4 : 20-24. A good approach to the teaching of this part of the lesson may be found in 2 Cor. 5 : 17. It is

by being "in Christ" that man becomes new. In the next lesson (Gen. 3:1-13), we shall learn how the image of God was defaced and injured by sin. It is in Christ that we see God's perfect image and it is by trusting him and loving him that the divine image is restored in us. Dwell on the way in which this change is made. There is the putting off of the "old man," the old evil of life, and the putting on of the "new man," becoming the kind of man that we see in Jesus. It is not in our own power that we do this. We are "renewed in the spirit of our mind." It is

the power of God's Holy Spirit that does this. Dwell on the word "created," v. 24. This takes us back to Genesis. The same power which created the world is required to change our hearts so that we shall again bear God's perfect image.

Call for the Lesson Title—The Dignity and Worth of Man. Dwell on the value which God sets on man, as shown in man's being created in God's image and in the sending of Christ the Son of God to redeem him. What a great sin it is to deface God's image or to prevent its being perfectly restored.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Do you think Intermediate scholars should be specially interested in the origin of the world and particularly of man? "Genesis" means "origin" or "beginning." The opening words "in the beginning" provide a name for the book. To-day's lesson has the vital theme, how man came to be what he is.

Man made like God. Have your pupils find the first reference to man in this earliest sacred literature of the Hebrews. The truth had been revealed to them, that at the very source of all things is a living divine person, and man is like him. Why is man created last, and what does "let us" indicate? Compare the New Testament scene, "joy in the presence of the angels . . . over one sinner." Does the making of this "image" seem to conflict with the prohibition of the second commandment? It is the *inner* life of man that is like God. A careful providence has handed down no authentic memory of the personal appearance of the one who is "the express image of his person," but, "how accurate and full is the portrait of his spirit!" Have the pupils tell of their heroes. May appreciation for the part like God be deepened?

Noblesse oblige. Explain this French proverb, meaning that nobility of birth demands nobility of character. "The early adolescent is filled with a new sense of power, and a desire to use it as a man should" (Weigle in The Pupil, New Standard Teacher Training). The image of God is evidenced in your pupil's

power to control the "lesser creation." How should the vice-gerent for the Father in heaven act? Might the Golden Rule be applied to animals? If our place were lower in the scale of creation, how should we like to be treated? The boy's desire to at least "be square" should be pointed towards opportunities for its *expression*. Birds, stray dogs, the vacation cat, the Humane Society work, invite consideration. Loyalty to our heavenly Father involves earnest cooperation in all the world's work.

Provision for man's needs. The pupils will be interested in the location of the traditional Eden, a place of "delight." Such a condition of beauty and plenty evoked the Hebrew's gratitude to their God. Would the verse suggest a preparation of the physical environment for the needs of man? God "planted" and "there he put the man whom he had formed." Does the providing of the beautiful suggest an obligation to develop our power to appreciate it? Have the scholars note the abundant supply of the beautiful and the necessary, also the provision for man's moral education.

The new man. Have a scholar tell the story of how Pietro Bandinelli changed the "likeness." (See INTERMEDIATE QUARTERLY, April-June, page 47.) Why was it necessary to have the Perfect Man sent? From the Notebook Work, get the pupils' ideas of the things to "put off" and those to "put on." In reality we put off *things* and put on

a person. A strong attachment to Christ is the strongest motive to the new life. Your

scholars are at the age to be peculiarly sensitive to this appeal.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Jane Stuart

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

Begin by asking the scholars to describe the world as it was at the end of the fifth day of God's work on it. Question as to the meaning of "create." But God was not satisfied, even though he had made a very beautiful world, with birds and insects and animals on it. So he made something more wonderful still. What did he create on the sixth day? What were the man and woman called? Lead the scholars to tell in their own words how man was made different from the animals. Read a verse that tells us of this difference? V. 27. Have another scholar read a verse that tells it in a different way, ch. 2 : 7.

God chose a special spot on the earth where Adam and Eve were to live. What was it called? Locate on the map the region where the Garden of Eden is supposed to have been, having a scholar point out the rivers Tigris (Hiddekel) and Euphrates, which are familiar to us to-day.

Adam and Eve were not supposed to be idle any more than we are. What work was given them to do? V. 15. What growing things in the garden are specially mentioned? Read a verse that tells about two trees, v. 9.

Now that which God put into Adam and Eve that made them different from the

animals is in every one of us. Who can tell what it is? The children may say either God's image, or a soul. Connect the two, by pointing out that being made in God's image does not mean that we look like God, but rather that our soul is made in the image of God.

Aim to impress upon the scholars that when we are so honored,—all of us from the smallest child to the grown-up man—by having in us God's image, we should try to keep it as bright as possible. When you are quarrelsome, will others be able to see God's image in you, or will it be hidden? The scholars will be able to suggest other things that would hide God's image in them.

Touch on this very briefly, however, but dwell on the things that will bring out God's image in us clearly. Lead the scholars to mention things they themselves may actually do, such as looking after the baby good-naturedly, when they want to go out to play, giving up some money that they intended to spend on themselves when an appeal comes to help starving children in other lands, rather than the abstract virtues. Emphasize the thought that keeping his image bright is something God *expects* of us.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

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

AIM OF THE LESSON. To continue the story of the creation, and to impress upon the children the duty of obedience they owe to the Creator.

A SUGGESTION. Before School draw hemisphere on board. Make it small so that the last two lines of the poem given at the close of the lesson may also be written. Write this also before School.

INTRODUCTION (see Lesson for April 6, 1919). You remember the story of how God made the earth, how he made the sky above it and the sea. You read of the fishes he caused to appear in the water, and all kind of

animals on the land. And God looked at the work that he had done and saw that it was good.

LESSON TAUGHT. But one thing was lacking in this beautiful work. The fishes swam in the water; birds flew about among the trees and cattle grazed in the fields, but there was not a single human being, no men nor women nor children.

So God took dust of the earth and with it he formed a man, the first man. And then God breathed into the man's nostrils and he became a living being, made after God's own likeness. God named this first man Adam.

And God placed Adam in a beautiful garden called the Garden of Eden. In this garden was every good thing just as you have heard, plants, blooming flowers, great trees ; everything to make it pleasant for Adam.

And then God caused Adam to fall into a deep sleep, and as he slept, God took one of the ribs from Adam's side. With it he formed another human being. When Adam awoke he found his helpmate, his wife, Eve.

And Adam and Eve were very happy in the Garden of Eden. I suppose they cared for the fruit trees and worked each day among them. They picked the ripe fruit that hung thick in the branches. God, the heavenly Father, had given every good thing for their enjoyment, and I know their hearts were full of gratitude.

* * * * *

That was a long, long, time ago, and ever since then God has been making the world grow even more beautiful and wonderful. He has made many more people to live in it, millions of them. He has helped them to build great and beautiful cities, to spread their wide farms and ranches and orchards over many miles.

"You friendly Earth ! How far do you go
With the wheat fields that nod and the rivers
that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?"

* * * * *

"Ah ! you are so great, and I am so small,
I tremble to think of you, World, at all ;
And yet when I said my prayers to-day,
A whisper inside me seemed to say,
(Point and read next lines from board.)

"You are more than the Earth, though you
are such a dot :
You can love and think, and the Earth
cannot."

Yes, Adam or Eve, or you or I, any man or woman or little boy or girl, even the very littlest of them, is, all alone, just by themselves, worth more than all this big, beautiful world with its trees and flowers and animals and oceans and mountains.

The children may turn to the Handwork in their Quarterlies and color the picture given to represent the Garden of Eden. Let them do it carefully and do not try to finish this week. The story of the garden continues next Sunday and they will like to finish the work then.

FROM THE PLATFORM

GOD'S	I M A G E	RECEIVED RESTORED
-------	-----------------------	----------------------

Begin by showing to the scholars a silver coin. Ask them whose image appears on every British and Canadian coin. They will at once reply, "The king's." Speak of how that image is stamped on each coin at the mint and how, no matter what happens to the coin, that image cannot be completely destroyed. Next, ask whose image appeared in Adam and Eve, our first parents, and has appeared in all their descendants. Having received the scholars' answers, print on the blackboard, God's IMAGE. Question about when that image was RECEIVED (Print), bring out that God gave it to our first parents when they were created. Now remind the scholars that the image on the coin may be soiled and scratched and battered. What does it need then ? A little help will bring the answer, "To be RESTORED" (Print). Show that the second part of the lesson tells about how the image of God defaced by sin is restored. Emphasize the truth that no human being is so bad that the image is altogether lost and that it can always be renewed by God's grace.

Lesson VI.

SIN AND ITS CONSEQUENCES

May 11, 1919

Genesis 3 : 1-13. Scripture Memory Verses.

GOLDEN TEXT—The wages of sin is death ; but the free gift of God is eternal life in Christ Jesus our Lord.—Romans 6 : 23 (Rev. Ver.).

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die :

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day : and Ad'am and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Ad'am, and said unto him, Where art thou ?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.

11 And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

THE LESSON PLAN

- I. Listening to the Serpent, 1-3.
- II. Looking at the Tree, 4-6.
- III. Hiding from God, 7-13.

HOME DAILY BIBLE READINGS

M.—Sin in Eden, Gen. 3 : 1-13. T.—Consequences of sin, Gen. 3 : 14-24. W.—Sinfulness of man, Rom. 3 : 9-23. Th.—Works of the flesh, Gal. 5 : 13-21. F.—Sowing and reaping, Gal. 6 : 1-8. S.—An eternal separation, Matt. 25 : 31-46. S.—Contrition for sin, Ps. 32 : 1-11.

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.

Shorter Catechism—Ques. 56. *What is the reason annexed to the third commandment ?* A. The reason annexed to the third commandment is, That whoever the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Lesson Hymns—Book of Praise : 122, 167, 126, 123, 581, 134.

Special Scripture Reading—Ps. 32. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 252, Adam and Eve Driven out of Eden. (Slides are obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A tradition of pre-historic times ; the Garden of Eden.

Connecting Links—In ch. 2 we are told that man's first estate was one of happiness. He was placed in a park with every advantage for the development of life and character. He was given pleasant environment, pleasant tasks, and dominion over all creatures. This lesson tells how man was robbed of this Golden Age. It is a philosophy of life, and is suggested by reflection on man's present sad conditions and the contrast between what he is and what he was meant to be.

I. Listening to the Serpent, 1-3.

V. 1. *Now.* Our attention is drawn to the danger that lurks in the garden, "to the quarter where the possibility of evil lurked amidst the happiness of Eden." *The serpent was more subtil.* At all times and among all peoples the serpent has been regarded as the

embodiment of cunning and the possessor of peculiar wisdom (see Matt. 10 : 16), and, therefore, as the "fittest imp of fraud." *Said unto the woman.* The serpent shows his cunning by addressing the more open and impressionable mind of woman. *Yea, hath God said ?* Is it really so that God hath said ? A clever suggestion to the woman that she has probably misunderstood God. In view of God's love and care for the man and the woman, and the general utility of all things in the garden, the suggestion seemed plausible. "It is half interrogative, half reflective exclamation, as if the serpent had brooded long over the paradox, and had been driven to an unwelcome conclusion." *Ye shall not eat of every tree ?* Rev. Ver., "any tree." An intentional exaggeration of the real situation.

Vs. 2, 3. *And the woman said.* By what follows we see that she understood what God

had commanded. *Neither . . . touch it.* There was no mention of "touching" in the prohibition of ch. 2 : 17. Jewish legends made this innocent and immaterial variation the cause of the woman's fall. The serpent, it is said, pushed her hand against the tree ; she touched it, and, of course, nothing happened. The serpent argued that as death did not follow the touch, so it would not follow the eating.

II. Looking at the Tree, 4-6.

Vs. 4, 5. *Ye shall not surely die.* The serpent now goes on flatly to deny the divine threat, to challenge the divine veracity. *For God doth know.* The serpent insinuates that the penalty was fixed because of God's jealousy of our first parents lest they should become his equals. "It is not on your account," he says, "to save you from death, but on his account, to prevent your becoming like him, that he has forbidden you to eat this fruit." The main purpose of the tempter is revealed in this insinuation, namely, to sow the seeds of distrust in the heart of the woman. *Your eyes shall be opened.* They would be given new power of insight, and so the scope of their knowledge and wisdom would be enlarged. Their present condition, he suggests, is veritable blindness in comparison with what it might be. *Gods ; literally, divine beings, or "angels."*

V. 6. *And when the woman saw . . . the tree.* "The spiritual part of the temptation is now accomplished, and the serpent is silent, leaving the fascination of sense to do the rest." *A tree to be desired to make one wise ;* Rev. Ver. (Margin), "desirable to look upon." *She . . . did eat ;* changes desire into action. *And gave also unto her husband.* She assayed, in turn, the part of tempter, and no doubt found the man a ready victim because of her charms. (Read Luke 4 : 1-13.)

III. Hiding from God, 7-13.

V. 7. *The eyes of them both were opened.* The promise of the serpent was fulfilled, but with results which the sequel reveals. One of the best allies of sin is the half-truth. *They knew that they were naked.* The first consequence of the fall was the loss of innocence, Gen. 2 : 25. Shame is the child of sin. *Fig leaves.* These are mentioned, probably because amongst the leaves of Palestine trees

those of the fig tree were the longest. *Voice ;* Margin, "sound," that is, footsteps.

V. 8. *Lord God walking in the garden ;* a primitive conception of God as an Eastern master who walks abroad after his midday rest. *In the cool of the day ;* literally, at the breeze, that is, toward evening. In Eastern countries a cool sea breeze springs up in the latter part of the afternoon, and the master, who has kept his house or tent during the heat of the day (ch. 18 : 1), can walk abroad with comfort, ch. 24 : 63. *Hide themselves from the presence of the Lord.* Formerly they had welcomed his presence, but now the second consequence of their sin causes an estrangement from God. (See Rom. 5 : 10.)

Vs. 9, 10. *Where art thou ?* Sagacity rather than ignorance is suggested by this question. The Lord Jehovah utters no accusation, but makes the man his own tribunal. We have here "the call which, after every sin, repeats itself to the man who seeks to deceive himself and others concerning his sin." The reply exhibits the man's judgment of himself. *I was afraid, because I was naked.* The man's first recourse is to deception. He endeavors to cover up the real cause of his actions, at the same time suggesting that it lay outside of himself, in the character of God—as though there were something in God to fear.

Vs. 11-13. *Who told thee ?* The man's explanation was incriminating, inasmuch as it revealed the possession of new knowledge. *The man said, The woman whom thou gavest,* etc. The man makes one supreme effort to escape his guilt, and with reckless defiance and effrontery tries to shift the blame upon the woman—and even upon God himself who gave the woman. With fine psychological analysis the Biblical story traces the successive steps in the decay of character. Disobedience, deception, cowardice and defiance of God are part of an increasing chain of evils born of the first wrong act. The woman, in like manner, when she is questioned, excuses herself by pleading that she had been deceived by the serpent. "No question is asked of the serpent, because his evil motive is understood ; he has acted just as might have been expected of him." Calvin says : "the beast had no sense of sin, and the devil no hope of pardon."

The remainder of the chapter tells of the sentences passed upon: the serpent (vs. 14, 15); the woman (v. 16); the man (vs. 18, 19), and the expulsion from Paradise, vs. 20-24.

Light from the East

PARADISE—A people who came from the desert and who lived all their days over against it never ceased to delight in a garden, or a spring, or an oasis with its clumps of trees. Damascus is a pattern for all. As you come over the shoulder of Hermon with the streams bursting out at your feet and tumbling joyously down to give all their strength to the making of one glorious oasis at the edge of the

desert, you look far out to the horizon. "Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain beneath you lies the great island of deep verdure, walnuts and apricots waving above, corn and grass below; and at the heart of this mass of foliage rises—striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them—the city of Damascus" (Stanley). This "eye of the desert" has riveted the gaze and ravished the imagination of the Arab in every age. His paradise is just a heavenly Damascus.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

It is difficult, perhaps impossible, to place the Garden of Eden exactly. Many different opinions have been held as to its position. But the Bible statements regarding it are sufficiently definite for all practical purposes. From Genesis 2:8 we learn that the cradle of the human race was "eastward," that is, from Palestine, where the writer lives. Further, it is said (Gen. 2:10) to have been watered by a stream which, after leaving the Garden, divided into four branches. Two of these, the Tigris (called Hiddekel in Gen.

2:14) and the Euphrates, flow from a mountainous district in what is now Armenia, southward to the Persian Gulf. The course of the other two rivers, the Pison and the Gihon, is now unknown. These facts seem to point to a region somewhere in Armenia, to the southwest of the Caspian Sea, as the site of Paradise. Eden was the name, not of the Garden, but of the region in which it lay, and we are to think of it as a magnificent park, like those which surrounded the palaces of Egyptian and Assyrian kings.

THE LESSON APPLIED

Life has been defined as a game of consequences. Every to-day walks in to-morrow, and therefore we should be careful of to-day—careful to have fixed principles, and especially firm in the resolve to disclaim and abhor what John Morley once declared to be the most disastrous of all gospels, namely, the gospel that would relax self-control as an unmeaning curtailment of happiness.

Dr. Marcus Dods has observed that all wrongness of conduct is at the bottom based on a wrong view of God. The tempter of the Genesis story succeeded in effecting a wrong view of God, but not before he had managed to deceive the mother of all living concerning himself. In his immortal tragedy of Faust, Goethe pictures Mephistopheles as the master of a consummate subtlety. He is always

changing, that evil incarnation. To Margaret he is one thing, and to Faust another. He is exquisitely accommodating everywhere—until we feel afresh how subtle sin is, what an utter stranger to genuine simplicity. In the Garden of Eden the old adversary poses as a friend, a real promoter of human well-being. He conceals his ultimate designs, which are devilish and hellish, and pretends a solicitude amounting to deep concern for the happiness and uplift of the world's famous ancestors.

First, there is sinister suggestion. Surely God has not issued a prohibition against eating from this choice tree in the midst of the garden. "Nothing is so dangerous as a thought," and Satan proceeds by putting one dangerous thought after another into the

mind of Eve: first, a would-be doubt as to the fact of such a restriction; then he seeks to secure an attitude of protest against the restriction as tyrannical, arbitrary, unjust, unkind, even a conspiracy against man's self-realization. He advertises himself as the pathfinder to an even better earthly paradise than what already exists. Satan's pills are sugar-coated, so it has been said, but the sugar coating is a thin and poisonous veneer. With artful treachery he kept out of view the rich provision which God had made in the other trees of the garden, and yet how true are Bunyan's imperishable words, "There is a way to hell from the gate of heaven."

"Eve's initial mistake was in holding any parley with the tempter." "Have but one enemy, the devil," said Chrysostom. Also, "Resist the devil," and do it at once. No one can escape the experience of temptation, but to be tempted is one thing, and to yield to the temptation is an altogether different thing.

Satan virtually called God a liar. It was Satan himself who lied, not once but three times in rapid succession, and Eve was so weak and foolish as to believe Satan's lies, and be victimized by it. Remember the chivalrous words of the poet, Alfred Tennyson: "I would pluck my hand from a man, even if he were my greatest hero or dearest friend, if he wronged a woman or told a lie."

Then came the fall,—not a "fall upward," either. It was a straight down, headlong, vertical fall. Its full meaning and potential calamity were not realized all at once. Perhaps Eve at the moment of yielding was something like the man who fell from the top of a high tower, and finding himself softly supported in the air, cried out, Good, if it only

lasts. Eve's gratification, however, did not last, and the pleasure of any sin is short lived.

Consequences abruptly emerged. What were they? First, the transgressing pair were ashamed of themselves. "You can write my life across the sky," said a world-renowned clergyman in his dying hour. "I have nothing to hide." This, too, had been the proud boast of our first parents, but they lost it through the fall. Self-respect was changed to self-reproach, and then came recrimination—at least Adam tried to white-wash himself by blackening Eve, while Eve sought to shift the whole burden of blame on to the tempter. Each wrong doer, however, must bear his and her own burden of responsibility.

We see, too, how sin estranges from God—which is death in its worst and final form. On the arrival of sin God lost his charm, and became an instant object of dread. When Commodore Joseph Smith learned that the *Congress*, on which his son was commander, had shown the white flag, he said: "Then Joe's dead!" And when we see the Edenic pair seeking refuge amongst the trees of the garden, we feel that we are looking upon death—the death of innocence, purity, self-reverence, loyalty, faith, peace, spirituality, godliness.

Sin's consequences are still equally terrible. Witness this "Last Will and Testament" of a drunkard—a young man who ended his life by an act of self-destruction: "I leave to society a ruined character. I leave to my parents as much misery as they can bear. I leave to my brothers and sisters the memory of a misspent life. I leave to my wife a broken heart. I leave to my children the memory of a drunkard's name."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

A week ago we were thinking of the dignity and worth of man. To-day we are to study something of that which more than anything else has detracted from man's dignity and worth. The teacher would do well at the outset of the lesson to lay some emphasis upon the truth that sin is a universal fact. Remind the class that sin has always been

recognized by the common moral judgment of mankind, and, in a greater or less degree, by all the great religions. Show how sin as crime has to be taken into consideration by all organized government. Draw out by questioning how the fact of sin has to be recognized in fiction and in the drama. Now discuss:

1. *The nature of sin*, vs. 1-6. It is likely that the class will agree that here we have a pictorial representation of the origin of sin. Quote the comment of Marcus Dods: "Vitaly important truths underlie the narrative and are bodied forth by it; but the way to reach these truths is not to adhere too rigidly to the literal meaning, but to catch the general impression which it seems fitted to make." Be sure that the class recognizes the sort of innocence which marks man in the passage. Is it an innocence which is the result of circumstance or one which is the result of character? Seek to bring out the suggestion that it was only through some prohibition being placed upon the desires and actions of man that he could be morally tested. Could moral character come through the mere following of instincts? Dwell upon the necessity for self-command and self-restraint in the education of character. Apply the lesson to our lives to-day.

2. *The results of sin*, vs. 7-13. Have the class name some of the results of sin which are suggested by this passage: (a) shame. It is impossible for us to think of ourselves in the same way after we have fallen before temptation as we did previously. (b) A fear of God which is different from the fear of reverence. Point out that one of the worst features about sin is that it is sin *against* God. (c) A cowardly desire to lay the blame for our sin upon some other source than the true one. The man blames the woman, and the woman blames the serpent. After all, who is really responsible for our sin?

3. *The problem of sin*. Let the teacher be prepared to discuss the question which is likely to arise: Why did God allow sin, with its terrible results, to enter human life? Remind the class that only by creating a creature capable of sinning could God create a creature capable of obeying. "The ability to do good implies the capability of doing evil; and both are contained in the idea of sonship."

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Nature and Results of Sin is the Topic assigned for the Senior and Home Department. In the discussion of this Topic in the class, the following lines may be followed:

I. THE NATURE OF SIN, vs. 1-6. The main points to be brought out are these:

1. *Sin began with temptation*. Discuss with the class what temptation is. Bring out that it is a test. It does not create evil, it brings evil to the surface. It is not sinful to be tempted; sin consists in yielding to the temptation. Take up in detail the temptation with which the serpent prevailed against the woman and against her husband.

2. *The temptation was a promise of liberty*. "Yea, hath God said, Ye shall not eat—," v. 1. Does the tempter approach people in the same way now? Is there any real liberty in yielding to sin? What about the drunkard? Or the thief? Or the gambler? Do these win liberty, or do they become slaves?

3. *The temptation appealed to ambition*. "He shall be as gods, knowing good and evil." Here is an opportunity of discussing the difference between a true and false ambition.

True ambition subordinates itself to God's will, while false ambition will have its own way at any cost.

4. *The temptation appealed to appetite*. "The tree was good for food." Are our natural appetites wrong in themselves? When does it become wrong to indulge them?

5. *The temptation appealed to curiosity*,—"a tree . . . to make one wise." Speak of legitimate desire for knowledge, but point out how even this desire must be subordinated to the will of God if we would be safe and happy.

6. *The sinner never sins alone*. "The woman . . . gave also unto her husband . . . and he did eat," v. 6. Impress the lesson that when we sin, there is sure to be some one who will be influenced by our example and sin with us.

II. THE RESULTS OF SIN, vs. 7-24. These results may be discussed under a threefold heading:

1. *Shame*, vs. 7-10. Follow out the details of these verses, and appeal to the experience of the class if this is not the universal result

of sin.

2. *Suffering*, vs. 14-21. Discuss the punishment inflicted on the serpent, the woman and the man, respectively.

3. *Separation from God*, vs. 22-24. Dwell upon this as the most terrible of all the results of sin.

Close by calling attention to v. 15 of the lesson chapter,—“the Protevangelium,” as it is called, that is, the first announcement of the gospel. Emphasize the truth that, no sooner had man sinned, than God began his great work of redemption which was completed when Christ came.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have your scholars recall last week's picture of Eden. The marring of this ideal situation by sin, is to stand out in contrast. Will the scholars have an experience upon which this story of sin's beginning may cast a helpful light? The awareness of the source of their difficulties is of the utmost importance, and generally needs to be aroused.

What is sin? Disobedience to the recognized will of God is the form it takes here. Do your scholars know any sin not included in disobedience? Upon what sins did Jesus pass severest judgment? “Sin is any want of conformity unto, or transgression of, the law of God.” This, with the further Shorter Catechism definition of “the law of God” as the expression of God's will, covers the whole ground. Have the pupils note how this Genesis story portrays the root principle of all sin, and the successive steps known in our experience. What of the serpent as a symbol?

“Yea, hath God said?” Doubt cast, and then, by emphasis, the *prohibition* rather than the *privilege* of the garden magnified. The woman restores the order, but with loyalty lukewarm. Test acuteness of observation by having pupils point out Eve's addition to the divine command. Jewish legend made this exaggeration the cause of her fall. The serpent pushed her hand and the “touch” had no ill results. “Eve gazed when she should have fled.” The imputation against

the wisdom or goodness of God should have closed her ears. Heeding the appeal to pride and selfishness caused legitimate desires to become sins.

What are sin's consequences? The sinner becomes an instrument of evil. Is the danger greater in conscious or unconscious evil influence? Many who know their sins freely forgiven have most poignant regret for their evil influence. Worst of all, it may have been against one most dearly loved. The Hebrews saw that sin brings confusion, suffering and disaster in its train. What one thing is needed to make this an ideal world? Sin alienates man from the heavenly Father. Fellowship with the divine is broken. Will your class know anything about such hiding? Note the entanglement of sin. Cowardice and insolence mark the further steps. Continuance means eternal separation from God, which is *death*.

How God deals with sin. He cannot ignore it. Ask the pupils: “Why?” Could we have an enduring world, where no judgment follows wrongdoing? Exposure and judgment sometimes become the occasion of further sin. What results more than compensate for this risk in the eyes of a God of love? What is the only way out of sin's entanglement? How is the destructive power of sin broken? The Golden Text points the way, and states that God takes the initiative in man's restoration. This thought prepares the scholar for next week's lesson.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Ask a few questions on last Sunday's lesson, so that the scholars may have in their minds the picture of Adam and Eve, as they saw them last, living happy, care free lives in the beautiful garden. What two trees were spe-

cially mentioned? Tell the class that today's lesson is about the tree of knowledge of good and evil.

God had told Adam and Eve that they must not eat of the fruit of this tree, and for

a while they were quite contented to do as they were told. Who talked to Eve and made her want to disobey? V. 1. Ask for the meaning of "subtil." Have two scholars read the conversation given in vs. 1-5, one reading the words of the serpent, the other what Eve said. What reason did the serpent give for God's command that they should not eat the fruit?

Point out how Eve gradually yielded to the temptation, first just listening to the wicked serpent, then looking at the fruit, and thinking that it looked very pretty and good to eat, then longing to have it, although there were plenty of good things to eat in the garden that were not forbidden, then at last picking some and eating it. To whom did she give some fruit?

But instead of feeling wiser and happier when they had eaten the fruit, Adam and Eve felt ashamed and unhappy. Later on in the day, God came to the garden looking for them. What did they do when they heard

God's voice? Why did they hide from God? He asked Adam if he had disobeyed him. Whom does Adam blame? Then God asked Eve about it. Whom does she blame? Point out that it is a very common thing for us to blame others when we do wrong.

God tells them they are to be punished for having disobeyed him. Who can tell what the punishment was? V. 23. With the Juniors dwell chiefly on the fact that they were driven out of the garden, and never allowed to go back, but compelled to stay outside and work very hard, and they lost the perfect happiness which had been theirs before they ate the forbidden fruit. How were they to make their living? V. 23.

Discuss the results of Adam's and Eve's disobedience, having the scholars consider whether they are the same in their own lives. They will have felt fear, shame or unhappiness following disobedience to their parents or teachers. Show that sin is bound to be punished in some way.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To teach the children that wrongdoing is followed by punishment.

INTRODUCTION. Last week we left Adam and Eve living happily in the garden of Eden. You remember how we supposed they walked in the garden and picked and ate the ripe fruit from the trees, fruit that hung ready to their hand—all they had to do was to pick it. I wonder if Adam and Eve were always to be able to do that. We'll see. Listen.

LESSON TAUGHT. As I said, Adam and Eve were very happy in the garden until one very unhappy day when the serpent came in. He began to talk to Eve.

"Is it true," he said, "that God has said you should not eat of every tree in the garden?"

"We may eat the fruit from every tree except the one in the very middle," Eve answered. "That we may not eat lest we die."

"You would not surely die," the serpent said. Then he tempted Eve.

Eve looked at the fruit, hanging on the tree. It was ripe, just ready to eat; it looked tempting. She would just touch it.

How smooth it felt! Eve turned it around in her hand. She put it to her nose. It was mellow and warm from the sun. Would it be any harm if she took one bite?

Eve did take the bite and it tasted as sweet as it looked, so sweet that she called Adam and gave him some also.

But that evening when God came to walk in the garden in the cool of the evening, Adam and Eve did not go to meet him. They hid among the trees.

"Adam! Adam! where art thou?" God called.

Adam came out then. "I heard your voice and I was afraid," he said.

"Why were you afraid? Have you eaten of the fruit I forbade you to touch?"

"Eve gave it to me and I did eat," Adam answered,

And God said unto the serpent, "Because thou hast done this thing all thy life thou shalt crawl upon the earth. Dust shalt thou eat."

And to Adam and Eve, God said: "Sorrow and trouble shall come to you, because you ate of the tree I forbade you to touch. You

shall leave the beautiful garden I have made ready for you. And instead of living in it, you shall toil all the days of your lives. By the sweat of your brow you shall earn the bread you eat. Thorns and thistles shall grow up in the ground you till."

So Adam and Eve lost their home in the beautiful garden—because they disobeyed God.

* * * * *

Tommy stopped at the dining room door. The table was all set for early tea, so that father and mother and Tommy and the company that was coming could have a long

evening to go out in the automobile.

Tommy did love spice cakes. He reached up his hand. He forgot that mother had said, "No eating cake just before supper." He forgot that he was really stealing. No, Tommy just took one.

The cakes were not very big, and that one soon went. Tommy reached up quicker this time and another cake went, and almost faster than I can tell you a third disappeared. And then Tommy stretched out his hand for a fourth.

Tommy lost his good time that night, and he had only bread and milk for supper.

FROM THE PLATFORM

<p>SIN</p>	<p>B R I N G S</p>	<p>SHAME SUFFERING SEPARATION</p>
------------	--	---

Print on the blackboard SIN. Ask what was the sin that the first man and first woman committed. Why was it sinful to eat of the "fruit of the tree . . . in the midst of the garden?" What do we here learn about what sin is? Bring out that it is disobedience to God. Now call for the title of the lesson, SIN AND ITS CONSEQUENCES. Explain that "consequences" mean what sin BRINGS (Print). Get the scholars to tell you from the lesson some of the things that sin brings. First, there is SHAME (Print). Elicit, by questioning, that sin made our first parents ashamed to come into the presence of God. Refer to vs. 16, 17 as showing that sin also brings SUFFERING (Print). Lastly, take up vs. 22-24 as teaching that sin brings SEPARATION from God. Emphasize the terrible nature of sin and its consequences, and point out that Jesus came to save us from all these.

Lesson VII.

THE GRACE OF GOD

May 18, 1919

Ephesians 2 : 4-10 ; Titus 2 : 11-14. Scripture Memory Verses.

GOLDEN TEXT—We shall be saved through the grace of the Lord Jesus.—Acts 15 : 11 (Rev. Ver.).

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Je'sus :

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Je'sus.

8 For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God :

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ

Je'sus unto good works, which God hath before ordained that we should walk in them.

Titus 2 : 11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Je'sus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

THE LESSON PLAN

- I. Saved to Life, 4-7.
- II. Saved by Grace, 8-10.
- III. Saved to Holiness, Titus 2: 11-14.

HOME DAILY BIBLE READINGS

M.—The grace of God, Titus 2: 1-15. T.—Grace through Christ, John 1: 9-18. W.—Saved by grace, Eph. 2: 1-10. Th.—Grace of Christ manifested, 2 Cor. 8: 1-9. F.—Abounding grace, 2 Cor. 9: 1-11. S.—Grace at work, 2 Cor. 6: 1-10. S.—Grace sufficient, 2 Cor. 12: 1-10.

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

Shorter Catechism—*Ques.* 57. *Which is the fourth commandment?* A. The fourth commandment is, Re-

member the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

Lesson Hymns—Book of Praise: 197, 152, 161, 151, 562, 151.

Special Scripture Reading—Luke 15: 11-24. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 250, Noah Offers Sacrifice for God's Goodness. (Slides are obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—The Epistle to the Ephesians belongs to the group of four Epistles,—the other three are Colossians, Philemon and Philippians—written by Paul from Rome during the two years' imprisonment in that city (A.D. 60, 61), narrated in Acts 28: 30, 31. Of this group, three,—Ephesians, Colossians and Philemon—were written at the same time and sent by the same messenger, Tychicus, Philippians being written towards the end of the two years' imprisonment.

It is generally believed that Paul was released from the imprisonment at Rome recorded in the Acts, and resumed his missionary labors. He was again arrested and executed in A.D. 67. During the period between the two imprisonments he wrote First Timothy and Titus. Second Timothy was written from Rome during the apostle's second imprisonment, and is therefore the last of his writings which has come down to us. The two Epistles to Timothy and the Epistle to Titus are called the Pastoral Epistles because they were addressed to these friends of Paul in their capacity as pastors and for the purpose of guiding them in their pastoral duties.

I. Saved to Life, 4-7.

Vs. 4, 5. *But God*; notwithstanding their sinfulness. *Rich in mercy*; in his pity for them in their sinful state. (Compare v. 7; ch. 3: 8, 16.) *For his great love*. See John 3: 16. *Dead in sins*. The sinner is like a decaying body, and yet God who hates sin, loves him. *Quickened us together with Christ*. This is the spiritual resurrection to which Jesus refers in John 5: 25. Spiritual life was secured for believers when Christ rose from

the dead, so that they may be truly said to have been made alive with Christ in the resurrection. *By grace*; by the favor of God, and not by one's own works, Gal. 2: 16. *Have ye been saved* (Rev. Ver.). Christ has finished the work of salvation, so that it is a present blessing, though not yet fully realized.

V. 6. *Raised us up with him* (Rev. Ver.). The believer may be truly said to have been raised with Christ (Col. 3: 1), for he could not have been saved, if Christ had not risen. *In heavenly places*; that is, in heaven. But heaven is present in the life of those who believe and obey God (Luke 17: 21), and so that the blessing is the believer's here and now, ch. 1: 13, 14. (See on v. 5.) *In Christ Jesus*. It is because of the believer's union with Christ (John 16: 1, 2) that he enjoys the blessings of salvation.

V. 7. *That*; giving the reason why God in his love desires to save and exalt the believer. *Ages to come*. This refers not only to eternity, but also to the glorious history of the church on earth. *The exceeding riches of his grace*. The favor of God towards sinful men is rich beyond all thought or language to express. *In Christ Jesus* (Rev. Ver.). It is only those who are dwelling in Christ who can have full experience of the "kindness" of God.

II. Saved by Grace, 8-10.

Vs. 8, 9. *By grace*. Paul never wearies of repeating the great truth that salvation depends on God's favor and not on man's works, vs. 4, 5. *Through faith*; trust in Christ's person and his work. Faith in its simplest form is just a personal trust in Jesus Christ, arising from the assurance that God loves and

wishes to save us in him. (See Gal. 2 : 20.) *Not of yourselves.* Salvation is not something that we can merit ; it is a gift, John 4 : 10. *Lest any man should boast ;* vaunt his own goodness.

V. 10. *For ;* bringing in a proof that salvation is a divine gift. *His workmanship.* Regeneration is a new creation. *Created in Christ Jesus.* He changes our thoughts and affections and makes us new creatures in Christ Jesus, 2 Cor. 5 : 17. *Unto good works ;* to do good works—the purpose for which the believer is saved. Good works are the result, and not the cause of our salvation. *Which God hath before ordained.* It was in God's plan that good works should follow our salvation. *Walk in them ;* not turning to the right or left, but ever doing the will of God.

III. Saved to Holiness, Tit. 2 : 11-14.

Vs. 11, 12. *The grace of God ;* God's free, unmerited favor on which alone human salvation hangs. *Hath appeared* (Rev. Ver.) ; in the incarnation of Christ and in his whole life and works. *Bringing salvation to all men* (Rev. Ver.). No rank or class or type of mankind is outside the saving influence of God's grace. *Teaching us.* The object of the gospel is to produce characters of a certain kind. *Denying ;* giving up all connection with. *Ungodliness ;* heathen practices. *Worldly lusts ;* fleshly desires and appetites. *Soberly ;* with self-control, toward ourselves. *Righteously ;* towards others. *Godly ;* piously toward God. *In this present world ;* contrasted with the world to come.

Vs. 13, 14. *Looking for ;* with glad expectancy. *That blessed hope ;* the thing hoped for, the glorious life of the future. *Appearing of the glory* (Rev. Ver.). Compare Matt. 16 : 27 ; Mark 8 : 38. *Who gave himself for us.* The constraining love of Christ appeals to the

responding love of man. *Redeem ;* set free by paying a ransom,—his own life—the negative purpose of Christ's self-giving. *Purify ;* the positive purpose. *A people for his own possession* (Rev. Ver.). Their belonging to Christ gives dignity to all Christians, even the humblest. *Zealous of good works.* This is the purpose of the redemption.

Light from the East

THE GRACE OF THE MOSLEM GOD—The grace of God and the gracious deeds of the faithful are not unworthily set before us in the following two passages from the Moslem Bible (Gabriel is bringing the revelation to Mohammed) : "By the morning bright, and the softly falling night, thy Lord hath not forsaken thee, nor art thou hateful in his sight. Verily the beginning is hard unto thee, but the end shall be bright. Thou shalt be satisfied, the Lord shall thee requite. Did he not shelter thee when he found thee in orphan's flight ? Did he not find thee astray and lead thee aright ? Did he not find thee poor and make thee rich by his might ? Wherefore, the orphan betray not, and the beggar turn away not, and tell of the bounty of the Lord" (ch. 93). "What ! thinketh man that no one regardeth him ? What ! have I not made him eyes, and tongue, and lips, and guided him to the two ways (of good and evil) ? Yet he attempted not the steep (way). And who shall teach thee what the steep (way) is ? It is to ransom the captive or to feed in the day of famine, the orphan who is near of kin, or the poor that liveth in the dust ; Besides this, to be of those who believe, and enjoin steadfastness on each other. And enjoin confession on each other. These shall be the people of the right hand" (ch. 90).

THE GEOGRAPHY LESSON

Ephesus was the capital of the Roman province of Asia in Asia Minor, a large and ancient city at the mouth of the river Cayster, and about 3 miles from the open sea. It stood at the entrance to one of four clefts in the surrounding hills. It was along these valleys that the roads through the central plateau of Asia Minor pass. Ephesus was on the main route from Rome to the East, and

many side roads and sea routes converged at it. The governors for the provinces of Asia Minor had always to land at Ephesus. The harbor was kept large enough only by constant attention. The alluvial deposits were (and are) so great that, after the time of the Roman Empire, the harbor became smaller and smaller, so that now Ephesus is far from the sea. In the open plain, about 5 miles

from the sea, south of the river, stands a little hill which has always been a religious centre. Below its southwest slope was the famous tem-



ple sacred to Artemis or Diana. The Greek city of Ephesus was built at a distance of half a mile southwest of this hill.

THE LESSON APPLIED

The word grace takes us to the very heart of the divine magnetism. "God is so beautiful," murmured Charles Kingsley, when dying. And why? Because he is so merciful, so kind, so urgently and perseveringly gracious.

One of our modern writers tells the story of a woman whose husband, to whom she had given her loyal love, had been false. He had broken every vow. He had brought her to poverty. He had become an idle, shiftless scoundrel, who went she knew not where, for weeks at a time. Driven by want after a long absence, he came back to her home. He made no profession of repentance. He had only a sick and helpless brute's whine for relief. The woman looked at him for a short space in silence. A strong revulsion against him rose within her. Yet, as she saw his degradation and misery, her pity was stirred. Her love broke out as a fresh spring. She took her hard earned savings and relieved his wants. But, the writer adds, that as she did so, a gleam of beauty rested on her worn face, a soft lovelight filled her eyes. She was walking in heavenly places with Christ. In this betrayed but forgiving woman, we trace the reflection of God's grace towards the sinner.

That grace found its full expression in Christ as the bringer of salvation. In him it "appeared," and it has never ceased to appear and reappear. It appeared in his life, in his teachings, in his tender and medicinal approach to the needy, in his offered mercy and companionship to the penitent and

spiritually minded, especially in his redeeming death, and in that gospel which has ever been the world's chiefest asset. America's best known preacher said shortly before the close of his fruitful ministry: "The preaching of the gospel has always been my chosen work. I believe I was called to it, and I shall never abandon it." And why? Because in preaching the gospel he had the joy of leading many to the fountain of grace, even Jesus Christ, who is also the life-giving spirit.

When the ground in London was cleared of the old buildings to make the new Kingsway, it lay for a year exposed to the light and air. A strange sight drew naturalists to the ruins. In some cases the soil had not felt the touch of spring since the day when the Romans sailed up the Thames and beached upon its strand. When the sunlight poured its life upon this uncovered soil, a host of flowers sprang up. Some were unknown in England. They were the plants the Romans had brought with them. Hidden away in the darkness they seemed to have died. But under the new conditions, obeying the law of life, they escaped from death and blossomed into a new beauty.

Under the creative presence and power of God in Christ a lovelier miracle takes place in the believing heart. We are made to live together with Christ, and to God, not to us, belongs the glory. "I believe," writes John Ruskin, "that the root of every schism and heresy from which the Christian church has

suffered, has been the effort to earn salvation rather than to receive it." Salvation is not earned. As Matthew Henry says, "There is not a round in the ladder to heaven which does not give every one that steps upon it just ground to sing, 'Grace, Grace.' "Christ for us" and "Christ in us,"—this is the explanation and guarantee of all good.

It means the life of greatest privilege here—the spirit of man in joyous, profitable contact with the spirit of God. It is the power that makes for self-mastery, for integrity, for piety day by day. A girl in Sunday School had read the beatitudes in Matthew, and was asked which of the things mentioned she would like most to have. She said: "A pure heart." When asked why she preferred that, she said: "If my heart were pure I would

have all the other virtues mentioned in this chapter." She was right. To "secure for himself a clean people with a zest for good works" (Moffatt's translation)—this is why Christ gave himself up for us. By the grace of God the Christian in this world is not an "unproductive person." He is an "apostle of action." "Grace doth not lie in the heart as a stone in the earth, but as seed in the earth; it will spring up into good works."

And the ever increasing riches of grace in the Christian is the sure prophecy of the riches of glory beyond. An old colored woman who was an earnest Christian, lay dying. Some one asked her why God would save an old sinner like her. She answered, "God is gwine to p'int the angels to me, and tell 'em to see what the grace of God can do."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Recall to the class the subjects of the last two lessons: (a) the dignity and worth of man, and (b) the fact of sin. Dwell for a moment, on the terrible tragedy which results whenever sin interferes to spoil God's high purpose for man. Try to make the class realize how unrelieved the gloom is when the fact of sin is preached by itself. Point out that in certain of the great works of fiction and the drama we have emphasis laid upon the fact of sin with little or nothing to suggest the other fact of redemption from sin. Let us turn our attention to-day to that other fact of redemption, thinking especially of its source in the grace of God.

1. *The meaning of grace.* It will be well for the teacher to go to some trouble to make sure that the class understand the meaning of this word. Point out that it is used to express the kindness or good will which may be shown by one human being to another especially by one in a higher station to another in a lower station. In the New Testament, however, it nearly always refers to the readiness of God to pardon those who have sinned against him. Point out, too, that the word contains the suggestion that this pardon is not something which the sinner can earn but rather something which God freely and without compulsion bestows. It is a free gift.

2. *God's free gift, Eph. 2:4-10.* Seek to impress upon the class the great sense of the marvelous goodness of God which abounds through this passage. Show how the apostle adds expression after expression to convey this sense to his readers. Encourage the class to make a list of these expressions. Lay some emphasis upon the contrast which Paul draws between death and life. What sort of death? What sort of life? Point out the place taken by Christ in making this free gift of life available for men. Point out, too, that God's gracious interest in man is not bounded by time, it is an eternal interest extending through "the ages to come."

3. *Our response to God's free gift, Titus 2:11-14.* Call attention to the truth brought out in v. 11,—that God's grace includes all men in its intention. And yet all men have not actually benefited by it. Is there anything strange in the fact that if we are to benefit by the grace of God, we must respond to it? What place should gratitude have in our attitude toward God? What practical results for life should follow on our acceptance of the gift of God? See vs. 12, 13. Remind the class that the apostle is opposing false teaching in the church. The best answer to false teaching is to be found in the right character produced by right teaching.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

A good outline for the guidance of teachers is suggested by Peloubet :

I. GOD'S SAVING GRACE, EPH. 2 : 4-10.

Begin by asking the question, "With whom does our salvation begin, in some effort on our part, or in some act of God's?" V. 1 supplies the answer to the question. What qualities in God are shown in our salvation. Again, see v. 2. Call for the great verse which declares God's love for sinners, John 3 : 16.

Salvation comes from God. From what is it that he saves us? From "sins" says v. 5. Emphasize the phrase, "dead in sins." The effect of sin is that it makes us dead to all that is good and pure and true.

How are we saved? V. 6 says that it is by being "quickenened," that is, "made alive." Light is thrown on this phrase by John 5 : 25, in which Jesus speaks of the spiritual resurrection of believers. When Christ rose from the dead, spiritual life was secured for all who believe in him, so that they may truly be said to be made alive with him in his resurrection.

When does salvation become our possession? Call attention to the phrase, "Ye are saved." Because Christ has finished the work of our salvation, it is ours now, though, of course, it is not yet perfected.

What is God's purpose in our salvation? See v. 7. It is God's purpose that, throughout all the coming ages should be shown his goodness in the salvation of the world.

What has grace to do with our salvation? See Lesson Foreword in HOME STUDY QUAR-

TERLY for an explanation of what grace is, in God and in man. See also Lesson Explained. The teaching is to bring out that our salvation depends entirely upon the grace of God. No "works" of ours can earn salvation. It is by "faith," that is, simple, loving trust in God that we receive salvation, and even our faith is God's gift to us.

Have good works anything to do with salvation? See v. 10. Bring out the teaching of this verse that the very purpose of our new creation is that we may do good works, not in our own power, but in the power which God gives us in Christ Jesus.

II. GOD'S TEACHING GRACE, TIT. 2 : 11-14.

The emphasis, in this passage, is upon what the grace of God does for, and in, those who have been saved.

Quote v. 11 to the scholars in the Revised Version : "For the grace of God hath appeared, bringing salvation to all men." Point out that Paul has just been speaking to slaves (vs. 9, 10), so that salvation is for the least as well as for the worst.

What does grace teach? It teaches us (v. 12) that life should be a discipline and also that life should be full of hope (v. 13), and of good works (v. 14). For the working out of these ideas see HOME STUDY QUARTERLY.

THE GRACE OF GOD THE SOURCE AND PLEDGE OF OUR SALVATION. This is the Topic which has been before the class. Emphasize, in closing, that for salvation we depend absolutely on the free, unmerited favor of God, and that his grace is so abundant that it can never fail us.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have a scholar give last week's Golden Text. Question concerning sin's consequences. To-day we have the gospel of a new era. Life may take the place of death.

Raising the dead. The living death of sin finds illustration in Coleridge's Ancient Mariner. The penalty for shooting the albatross was to be handed over to Life-in-Death. One may be dead to all that is worth

while in life. The "heart as dry as dust" prevents any turning to God. Paul writes to those who had been "dead in sins." Only divine power could quicken them.

Find out what the scholars know about a pulmotor and supplement this knowledge if necessary. By its use many are "brought back to life." The one who raised Jesus Christ from the dead, has raised them, too.

And this new life in fellowship with Christ is capable of eternal expansion. Have the pupils tell you of some of the high places of life into which we are raised by our friendship with Jesus. The larger life that has begun has infinite reaches of progress before it.

The grace of God. Ask the class for a word to describe the divine working that makes it possible for death to be displaced by life. Dale defines grace as "love which passes beyond all claims to love." Neither the beginning, nor the completion of our salvation, is due to our rightful claims. Salvation comes from our humble and grateful response to the "sheer goodness" of God. Talk of earning salvation is nonsense. Even our feeble efforts have their source in God.

The range of this grace. Has the heavenly Father any favorites? Titus, the missionary superintendent of Crete, is reminded that divine grace which makes salvation possible, makes it possible for "all men." An exhortation to slaves has been given in vs. 9, 10.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Tell the story of a little Russian girl in a Sunday School class. The teacher had promised a star to each child who learned by heart a certain psalm within a month. Some of the children were quick at memorizing, and soon knew the psalm, others were slower, but by working hard they were able to say it perfectly. But little Anna did not know the English language very well yet, and though she tried her very best, when the month was over, she still made mistakes and had to be prompted. She had hard work to keep back the tears when she saw the stars being pasted in the notebooks, for she wanted one very much. But her teacher was good and kind and when she came to Anna she gave her one, too. Her memory work wasn't good enough to deserve it, but because she had been obedient and tried her hardest she got a star.

Draw a comparison between the way this kind teacher acted with little Anna, and the way God acts with us. Discuss with the scholars whether we are good enough to deserve God's kindness to us. They know that no matter how hard they try, wrong acts and bad thoughts sometimes creep into their

Show the connection with "all men." The pupils might well consider whether any classes or individuals are outside "the means of grace" in your community. Then, what of heathen lands? Copping's picture, *The Hope of the World*, might well be used to show Jesus' attitude to all.

A new standard and its motives. How does this new standard of v. 12 compare with the Decalogue? Lead the pupils to see the positive side of Christian living. The flawless life is found in our example, Jesus Christ; and we are exhorted to have "that same mind" in us. Ask for the two commandments of Jesus. What are the two strong motives for this new life? The assurance of the Christian triumph in "the glorious appearing" maintains our morale. The other and stronger motive is illustrated in the story of *The Ransomed Slave*. (See INTERMEDIATE QUARTERLY, April-June, page 51.) The love revealed in the price paid to redeem us, should be the greatest constraining power.

lives. What word is used in this lesson to mean kindness that is not deserved?

The story of Noah should be told as an example which the Bible gives us of God's grace. After Adam and Eve were driven from the garden, the world became very wicked, and at last God sent a flood to destroy the people. But there was one man Noah, who tried to be good, and years before the flood, God told him what was going to happen. He commanded him to build an ark so that he might be safe. Noah had faith in what God told him, and he obeyed him by starting to build the boat, although the other people laughed at him, and thought he was very foolish. The flood actually did come, and Noah and his family were the only people who were not drowned. He was saved because he had faith in God and obeyed him. But his being saved was all due to the kindness or grace of God.

Have a scholar read Gen. 6:8, which tells us this happened through "the grace of God." How can we please God, who has shown his grace to us? The idea of obedience has been

sufficiently dwelt upon that the class will be able to answer, "By obeying him."

Have the scholars find the word "grace" as often as they can in the printed Lesson Text, reading the verses in which it occurs, Eph. 2 :

5, 7 and 8, and Titus 2 : 11. Ask a few questions as to their meaning (The Lesson Text is very fully explained in the scholar's Quarterly). Conclude by having the class repeat the Golden Text in unison.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To tell the children something of the meaning of God's grace.

INTRODUCTION. How many of you have been to church with father and mother? After the singing and the sermon do you remember how, just before the people went out, the minister stood up and lifted his hands and said, "The grace of the Lord Jesus Christ be with you all." (Write on board before School and now point and read.) That is what our lesson to-day is about, The Grace of God.

And now I know you are saying to yourself, "What is the grace of God?" Listen and let us try to find out.

LESSON TAUGHT. Let us think for a moment of Jesus and of God's promise to save us from sin and make us happy, if we trust Jesus. Do we deserve such a wonderful gift? But God loves us so that he receives us for Jesus' sake, even though we do not deserve his love. That is God's grace. So we are to think of Jesus as God's gracious gift. His Holy Spirit will come to us, into our hearts, and live with us and help us just as soon as we are willing to receive him.

* * * * *

It was hundreds and hundreds of years ago. Jesus was a tiny baby. His home was in Bethelehem, a town among the hills.

But one night while little Jesus lay quietly sleeping in his mother's arms, and everything in the house was still, a wonderful dream came to Joseph. An angel appeared to him and said: "Arise and take the young child. Flee with him into the land of Egypt, for wicked King Herod will search for him to kill him."

As soon as the angel had disappeared Joseph rose in the darkness. He and Mary made ready as fast as they could. They packed their things on the donkey's back and Mary climbed into the saddle. Joseph walked and led the way. They journeyed on and on until they came to the land of Egypt. And there little Jesus and Mary and Joseph lived

for some time not far from the river Nile and the sandy desert.

But by and by the angel of the Lord again came to Joseph: "Arise, and take the young child and his mother and go back: for wicked King Herod is dead and it is now safe for you to return."

And Joseph arose and took the young child and his mother. They traveled again for miles and miles. But this time they did not go to Bethlehem to live, but to a town called Nazareth. There they made their home and Jesus grew up to be a healthy, happy boy.

It was God's grace (point) that had taken care of him. God had sent the angel to warn Joseph.

* * * * *

If we try to do what God tells us, some of God's wonderful grace will come into our own hearts. Then we shall be able to help others.

A boy eight years old worked hard all summer to earn some money. Only his mother knew what he wanted to buy with it. But at last the money was earned, and the wonderful package was sent for and came from the city.

Then the time came to tell his father what was in the wonderful package. He opened it, and was so much surprised when he found a gun.

"It's yours, father!" the boy shouted gladly.

"Mine?" the father said puzzled. "It is exactly what I have been wanting so long, but I did not see how I could afford it. Where did it come from?"

Then the explanation was made by the mother. Their son had saved the money to buy the present. The gift was a message of love from him to the father who had done so much for him.

What made that boy work so hard and plan so long for his father's happiness? What but the grace of God in his heart, that made him thoughtful and kind and loving?

FROM THE PLATFORM

SUFFICIENT
SAVING
TEACHING

GRACE

Call for the Lesson Title, and print on the blackboard the word GRACE. Have a little talk with the scholars about what this word means. Bring out that it is God's goodness and mercy to the helpless and undeserving. Take up with the scholars the three lesson passages, 2 Cor. 12 : 9 ; Eph. 2 : 4-10, and Tit. 2 : 11-14, to discover what each of them has to say about the grace of God. Bring out by questioning that, in the first passage, it is said that this grace is "sufficient" (Write). Have a little talk about what this meant to Paul in his special circumstances. Turning to the second passage, the scholars will readily see its teaching that God's grace saves (Write *Saving*). Refer to the last lesson with its teaching about sin from which all need to be saved. In the third passage it will be seen that grace teaches (Write *Teaching*). Dwell on what it is that grace teaches. Emphasize the truth that "the grace of God" is offered to all and is sufficient for all.

Lesson VIII.

REPENTANCE

May 25, 1919

Jonah 3 : 1-10. Scripture Memory Verses.

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

1 And the word of the LORD came unto Jo'nah the second time, saying,

2 Arise, go unto Nine'veh, that great city, and preach unto it the preaching that I bid thee.

3 So Jo'nah arose, and went unto Nin'veeh, according to the word of the LORD. Now Nin'veeh was an exceeding great city of three days' journey.

4 And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'veeh shall be overthrown.

5 So the people of Nin'veeh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nin'veeh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nin'veeh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

8 But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

10 And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not.

THE LESSON PLAN

- I. The Prophet Commanded, 1, 2.
- II. The Prophet Obeyed, 3, 4.
- III. The Prophet Believed, 5-10.

HOME DAILY BIBLE READINGS

M.—Repentance, Jonah 3 : 1-10. T.—Results of impenitence, Luke 13 : 1-9. W.—Necessity of repentance, Isa. 1 : 10-20. Th.—David's repentance, Ps. 51 : 1-17. F.—The prodigal's repentance, Luke 15 : 11-24. S.—John preaching repentance, Luke 3 : 1-14. S.—Paul preaching repentance, Acts 17 : 22-31.

Primary Catechism—Ques. 25. *What change took*

place in Adam and Eve when they disobeyed God ? A. 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 54-57.

Lesson Hymns—Book of Praise : 434, 439, 447, 449, 562, 454.

Special Scripture Reading—Ps. 67. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, E. 1041, *Jonah Preaching at Nineveh*. (Slides are obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Jonah, the son of Amitai, lived and prophesied (2 Kgs. 14 : 25) in

the reign of Jeroboam, the son of Joash, in Israel (about B.C. 781-741) ; Nineveh, the

most famous of all the great cities of Assyria.

Lesson Setting—The story is that Jonah was commanded by God to go and announce the doom of Nineveh. But he had a presentiment that the Ninevites might repent and that Jehovah might even pardon them. They were the foes and tyrants of Israel, and though the Jews thought that Jehovah was the God of the whole earth, they could not bear to see him show kindness to their enemies. So Jonah fled to Tarshish in Spain, because he grudged Nineveh the chance of being forgiven. But his plan was foiled, chs. 1, 2.

I. The Prophet Commanded, 1, 2.

V. 1. *The word of the Lord*; the command which had come to Jonah before in his own land (see ch. 1 : 1). Knowing the character of God, that he was "a gracious God, and merciful, slow to anger, and of great kindness," he had realized that, by this command, had been meant something more than Nineveh's destruction. *The second time*; after Jonah had learned obedience through suffering. *Nineveh, that great city*. "The ruins of Nineveh, discovered by Layard, who began his work of exploration in 1845, are a world's wonder. Opposite Mosul, on the right bank of the Tigris, are two mounds, Kujundschiek and Nebi Yunnus (that is, Prophet Jonah). Between these, covering an area 9 miles round are the ruins of the city. 'Upon terraces and substructions of an enormous breadth rose storied palaces, arsenals, barracks, libraries and temples. The walls were so broad that chariots could roll abreast on them' (G. A. Smith). But the Nineveh which Jonah is supposed to have entered included leagues of buildings, adjoining cities, and walled country (Gen. 10 : 11), extending over an area nearly 60 miles in circumference." *Preach . . . the preaching*. In form, the message was one of judgment, ch. 1 : 1. But Jonah's heart told him that God was so merciful that he would forgive and not execute his wrath on Nineveh. Hence he had tried to shirk the mission (see Lesson Setting).

II. The Prophet Obedient, 3, 4.

Vs. 3, 4. *So Jonah arose, and went*; accepting now in all humility the command which he had previously rejected. *Was*. The tense shows that the writer was living at a time

when Nineveh had ceased to be, that is, after B.C. 606. *An exceeding great city*; literally, "great to God," that is, great, even in his judgment. *Of three days' journey*. Apparently the writer takes the traditional description of the circumference of the city, 60 miles, or approximately three days' journey, to mean that it was 60 miles in diameter. But historians assure us that it was one day's journey across, that is, 20 miles. *Yet forty days . . . Nineveh . . . overthrown*. For one day this strange prophet travels through the vast city, proclaiming its impending destruction. The result of this message is seen in the following verses.

III. The Prophet Believed, 5-10.

V. 5. *People of Nineveh*. "The writer says nothing of the buildings and the glory of the city; he sees only the living things, the men and the cattle" (Century Bible, compare ch. 4 : 11). *Believed God*. They accepted as true what he had said by his prophet, and believed in his power to carry out this threat and also in his mercy and willingness to forgive the penitent. *Proclaimed a fast*; an act of humiliation before God, of confession of sin, and of supplication. *Put on sackcloth*; a sacklike garment made of a coarse, dark, goat's hair cloth, irritating to the skin; worn in the East as a sign of abasement before God, and of mourning. *Greatest . . . least*; all classes alike.

Vs. 6-8. *The tidings reached the king* (Rev. Ver.); of the great movement among his people and its cause. *Covered him with sackcloth*; like his subjects. *Sat in ashes*; a symbol of extreme mourning (see Job 2 : 8). To leave his throne for an ash heap was a sign of humility wonderful in a sovereign noted for his splendor and power. He made proclamation (Rev. Ver.). *Neither man nor beast . . . taste any thing*. The fast was formally approved by the king. It was an utter fast: even the beasts must share the heavy and weary load of human suffering. To the old Hebrew, the beasts shared man's life and fortunes (compare Isa. 11 : 6-9). *Cry mightily unto God* (Rev. Ver.). The cry would be that God would forgive and spare Nineveh. *Turn . . . from . . . evil*. It is always assumed in the prophetic message, that doom might be averted by repentance.

Vs. 9, 10. *Who knoweth*, etc. (Rev. Ver.): The doubt is not whether God will forgive those who truly repent, but whether repentance is genuine and sincere. *God repented . . . did it not*. God does not change his mind. The very purpose of his threatening the Ninevites was to bring them to repentance, that he might forgive them and withdraw his decree of doom. (Compare Jer. 18 : 7-10.)

Light from the East

"THEY PROCLAIMED A FAST" (v. 5)—In Oriental lands to fast is to abstain entirely from food and drink. A day's fast means abstinence from sunset till sunset; in the evening the fast is broken by a meal. When a fast lasts longer than a single day we are to think of what Moslems do during the whole (fast) month of Ramadan: they abstain each day till sundown and then eat and drink.

Whatever its origin, fasting was a religious exercise that made it possible for men to come

near to God. Moses received the law after a fast of forty days on Mount Sinai. Daniel's visions came after a long fast. Fasting was specially prominent among mourning customs. As death opens up the channels by which men's kindness and goodwill flow to mourners, so fasting came to have a special religious significance. Fasting as a form of suffering was fitted to the divine pity. The most general use of fasting, therefore, was to give a special appeal to prayer. God was the more likely to be affected and to hearken when he looked on the suffering and humiliation of the suppliant. It is this aspect of fasting that is set forward in post-exilic times. Men came to speak of fasting as a "humbling of one's self before God." They did this in time of national or private calamity, or when the burden of pain lay heavy on them. The great Hebrew fast that still survives is the Day of Atonement. For twenty-four hours the Jews neither eat nor drink; they afflict their souls in the divine presence.

THE GEOGRAPHY LESSON

Nineveh was built upon the banks of the Upper Tigris. Dr. George Adam Smith thus describes that wonderful ancient city: "Within the walls nine miles in circumference, rose storied palaces, arsenals, barracks, libraries and temples. Gardens were lifted into mid-air filled with rich plants and rare and beautiful animals. Alabaster, silver, gold and precious stones relieved the dullness of brick and flashed sunlight from every frieze and battlement. The surrounding walls were so broad that chariots could ride abreast on

them. All this was Nineveh proper, whose glory the Hebrews envied. But this was not the Nineveh to which our author saw Jonah come. Beyond the walls were great suburbs and beyond the suburbs other towns, league upon league of dwellings, so closely set upon the plain as to form one vast complex population, which is known to scripture as 'The Great City.' To judge from the ruins which still cover the ground, the circumference must have been about sixty miles, or three days' journey."

THE LESSON APPLIED

Kaiserism is not the only thing that works misery and disaster. Wickedness in all forms is the mother of calamity. As Moody says, "Sin is an expensive business." Jerry McAuley learned this lesson by bitter experience, but not before he was sentenced to a long term of imprisonment at Sing Sing. "When I arrived at the prison," so he relates, "the first thing that attracted my attention was the sentence over the door,—'The way of the transgressor is hard.' And," he adds, "how strange that, knowing the way is hard, transgressors will walk in it."

I have somewhere met with a story of a great artist, who wished to paint a picture of Innocence, so a little boy was brought into his studio, and placed in the attitude of kneeling, his long, flaxen hair hanging on his shoulders, his tiny hands clasped as in prayer, and his bright, blue eyes turned upwards to heaven. Many years after this, the same artist conceived the thought of painting a representation of "Guilt," to hang opposite the other in his gallery, and so he visited the goal, and asked to be shown the most abandoned prisoner there. He was pointed to a man

who had committed murder. His eye was fierce, and a wild scowl was on his brow; he was a picture of depravity. The artist sat down and painted him; and by and by, when the work was done, he hung it up in the place he had prepared for it. What was his amazement and horror, some time after, to learn that these two persons were the same. The fair and guileless child had become transformed into the hardened reprobate. What was it that wrought this tragic change? It was the suggestion of sin admitted into the heart and working itself out to its terrible issues.

If we are not ruled by the rudder, we will be ruled by the rocks. Jonah told the inhabitants of Nineveh of the rocks of destruction towards which they were speeding. God's love was expressed in Jonah's message of warning just as it is in every divine warning. Because God loves he must warn,—yea, he must threaten. It is God's stressful way of saying to the erring children of men: "Do yourselves no harm; and if you will persist in your evil ways, then yours be the responsibility." Man manufactures his own hell, sinful thoughts and words and deeds being the material of its construction.

But "while the lamp holds on to burn, the greatest sinner may return." Repent—here is the sinner's door of hope. And it is a door which is opened wide. Repent, this was John the Baptist's great dynamic word. It was Christ's own first battle-cry. It was part of his commission to his disciples. It is essential to the Christian message still—repentance toward God and faith in our Lord Jesus Christ. Gideon Osley, who passed like a flame of holy fire through Ireland and preached the gospel, tells us how he got his call. The voice said: "Gideon, go and preach the gospel." "How can I go?" said I. "Oh!

Lord, I cannot speak, for I am a child." "Do you know the disease?" "O yes, Lord, I do." "And do you know the cure?" "Indeed I do." Go then and tell them these two things—the disease and the cure. All the rest is nothing but talk."

Repentance is the first great step in the blessed life, the point of departure towards forgiveness and holiness and the joy which is eternal and full of glory; so that Luther could truly declare to Stanpitz that the word repentance which he formerly thought the most terrible word in the Bible had afterwards become for him the most joyous.

It means that we enter into God's mind respecting sin as the thing to be tabooed and forsaken and crusaded against. A mental verdict of condemnation; an emotional attitude of sorrow towards an offended deity; an actual turning from sin to the Christian God in faith and obedience—these are the essentials of true repentance, and none are to be omitted. The intellect, the sensibilities and the will are all involved in this experience and no half-way measures are sufficient. "True repentance is something more than a thought, or an emotion, or a tear; it is action." It consists in "the heart being broken for sin, and being broken from sin." The little boy said, when asked what repentance was, "It's being sorry enough to quit." Yes, and to quit at once; for there is no place in a man's whole life where he needs to be so abrupt, so peremptory, as in the breaking off from wickedness.

And this divinely urged breach has its bright sequel in experience. It leads forthwith to reconciliation with God and to the heavenly sphere in Christ Jesus. Its happy results are immediate, endless and measureless.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

It will serve to form an interesting connection between our lesson to-day and that of a week ago if the teacher will have some one read Romans 2:4. Point out that there must always be a human element in the process of conversion. We are to study now one aspect of that human element. Ask for defini-

tions of the word "repentance." Is it anything more than a feeling of sorrow for sin? Remind the class that the New Testament word for repentance means literally a "change of mind." It is a change of mind resulting from a new and higher standard of life. "It is the practical sharing in Christ's view of

sin." Is repentance something which may happen more than once in our Christian experience? What relation does it bear to progress in the spiritual life? Now turn to the lesson passage as an illustration of the working of repentance.

1. *The persistence of God*, vs. 1, 2. Point out how much we owe to the fact that God has not been so easily discouraged as we so often are. He does not give men up quickly. Call attention to the significant words, "the second time," in v. 1. Show how it was a second chance for the prophet, a new opportunity for him to fulfil the mission in which he had previously failed. Then show how it illustrates God's persistence in his hope for the multitudes of the great heathen city. Is God still like that? What bearing has this lesson on the foreign mission enterprise?

2. *The preaching of the prophet*, vs. 3, 4. Say something about the trouble and sorrow which Jonah would have been spared had he obeyed the command of God in the first place, and apply the lesson to ourselves. What was

the text of Jonah's preaching? In how far is the anticipation of coming judgment a valid motive for repentance? Is it the only motive? Remind the class that we have already seen that the thought of God's grace and goodness is also a possible motive in leading men to repent. Call attention to the motive to which both John the Baptist and Jesus appealed in their preaching of repentance. See Matt. 3 : 2 and 4 : 17.

3. *The repentance of Nineveh*, vs. 5-10. How did the people of the great city respond to the preaching of the prophet? Ask for evidence of the widespread nature of the repentance. Call attention to the way in which the true nature of repentance was realized. See v. 8. Emphasize the great and hopeful lesson taught here,—the possibility in the hearts of men everywhere of turning from evil to God. What encouragement have we here for all our redemptive and missionary endeavor? Is it true that the human heart remains the same through the centuries? Can God be depended upon to forgive whenever men turn to him?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

In teaching this lesson on The Nature and Fruits of Repentance (see Senior and Home Department Topic, HOME STUDY QUARTERLY) the whole story of the Book of Jonah should be kept in view. The lesson may be discussed under the three headings :

I. THE REPENTANCE OF JONAH, 1-4.

Bring out, by questioning, the previous portion of the story,—how the Lord commanded Jonah,—who Jonah was and when he lived is told in Time and Place—to go to the great city of Nineveh and denounce the wickedness of its people; Jonah's unwillingness to go, for fear that the people of Nineveh should repent and be forgiven and have a place in God's favor which the prophet would have kept for the Jews alone,—dwell, for a moment on the narrow and bigoted spirit this manifested; the flight of Jonah in a ship bound for Tarshish; the storm; the anxiety of the sailors to save Jonah,—a pretty good sort of heathen they were; the episode of the great fish; and Jonah's deliverance.

At this point the lesson begins. Bring out that it tells of Jonah's going to the city of Nineveh and delivering his message,—doing the very thing which he had tried so hard to avoid doing before.

Illustrate what repentance meant for Jonah by the story of the soldier who defined repentance as "Right about face and quick march!"

II. THE REPENTANCE OF THE NINEVITES, 5-9.

Bring out, by questions, the effect of Jonah's preaching on the Ninevites. The points to elicit are that repentance in the Ninevites began with a new sense of God. They believed that God was a reality and that he was speaking to them through his prophet. Next, they looked upon their sins with sorrow expressed by the fast and the sitting in sackcloth. There was also, in this repentance, a turning away from evil. Emphasize the truth that, without this element, the repentance would not have been genuine. In all real repentance there must be the forsaking of sin. And there was hope in this repentance (see v. 9).

III. THE REPENTANCE OF GOD, 10.

The scholars, of course, will recognize that repentance in God is very different from repentance in man. Bring out, by discussion, that when God repents, it means that he withdraws the evil which he threatened to inflict or bestows the good which he had said he would withhold. It is not that he changes his mind; he is always minded to bless. Our repentance removes out of the way the only

obstacle that can prevent his blessings from coming into our lives.

The Daily Reading for Wednesday, Isa. 1:10-20 (see HOME STUDY QUARTERLY) is headed, "Necessity of repentance." It will be well worth while, following the suggestion of the QUARTERLY, to read the whole chapter which shows how deep is the need of repentance and how splendid are the results of true repentance.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

"Repentance is not found ready-made. Jesus created or evoked repentance" (Glover). With this truth in mind, lead the class to see the relation of repentance to "the grace of God," last week's theme.

Where repentance begins. Have the scholars imagine a case of true repentance. From the various thoughts expressed, you will find their own experience. Some one will likely see that the dissatisfaction, following a sinful act, is the germ of repentance, turning from sin to God. This divine unrest is sometimes caused by judgment present, and frequently by judgment prospective and imminent. Jonah was called upon to declare to Nineveh that the divine judgment upon its sins was about to fall. Question the class as to different means God uses to evoke repentance. Does the Ninevites' response indicate that they had uneasy consciences?

The great city—Nineveh. The modern remains of this great city indicate its extent and wealth. The geographical interest of the pupils should be used to deepen the impression. "God made the country. Man made the city." Is there a hint of truth here that your pupils need? Numbers, and wealth, and seeming permanence, frequently close the eyes of old, as well as young, to evils common to the centres of population. But God's eyes could not be closed to the "violence" accompanying this prosperity. And the prophet's function is to see as God sees. If the church

retains a prophetic ministry, what interest should it show in fair wages, and good housing, and clean living?

Nineveh stirred. Would the fact of Jonah being a foreigner make his appearance and message all the more effective? The forty days' delay would suggest an opportunity for repentance. Ask the significance of "believed God." Bring out the ideas that this belief involved an assurance that God would judge their sins, and also that the penalty might be averted by repentance. The whole city was stirred. King and peasant, rich and poor, stand on the same level before the Almighty one. Question the scholars concerning the possible influence for good of those in places of leadership and authority. What significance had the sackcloth and ashes?

The repentance completed. From the scholars' Notebook Work, have them explain the three aspects of true repentance. Show how the outward signs of mourning would tend to deepen the sorrow for sin. Then came confession. They cried "mightily unto God." Consider the value of open confession as a deterrent. Repentance was completed, when amendment was made to God and man. We need to undo, by all the means in our power, the injury done to our fellow. Turning from our evil way to God, is the only amendment we can make to him, and so it is all that he requires.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

The story of Jonah leading up to to-day's lesson may be touched upon briefly, the

scholars being given an opportunity of supplying what they know of it. Perhaps one of

the class may be able to give a connected account of the whole,—God's command to Jonah, his running away, the storm, the sailors throwing him into the sea, and his rescue.

When God saw Jonah was sorry for having disobeyed him, he gave him another chance. Have a scholar read v. 2. Why did God want Jonah to go to Nineveh? What verse tells us that Jonah obeyed this time? From the lesson, what do you know about Nineveh? The scholars will probably have gathered that it was big and wicked. Where was it situated? It was a very rich and beautiful and gay city, and contained splendid buildings,—temples, palaces, libraries, etc., and lovely hanging gardens. Explain that three days' journey means about 60 miles, and this represents the distance around the city proper and all its suburbs.

What was the message that God sent to the people of Nineveh by Jonah? V. 4. Discuss the effect of this message upon the people, pointing out that at first they were frightened, then they began to be sorry for having been so bad. Ask the class to name

three ways in which they showed their sorrow, and discuss what these customs meant to the Eastern people, asking the meaning of "a fast" and "sackcloth."

Point out that these signs of sorrow for their sins was not enough. The king commanded them to stop all their wickedness. What word means to be sorry for our sins? When God saw that the people of Nineveh had repented, what change did he make in his plans? Have a scholar read v. 10.

Emphasize that true repentance always means turning away from wrongdoing and starting to do right. Mention incidents that might occur in the lives of the scholars themselves and get their judgment upon them. For example, a boy came home from school and helped himself to some pie that he had been told not to touch. He said he was sorry, and cried when he was punished, but the very next day he did the same thing. Did he really repent?

Point out, also, that God is always willing to forgive those who truly repent, just as he forgave Jonah, and then the people of Nineveh so long ago.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To make the children more conscious of the happiness that results from living at one with God and of the joy of forgiveness.

INTRODUCTION. There was once a little boy named Harold who, one morning, started his day wrong. He was late to breakfast, and gave a cross "good morning;" he was late for school; he quarreled with the other boys at recess, and hurt his little playmate; he failed in all his lessons; he refused to go on an errand for mother; he broke one of father's valuable tools. Indeed, it seemed as if Harold did not do a single good thing all that day.

But was he happy? When he came to supper, and found that mother had made fresh gingerbread, and a gingerbread man lay beside his plate, how do you suppose he felt? And when he saw father handling the broken tool which could not be mended, how do you suppose he felt? When bedtime came he couldn't stand it any longer. "I'm sorry,

father; I'm sorry! It's been—oh, it's been a horrid day! I'm—glad—it's over!" and he rubbed two tears away.

The father's arms were round Harold and he said: "Never mind, boy dear. To-morrow will be a fresh beginning. Forgive you? Of course I'll forgive my boy!" And they went upstairs and father told a bedtime story. Harold knew what it meant to be forgiven.

Did you ever have a very, very naughty day, and then feel very happy because you had been forgiven? Here is a story of how a whole, big city full of people were forgiven.

THE LESSON. It was a great, big city, and it had been bad not only a day, but for years and years. They had been sinning toward God. It would be hard to tell all the bad things they had been doing all those many years, but I can tell you some. Worst of all their sins, they bowed down to an idol and prayed to it instead of to God. God said, "Thou shalt have no other gods before me." Then they were a very warlike people. They

would march away with bows and arrows and swords and spears and would hunt and kill the people of the countries round about them. Often they would take prisoners from these lands ; and when the poor people could not help themselves, they would cut off their hands and feet or put out their eyes. God does not want such cruel work to go on. He says, "Thou shalt not kill."

But God is kind and forgiving : he gave these people a chance to be forgiven. If they were sorry, he would forgive them ; but they must be sorry first. This is the way he gave them the chance : There was a good man named Jonah in the far country of Israel where God's chosen people lived. God told Jonah to leave his homeland and go tell the people of Nineveh to "Repent." That means to be sorry for their sins.

Jonah did not want to go at first. He did not like Nineveh. It was an enemy of his country. Jonah loved his country. He ran away when God told him to go. But a great many things happened on the runaway trip, and being a good man, Jonah at last con-

cluded : "I must go to Nineveh. It is God's will." And he went.

As I said, it was a big, big city. But Jonah bravely entered the gates and traveled till he came to about the centre.

Then he began to call, "In forty days the city of Nineveh shall be destroyed !"

Of course many people gathered about him. Then he told them about the one true God, and how wickedly they were behaving toward him. He told them what God had said about bowing down to other gods. He told them what God had said about killing and wrongdoing.

The people were sorry ; even the king was sorry for the wrong that had been done.

The king rose from his throne, and dressed himself in a coarse robe of sackcloth which was the olden way of showing grief.

He sent this proclamation through his kingdom : "Let every one in my kingdom, let even the beasts, go without food or drink : let there be a great fast. Let us turn from our evil ways. Let us pray to God for forgiveness."

FROM THE PLATFORM

**JONAH'S
REPENTANCE**

**GOD'S
REPENTANCE**

**THE PEOPLE'S
REPENTANCE**

Say to the scholars, in beginning the conversation, that, with your mind's eye, you can see in the lesson three pictures, each of them containing an example of repentance. Draw on the blackboard three frames to represent these pictures. In one of these frames, to the left of the blackboard, print **JONAH'S REPENTANCE**. Bring out, by a series of questions, how the prophet showed his repentance. Recall the story of his disobedience to God's bidding, and contrast with this, the obedience which he manifested in vs. 1-4. Obeying the command which he had previously disobeyed,—that was repentance for Jonah. Next print, in the frame to the right of the blackboard, **THE PEOPLE'S REPENTANCE**. Get the scholars to tell you, in answer to questions, how the Ninevites showed sorrow for their sin and turned away from it. That was repentance for them. Now print, in the central frame, **GOD'S REPENTANCE**. Bring out that, when Jonah showed his repentance by obeying God's command and the Ninevites showed their repentance by turning from their sin, God showed his repentance by withdrawing his threatened punishment. Emphasize the teaching that, when we repent of our sin, God turns away its punishment.

AMONG THE BOOKS

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

Two fresh Canadian books from the George H. Doran Company, New York (McClelland and Stewart, Toronto).

One of these **Winged Warfare**, is by Major (now Lieut.-Colonel) William A. Bishop, V.C., D.S.O., M.C., (272 pages, full page portrait of author and 11 other full page illustrations, price \$1.50 net).

"It was the mud I think that made me take to flying . . . the mud on a certain day in July, 1915, changed my whole career in the War ;" the young lieutenant, as Colonel Bishop then was, was doing duty in one of the bemired early camps in England. His progress as an air cadet was rapid, and, as all the world now knows, Bishop's work in the air in his single fighting season, fighting on the West front and over the German lines was phenomenal. He is possessor of the most coveted War honors, the Victoria Cross, the Distinguished Service Order, twice won, and the Military Cross ; and all these at the age of 23.

His book is the description of his own training and his fighting. It is necessarily personal, but is not egotistic or boastful; it is just the sort of story a boy at the Front would write home in his letters : what each day brought, very often also what the other fellow did, and all in the enthusiastic, vivid style of a youngster who, in this case, was a youngster who was evidently a born airman. As a sample take this : "My own experiences on the seventh of April brought me my first decoration—the Military Cross. The thrills were all condensed into a period of two minutes for me. In that time I was fortunate enough to shoot down an enemy machine and destroy the 'sausage' I had started for two days before. This should have been excitement enough, but I added to it by coming within fifteen feet of being taken a German prisoner and becoming an unwilling guest of the Huns for the 'duration.'"

It is safe to say that no youngster will willingly lay down this thrilling narrative without finishing it, and for that matter, not many older readers. The interest is all the greater to Canadians when they remember that Bishop is a Canadian, an Ontario boy from Owen Sound. It is a story that on one other account can be heartily recommended : in all its 272 pages we failed to observe a single expression that might not be used at any family dinner table. It is a clean book through-

out. In addition to giving a wonderfully interesting description of air warfare, as it was actually waged, it will tend to keep up the interest of our growing boys in aeroplanes, for the aeroplane bids fair to be quite as conspicuously serviceable in peace time as it was in war.

The other book is Ralph Connor's **The Sky Pilot in No Man's Land** (349 pages, \$1.50 net). It is the strongest of his later books and will no doubt command, as did all his other books, a very wide sale. It is a story of how a young home missionary in the Canadian West, who was refused entrance into the fighting ranks of the Army on account of supposed physical unfitness, made magnificently good as to courage and endurance and altogether splendid service as chaplain, laying down his life at the end with joy in what he had accomplished in the service of God and country. One cannot help regretting that a story so fine in itself and so vividly told has been marred, in our estimation, by the abounding profanity with which the dialogue is interlarded. A truer art would have avoided the monotony of the constant introduction of "strong words." Barring this feature, **The Sky Pilot In No Man's Land** is one of the best stories to which the War has given birth.

"The weirdest caldron in history." So Petrograd, at the coming and bursting of the Revolution, has been styled. And in **The Secret City** (McClelland & Stewart, Toronto, 386 pages, \$1.60 net), Hugh Walpole, the author of **The Green Mirror**, and **The Dark Forest**, plunges his readers into the midst of the sinister intrigues and plottings and wild turmoil of those direful days. The story is a wonderful etching of the city itself, for Hugh Walpole evidently knows his Russia and his Petrograd. But it is not this chiefly, or primarily. It is a shrewd study of people,—aristocrats, intellectuals, bourgeois, peasants, who were tangled together in the tragic happenings of those dark days. The reader is brought vividly and realistically into the atmosphere of the great upheaval, with its mystery of suspicions and fear, its outbursts of violence on the part of the revolutionaries and the unshaken but hopeless loyalty of those whose faith in the old order remained unshaken. And there is unfolded

BOOKS!

REPRESENTATIVE WOMEN OF THE BIBLE

By GEORGE MATHESON, D.D., LL.D., F.R.S.E., author of "Rests by the River," etc. Cloth. Net \$1.00, postpaid.

AMONG FAMOUS BOOKS

By JOHN KELMAN, D.D. Cloth, 323 pages. Net postpaid, \$1.50.

THE NEW TESTAMENT: A New Translation

By JAMES MOFFATT, D.D., D.Litt. A book to be read with avidity, and studied with minute and diligent care. Cloth. Net postpaid, \$1.00.

PAUL'S MESSAGE FOR TO-DAY

By J. R. MILLER, D.D. A precious book of counsel and exhortation for those who are engaged in the great business of living the Christian life. Net \$1.25, postpaid.

NEW TABERNACLE SERMONS

By T. DEWITT TALMAGE, D.D. Delivered in the Brooklyn Tabernacle. The sermons in this volume reflect this great preacher at his best. Net \$1.00, postpaid.

THE BOOK OF JOY

By JOHN T. FARIS, D.D., author of "The Book of Faith in God," etc. "The Book of Joy" is a book of experience, not of theory. Net \$1.00, postpaid.

LEADERS OF GIRLS

By CLARA EWING ESPEY. Cloth, 214 pages. Net 75 cents, postage 10 cents.

MAKING THE MOST OF LIFE

By J. R. MILLER, D.D. Chapters written with the purpose and hope of stimulating those who may read them to earnest and worthy living. Cloth. Net, postpaid, 75 cents.

THE CHARACTER OF JESUS

By CHARLES E. JEFFERSON, D.D. "This volume has a place by itself." Cloth, 352 pages. Net \$1.50.

THINGS FUNDAMENTAL

A course of thirteen discourses in Modern Apologetics. By CHARLES E. JEFFERSON, D.D. Net \$1.50.

THINGS TO LIVE FOR

By J. R. MILLER, D.D., author of "Silent Times," etc. Cloth. Net 75 cents.

STEWART OF LOVEDALE

The Life of James Stewart, D.D., M.D. By JAMES WELLS, D.D. Cloth, with Forty-two Illustrations and Two Maps. Special, \$1.50 for 75 cents, postage 15 cents.

THE MINISTRY OF COMFORT

By J. R. MILLER, D.D., author of "Things to Live For," etc. Cloth. Net 75 cents.

FAMOUS HYMNS OF THE WORLD

Their Origin and Their Romance. By ALLAN SUTHERLAND. Cloth, Illustrated. Net \$1.50.

BOYS AND GIRLS OF THE OLD TESTAMENT

Being Vol. 16 of the Children's Pulpit. Cloth, 400 pages. Special, \$2.50 for \$1.25, postage 12 cents.

MORAL LESSONS TO THE YOUNG

Being Vol. 19 of the Children's Pulpit. Cloth, 320 pages. Special, \$2.50 for \$1.25, postage 12 cents.

NATURE TALKS TO THE YOUNG

Being Vol. 17 of the Children's Pulpit. Cloth, 354 pages. Special, \$2.50 for \$1.25, postage 12 cents.

PLAIN ANSWERS TO RELIGIOUS QUESTIONS MODERN MEN ARE ASKING

By SAMUEL CHARLES BLACK, D.D. Cloth. Net 90 cents.

A BOOK OF FAMILY WORSHIP

Compiled by REV. L. F. BENSON, C. HERRICK, and others. Cloth, 112 pages. Net postpaid, 50 cents.

THE CREED OF PRESBYTERIANS

By REV. E. W. SMITH, D.D. Paper, 221 pages. Net 30 cents.

ABIDE IN CHRIST

By ANDREW MURRAY. Cloth. Net 35 cents.

LIKE CHRIST

By ANDREW MURRAY. Cloth. Net 35 cents.

WITH CHRIST

By ANDREW MURRAY. Cloth. Net 35 cents.

Upper Canada Tract Society

JAS. M. ROBERTSON, Depositary

2 RICHMOND STREET EAST, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

the old story of love and jealousy and hatred, rendered all the more piquant by the environment in which it works itself out. Altogether apart from the interest of the story, and regarded merely from what one may learn from it, *The Secret City* is of especial value just now, giving, as it surely does, a little better understanding of a people and a situation which, at the present moment, are a bewildering and threatening problem to the civilized world.

"Sir Hugh Corver is not going to be the head of the architectural profession, I am. He felt the assurance of that in his bones." This assurance came to George Cannon, the hero of *The Roll Call*, by Arnold Bennett (McClelland and Stewart, Toronto, 417 pages, \$1.50 net), while he was attending the inaugural ceremonies of a magnificent town hall in a city of northern England, built from his designs, and had just read a telegram announcing that he was the winner in a competition of plans for the erection of an enormous barracks in India. So far had he advanced from being a nonentity in Chelsea, fresh from the "Five Towns" made famous by Mr. Bennett's former books. In this progress George had won a familiarity with the society life of London, with brilliant glimpses of Paris. But the War came, and the successful architect, just reaching the pinnacle of his renown, heard the call to arms, and on the closing page of the book is the exclamation, after a bit of success in a difficult task: "*There is something in this Army business!*" Here is a soul which meant to yield to none in the pursuit of honor and renown, and we have in the book a richly woven tale of its upward career.

Here is a little book which has often been called for, and which should be extremely useful, namely, *How to Conduct Public Meetings in Canada*. The rules are founded on the work of our great Canadian writers on Parliamentary Procedure, Dr. J. G. Bourinot and Dr. Thos. Flint, and embraces: Part I., Rules for Parliamentary Procedure, and how to find them in each of these great authorities; Part II., Practical demonstrations of how a meeting, with discussions, should be carried on according to Parliamentary rules; Part III., An outline of the evolution of Representative, Party and Responsible Government. There is also a carefully prepared index, so that a rule regarding any point which may be challenged can be instantly referred to. The writer also points out carefully the difference between United States and Canadian procedure, especially in connection with that knotty point, "The Previous Question," and the Canadian equivalent for the United States procedure, "to lay on the table." *Bible Classes and Young People's Societies*

and clubs, and even Presbyteries and the General Assembly, would find it useful.

The war years put the churches to very severe tests; amongst these, the problems of social service, in the broad sense, of loving and caring for one's neighbor as oneself.

Has the church been remiss in this? If so, what is her whole duty? And how is that duty to be performed? It is these questions Dr. Henry F. Cope in his book, *Religious Education in the Church* (Charles Scribner's Sons, New York, 274 pages, \$1.25 net), essays to answer. The discussion is trenchant and painstaking. It is also constructive. The province of the church is to train human beings for active membership in a Christianized social order: that is what Religious Education means. And the writer enters fully into the ways and means by which, through the various organizations and agencies of the congregation, with its Sunday School, and young people's organizations, its close relationship to the home and the day school and the community life, the church is to fulfil this unique function of not only bringing individuals into right relations with God, but of bringing them into God-like relation to one another and making the whole community, as far as may be, the kingdom of God on earth.

Every one has heard of the Hampton Institute, that splendid Virginia school where Booker Washington was trained and which has now reached its jubilee. The coming of the jubilee is here marked by a detailed history of the Institute under the title, *Education for Life*, by Francis G. Peabody (Doubleday, Page and Company, Garden City, New York, 38 illustrations and maps, 393 pages).

Dr. Peabody, one of the best known of America's educators, has given a charming, as well as a thoroughly informed, story of the Institute, under its celebrated founder, General S. C. Armstrong, his scarcely less celebrated successor, Dr. Horace Burk Frissell, between whom the leadership of the school during its first fifty years was divided, and a graceful notice of the third and present Principal, Dr. James Edgar Gregg. The title of Dr. Peabody's book, *Education for Life*, has been the key to the wonderful success in the training of the negro and the Indian which Hampton has attained. The object of the Institute, from the beginning, has been to give a training, primarily of the hand, then of the brain, and chiefly of the heart: in other words, to train intelligent and God-fearing workers, whether these were to find their life's work in the shop, or on the farm, or in the professions. The growth of the Hampton Institution in its fifty years of existence from quite small beginnings to a plant of 1,200 acres of land and very numerous

P A T R I O T I C D A Y

SUNDAY
JUNE 29th

PATRIOTIC DAY, this year, offers a unique opportunity for a rousing, touching, helpful service, because of the events which have occurred since Patriotic Day of last year, chiefly, the triumph of the Allied armies and the coming of Peace.

Thankfulness to God for victory and peace and for the safe return of our soldier boys, and the new problems which the Peace time has brought with it, will naturally be the keynote of the Patriotic Day Service. If we are to successfully solve the problems which now loom large in the individual and national life, we must first learn the true meaning of Patriotism; we must learn to distinguish between it and the merely sentimental flag-waving which is so often called Patriotism.

Everyone, old and young alike, must prepare themselves to take his or her share of the responsibility of making Canada more worthy of the sacrifices of her noble sons. It will take a mighty effort, but Canadians will prove equal to it, if they but try. Let every Sunday School resolve to make this year's Patriotic Service more inspiring than that of any previous year.

As in previous years, we will publish an Order of Service for Patriotic Day. The programme will be beautifully designed, and printed in colors and will contain a complete order of service for the day. The Supplement which goes with the Service will contain suitable recitations, etc., and suggestions for an address. The price is, as before, 60c. per 100, post-paid.

Send for a sample of the Service and Supplement and plan right away to make Patriotic Day what it should be. Also, ask for a copy of the Illustrated Folder of Invitation Post Cards, Flags, Souvenirs, etc.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

.. NEW ..
REWARD CARDS and TICKETS

"Victory Line" Reward Cards

Embossed multi-color lithography is the process employed to give very beautiful results. The designs are very carefully chosen. The Scripture Text and passages on the reverse side make them valuable instructors.

This series comes in three groups and sizes. Ten, Fifteen, and Twenty cents.



A group of the 10 cent Cards

"Victory Line" Reward Tickets

An entirely new series of Reward Tickets produced by the off-set process. The designs are particularly attractive. Ten different assortments; ten sheets of ten tickets each. Price, 10 cents per packet.



Our 1919 Catalogue gives full descriptions.

Presbyterian Publications

The Board of Publication of the
 Presbyterian Church in Canada

CHURCH AND GERRARD STREETS. TORONTO

The New Presbyterian Hymn Book

THE **New Presbyterian** Hymn Book is ready and now on sale. A large number of congregations are already using them.

The Hymns and Music in this revised edition are particularly beautiful.

A complete list of styles and prices will be sent on request.

Just ask for it.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS, TORONTO

buildings, and with a present endowment of over \$3,000,000, is some indication of what has been accomplished. Better still, its output of graduates year by year (there are about 500 young negro men and 300 young negro women in attendance in its classes) has demonstrated the best method of dealing with the very difficult negro problem of the Southern States. These graduates have given a good account of themselves as self-respecting and efficient members of society. The work of the Institute and similar schools, such as Tuskegee, the fame of which is connected with the name of Booker Washington, has done very much to assist in the disappearance of race antagonism in the Southern States and to make the Southern negro an increasing factor in the industrial and agricultural prosperity of the South. The 38 full page illustrations and maps add very greatly to the interest and value of Dr. Peabody's charming story.

"I find the Bible full of the doctrine of the Atonement, but how is it to be interpreted? I notice that modern theology is almost wholly destructive. We need a positive and definite pronouncement on this great and vital question."

It was a letter like this to Prof. David Smith, the well known author of *The Days of His Flesh*, that brought about the frank and searching discussion of *The Atonement in the*

Light of History and the Modern Spirit (Hodder and Stoughton, Toronto, 226 pages, \$1.50 net). The book is a study of the problems of the Atonement and includes a review of its historic preparation and interpretation, and a discussion of the Atonement in the light of the modern spirit. The volume is one not for preachers alone, although many of these who are in perplexity on this subject, will be greatly assisted by its clear presentation. It is a book also for all thoughtful readers of Scripture. The Atonement figures largely in Scripture, its interpretation down the ages has been varied, and all devout readers of the Bible will welcome any assistance, especially such assistance as is here given by Professor Smith, to the attaining of a satisfactory interpretation of that divine mystery, which is so central to Christian doctrine and life.

If a Man Die, by Dr. J. D. Jones (Hodder and Stoughton, Toronto, 231 pages, \$1.25) is one of the best of the numerous discussions of the hereafter brought out by the tragedies of the battlefield and the sorrows of the loved ones of our brave soldiers who made the supreme sacrifice. The book ranks along with Prof. Law's *The Hope Set Before Us*, recently noticed in the Book Page. With perhaps more charm of style, its discussion of the relation of those who have died to us who still remain, is most illuminating, and under the title, *At the Long Last*, the discus-

sion as to what happens to those who are not "in Christ" will be found most thought provoking. The writer, Rev. J. D. Jones, D.D., of Bournemouth, is one of the best known preachers and religious writers in Britain.

In the experiences of Will Irwin, one of the leading American War correspondents, there has been no lack of variety, and he has described some of them in vivid language in **A Reporter at Armageddon** (Frederick D. Goodchild, Toronto, 355 pages, \$1.50). He gives glimpses of life in Spain and Switzerland and descriptions of fighting on the French and Italian battlefronts. In Italy, he met David Lubin, a Jew, who, while farming in California conceived the idea of a World's Institute of Agriculture. He carried his idea to several countries before the King of Italy took it up, and the Institute, which has done such great service, especially during the last four years, in giving accurate information which has helped to regulate the world's food supply, was inaugurated in Rome in 1908. An interview with Lubin is one of the features of this interesting book.

The same excellence belongs to **Day after Day—A Manual of Devotions for Individual and Family Use**, by J. Wilbur Chapman, D.D.

(from the same House, 106 pages, 40c. each, \$35.00 per hundred, delivery extra). The preparation of this book was one of the last pieces of work done by Dr. Chapman. It consists of a Scripture passage and prayer for each day of the week for several weeks; and an attractive Family Covenant Card, bound in with the pages, will help in the establishing of family worship in many a home. With the exception of a few prayers with national reference, the book is suitable for any devout home, and even these prayers of reference to United States citizenship and conditions, can very readily be translated into prayers of Canadian conditions, for the Christian spirit of these two Allied countries is one.

In **Soldiers of the Sea** (Dodd, Mead & Co., New York, McClelland and Stewart, Toronto, 315 pages, 15 full page illustrations, \$1.50), Willis J. Abbot has given a very readable account of the United States Marine Corps, whose history goes as far back as the history of the United States. These "soldiers and sailors, too," have seen service in many parts of the world.—Mexico, China, the South Seas, the Philippines, Cuba, etc., and most lately of all in France. The story of their achievements contains many thrilling incidents.



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

FOR BOYS

Temporarily situated in the New Knox College Buildings on the University Lawn and St. George Street.

Upper and Lower School with Separate Residences. Boys prepared for the Universities, the Royal Military College and Business.

CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

WHAT GOOD MOTTOES DO

Good Mottoes are splendid character-builders, as they constantly hold up—BEFORE THE EYE—a high ideal to aim at. They are silent insistent teachers.

Reproduced by the new Aquarelle Process, the combination of designs and rich colorings make the new "NATIONAL LINE" Wall Mottoes unexcelled for decorative purposes or as Sunday School Rewards. These beautiful mottoes, with their splendid Scripture texts are a great advance on anything produced heretofore.

At Ten for Thirty-five Cents, Postpaid

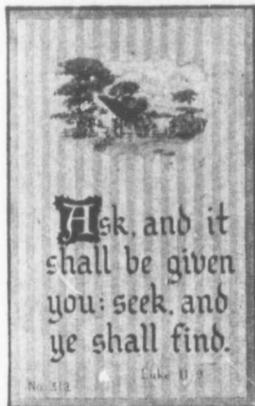
- No. 301—Upright Design of Flowers.
- No. 302—Floral and Landscape Studies.
- No. 303—Beautiful combined design of Floral and Landscape.
- No. 304—As illustrated.
- No. 305—Childhood Subjects.
- No. 306—Flowers and Birds.

Sizes $4\frac{1}{4}$ x $5\frac{1}{4}$ inches.

Two each of five designs in each packet. Packets not broken.



No. 304



No. 312

At Seven Cents Each, or Ten for Sixty Cents, Postpaid

- No. 311—Floral Designs.
- No. 312—As illustrated.
- No. 313—Landscape Designs.
- No. 314—Childhood Studies.
- No. 315—Combination Floral and Landscape.

Size $5\frac{1}{4}$ x $8\frac{1}{4}$ inches.

Two each of five designs in each packet, or sold separately if desired.

See 1919 Catalogue for further designs.

SEND FOR SOME TO-DAY.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

Please mention "The Teachers Monthly" when writing advertisers

LANTERNS
ANTERN SLIDES
ANTERN SUPPLIES
ANTERN LECTURES

The business known as The Presbyterian Lantern Slide Dept. has now been taken over by **Presbyterian Publications**, to which all Orders and Correspondence should now be addressed.

We purpose making this business of Lanterns and Supplies, Lantern Slides and Lantern Lectures most modern and complete.

Giving satisfactory service will be our first consideration—*always*.

Let us supply your Lantern needs.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

Please mention "The Teachers Monthly" when writing advertisers